



YAŞAR UNIVERSITY
GRADUATE SCHOOL OF NATURAL AND APPLIED SCIENCES

MASTER'S THESIS

**EVALUATING PUBLIC AND URBAN INTERIORS IN TERMS
OF PLACE IDENTITY: THE CASE OF KIZLARAĞASI INN,
İZMİR**

SAHAR ASADOLLAHI ASL ZARKHAH

THESIS ADVISOR: ASSOC.PROF. ZEYNEP TUNA ULTAV

CO-ADVISOR: ASSOC.PROF. GÜLNUR BALLİCE

INTERIOR ARCHITECTURE

PRESENTATION DATE: 05.01.2018

BORNOVA / İZMİR
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We certify that, as the jury, we have read this thesis and that in our opinion it is fully adequate, in scope and in quality, as a thesis for the degree of Master of Science.

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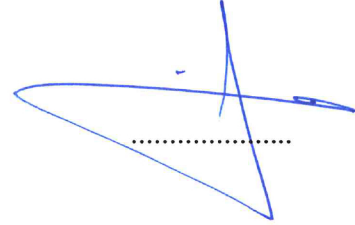
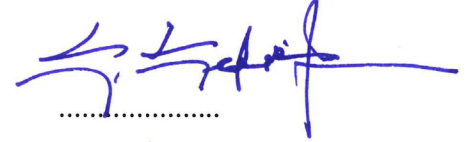


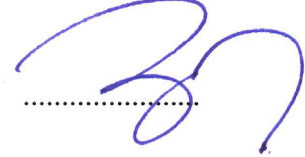
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ABSTRACT

EVALUATING PUBLIC AND URBAN INTERIORS IN TERMS OF PLACE IDENTITY: THE CASE OF KIZLARAĞASI INN, İZMİR

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MSc, Interior Architecture

Advisor: Assoc. Prof. Zeynep TUNA ULTAV

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January 2018

Public interiors as a part of public space, generally seen as the place where the culture of a city is formed and where socio-spatial transformations become visible, has an important role to create place identity. The growing conjunction between the concepts of “public” and “interior” highlights the complex relationship between urban and interior conditions.

The aim of this study is to analyze public and urban interiors from the point of identity that creates an understandable insight in socio-spatial context. This understanding clarifies the importance of place-based approach and principles in these areas, and its repercussions on the continuity of place identity.

With this purpose, a framework consisting of three components –physical setting, activity, and meaning– has been constructed. In order to determine the relationships between the indicators of public and urban interiors and identity, data of Kızlarağası Inn and its close surrounding as a case study were considered. Data concerning the components of place identity were achieved through: archival research, observations, on-site documentation, questionnaire, interviews, behavior mapping, and tracking. This study introduced Kızlarağası Inn as a semi-open public interior and its close surroundings as urban interiors, located in the Kemeraltı neighborhood, a historical center and a bazaar district of İzmir-Turkey. By looking at the history of the Inn in İzmir, it is possible to reach the elements that make it specific and valuable as a public

interior. From the past to the present Kızlarağası Inn has been a place for social interaction that indicates the social significance of this place.

Consequently, the result of analysis in attributes and elements of place identity in the selected case study were revealed. Regarding these findings, it is stated that, the consequence of place identity in public and urban interiors is related with not only the physical environment, but also social environment. That is to say, the place's physical setting, activities, situations, and events, the individual and group meanings created through people's sensory experiences, attachment, involvement, memories and intentions towards these places have roles in creating place identity.

Key words: Public interior, urban interior, place identity, Kızlarağası Inn



ÖZ

KAMUSAL VE KENTSEL İÇ MEKÂNIN YERİN KİMLİĞİ AÇISINDAN DEĞERLENDİRİLMESİ: KIZLARAĞASI HANI, İZMİR

Asadollahi Asl Zarkhah, Sahar

Yüksek Lisans Tezi, İç Mimarlık

Danışman: Doç.Dr. Zeynep TUNA ULTAV

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Ocak 2018

Bir kentin kültürünün oluştuğu ve sosyo-mekânsal dönüşümlerin görünür kılındığı yer olarak görülen kamusal alanın bir parçası olan “kamusal iç mekân”, yerin kimliğine ilişkin anlamları yaratmada önemli bir role sahiptir. “Kamusal” ve “iç mekân” kavramları arasında artan bağ, “kentsel” ve “iç mekân” olma durumları arasındaki karmaşık ilişkiyi öne çıkarmaktadır.

Bu çalışmanın amacı, sosyo-mekânsal bağlamda bir kavrayış yaratan kimlik açısından kamusal ve kentsel iç mekân kavramlarını analiz etmektir. Bu anlayış, bu alanlardaki yer temelli yaklaşım ve ilkelerin önemini ve yer kimliğinin sürekliliğine yansımalarını açıklığa kavuşturmaktadır.

Bu çalışmada, İzmir Kemeraltı bölgesinde yer alan Kızlarağası Hanı “kamusal iç mekân” ve han ile Hisar Cami ile arasında kalan açık alan da “kentsel iç mekân” olarak tanımlanmaktadır. İzmir’deki bu hanın ve yakın çevresinin tarihçesine bakılarak, Kemeraltı bölgesinde önemli bir rol üstlenen bu “yer”i, kamusal iç mekân olarak değerli kılan öğelere ulaşılabilmektedir. Tarihsel analiz, Kızlarağası Hanı’nın ve yakın çevresinin mekânsal değerlerine ek olarak, geçmişten günümüze İzmir kentinin en önemli buluşma noktalarından ve sosyal etkileşim yerlerinden biri olduğunu göstermektedir. Örnek alan çalışması olarak seçilen Kızlarağası Hanı ve önünde yer alan kentsel mekânda gerçekleştirilen alan çalışmasıyla elde edilen sonuçlarla fiziksel konum, etkinlikler ve anlamlar üzerinden “yer”in kimliği analiz edilmektedir. Sonuç olarak, “kamusal iç mekân” olarak tanımlanan Kızlarağası Hanı ve kentsel iç mekân

olarak tanımlanan ön mekânı örneğinde, kamusal ve kentsel iç mekânın “yerin kimliğine” ilişkin ürettikleri anlamlar ortaya konmaktadır.

Yer kimliğinin bileşenleri ile ilgili veriler, arşiv araştırması, gözlemler, yerinde belgeleme, anket, mülakatlar, davranış haritalama ve izleme yoluyla elde edilmiştir.

Sonuç olarak, örnek olarak seçilen alanda yapılan analizler sonucunda yerin kimliğini oluşturan bileşenlerin nitelikleri ve öğeleri ortaya çıkarılmıştır. Bu bulgular sonucunda, kamusal ve kentsel iç mekânlardaki yer kimliğini belirleyen unsurlara sadece fiziksel çevrenin değil, aynı zamanda sosyal çevrenin de etkisi olduğu belirlenmiştir. Bir başka deyişle, mekânın fiziksel ortamı, etkinlikleri, durumları ve olayları, kişilerin duysal deneyimi, bağlılığı, katılımı, anıları ve bu yerlere yönelik amaçları yoluyla yaratılan bireysel ve grupsal anlamlar, yerin kimliğini yaratmada rol oynamaktadır.

Anahtar Kelimeler: Kamusal iç mekân, kentsel iç mekân, yerin kimliği, Kızlarağası Hanı

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I wish to express my gratitude to academicians and Kızlarağası Inn's tradesmen who kindly accepted to participate in the questionnaire. Without them, the completion of this study would not have been possible.

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Finally, I would like to thank with love to my mom and my dad, for believing in me, encouraging me in all of my pursuits and inspiring me to follow my dreams and supporting me in every possible way. I would like to thank with all my heart to my dear sister who is always being there for me with her love and encouragement despite the distance between us.

TEXT OF OATH

I declare and honestly confirm that my study, titled “EVALUATING PUBLIC AND URBAN INTERIORS IN TERMS OF PLACE IDENTITY: THE CASE OF KIZLARAĞASI INN” and presented as a Master’s Thesis, has been written without applying to any assistance inconsistent with scientific ethics and traditions. I declare, to the best of my knowledge and belief, that all content and ideas drawn directly or indirectly from external sources are indicated in the text and listed in the list of references.

Sahar Asadollahi Asl Zarkhah

Signature

.....


January 5, 2018

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ABBREVIATIONS

POPS Privately Owned Public Spaces

TQ Tradesmen's questionnaire

AQ Academicians questionnaire

Q Question



CHAPTER 1

INTRODUCTION

1.1. Problem Statement and Aim of the Study

Public interior is generally seen as the place where the culture of a city is formed and where socio-spatial transformations become visible. Public interior as a part of public space has an important role to create place identity. In today's cities, the amount and proportion of public interiors has continually increased and the traditional dichotomy between the public and private domain is significantly changing. The growing conjunction between the concepts of "public" and "interior" highlights the complex relationship between urban and interior conditions.

"Interior public space shows that the boundary of public space is not always sharply defined" (Harteveld, 2006, p.35). Public interiors in more extensive definition can be seen as both inside and outside buildings, for the use of public and public interaction. These contemporary public spaces play an important role in everyday urban life as places for socio-spatial transformation. Within the context of everyday life in an urban neighborhood, the inside and the outside could traverse each other's boundaries. In this context, the understanding of inside and outside as complementary entities, in addition to the nature of the inside-outside boundary, becomes complicated. The increasing conjunction between the concepts of "public" and "interior" in urban environment brought the important matter of relation and interaction of these urban spaces with their users.

According to Harteveld (2014), interior public space is certainly not a new phenomenon. The existence of these places have been crucial for cities and their culture, and consistently they have played an important role in different social-spatial changes as a part of everyday urban life. However, the conjunctions of "public + interior" and "urban + interior" has not been extensively examined and literature on these themes is limited. The intention of this study is to narrow this gap in literature

by emphasizing the importance of the themes “public and urban interiors” in the realm of interior architecture.

Therefore, the aim of this study is to analyze public and urban interiors from the point of identity that creates an understandable insight in socio-spatial context. This understanding clarifies the importance of place-based approach and principles in these areas, and its repercussions on the continuity of place identity. Moreover, this thesis aims to determine the meanings that are attached to public and urban interiors as compared to the more general concept of identity in public space.

Within this context, the following research questions were introduced:

- What are the definitions and concept of place identity in establishing a conceptual framework for public and urban interiors?
- Which meanings are attached to public and urban interiors as compared to the more general concept of place identity in public space?

In order to answer these questions, Kızlarağası Inn defined as a “public interior” and its close surrounding defined as an “urban interior” are considered as the case study.¹

1.2. Literature Review

This section introduces the literature in related terms of the study, covering public space, public interior, urban interior, place identity, Kızlarağası Inn and Kemeraltı Bazaar. Table 1.1 presents the references employed in each section of the study to provide an overview of prior research in these fields. Furthermore, some of the underlying references are also briefly described.

¹ In this study, the name “Kızlarağası Inn” was used to mention all the selected areas including Kızlarağası Inn and its close surrounding.

Table 1.1. Literature review in related terms of the study

No.	Author(s)	Title of work and year of publication	Public Space	Public Interior	Urban Interior	Place Identity	Kızılağası Inn and Kemeraltı Bazaar
1	Atmodiwirjo, P., Yatmo, Y. A., & Ujung, V. A.	Outside Interior: Traversed boundaries in a Jakarta (2015)	✓				
2	Brown, A.	Contested Space: Street Trading, Public Space, and livelihoods in Developing Cities (2006)	✓				
3	Carmona, M., de Magalhães, C., & Hammond, L.	Public Space: the Management Dimension (2008)	✓				
4	Carr, S., Francis, M., Rivlin, L. G., & Stone, A. M.	Public Space (1992)	✓				
5	Gehl, J.	Life Between Buildings: Using Public Space (1987)	✓				
6	Gehl, J. and Gemzøe, L.	New City Spaces (1999)	✓				
7	Harteveld, M.	Interior Public Space (2014)	✓	✓			
8	Lofland, L.	The Public Realm: Exploring the City's Quintessential Social Territory (1998)	✓				
9	Low, S.M.	On the Plaza: The Politics of Public Space and Culture (2000)	✓				

Table 1.1 (cont'd). Literature review in related terms of the study

No.	Author(s)	Title of work and year of publication	Public Space	Public Interior	Urban Interior	Place Identity	Kızılağaçı Inn and Kemeraltı Bazaar
10	Lynch, K.A.	The Image of the City (1960)	✓				
11	Madanipour, A.	Public and Private Space of the City (2003)	✓				
12	Orum, A. & Neal, Z.	Common Ground: Readings and Reflections on Public Space (2010)	✓				
13	Shiraz, M.	Towards an Articulated Phenomenological Interpretation of Architecture: Phenomenal Phenomenology (2014)	✓				
14	Staeheli, L. & Mitchell, D.	The People's Property? Power, Politics, and the Public (2008)	✓				
15	White, E.	Path. Portal. Place Appreciating Public Space in Urban Environment (1999)	✓	✓	✓	✓	
16	Zukin, S.	The Cultures of Cities (1995)	✓				
17	Benjamin, W.	The Arcades Project (2002)		✓			
18	Harteveld, M.	A Search for The Urban Design Task of Interior Public Space (2006)		✓			

Table 1.1 (cont'd). Literature review in related terms of the study

No.	Author(s)	Title of work and year of publication	Public Space	Public Interior	Urban Interior	Place Identity	Kızılağası Inn and Kemeraltı Bazaar
19	Harteveld, M.	Liveability and Public Space in the Happy City (2015)		✓			
20	Pimlott, M.	The Public Interior as Idea and Project (2016)		✓			
21	Poot, T. Van Acker, M. & De Vos, E.	The Public Interior: The Meeting Place for the Urban and the Interior (2015)		✓			
22	Başarıır, S.	Urban Interior: Taksim Square and Cumhuriyet Street Underpass (2015)			✓	✓	
23	Weinthal, L.	Toward a New Interior, an Anthology of Interior Design Theory (2011)			✓		
24	Barker, R. G.	Behavior settings (1978)				✓	
25	Bott, S., Cantrill, J. G., & Myers Jr, O. E.	Place and the Promise of Conservation Psychology (2003)				✓	
26	Carmona, M.	Public Space, Urban Spaces: the Management Dimension (2003)				✓	
27	Cohen, A.	Culture, Identity and the Concept of Boundary (1994)				✓	

Table 1.1 (cont'd). Literature review in related terms of the study

No.	Author(s)	Title of work and year of publication	Public Space	Public Interior	Urban Interior	Place Identity	Kızılağası Inn and Kemeraltı Bazaar
28	Gehl, J. & Svaree, B.	How to Study Public Life (2000)				✓	
29	Gieryan, T.	A Space for Place in Sociology (2000)				✓	
30	Hidalgo, C. & Hernaendez, B.	Place Attachment: Conceptual and Empirical Questions (2001)				✓	
31	Holl, S., Pallasmaa, J., & Gómez, A. P.	Questions of Perception: Phenomenology of Architecture (1994)				✓	
32	Montgomery, J.	Making a City: Urbanity, Vitality and Urban Design 1998				✓	
33	Najafi, M., & Shariff, M. K. B. M.	The Concept of Place and Sense of Place in Architecture Studies (2011)				✓	
34	Pallasmaa, J.	The Eyes of The Skin: Architecture and The Senses (2005)				✓	
35	Punter, J.	Participation in the Design of Urban Space (1991)				✓	
36	Relf, E.	Place and Placelessness (1976)				✓	

Table 1.1 (cont'd). Literature review in related terms of the study

No.	Author(s)	Title of work and year of publication	Public Space	Public Interior	Urban Interior	Place Identity	Kızılağası Inn and Kemeraltı Bazaar
37	Schafer, A.	Acoustic space (1985)				✓	
38	Seamon, D. & Sowers, J.	Place and Placelessness, Edward Relph (2008)				✓	
39	Shamsuddin, S. & Ujang, N.	Making Places: The Role of Attachment in Creating the Sense of Place for Traditional Streets in Malaysia (2008)				✓	
40	Smaldonea, D. & Harris, C.	An Exploration of Place as a Process: The Case of Jackson Hole, WY. (2005)				✓	
41	Steele, F.	The Sense of Place (1981)				✓	
42	Ujang, N. & Zakariya, K.	The Notion of Place, Place Meaning and Identity in Urban Regeneration (2014)				✓	
43	Whyte, W.	The Social Life of Small Urban Spaces (2004)				✓	
44	Atay, C.	Kapanan Kapılar İzmir Hanları (2003)					✓
45	Benli, G.	İstanbul Tarihi Yarımada'da Bulunan Han Yapıları ve Avlulu Hanların Koruma Sorunları (2007)					✓

Table 1.1 (cont'd). Literature review in related terms of the study

No.	Author(s)	Title of work and year of publication	Public Space	Public Interior	Urban Interior	Place Identity	Kızılağası Inn and Kemeraltı Bazaar
46	Ersoy, B.	İzmir Hanları (1991)					✓
47	Kapıcıoğlu, E.	A Critical View to the Residential Transformation of the Shopping Centers: the Sample of İstanbul Grand Bazaar and Khan Area (2008)					✓
48	Özbek Sönmez, I.	The Urban Historical Stratum of the Kemeraltı Bazaar (2010)					✓
49	Sökmen, Ş.	The Contemporary Functions and The Architectural Evolution of Inns of the Historic Peninsula (2012)					✓

Public space has been referred by many studies; while some notable writers' studies such as Lynch (1960), Gehl (1987, 2000), Zukin (1995), Lofland (1998), White (1999), Gehl, and Gemzöe (1999), Low (2000), Madanipour (2003), and Carmona, Magalhães, & Hammond (2008) are mainly used to define public space characteristics.

Gehl (1987), in "Life Between Buildings", gives a better understanding of the larger public life of the city and discuss the future quality of public open spaces. "Path, Portal, Place: Appreciating Public Space in Urban Environments" is a book by White (1999), whose emphasis is upon areas between buildings where urban life takes place.

Madanipour (2003) in his book entitled "Public and Private Space of the City" discovers how and why space of human societies is separated into public and private sections. He considers the relationship between public and private spheres as one of the main concerns of modern society, focused on urban space together with its social and psychological significance.

As mentioned before, literature on the themes of public and urban interiors are limited. In this regard, the study of Harteveld (2014) which acknowledged the existence of public space within interiors is considered as the main theoretical perspective. Public interior and related typologies have been extensively examined by Harteveld between 2004 and 2014. The aim of his research, entitled “Interior Public Space; on the Mazes in the Network of an Urbanist”, was to show that certain interiors are public nonetheless. In this line, the purpose was to bring the practice of designing public space, in particular interiors, in order to review the currently general accepted understanding and definition of public space.

In his other publication “A Search for the Urban Design Task of Interior Public Space” (2006), he discussed the notions of public space and public interiors, and claimed that public space can be more than what traditionally means for urban designers who deal with public space as the outdoor space despite being synonymous with the public domain or publicly owned space.

Another significant study entitled “The Public Interior: The Meeting Place for the Urban and the Interior”, by Poot, T. Van Acker, M. and De Vos, E. (2015) defined public interiors as places that are used as public space although they might belong to private owners. This paper contributes to the development of an interdisciplinary design approach by exploring various methods for the analysis of “the public interior” in the field of urbanism, architecture, interior design, and related academic fields.

In addition, two available master theses concerning urban interiors were overviewed that could be briefly described as follows: Başarrı’s (2015) master thesis entitled “Urban Interior: Taksim Square and Cumhuriyet Street Underpass” is an experimental approach on the concept of interior space focusing on the urban environment. An urban interior conceptual design proposal is made for Taksim Square and the underpass using parametric design methodology with an aim of connecting two separate urban spaces vertically with a spatial context and potential usage scenarios. The aim of this thesis was to encourage interior designers to push the presumed interior space postulations. Çolak’s (2012) master thesis entitled “Urban Interior in Public Space: An Analysis and Design Proposal on Urban Furniture and Moda District” aims to analyse urban interiors, improve an analysis and design proposal for Moda district through urban furniture.

In the theme of place identity, although studies of Relph (1976), Punter (1991), and Montgomery (1998) are considered as the main theoretical framework; studies of Steele (1981), Cohen (1994), Holl, Pallasmaa, and Gomez (1994), Gieryan (2000), Whyte (2004), Pallasmaa (2005) can also be mentioned.

Relph (1976), in “Place and Placelessness” emphasizes the issue of place as being something more than just knowing a certain area. He examines planned communities and prefabricated housing, and expands it to countries with focuses on individual places. He also looks at placelessness and the elements that draw on it. Whyte (2004) in his book entitled “The Social Life of Small Urban Spaces”, presents basic observational studies of peoples’ social activities in small public spaces.

In terms of Kemeraltı Historical Center and Kızlarağası Inn, overview of prior theses concerning this place provides the available scope and approaches in this case as follows:

Şala’s (2013) master thesis entitled “Evaluation of Urban Design Guidelines in The Context of Urban Identity (İzmir- Kemeraltı Historical Center)” has the main idea of making an understanding that the design control is necessary for sustainability of local characteristic and quality of urban spaces. Sökmen’s (2012) master thesis entitled “The Contemporary Functions and Architectural Evolution of Inns of the Historical Peninsula” has analyzed inn buildings based on their functionality and their construction period. Zeybek Çetin’s (2012) master thesis entitled “Evaluation on Revitalization Policies of Historical Town Centre, The Case of İzmir, Kemeraltı” has the main idea of evaluating projects that contribute to the revitalization of the historical city center. Eral’s (2015) master thesis entitled “The Evaluation of the Land User Profile on the Cultural Heritage in Transforming Urban Historical Centers: Case of İzmir” has the main idea of proposing the conservation-renovation approaches on historic urban pattern through the evaluation of the current structure and future condition of Kemeraltı Bazaar.

As reviewed above, prior theses on the case of Kızlarağası Inn and Kemeraltı Bazaar have studied this place and its surroundings from different perspectives, but the issue was overlooked in terms of place identity. This study attempts to define Kızlarağası Inn and its close surrounding in the Kemeraltı Bazaar as a public and urban interior space.

1.3. Methodology of the Study

This study has been conducted from a qualitative perspective. An informative background of place identity and its components, besides the definitions and characteristics of public and urban interiors were constructed through literature research, which includes published books, academic databases, reports and articles.

This study has constructed a framework for identity that has been achieved through three components: Physical setting, activity, and meaning, with the main theoretical perspectives of Relph (1976), Montgomery (1998), and Punter (1991).

The next stage of this study has determined the relationships between the indicators of public and urban interiors and identity. In order to test this relationship, the data (concerning physical setting, activity, and meaning) of Kızlarağası Inn and its close surrounding as a case study were considered. In order to evaluate the research questions, the relationship between the indicators of place identity and Kızlarağası Inn's users were employed. These data were obtained through: Archival research in documents, observations through site visits, on-site documentation, questionnaire, interviews, behavior mapping, and tracking. Further details on each method, sample population and statistics are discussed in Chapter 4.2.1.

1.4. Scope and Limitations of the Study

In the introduction chapter of the thesis, general information about the subject and the research topic is explained. Next, the aim of the study, and the methodology is specified.

In the second chapter, the themes “public interior” and “urban interior” is examined through literature research. As a starting point, the more general term of public space has been defined and its characteristics were discussed. After that, characteristics of public interior has been specified by defining what “interior public space” means and what make these interiors public. This section continues with examples of chosen typologies to clarify the history and definition of the public interior. Lastly, “urban interior” focusing on outdoor public areas has been defined in relation to human scale and perception and different typologies are explained.

In the third chapter focusing on place identity, conceptual background and related terminology are defined and place identity factors are introduced. Considering the aim

of study, it is necessary to have a rich understanding of place. Therefore, the concept of place is a starting point for this chapter. Subsequently, the constructed framework of place identity has been defined. This framework is comprised of three components: Physical setting, activities, and meaning. Afterwards, attributes and elements of each component for studying place identity have been specified.

Chapter four introduces Kızlarağası Inn as a case study. In the first section, Kızlarağası Inn and Kemeraltı Bazaar studies in the architectural and historical context were introduced in order to recognize the definition and concepts of public and urban interiors. The second section focuses on the methodology and analysis of the case study in relation with the theoretical framework. Methods are classified and each of them is explained in detail. Subsequently, the result of analysis and evaluations that determined the indicators of place identity in the selected case are presented in physical setting, activity, and meaning.

The last chapter of the thesis contains conclusions as well as recommendations for future studies.

Within this structure, this study focuses on evaluating public and urban interiors in terms of place identity, determining definitions and concept of place identity in public and urban interiors, and meanings which are attached to these interiors as compared to the more general concept of place identity in public space. It also focuses on the understanding of how public and urban interiors create place identity for its users. As declared above, this study introduces the definition and characteristics of public and urban interiors, but any comparison between these themes is beyond the scope of this study.

CHAPTER 2

PUBLIC/ URBAN INTERIOR

2.1. Public Space

It is necessary to discuss more general term of public space, before specifying public and urban interior. In this respect, this chapter starts with defining public space characteristics.

According to Madanipour (2003), public space refers to that part of the physical environment, which is associated with public meanings and functions. Being public means pertaining to the people, belonging to the people, relating to, or affecting a nation, state, or community. They are people, who make the public space. Public is defined by social behavior and/or by social order. Public space is generally understood as the place where socio-spatial transformations become obvious and the culture of a city is being formed (Harteveld, 2014). As Zukin (1995) stated:

Public spaces are the primary site of public culture; they are windows into the city's soul. Moreover, public spaces are important means of framing a vision of social life in the city, a vision both for those who live there, and interact in urban public spaces every day and for the tourists, commuters, and wealthy folks who are free to flee the city's needy embrace (Zukin, 1995, p.259 and 260).

More general terms of public sphere and public realm, which have been used to refer to a much broader concept compared to public space, were reviewed to clarify public space. Referencing to Madanipour (2003), public space is a component of the public sphere. The term public sphere can be defined as whole places, people and activities that represent the public conception of human social life. Public realm is where community is established and where the experience of belonging is engendered. The public realm is identified as those parts of urban settlements that individuals were known categorically. That is to say, public realm consists of those spaces in a city

which are inhabited by people who are strangers to each other or who “know” each other only in terms of occupational or other non-personal identity categories (Lofland, 1998). The public realm as the part of urban framework which public have physical and visual access is important for towns and cities. It is where the amount of human contact and interaction reach to uppermost. Public realm extends from the streets, parks and squares of a town or city into the buildings, which enclose and line them (Tibbalds, 1992) (Figure 2.1).

Brown (2006) specifies urban public space as all the physical space that use within the non-private realm of cities. In this line of thinking, urban public space includes not only formal squares, roads and streets, but also vacant land, verges and other edge-space. In other words, all places with public access and public use are included, whether in public, private, communal or unknown ownership, however one whose boundaries may change over time (Brown, 2006).



Figure 2.1. Outdoor public space in Shibuya. Adapted from *Interior Public Space* (p.20), by M. Harteveld, 2014, Delft: Delft University of Technology.

In late modern rediscovery of public space, the emphasis on “civic” had relevance, too. Within the public realm itself; a mall, a market place could be perceived as public, serving our shared but still private or personal. It was understood as a part of the public

sphere, whereas civic spaces were seen more as spaces where we could share place and propose (Harteveld, 2014).

As mentioned before, the term “public space” concentrate on the connotation between public and space (Lofland, 1998). In this context, public space is defined in several ways, but the general consensus is that public spaces consists of all areas in a society that are open and accessible to all public members (Ujang & Zakariya, 2014). In this regard, Harteveld (2014) declared “public space” based on Western notion as follows:

Generally, in the west there are three ways to define public space: [1] public may refer to the people in general thus, public space is used by people, [2] public refers to the government, representing the people thus, public space is safeguarded and controlled by the public government, and [3] public also refers to the opinion and knowledge we share so, public space is known by many (para. 2).

It was stated by several theories that public space should concern everyone. Put-differently, everyone should have a place in public space. Therefore, public space was aimed to be publicly-used, publicly-owned and publicly-known and therefore publicly accessible (Harteveld, 2014). However, in the recent years, it is being acknowledged that public space is not always either completely public or completely private. This issue was discussed from different perspectives. For instance, according to Orum and Neal (2010), it works as a principle but not necessarily in practice. Harteveld (2014) supports the same idea by claiming that: “No place in the world is used, owned, and known by all. Public spaces have always been as specific and relative as are the people, who use, own, and know the place” (p.11). Some thinkers like Cerasi, Alexander, Trancik, Gehl, Siola, de Sola Morales and Kayaden propose a terminology in between, neither public nor private, they name it “semi-public space”, “collective space” or “privately-owned” public space (Harteveld, 2014).

To sum up the arguments to define public space, by referring to core components that are ownership and accessibility, it can be expressed as follows: Public space relates to all those parts of the built and natural environment that is publicly accessible while it is not essentially unrestricted, all public and private, internal and external, urban and rural environment were considered. It encompasses all the streets, and squares, whether predominantly in residential, commercial or community/civic uses; the open spaces and parks; the open countryside; the “public/private” spaces both internal and

external where public access is welcome. Moreover, some others which are controlled, including private shopping centers or rail and bus stations, and the interiors of key public and civic buildings such as libraries, churches, or town halls (Carmona, Magalhães, & Hammond, 2008).

Carr et al. (1992) define public space as the common ground where people carry out the functional and ritual activities that bind a community, whether in the normal routines of daily life or in periodic festivities. They state that public space must have three primary values: “We believe that public places should be responsive, democratic and meaningful” (Carr et al., 1992). In the same vein, Varna defines public space through the quality of publicness as follows:

Public space is not the same as public property. Indeed, the quality of publicness, the publicness of space seems to consist of the relationships established between property as both a thing and a set of relationships and rules and the people who inhabit, use, and create property. Public space is a slippery, complicated and shifting kind of space. Space where individuals see and are seen by others as they engage in public affairs named “Public space” (Varna, 2016, p.21 and 23).

According to Gehl (1987), “the presence of other people, activities, events, inspiration, and stimulation comprise one of the most important qualities of public spaces altogether” (p.17). Therefore, it could be stated that the presence of people and their interaction are the significant characteristics of public space.

Other important characteristics in defining public spaces which are associated with accessibility are boundary and culture. According to Scruton (1984), “a space is made public by the nature of its boundary”. Boundary of public space is permeable and open to public uses, that is to say anyone may enter and anyone may depart (as cited in Varna, 2016).

In a modern city, blurring boundaries challenge the dichotomy of public-private and collective-individual. “Outside interior” tends to emerge due to the collective culture that forms many urban communities. In collective culture, tendency for space sharing is evident. Certain individual spaces are shared by other people in the neighborhood and transformed into public space. For example, during their spare time, people often gather within the private territory of someone’s house. This can trigger the emergence

of blurring boundaries between public and private. Such blurring boundaries challenge the dichotomy of public-private and collective-individual in a modern city (Atmodiwirjo, Yatmo, & Ujung, 2015).

Within the context of everyday life in an urban neighborhood, the inside and the outside could traverse each other's boundaries. Various degrees of inside-ness and outside-ness appear in everyday urban spatial settings, occurring in various degrees of porosity or permeability of the boundaries between spatiality and various forms of traversing the boundaries (Atmodiwirjo et al., 2015). As a result, accessibility, ownership, boundary, collective culture, and inside-ness, outside-ness are considered factors for defining "public space".

White (1999) introduces general properties which are important for the success of public places as follows: definition, identity, character, beauty, habitability, signification, connectedness, and sensuality.

Definition: A successful public place is well defined with clarity of boundary, and recognizable shape.

Identity: Good public place is unique, imagable, memorable, with an understandable essence.

Character: Good public space has personality. It has theme, atmosphere, mood.

Beauty: In successful public place, users have an aesthetic experience. the space, activity, and physical fabric are appealing and pleasurable.

Habitability: These places are safe, secure, healthy, and easily accessible, convenient to use, and a joy to be in.

Significance: Good public space is meaningful. It has a story, a history, and values.

Connectedness: Successful places relate well to the larger community context by their location, partnership with other places, and interaction with immediate neighbors.

Sensuality: A good public space engages our sense and emotions.

2.2. Public Interiors

2.2.1. Definition and Characteristics of Public Interiors

The aim of this sub-chapter is defining “interior public space” and its characteristics by understanding of what make these interiors public. In every city, many interiors are referred to as public, because in everyday life they are of or pertain to the people, in the sense that they belong to people with or without relating to the government affecting laws and regulations. As Pimlott stated:

The more extensive definition of public interiors as the totality of spaces in which civil society can be seen to operate means that it extends to those environments, both inside and outside buildings, for the encounter and collective use of private people. These are places of sociability, entertainment, transport, leisure and commerce, as well as culture in the broadest sense (Pimlott, 2016, para. 1).

In today’s cities, the traditional dichotomy between the public and private domain is shifting radically. “In recent decades, the amount and proportion of public space within buildings has steadily increased, with much of it forming part of a larger interior and exterior pedestrian network” (Harteveld & Brown, 2007, p.65). Meeting places in the contemporary city are increasingly less limited to the traditional streets and squares. Moreover, a greater number of buildings possess conditions that allow them to be claimed as internal public spaces, including shopping malls, train stations and care homes. Interior public space shows that the boundary of public space is not always sharply defined. It does not always follow the contours of the public domain.

According to Poot et al. (2015) in the context of public interior, the word “public” refers to two partially overlapping meanings: accessibility and ownership. As mentioned in the previous sub-chapter, “accessibility” means that these spaces are open to all. Nevertheless, practical reasons can limit the accessibility of a public interior in time. To make it clear, accessibility should be understood as permeability, being able to enter a space without hesitation and effort. As usual with the public interior, the entrance is so ambiguous that the surrounding streets seem to flow into the interior space and reverse. In addition, public accessibility has relations with ownership. As architect Marc Van Leent clarifies, “we need to draw the distinction between formal and mental ownership” (Leent, 2012, as cited in Poot et al., 2015).

Public interior can be owned by either private or public parties, the perception of a public space is more of a mental state for the users. The privately owned public spaces “POPS” (Fig. 2.2) could be referenced as an example (Poot et al., 2015).



Figure 2.2. The IBM Plaza, a glass-covered pedestrian space, New York, 2015, presented as a well-known example of POPS. Adapted from “The Public Interior: The meeting place for the urban and the interior”, by Poot et al., 2015, *IDEA Journal*, p.46.

One of the first designers to strain the importance of public interiors, was architect Manuel de Solà-Morales, who categorized them based on their ownerships. In his perception, places that are used as public spaces although they might belong to a private owner, are a part of public interior notion such as libraries, hospitals or shopping malls (Poot et al., 2015) (Fig. 2.3-2.5). However, involved within the concept of the public interior are also publicly owned spaces such as arcades, passages and inner courtyards (Fig. 2.6), in addition to collective outdoor public areas that provide shelter such as bus shelter (Fig. 2.7). These contemporary public spaces play a significant role in everyday urban life (Poot et al., 2015). Kristiaan Borret, describes these spaces

as “secondary public spaces” to distinguish them from “primary public spaces”, which is related to the actual streets, market places and squares (Poot et al., 2015).



Figure 2.3. City Library sample of private owner public interior, Stuttgart, Germany. Adapted from *Stuttgart’s library*, 2017, Retrieved from <http://inhabitat.com/stuttgarts-stadtbibliothek-library-is-a-glowing-rubiks-cube-inspired-haven-for-readers/>

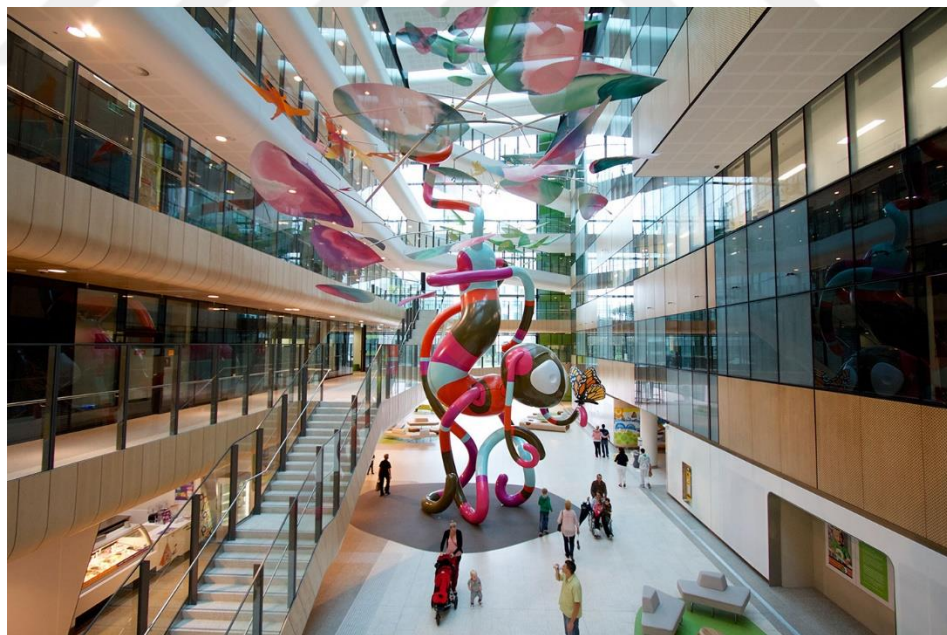


Figure 2.4. The royal children’s hospital Melbourne as a sample of private owner public interior. Adapted from *Flickr*, 2011, Retrieved from <http://flickr.com/photos/peteoshea/5476076002/>.



Figure 2.5. Forum Shopping Center, İzmir, Turkey (Asadollahi Archive, 2016)



Figure 2.6. Entrance lobby of the Louvre Museum, Paris-France (Asadollahi Archive, 2016)



Figure 2.7. Atelier Bow Wow, Canal Swimmer's Club, Bruges Triennial, Belgium, example of a collective outdoor as a public interior. Left; Adapted from "The Public Interior: The Meeting Place for the Urban and the Interior", by Poot et al., 2015, *IDEA Journal*, p.45. Right; Adapted from *Arch Daily*, 2015, Retrieved from <https://www.archdaily.com/774286/canal-swimmers-club-atelier-bow-wow-plus-architectuuratelier-dertien-12>.

According to Harteveld (2014), interior public spaces are certainly not a new phenomenon. They have always played an important part in various social-spatial changes and have been crucial to cities and their culture. These spaces are a part of everyday urban life, places for socio-spatial transformation. Moreover, he claims that in present day Western society, many exemplary interiors are becoming part of urban life and urban structure. That is to say interior public spaces cannot be avoided as a part of everyday life, and an increasing consideration around public space focus on public interiors.

Public interiors within different cities or societies have acquired different cultural meanings, which is the effect of both social adaptation and spatial transformation. Over time each public space has its own cultural meaning and social value, its own unique history and future. The public quality of an interior, or any public space, is formed by the public use of the space, depends on the specific culture of a city and the specific socio-spatial contexts which influence each other (Harteveld, 2014). In other words, as White (1999) states, the qualities of public spaces that make them successful vary across cultures.

2.2.2. Typologies of Public Interiors

In the following section typologies of public interiors include arcade, bazaar, mall, skyway, and subway were introduced to clarify the history and definition of the public interior which explained in the theories above:

Arcade: Hartevelde (2014) describes arcades as long arched constructions or galleries named after their most characteristic part, the arch. Arcades could be determined by a series of arches, either open or closed with masonry or other structures, and supported by columns or piers.

In order to look at the history of arcades, we could mention Benjamin (1982/2002) who introduced arcade as an interior public space, one of the characteristic buildings of the nineteenth century bourgeois society. He claims that the origin of this type goes back to initiatives of Paris nobility in the late eighteenth century, just after the French Revolution. In a need for new public space for Paris, more arcades were built on the grounds of the expelled noblesse (Geist, 1983). All over the inner city of Paris, systems of arcades appear, such as the system of Passage des Panoramas, Passage Jeffrey and Passage Vendeau (Benjamin, 1982/2002) (Fig. 2.8). All three in alignment of each other, formed together a clean, paved, luxurious and modern public space to shop and to stroll in an unhygienic city. The fundamental typological change from a marketplace to an arched or covered passageway (Porter, 1913 as cited in Hartevelde, 2014) and the representation of this new idea defines the birth of the arcade type. Arcades give the impression of the public space. According to Hartevelde (2014), from various perspectives the matter of being private space generally could be defined simply by fences, walls, built constructions, the roof and a door or a gate separating it from the exterior; but by nature, arcades are half open by a succession of arches and vaults and half interior, part of the building. For example, he mentions the arcades of the Arcone which seem to indicate a private ownership. Thus, on the other hand Arcades are open to everyone, while they are privately held.

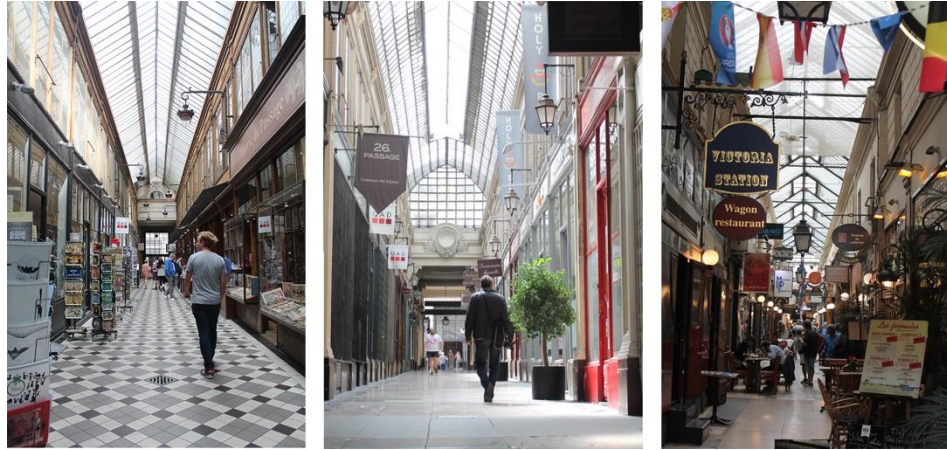


Figure 2.8. Passage Jouffroy, Passage des Panoramas, Passage Verdeau-Paris (Asadollahi Archive, 2016)

In this respect, Poot et al. (2015) by referring to Benjamin (1999) argue that the nineteenth century is an important turning point in the perception of public space, since capitalism increased through urban culture:

The concept was expanded and public life was perceived as a “performance”, symbolic language and reference to make underscored the theatrical metaphor. The arcades described by philosopher Walter Benjamin and architect Johan Geist can be considered as the material expression of nineteenth-century bourgeois society: the glass-roofed shopping streets combining exterior and interior features the public theatrical sphere and the private sphere of bourgeois domestic space –into a single urban typology. (p. 49)

Bazaar: The notion and origin of bazaar most probably derived in the area of Iran; the early bazaars started without any permanent constructions. It is generally known that the word Bazaar got its meaning as “the place of prices”. After a century, its meaning is almost the same, only diversified: “To define a type of public space, foremost it is a range of shops or stalls, but bazaar could refer to a whole shopping quarter or to only one store, selling many kind of goods” (Harteveld, 2004, p.236). Heinz Gaube and Eugen Wirth’s historical-geographic research about Isfahan Bazaar in 1970s showed that the main bazaar route of the system used to be an ancient path through the city. This pattern could be reconstructed for most if not all big cities in the region, it appears that most ancient Persian bazaars have involved within their major city walls. In general bazaars evolved on the main routes in the city. Originated as an exterior public space, which has been very close to a main street and a main market place, the bazaar

has evolved towards a provisional covered space while diversifying into several permanent interior public spaces (Bonne, 1989 as cited in Hartevelde, 2014).

Some of the old bazaars are characterized by being spacious and with their more or less solid building materials, like the older bazaars in Tabriz, Shiraz, Isfahan. Certain bazaars in Tehran were described as lofty as well (Fig. 2.9 and 2.10). The Persian bazaars are known for their narrow corridors, arches, as well as being constructed out of brick-work, or clay, with branches of trees that serve to intercept the sun. Renovation brought back the bazaar's old glory regardless of the shift that accorded to its public quality due to the collapse of trade and the lack of trust between people (Hartevelde, 2014).

As Hartevelde (2014) discusses, from a phenomenological perspective, the pioneering Ottoman bazaars could be made known as more than a local post-Byzantine variation on the type. Also their design relates to earlier constructions, which had been used to facilitate bazaars, like the caravanserai, locally known as a "Han". When Constantinople became the third Ottoman capital, the construction of the indoor bazaar places began (Fig. 2.11). These bazaars known as *Iç Bedesten*, literally translated as the "interior place of the bazaar". The concept of bazaar had reached the European cities in the early eighteenth century. They were a sort of constructions which were used to sell commodities in greater volumes. In 1816, the first vast bazaar opened in London by John Trotter. In general, vast bazaars ceased to be designed away from its origin (Hartevelde, 2014).



Figure 2.9. Hajebodoleh Arcade, Tehran Bazaar. Adapted from *Bazaars of Iran* (p.125), by Kasraian and Arshi, 2010, Tehran: Agah Publishing House.

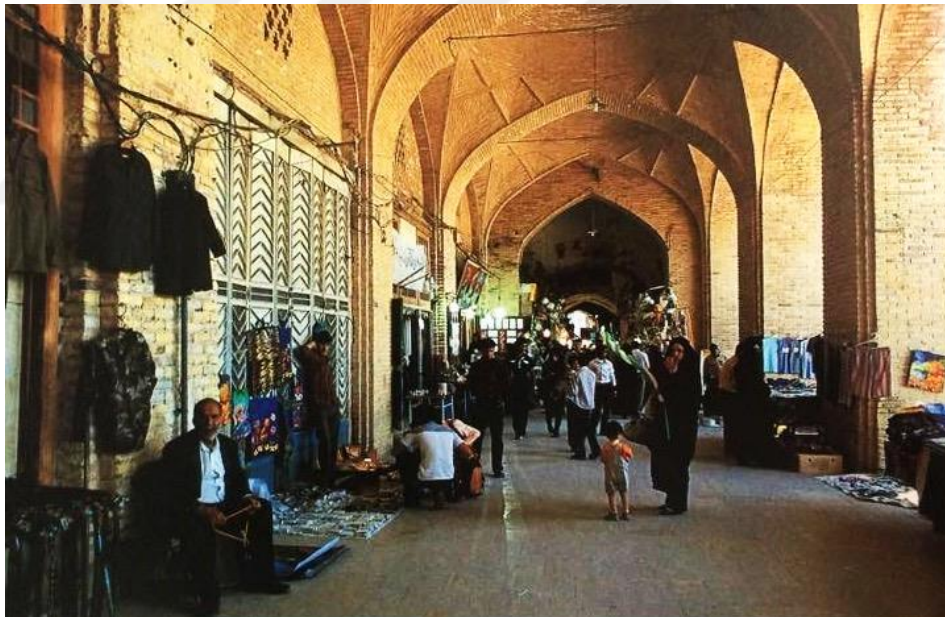


Figure 2.10. Ganj Ali Khan Bazaar, Kerman. Adapted from *Bazaars of Iran* (p.73), by Kasraian and Arshi, 2010, Tehran: Agah Publishing House



Figure 2.11. The drug bazaar in İstanbul, 1853. Adapted from *Interior Public Space* (p.247), by Hartevelde, 2014, Delft: Delft University of Technology.

Mall: Modern developments and social-spatial transformations display the actual role portrayed by malls, not only its correlation to shopping. Today's mall has various meanings depending on its context. Malls started out as a leisure space, which has little to do with shops (Fig. 2.12).

The transformations of pall-mall track into malls occurred when cities urbanized and consequently extended into outskirts, in the sense of pedestrian walk, a level shaded walk, or simply places to play at pall-mall.² (Simpson & Weiner, 1989; Barnhart & Steinmetz, 2006 as cited in Hartevelde, 2014). In France, in the eighteenth and nineteenth century, many malls were designed as promenades for pedestrians.

To sum it all up, one could say that interior public space is founded on all the above, similar to arcade, or bazaars each in a different way. It consists of layers of cultural and social meanings, which are not only based on successes but also failures. Still each mall has its own socio-spatial role or symbolic and economic values. Malls by nature are independent, unlike arcade, and bazaar. Consequently, attraction and quality are more relevant in comparison with connectivity and accessibility, when it comes to public validation.

² The Latin “mallum”, meaning public assembly, or the Gothic “mapf”, a market place, in reference to mall.



Figure 2.12. Galleria Post Oak in Houston, 1971. Adapted from *Interior Public Space* (p.339), by Harteveld, 2014, Delft: Delft University of Technology.

Skyway: Skyway is considered relatively young in relevance to the rest of interior public spaces types. Around the globe, it is referred to less if compared to the variety of places where we can find arcades or covered malls, and even bazaars.³

The public spaces in those buildings are usually upper-story spaces devoted to retail. The skyways themselves serve as a link between the concourses above the outdoor streets (Fig. 2.13). All in all, they serve as an elevated public interior system used by pedestrians to dodge the cold, the heat, or merely the crowded streets below (Harteveld, 2014).

³ In literature, common knowledge seems limited. Only few people have done applied or academic research on this enclosed public gallery above street level or as some refer to them as a covered bridge between two buildings.



Figure 2.13. Skyway on the second and forth level of Wells Fargo Center, Philadelphia. Adapted from *Interior Public Space* (p.419), by Harteveld, 2014, Delft: Delft University of Technology.

Subway: Subways are interiors, they are mostly enclosed apart from for the openings, in essence as any tunnel. In comparison with bazaars, arcades, malls and skyways, they would be identified as a form of a tunnel underneath a road that is used by pedestrians (Simpson & Weiner, 1989; Barnhart & Steinmetz, 2006 as cited in Harteveld, 2014). Subways are used for all sorts of communications and transportation, with each having its own characteristics. Although it includes pedestrian movement, unlike tunnels, subways are not always purely utilized, as it focuses only on the efficient connection over having smooth floors and blind walls. Establishing tunnels under streets are introduced as a solution to avoid the public inconvenience of traffic which arises in metropolises at time (Harteveld, 2014) (Fig. 2.14 and 2.15).



Figure 2.14. Wapping Station, London, 1862. Adapted from *Interior Public Space* (p.441), by Harteveld, 2014, Delft: Delft University of Technology.



Figure 2.15. Proposed station at Baker Street, London, 1860. Adapted from *Interior Public Space* (p.436), by Harteveld, 2014, Delft: Delft University of Technology.

2.3. Urban Interiors

In a general view, urban interiors can be considered as a part of the more extensive definition of public interiors. For this reason, it is crucial to mention that in this study the concept of urban interior focuses on the urban environment and outdoor public areas. Urban interior is thought as a matter of scale and perception. On this purpose, urban environment is studied in relation to human scale and perception, to see whether if it is possible to mention an interior space that can also be named as “urban”.

Interior space has many definitions; sensation of cover is an aspect to define the interior, based on the interior distinguishing borders (either concrete and/or sensorial) from exterior space, such as interiors of buildings. They are spaces that we can perceive directly with our body. Interior space can be defined by human scale that means everything in an interior space can be perceived by a direct exposure. Defining an interior space in urban environment with urban forms, can be examined by the scale of spaces in relation with the human scale. Therefore, the body dimensions and their relation with space are being included, as it is essential for the research of interior space in urban environment (Başarıır, 2015).

Shirazi (2014) explains environmental perception and its relation to the body as follows:

We can sense both our “physical body”, for example, in the action of gravity while falling downstairs, and our animated “living body”, for example, when we move ourselves towards the door. In other words, our body has a special kind of corporeality, a lived-bodylines, which makes us an actor in the world, and thus our perception is a lived, experienced perception. (p.13)

Based on the previous explanation, while people exist in a space, that space is defined according to their perception of environment and thus, through the body (Shirazi, 2014). When human body considered as a starting point in the process of experiencing and explaining environment, the scale and atmosphere of spaces become definitive. In the preface of an interior design theory anthology called *Toward a New Interior*, Weinthal explained a circular diagram with the scope of “body and perception” being placed in the center (Weinthal, 2011).

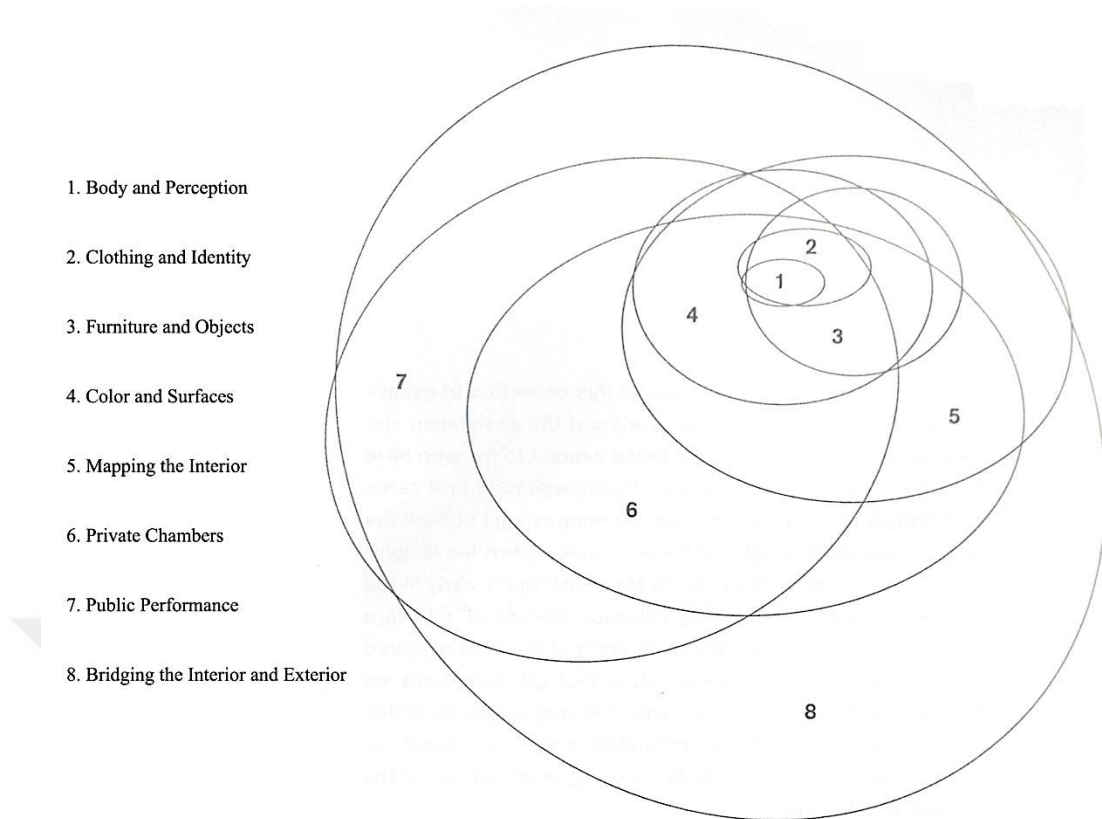


Figure 2.16. Weinthal's diagram. Adapted from *Toward a New Interior, an Anthology of Interior Design Theory* (p.10), by Weinthal, 2011, New York: Princeton Architectural Press.

Weinthal's diagram (Fig. 2.16) illustrates some clues concerning changes in perception according to the dimensions of the space about being in an interior space in eight concentric nested layers. The numbers for each layer represents: 1. Body and Perception, 2. Clothing and Identity, 3. Furniture and Objects, 4. Color and Surfaces, 5. Mapping the Interior, 6. Private Chambers, 7. Public Performance and 8. Bridging the Interior and Exterior (Weinthal, 2011).

White (1999) studied urban public spaces from the pedestrian perspective categorizing urban spaces into paths, portals and places according to their morphological aspects and human behaviors. Besides, he addressed to hybrid spaces that may have more than one characteristics. Sections and diagram sketches which he used to explain his opinion are revealing how he approached the urban space through pedestrian dimensions (Fig. 2.17). These sketches are used as a layout for the search of interior urban spaces (White, 1999).

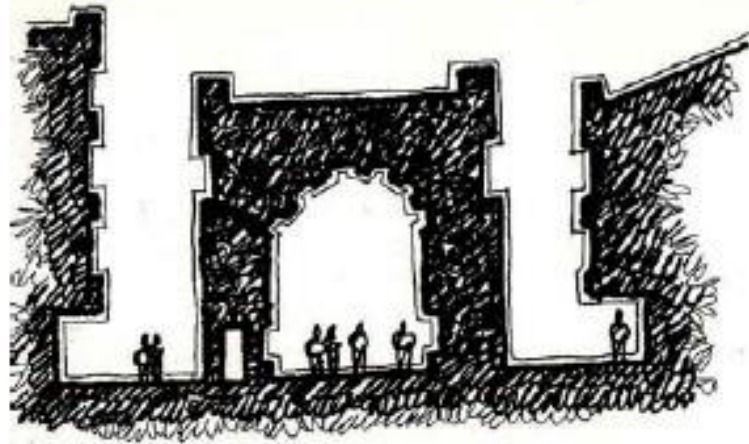
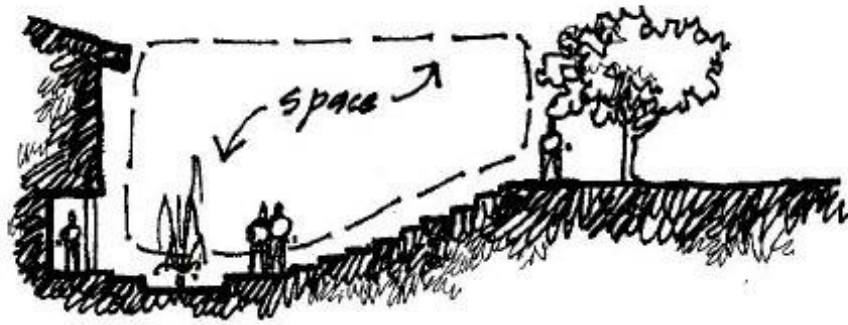


Figure 2.17. Urban section sketches. Adapted from *Path. Portal. Place Appreciating Public Space in Urban Environment* (p. 41 and 70), by White, 1999, United States of America: Architectural Media Ltd.

The urban section from White's book (Fig. 2.17) emphasizes the urban space as voids in between building masses with solid geometries. In this drawings, the dimension of urban space next to the human proportions is overstated while giving the impression of interior space in an urban section.

According to White (1999), interior spaces in an urban scene are described as containers. Containers are spatial volumes, those spaces that are enclosed by the boundary elements that define the limits of a space. Container typologies are divided to nine categories (Fig. 2.18), according to the placement of sensorial boundary planes. Those container types can be observed in urban spaces with examples and their interpretations (Başarır, 2015).

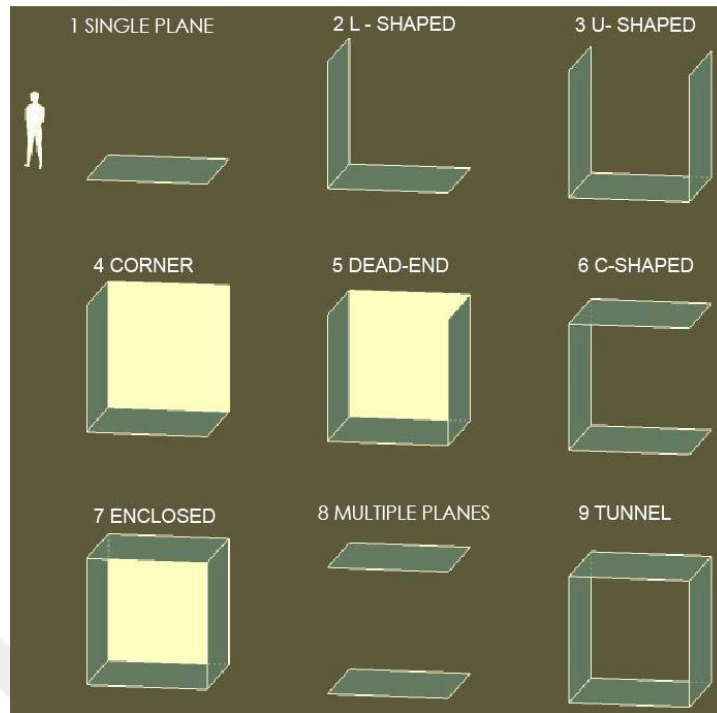


Figure 2.18. Urban interior containers⁴. Adapted from *Urban Interior: Taksim Square and Cumhuriyet Street Underpass* (p. 17), by Başarır, 2015, İstanbul: İstanbul Technical University.

Single Plane: The first typology is the single plane container. A horizontal plane like floor patterns or material differences laying on a background, could define this type. Although there is a continuous flow of space across it, the container generates a spatial zone with its boundaries (Fig. 2.19). Some examples of urban spaces include pedestrian passes on the streets, defined areas for smokers or texture differences like stone tiling on grass (Fig. 2.20). Noticeable change in color, tone, or textures between the surface of the horizontal plans and their surrounding space besides the tangible and intangible boundaries give a sense of spatial diversity (Ching, 1996; Başarır, 2015).

⁴ Although literature consist of several terminologies on this topic, this terminology is employed in this study.

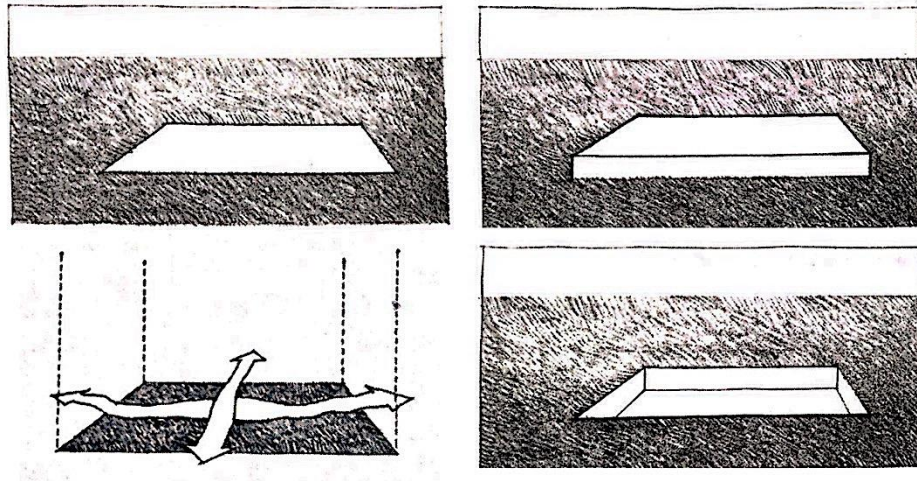


Figure 2.19. Single Plane sketches. Adapted from *Architecture: Form, Space, & Order* (p. 99 and 100), by Ching, 1996, United State of America : John Wiley & Sons.

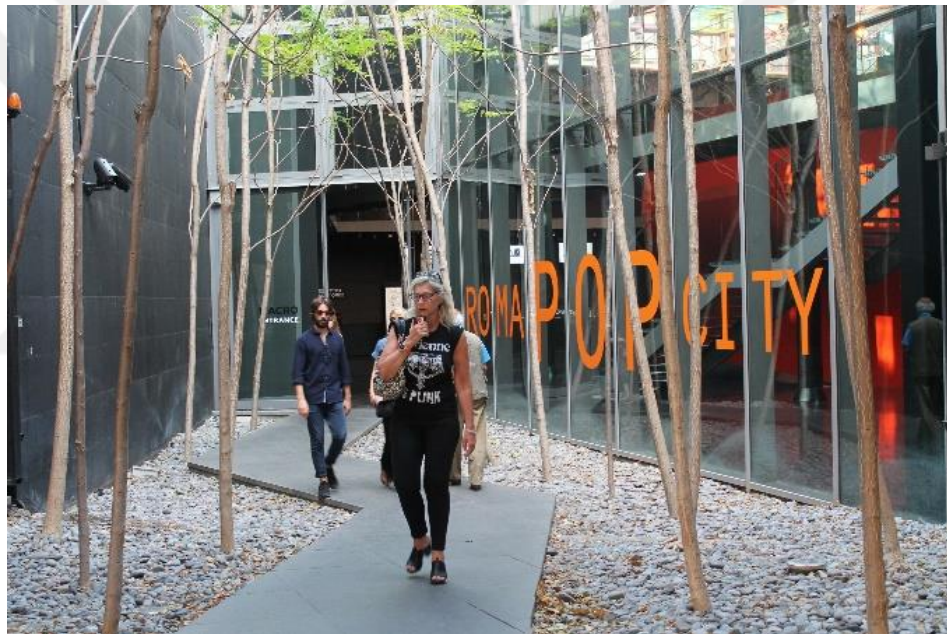


Figure 2.20. Pedestrian Passage as Single Plane container example from Rome, Italy (Asadollahi Archive, 2016).

L-Shaped: Second urban interior typology is L-shaped containers, with a vertical element beside the base plan that give a sense of boundary to pedestrians in human scale (Ching, 1996) (Fig. 2.21). Generally, L-shaped containers can be seen on one side of the wide streets, the planes are considered as ground plane and a facade of a building, wall, billboard or any other urban planes as a vertical element that are creating physical borders (Fig. 2.22). In some cases these vertical planes interact with the pedestrians, window displays, open shopping stands, information boards can be mentioned as examples (Ching, 1996; Başarır, 2015).

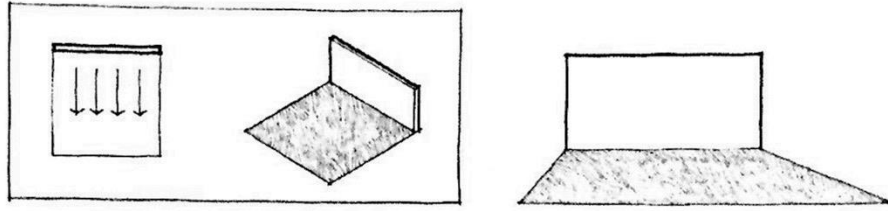


Figure 2.21. L-Shaped sketches. Adapted from *Architecture: Form, Space, & Order* (p. 121), by Ching, 1996, United State of America : John Wiley & Sons.



Figure 2.22. L shaped urban interior from Barcelona, Spain (Asadollahi Archive, 2016).

U- Shaped: This type by three planes, one on the ground and a pair of parallel vertical planes on opposite sides define a space between them that promote a sense of interior (Ching, 1996) (Fig. 2.23). This kind mostly experienced on narrow streets as an enclosure sensation, is just like corridors in urban area (Fig. 2.24). The vertical planes can have different specialties morphologically or material wise, as far as they are in human scale (Başarır, 2015).

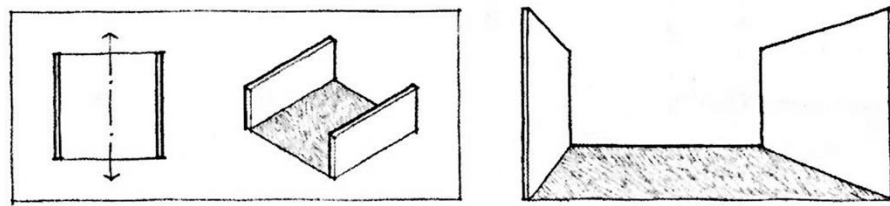


Figure 2.23. U-Shaped sketches. Adapted from *Architecture: Form, Space, & Order* (p. 121), by Ching, 1996, United State of America : John Wiley & Sons.



Figure 2.24. U-Shaped urban interior from Italy, Venice (Asadollahi Archive, 2016)

Corner: This kind of urban interior are positioned where building facades or other planes define vertical boundaries crossing each other with the ground plane (Fig. 25). In order to give an interior space sensation these corners should be in human scale. This type is generally seen in historical urban areas since buildings are closer to each other for a corner formation. Example of this kind can be found in European historical cities, small squares called Piazza in Italy could be an example for it (Başarıır, 2015) (Fig. 2.26).

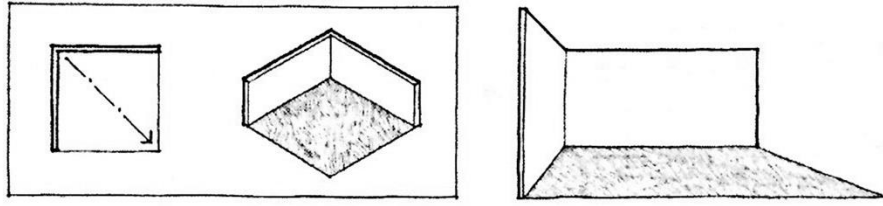


Figure 2.25. Corner sketches. Adapted from *Architecture: Form, Space, & Order* (p. 121), by Ching, 1996, United State of America : John Wiley & Sons.



Figure 2.26. A corner from Venice, Italy gives an urban interior impression (Asadollahi Archive, 2016).

Dead-End: This type of urban interior consists of three vertical surface planes that surround and define urban interior (Fig. 2.27). Basically they can be seen at the dead-end streets, which is well defined with closed end configuration and narrow enough to give the impression of interiority. Street bazaars or exterior cafe lounges are the examples of how people use these areas for different purposes (Fig. 2.28). However, in some cases, people can decide to use these places unpredictably without any specific function such as resting for a while or spending outdoor time free of charge (Ching, 1996; Başarır, 2015).

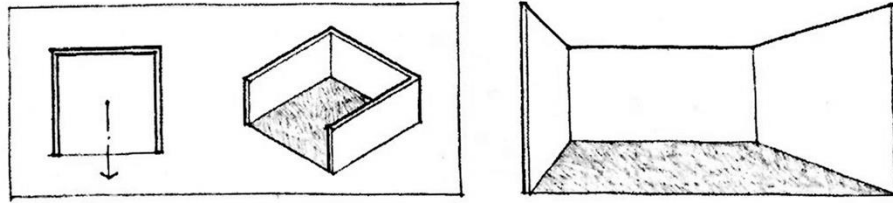


Figure 2.27. Dead-End sketches. Adapted from *Architecture: Form, Space, & Order* (p. 121), by Ching, 1996, United State of America : John Wiley & Sons.



Figure 2.28. An outdoor cafe alley as a dead-end urban interior example, Estonia. Adapted from *Cool Town Studios*, Takemoto, 2009, Retrieved from <http://cooltownstudios.com/2009/01/27/the-outdoor-cafe-alley/>.

C-Shaped: This kind of urban interiors defined as a canopy over the ground, which are comprised of a horizontal plane, suspended with a vertical element, which also give the sense of a boundary. Most common C-shaped urban interiors exist under a canopy system on facades of buildings, which commonly used for circulation and movements (Ching, 1996) (Fig. 2.29 and 2.30). Additional models can be seen under buildings with exedras or arcades at the ground level of the buildings. As mentioned in previous typologies, a form close to the human scale is essential for an interior impression (Başarı, 2015).



Figure 2.29. Arcades in Venice, Italy as an example for C-shaped urban interior (Asadollahi Archive, 2016)



Figure 2.30. C-shaped container example from Tehran, Iran (Asadollahi Archive, 2016)

Enclosed: Enclosed urban interior, defined by four vertical planes encompassing a space, is one of the most profound spatial typologies (Fig. 31). The most important fact about this kind certainly is the strong sense of interiority (Ching, 1996). Enclosed urban interiors contain practically all surface planes to create a conventional interior space likewise in a building, however they are located in the urban environment. Bus-stop or train stations, payphone booths, ATM booths and urban elevators are different examples for typical enclosed urban interiors (Başarı, 2015) (Fig. 2.32).

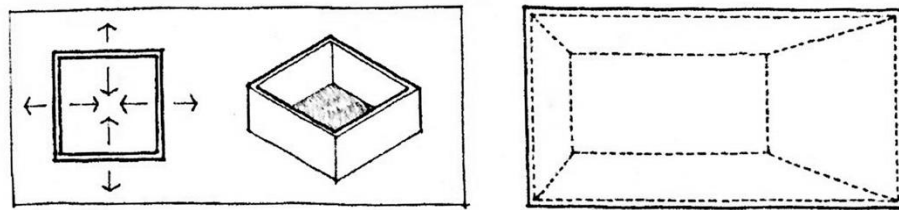


Figure 2.31. Enclosed sketches. Adapted from *Architecture: Form, Space, & Order* (p. 121), by Ching, 1996, United State of America : John Wiley & Sons.



Figure 2.32. Enclosed urban interior from London, Payphone. Adapted from *Prian*, 2017, Retrieved from <https://prian.ru/pub/34438.html>.

Multiple Planes: This type of urban interiors are consisting of an overhead plan above the ground plane. They parallel plane suspended with a vertical structure, similar to the tree that offers a sense of enclosure under its umbrella structure. large interior spaces can be created with a systematic replication, although some others can be self-

standing (Ching, 1996) (Fig. 2.33 and 2.34). “Station canopies can be an example for a multiple planes type urban interior and temporal or permanent district bazaars are another example for wide urban interiors with repetition. Even public gardens can give a feeling of interiority due to the coverage of tree branches and leaves” (Başarıır, 2015, p. 22) (Fig. 2.35).

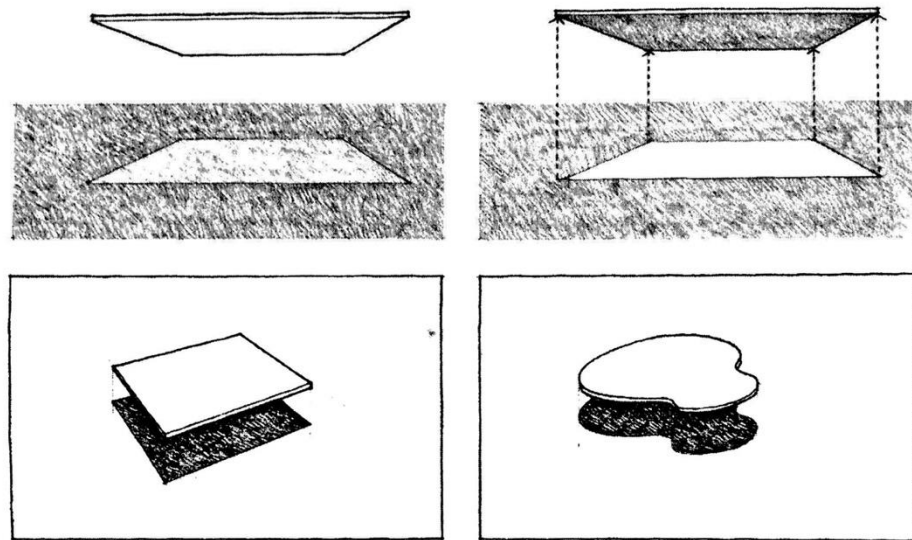


Figure 2.33. Multiple Planes sketches. Adapted from *Architecture: Form, Space, & Order* (p. 114), by Ching, 1996, United State of America : John Wiley & Sons.

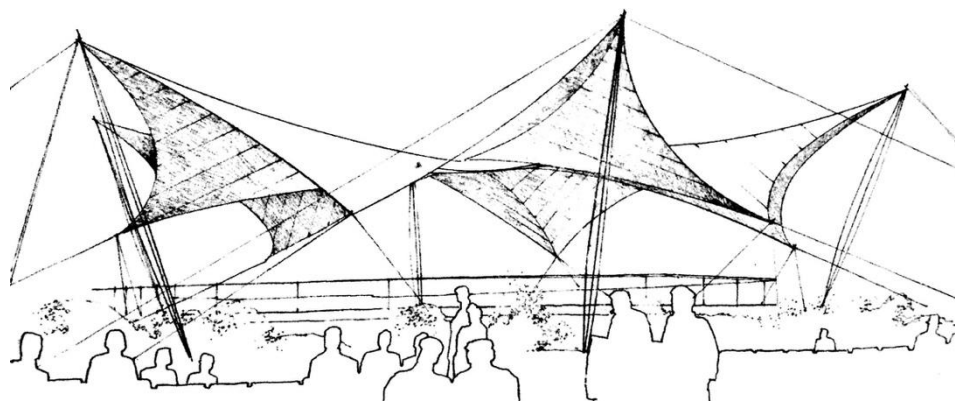


Figure 2.34. Tensile Structure, National Garden Show, Cologne, Germany, 1957. Adapted from *Architecture: Form, Space, & Order* (p. 115), by Ching, 1996, United State of America : John Wiley & Sons.



Figure 2.35a. Plaza de la Encarnación Sevilla, in Seville, Spain. Adapted from *lafarge Holcim Foundation*, 2011, Retrieved from <https://www.lafargeholcim-foundation.org/projects/metropol-parasol-spain>.



Figure 2.35b. Plaza de la Encarnación Sevilla, in Seville, Spain. Adapted from *Divisare*, 2011, Retrieved from <https://divisare.com/projects/166459-j-mayer-h-und-partner-architekten-arup-hufton-crow-metropol-parasol>.

Tunnels: Tunnels are generally underground or ground passages, bazaars or special urban forms. Four plane surfaces parallel to each other form this kind of interior space, since the end of this long and narrow containers are open, movement is encouraged. This kind of containers are the second most profound space typologies for the sense of interiority in an urban environment. Furthermore, narrow streets covered with plantation or canopies create an urban interior with a tunnel formation (Ching, 1996; Başarır, 2015) (Fig. 2.36 and 2.37).

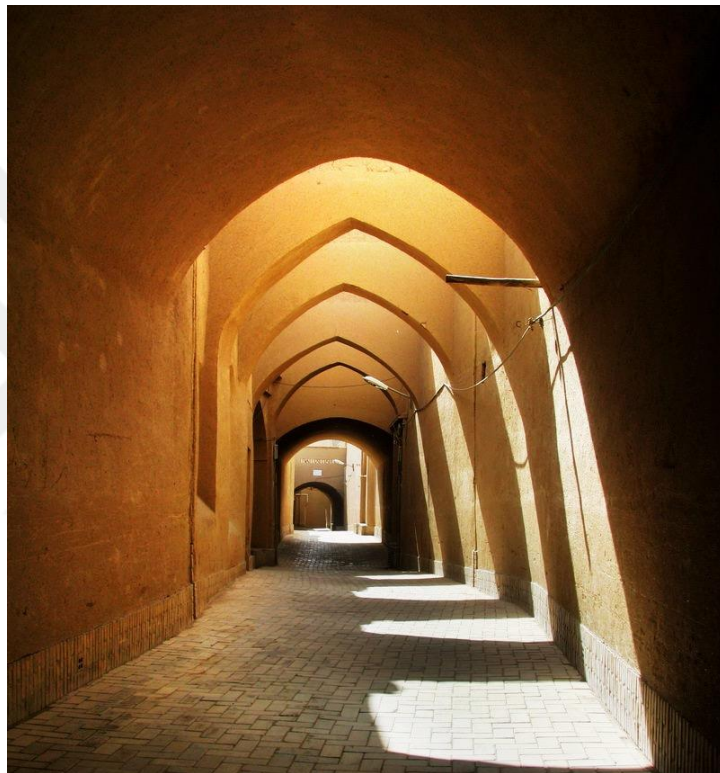


Figure 2.36. The “Sabat”: street passages in Yazd, Iran. Adapted from *Yazd Photo*, 2017, Retrieved from <http://yazdphoto.com/images/ Archway.htm>.

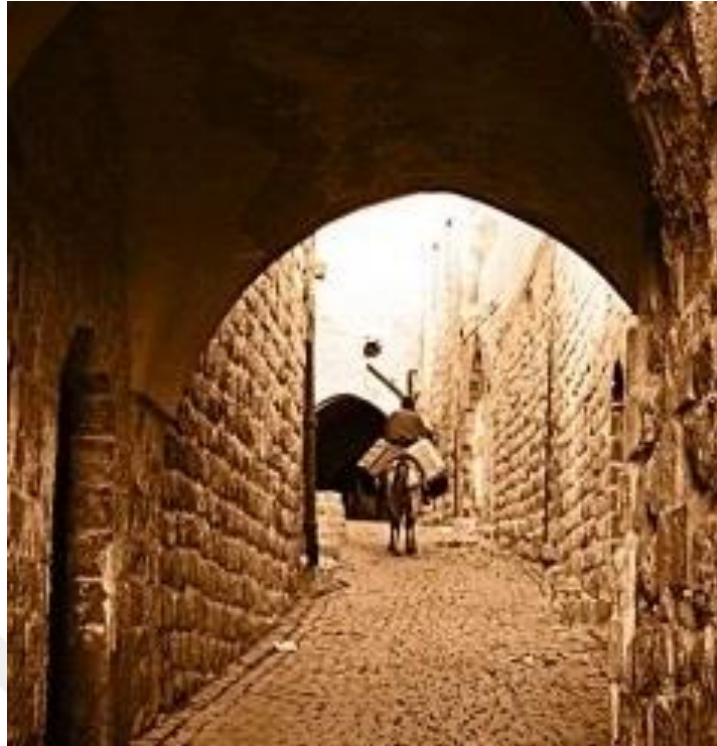


Figure 2.37. The “Abbara”: Street passages in Mardin, Turkey. Adapted from *Foto Kritik*, 2010, Retrieved from <http://www.fotokritik.com/2409007/mardin-streets>.

As a conclusion to this chapter, it can be stated that public interior defines all those environments, both inside and outside buildings, for public interactions. Furthermore, as a result of significant change in the traditional dichotomy between the public and private domain, a greater number of buildings possess conditions that allow them to be claimed as interior public spaces. These interiors are publicly-used and publicly-known and therefore publicly accessible, although it is not necessarily unrestricted. In other words, in everyday life they are of or pertain to people in the sense that they belong to people. Moreover, urban interiors, focus on the urban environment and outdoor public areas, defined as open spaces unbound to a building that can be perceived as an interior through human body dimensions and urban phenomena that are perceived by different sensations. With this point of view, interiors can also focus on urban spaces, concerning the issues of scale and perception.

CHAPTER 3

PLACE IDENTITY

In an urban environment identity is defined by meanings as well as the elements of setting, activities and events taking place within that environment. Therefore, this study has constructed a framework for place identity to provide a better understanding of this subject. This has been achieved through three components; physical setting, activity, and meaning which are individually discussed in this chapter.

For studying the notions of “place identity”, it is necessary to have a rich understanding of place. Therefore, the concept of place is the starting point for this chapter. In the following, components of place identity were described in three sub-chapters.

Other issues discussed in this chapter includes the physical image and people’s perception with emphasis on the degree of people-place association and the depth of meanings. Place is an experiential process that forms the identity and distinctive place character. The meanings that people attach to a place in trying to create a sense of place make this process understandable.

Space is more accurately comprehended as an abstract geometry that consists of distance, direction, size, shape, and volume, apart from material form and cultural interpretation (Gieryan, 2000). To study place, it is essential to investigate space in terms of people’s experience. To imbue a space with meaning, individuals, groups or societies change spaces into places (Relph, 1976). According to Montgomery (1998), combination of physical form, activity and meaning form the place (Fig. 3.1). Hence, it could be stated that the concept of place is physical as well as psychological.

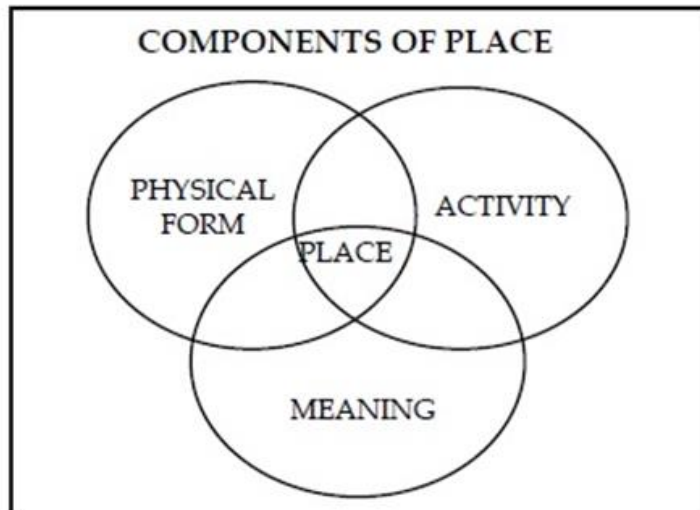


Figure 3.1. The components of place. Adapted from “Making a city: Urbanity, vitality and urban design”, by Montgomery, 1998, *Journal of Urban Design*, 3(1), p.96.

On one hand, a place could identify modes of spatial experience that are instinctive, bodily, and immediate. On the other hand, it could identify modes of spatial experience that are more cerebral, ideal, and intangible (Seamon & Sowers, 2008; Relph, 1976).

The table below illustrates place identity theories and the approach of each on the matter. By reviewing the literature, this study has constructed a framework for understanding identity in terms of three components with the main theoretical perspective of Relph (1976), Punter (1991), and Montgomery⁵ (1998) (Fig. 3.2).

Table 3.1. Criteria related to the creation and assessment of place identity

Theorist	Year	Criteria related to the creation and assessment of place identity
Nairn, L.	1965	Experience, human perspective, mind and intent observer and culture

⁵ Only Montgomery’s scheme is represented here since the other two theorists (Relph and Punter) did not visualize this concept.

Relph, E.	1976, 2007	Physical setting of a place Activities, situations, and events. The individual and group meanings created through people's experiences and intentions in regard to that place. Individual and collective values, initial expectations, experience, human intentions, spirit of place, time, social interaction, activities and interactions between people and place, people and people, irritating (stimulus sight, sound, smell, motion, touch, memory, imagination and anticipation)
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Table 3.2 (cont'd) . Criteria related to the creation and assessment of place identity

Norberg-Schulz, C.	1981	Events and incidents, materials, shapes, colors and textures	
Lynch, K. A.	1981	Recognizability, memorability and visibility	
Steele, F.	1981	Size, location, degree of closeness, contrast, scale, proportion, human scale, space, texture, color, smell, sound and visual diversity	
Punter, J.	1991	Physical structure	Urban landscape, prospects, permeability, the construction and urban furniture
		Activity	Functions, the movement of pedestrians, cars traffic, behavior patterns, the built environment and readability
		Semantic	Cultural relations, cognitive functions and quality assessment
Shamai, S.	1991	Peoples' experience, attitudes, behavior and participation	
Montgomery, J.	1998	Vitality and diversity	
Cross, J.	2001	Type of relationship with the place (biography, spiritual, ideological, fiction, good and dependent)	
Sircus, J.	2001	Place quality, stability and reliability	
Bonaiuto, M.	2002	Context, the presence of services and facilities, position taking place in urban areas, how to communicate with the surrounding places	

Salvesen, D.	2002	Position, perspective, personal intertwining, physical character, ownership, authenticity, inhabitants, comforts, nature and individual and collective space
Pretty, G. H.	2003	Relationships between people and places –people and people, scale and physical factors

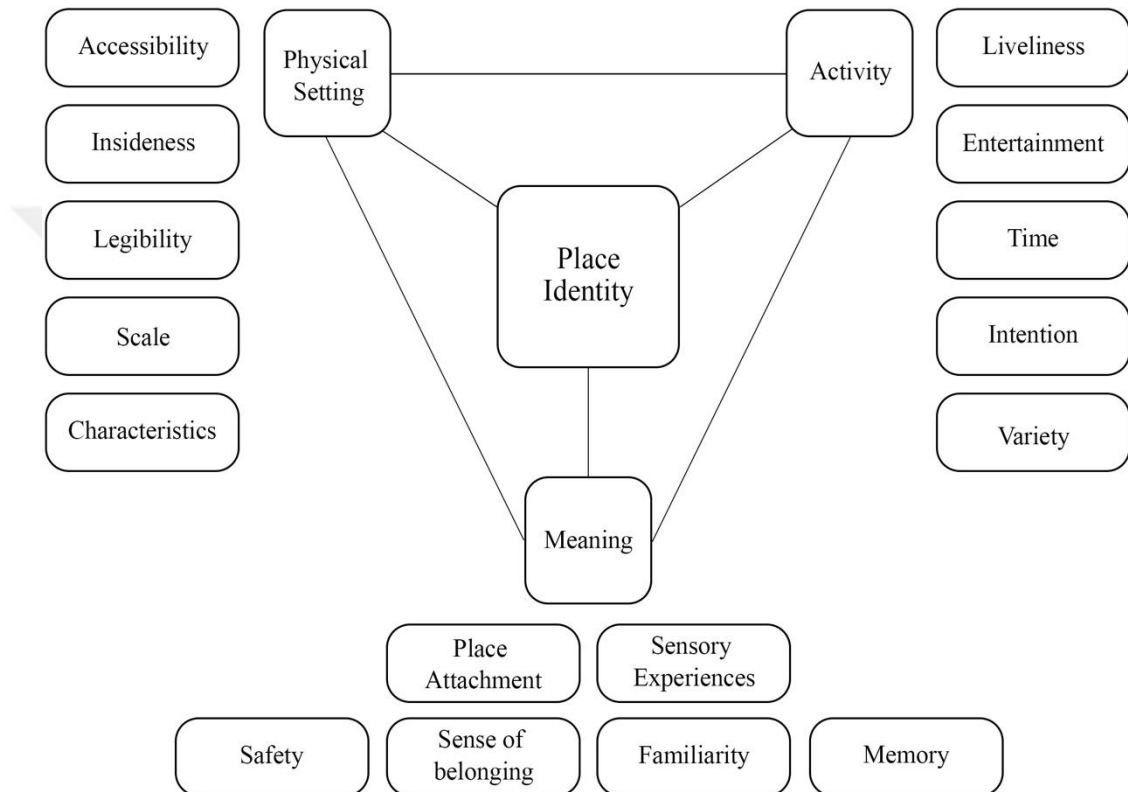


Figure 3.2. Attributes and Elements of Place Identity (created by the author⁶, 2017)

In the view of what was mentioned so far, it could be concluded that place identity can be studied through the attributes and elements of the constructed frameworks' components. This chapter continues with explanation of physical setting, activity, and meaning as the components of place identity.

⁶ This scheme mainly inspired by the theoretical perspective of Relph (1976), Punter (1991), and Montgomery (1998).

3.1. Physical Setting

Physical elements as a component of place identity are defined by boundaries, enclosing planes through the edge condition and by establishing the architectural character.

Physical setting is one of the fundamental elements of a place. In fact, people perceive physical structures and attributes of a place before other features (Najafi & Shariff, 2011). The physical environment and its characteristics and attributes contribute to the construction of sense of place. Therefore, place attachment and satisfaction is strengthened through physical characteristics (Steadman, 2003 as cited in Najafi & Shariff, 2011).

There are various senses between people and their experiences in the place, and the characteristics of physical setting is one of the features which influence the sense of place. In this regard, Steel (1981) stated the notable elements of a setting as; the size of setting, scale, proportion, diversity, distance, texture, ornaments, color, smell, sound, temperature and visual variety. Therefore, the physical structures of place by creating meanings, conceptions and also being safeguard of their function contribute the identity of place (Najafi & Shariff, 2011). Physical structure of public places contributes to making places more legible for their users, which can be identified, organized and navigated by them with identifiable layout and clarity of the public place in terms of its physical form and function. "Legibility" of a setting is the degree to which a building and the designed features of the environment facilitates the ability of users to find their way within it. Legible places make their users able to form a clear and accurate image of a place that help them orientate themselves and be influenced by paths, edges, districts, nodes and landmark (Lynch, 1960; Weisman, 1981).

According to White (1999), visual character of a place as mentioned before provides its sense of containment, scale, and height. Elements such as facade color, material, texture, opening, transparency, composition, roof, wall base condition, and massing contribute to identity. Also, accessories and ornaments contribute to the visual character of a place. Scenery in public space can be fixed or moveable, which includes signage, artwork, benches, light fixtures, fountains, flags, drinking fountains, trash receptacles, and hand rails, they may also be plaques and banners. Doors, windows, awnings, and canopies can be especially strong in pattern, character, and

ornamentation. The arrangement of key elements in the space influence where and when activity happens and whether it is intimate or in group, collected or diffuse.

In order to study physical setting, investigating the technical drawings like plan, elevation, and section provides information about that place. In plan, place is viewed from above, which gives information about spatial size, shape, scale, dimension, proportion, and the edge condition around the space which define the boundary (White, 1999). With the help of the plan analysis, types of activities like action zones, quiet areas, movement patterns and pathways, space entry and exit points can be seen. In this light, plan provides information related to interior circulation and its relation to urban interior surrounding it, and functions which are located in the public space boundary. In the larger scale, the plan of contiguous area surrounding a public space gives information about pathway networks leading to and from the space, other public space and landmarks nearby (White, 1999).

Besides plan as the most appropriate viewing position in studying the physical setting, elevation specifies other points of view that describe character and identity of place as defined by the spaces enclosing facades. As White (1999) states:

Elevations provide points of view that describe character and identity of place as defined by the spaces enclosing facades. Elevations contain a hierarchy of information from large scale facade attributes to final detail. Building height, roof profiles, general proportions, dimensions, and more details like fenestration patterns, window detailing, entry and doorway configurations, canopies, porches, colonnades, and overall material, texture, and color attributes. (p.46)

Elevations contain information about how transparent facades are by considering how openings stretches across an entire facade.⁷ Moreover, some facades are reflections to what occurs behind them, and provide clues about the activities there. To sum up, elevations provide significant aspects of the visual character of public spaces, which help us to appreciate symbolic gestures, historical design period, and architectural style (White, 1999).

⁷ For instance, some building facades are transparent with large areas of glass while others are mostly opaque therefore transparency could be graded.

Sections point to the attributes of space same as plans, but from a different view point. By cutting section through a public place, the anatomy of the space would be revealed in the outlines of building facades that define the space boundaries. Section through a public space and its surrounding could include their massing profiles, interior spatial configurations, structural situations, interior surfaces, vertical movement systems, and distribution of functions horizontally and vertically, and also reveals the relation between the building and street elevations (White, 1999).

Whyte's publication (1980) and its companion film, which study New York's plazas and related terms about public places, mostly considered why some public spaces work and others do not. He claimed that through the basic tools of observation and interviews, vast amount of information can be achieved about public spaces and how to make them more livable. Accordingly, he introduced some physical factors which could affect the use of those places as follows: Form, amount of seating areas that are available, sitting heights, and different forms which include not only chair and benches but also edge, steps, and seating sculpture. Moreover, in these places trees and water elements play an important role as aesthetic and sensory elements. He also mentioned places' relation with their surroundings that define their level of visibility, accessibility, and permeability which address access and invitation (Whyte, 1980). In other words, the legibility of place and people's satisfaction with environmental characteristics are the influencing factors, which deal with how people read the environment.

3.2. Activity

Places are associated with people's works, behavior, actions or leisure activities. Therefore, activities connect human to places (Najafi & Shariff, 2011). Public behavior in public spaces has attributes such as pace, rhythm, speed, energy, interval, vibration beside the architecture qualities of a place create identity.

Behavioral factors have an important value, integrated with other values such as function, affecting the built environment. Accordingly, environment-behavior studies have arisen which describe the relationship between the environment and human behavior (Nassar & Hosam, 2014). The main concept is the behavior setting, based on the work of ecological psychologist Roger Barker (1978), a behavior setting can be defined as the analysis of environment-behavior interactions which includes: A

standing pattern of behavior or a common recurring type of behavior, social rules and purposes governing the behavior, the elements and relationships of the physical environment that are linked with behavior⁸, time locus, the time frame in which the behavior occurs, for many behaviors have daily, weekly, monthly, and seasonal rhythms (Barker,1978).

According to White's study (1999), "a space can sometimes manifest behaviors, bring them into being" (p.35). Activity is created by a place when human nature interacts with environmental opportunity. Environment establishes a link based on its intention to promote certain activities. In addition to that, certain activities are encouraged and empowered; those behaviors are supported through attributes of space, surface, and scenery. Environment may allow certain activities without strongly encouraging nor discouraging them. The natural setting neither enables nor disables, by allowing it to occur. Public space can discourage or encourage behavior by virtue of its spatial size, shape, proportion, layout, shelter, seating, lighting, facade character, or ground treatment (White, 1999).

In order to understand activities in public spaces, information about the spatial distribution of behavior and indicative of the habitability of a place are needed. This information could be achieved through the questions below:

Where are the various activities happening? Are they consistently situated there, or do they move around? What relationships can be discerned between activity and environment? Does the spatial distribution of behavior respond to contextual conditions such as noise, wind, sun, shade? (White, 1999, p.34)

What happens in the place, and who's there? What are they doing? When are they there? How are they using the place? Do the users and use patterns change over time? Is it safe and comfortable? A pleasure to come and be in? Does the space attract people and hold their interest and presence for a while? Does the place have life in it over a range of time frames? (White, 1999, p.32)

In the context of public activities in public space, as mentioned in the questions, considering the demographic characteristics of the users, such as age, gender, ethnicity, religion, etc. help to have a better understanding of their behavior in space.

⁸ Such as the sizes and shapes of social space in nooks of a busy circulation path.

According to Gehl (1987), outdoor activities in public spaces, are divided into three categories namely necessary activities, optional activities, and social activities, each of them exerting different demands to physical environment.

Necessary activities refer to more or less compulsory ones that are essential for people who are involved in. Everyday tasks like going to school or to work, shopping, waiting for bus, etc. belong to this group that will take place throughout the year, under almost all conditions. Optional activities refer to recreational interactions, which are dependent on exterior conditions, if time and place make it possible, like taking a walk to get fresh air, standing around enjoying life. Also social activities refer to environmental interaction, which depend on the presence of others in public spaces. This category does not have any determined specific space and it is considered as a type of passive experience of human-environment life. Social activities can be established around either necessary or optional activities and are conditional on the presence of others. The most widespread social activity is passive contact as watching and listening to other people. It is a relation between outdoor activities and quality of outdoor space, when the quality is high people tend to spend longer time, because the physical condition is preferable. So optional activities occur with increasing frequency. Furthermore, the number of social activities usually increase substantially. For public life studies, it is important to define and record outdoor activities in order to support the function (Gehl & Svaree, 2000; Gehl, 1987).

Another categorization in order to recognize, understand, and describe activities in a public space given by White (1999) is as follows: active-inactive, moving-stationary, native-tourist, and thematic-hybrid.

Active-inactive: One of the first attributes sensed about a public space is aliveness. Aliveness is a result of intensity and diversity in activities that is caused by pedestrian movement, which represents liveliness, energy and enthusiasm of a place (Montgomery, 1998). Aliveness intensity can vary over time. For instance, some public spaces are active during weekday working hours but dormant in the evening and weekends. Aliveness means that the place is densely populated, activated with high energy and action (White, 1999).

Moving-stationary: Distinction between stationary behavior and movement refer to the level of the pedestrian activity which is primarily movement or stay and doing things. Movement means circulation, flow, origins, and destinations; a place can be full of

motion with stream of people walking around and through the place. As stated by White (1999), usually public space studies concern about pedestrian circulation (foot traffic) but movement can be vehicular under, over, or near public spaces as well. Foot traffic can be speedy and purposeful as when people are on their way to work, or it may be slow and leisurely as in a Sunday stroll for the joy of it. On the other hand, the place could be mainly activated by people involved in stationary pursuits. Stationary pedestrian action includes a wide ranging of activities like, sitting; watching, reading, eating, standing and talking, and taking photos (White, 1999). Discourse of a place from a stationary position will provide different types of understanding compared to the time we are moving through it. According to White (1999), “when we stand or sit in a space, elements and relationships are stable and constant. When we move, the composition is in constant flux, elements appear and disappear, and relationships shift as our position relative to them shifts.” (p.41).

Native-tourist: This category give information about the public place as a place used by local or a tourist destination. Nevertheless, there are several successful spaces that accommodate both groups to some extent. The native-tourist distinction is generally time-sensitive. That is to say, tourists may present in the summer while, the native population prefer other seasons, or tourists might define day activity, the locals in the evening (White, 1999).

Thematic-hybrid: Public activity in public spaces can be dedicated to one dominant and defining behavior, which mean the place are promoted in terms of a central purpose or theme, or can be composed of several activities, which are mixed and non-thematic. Thematic activity is mostly caused by a dominant function or building or can evolve as a town tradition. For instance, a public space could be known for its specialized shopping opportunities. Some of them include behaviors associated with restaurants, museums, churches, mosques, governmental places, etc. On the other hand, civic habit plays an important role in shaping thematic action, which is generated by tradition and less by building types and functions (White, 1999).

Public events emphasize the year, month, week, or day adding to the character and reputation of the place. The environment is more or less supportive of particular activities at given points in time. This may vary in response to the season (tourists), month, weekday/weekend, day, or even over an hour (rush hours) (White, 1999). In this regard, time dimension is one of the factors essential to studying activities in

public spaces. Quality of physical frameworks and offered pleasures in public place can be obtained through the information about walking speed and the amount of time it takes people to cover a certain distance, spend staying in certain place, and how long the activity lasts (Gehl & Svaree, 2000).

Other features considered in studying activities are products and services. As Whyte (2004) stated:

If you want to seed a place with activity, put out food. In New York, at every plaza or set of steps with a lively social life, you will almost invariably find a food vendor at the corner and knot of people around him, eating, schmoozing or just standing. (p.50)

Therefore, based on this view, food plays an important part as a factor in the study of activities in public place. Moreover, we could mention sidewalk functions, which invite people to slow down and stay awhile, like window displays, interesting shops, sidewalk cafes, courtyards, and street vendors.

3.3. Meaning

In the context of place identity, main approaches that specify meaning are based on perception of place attachment, and sensory experiences. Relph defines the identity with place through the perception of insiderness, the degree of attachment, involvement, and concern that a person or group has for a particular place. According to Relph's elucidation, if a person feels inside a place s/he is safe rather than threatened, enclosed rather than exposed, at ease rather than stressed. The more profoundly inside a place a person feels, the stronger will be his or her identity with that place. Conversely, the other way of place experience is when a person is separate or alienated from place, which Relph name it outsidersness (Relph, 1976; Seamon & Sowers, 2008).

Place cannot be separated from people who make places and invest meanings in them. In environmental psychology, place is mainly defined by a physical environment, established based on its interrelationship with the attributes and activities of the place, as well as individual's internal psychological and social processes (Smaldone & Harris, 2005). Accordingly, "places are also interpreted, narrated, perceived, felt, understood, and imagined" (Soja, 1996, as cited in Ujanga and Zakariyab, 2014,

p.710). Therefore, for determining place it is essential to consider the importance of people's psychological connection to places.

Place attachment of a public interior contributes the formation of place identity. Therefore, place attachment can be considered as one of the criteria for place identity. Indicators of place attachment are divided into place dependence, the sense of belonging, the degree of attraction, the frequency of visits and level of familiarity.

The overall impression of the definitions and concepts related to the sense of place and the identity of place showed that the two concepts have direct interface with each other. These two concepts are derived from each other and underlying constituents of each issue effect on the other (Low & Altman, 1992).

3.3.1. Sensory Experiences

Environmental perception of the place has been concentrating on the experiential sense of place. Environmental perception is affected by the personal emotions towards the environment due to the meaning established between a person and the elements of place. In other words, it is personal, subjective, individual and experiential, not analytical, logical, or intellectual. Hence, feeling experience in association with a space at any particular time are not only affected by the place itself, but as well what people bring to the place (White, 1999). Memories, expectation, alertness, culture, background, emotional state, life experience, values, preference, can all influence the feeling of a location. In this regard, according to White (1999) the most immediate and tangible manifestation of environment is the emotional content of a space. Public spaces are often bustling, busy places full of energy and motion. Atmosphere is read with all our senses. Sights, sounds, smells, tastes, touch all melt in us as sense of the place.

The boundary with the world around us is our body. The relation between human and his environment is a conjoining through the body that includes visual as well as sensual.⁹ Pallasmaa (2005), in his book, *The Eyes of the Skin: Architecture and the Senses* explains this as a feeling of "alienation", turning the ocular perceptions into bodily experiences unconsciously as a result of lacking peripheral vision. Peripheral visions attach us with space although focused perception, draw us outwards, change

⁹ "Perceptions are every bit as real as their stimuli: for us human beings they may even be more real..." (Hesselgren, 1967).

us into spectators.

Holl et al. (1994) describes the difference of sensorial perception in architecture, as being more self-sufficient than other art forms that engages the immediacy of our sensory perceptions. “The passage of time, light, shadow and transparency, color phenomena, texture, and detail, all participate in the complete experience of architecture, unlike two dimensional photography, painting or graphic arts and unlike the limits of aural space in music” (Holl et al., 1994, as cited in Başarır, 2015, p.25).

In order to clarify environmental perception through the experiential sense of place; visual, auditorial, olfactory, tactile, and gustatory senses are reviewed individually:

Visual Sensation: Holl et al. (1994) state the importance of light and shadow in architectural and urban space by means of natural light, fundamentally organizing the intensities of architecture and cities with its ethereal variety of change. “What the eyes see and the senses feel in questions to architecture are formed according to conditions of light and shadow” (Başarır, 2015, p.27). Reflection is another enriching factor of light that brings a crucial potential on the richness of visual perception. That means, it can reflect and manifest itself in different visions and on different surfaces. As mentioned by Holl et al.:

At times colors and contours in the reflection of flowers or autumn trees in a clear still pond, seem more intense than the actual view. A flat plate of glass in a window along an urban street reflects the background with an amazingly sharp image. On the bottom of a pool we can often see intense focal lines of sunlight projected by the crests of wavelets acting as lenses. This psychological power of reflections overcomes the “science” of refraction (Holl et al., 1994, p.80).

Auditorial Sensation: Auditorial sensations inform us about our environment and its context through sound. Schafer (1985) in his essay “Acoustic Space”, mentions the importance of soundscape and auditory senses for the perception of space. It is known that some animals use auditorial skills to process and comprehend the spatial information around themselves. Moreover, Hesselgren (1967) states that sound has a dimension of depth and we can speak of an auditory perception of space.

Pallasmaa refers to the importance of auditorial sensations in an urban environment. He states that every city has an echo related with its street structure, scale and common

architectural language with materiality (Pallasmaa, 2005). This soundscape can be sensed while moving through different urban regions: historical centers that are not allowed for vehicle traffic sounds quieter and more tranquil than a border of a highway. A fish market expresses itself with sounds of fishermen yelling to customers while seagulls screaming near the sea. Therefore, some districts can be defined by their soundscape. A street bazaar is recognizable by the voices of salesmen even if we are in the parallel street and it is not in our visual horizon (Başarı, 2015).

Olfactory Sensation: This sensation frequently disregarded in environmental design processes apart from unpleasant odor control systems like in sanitary rooms and kitchens. However, it is exceptionally effective on our spatial perception as the most persistent memory of a place is the scent of it. Pallasmaa (2005) mentions about how odors enrich our spatial experience in urban space as follows:

What a pleasure to pass from a scent realm to the other in narrow streets of an old town! The odor space of a candy shop takes us back to the naivety and curiosity of our childhood...the scent of a bakery reflects the images of health, well-being and physical strength...the special pleasure of travelling is to meet with the geography and microcosm of scents and flavors. (p.68)

Tactile Sensation: The most intimate stimuli to human is considered the tactile sensation. To such an extent, gustative sensation also involves tactility. Hands and fingers are primary tactual body parts for perception of space. To touch and grasp, direct physical contact with the phenomena or the source of it is needed. Although, sense of touch is such a high responsive feeling that even if some other layers like gloves or shoes are worn, they cannot block the tactile perception completely (Hesselgren, 1967). One of the appropriate example for tactile urban interiors is the warm touch of sunlight, aside from that, other types of tactile sensations create interiors in an urban environment as well. One of the most noticeable example can be floor textures for blind people to find their way in public spaces, these special grainy surfaces could be felt under feet besides their guidance stick. These lines create an interior both visual and tactual. The other example for ground surface differences which create tactile interiors include, green areas that people enjoy to lay down in an urban area. These surfaces are chosen by people because they are relevantly softer and more comfortable with its grass cover. Water squares is the other example, water can be a boundary for an urban interior, in this case they actually are designed for public

relaxation and enjoyment in warm weather conditions (Başarı, 2015) (Fig. 3.3).



Figure 3.3. An urban interior through water, Jamison Square, Portland, USA. Adapted from *DEW*, 2001, Retrieved from <http://dewinc.biz/projects/jamison-square>.

Gustatory Sensation: Gustatory sensations are believed as not so applicable for architecture and environmental design, however there is a connection between sensations and the stimuli they are affected. This transmission is also reflected to our language whereas we define our attitude about a space as “tasteful”, which is mainly part of a visual perception. For example, people who report experiences like, listening to a piece of music, and experience the sensation of seeing certain colors are known as “synesthetes”. One could call them as exceptional people that have this extraordinary way to sense. Then again, most of the people in daily life may be stimulated by their gustatory senses while they see a color, form or texture (Hesselgren, 1967). As Pallasmaa explains this visual perception also transformed into taste, some colors and fine details stimulate oral sensations. For this reason, a lot of chain restaurants use these psychological phenomena for their marketing and advertorials. Color as influential item on the sense of hunger and appetite, especially used in interior design decisions (Pallasmaa, 2005).

Park Güell by Antoni Gaudi located in Barcelona-Spain, gives the impression of the

synesthesia phenomena. Gaudi is well-known for his inspiration from organic shapes of nature, and with his unique forms pushing the boundaries of architectural construction systems while using vivid and radiant color plate for the finishing surfaces (Fig. 3.4). “In Park Güell, the spatial experience is defined by visual perception, however, colors and forms stimulates the feeling of taste, as if these boundaries are eatable materials” (Başarrı, 2015, p.41).



Figure 3.4a. Park Güell in Barcelona with its urban interiors fascinating gustative sensations with their forms and colors (Asadollahi Archive, 2016).



Figure 3.4b. Park Güell in Barcelona with its urban interiors fascinating gustative sensations with their forms and colors (Asadollahi Archive, 2016).

3.3.2. Place Attachment

Concept of place attachment is related to affective aspects of environmental meaning. People's responses towards the environment, considering their feeling, emotion and behavior, represent place attachment (Low & Altman, 1992). "Place attachment refers to the development of an affective bond or link between people or individuals and specific places" (Hidalgo & Hernandez, 2001, as cited in Ujang & Zakariya, 2014, p.712). It is located within psychological and functional domain of environmental experience. The main characteristics of place attachment were described as a tendency to keep closeness to the object of attachment that expresses the special feeling towards a particular place (Hidalgo and Hernandez, 2001).

Place attachment develops in a well-identified place, where it is felt significant by users and is able to promote condition to comply with their functional needs and supports their behavioral intentions (Williams et.al, 1995 as cited in Ujang & Zakariya, 2014). Therefore, the degree of dependence is a consequence of how well his or her needs, goals, or motivations are fulfilled, along with the positive perception of their experiences in that location. Place dependence is identified with the perceived strength of association between a person and a certain place (Ujang & Zakariya, 2014).

According to Smaldone (2005), place dependence comes from a person's consideration of two things: the quality of the current place and the quality of other substitute places that are comparable to the current place. It concerns the functional and utilitarian aspects of place attachment. It links to the functional quality of the physical elements and activities that are distinct from other places.

the sense of belonging and rootedness have interchangeably been used with the sense of place in place attachment studies. Rootedness and a conscious sense of association or identity with a particular place make a place meaningful to the people. Rootedness refers to "unconscious" sense of place and the most natural and unmediated kind of people place tie (Arefi, 1999).

Form and degree of attachment are influenced by many factors that include socio-demographic characteristic and patterns of use. Collected experiences like fulfilling, terrifying, secured, the socially and culturally shared activities, as well as the geography of the place such as unique location, features and characteristics, landmark, recognizable community or public buildings, can be mentioned as effectual factors in place attachment (Gieryn, 2000). In light of activity as a feature, Low and Altman's study (1992) support the same idea by focusing on the compound in a neighborhood and showed that ongoing activities can contribute to the feelings of attachment to the places.

In order to understand familiarity as an investigated factor in place attachment, places can be mentioned to which individuals become most attached. Places with the highest levels of experience, caused by long-time habitation in a particular locality, important events and life stages or frequent visits (Gustafson, 2001). So, the most familiar places are those which are frequently used or visited and as another remark, we should bear in mind that there is a strong relevance to local and historical contexts.

Familiarity concerns four main dimensions, the first aspect is locational knowledge, to know where the place is. The next one, which relates to the ability to recognize the place, is visual recognition. The third is place name-recognition and the last one is the interaction with place. As Mainardi mention, location and recognition which were discussed in physical dimensions have a role in the level of our dependency to a place (Mainardi et al.,1990 as cited in Ujang & Zakariya, 2014).

In this context, two different levels of familiarity are introduced, which are acquaintance familiarity and functional familiarity. The first one refers to repeated exposure to a place without having a particular intention. While the other one refers to being in contact with a place and integrating with the facilities through some activities taking place there. To sum up, it can assume that a various degree of familiarity can affect people's perception and attitude and level of attachment (Ujang & Zakariya, 2014).

In light of place attachment characteristics, it can be argued that the meanings can be categorized based on the difference in the characteristics of the users. Therefore, it is necessary to classify place attachment and place identity according to consensus from classified user groups based on their roles and social, cultural characteristics. As Rose (1995) stated, a strong sense of attachment to a particular place is influenced by racial, ethnic or class identity.

According to Cohen (1994), a place is a manifestation of human culture. Culture is a social process where people create meaning to give themselves a sense of identity. That is why different places take on different identities for different individuals and groups, and human experience takes on different qualities of feeling, meaning, ambience, and action. In this context, Gustafson (2001) also claimed that place attachment contains culturally shared affective meanings and activities related with a place that is a consequence of socio-political, historical and cultural causes. What are accepted as norms, significant and typical for a particular group of people, is a way of life, symbols, meaning and cognition and survival strategies. In the state of a multicultural society, what plays an important role in defining group identity could be recognized as cultural principles, therefore the character and identity of place is affected by inhabitation. An individual attachment is a subdivision of a culturally determined principle. In the issue of cultural changes, as discovered by Riley (1992) the difference in landscape experience poses different form, types and degree of attachment for different cultural groups. Culture, environment and psychological processes operate in an interdependent system. Consequently, they are connected by mental activities such as; seeing, hearing, smelling, interpreting, beliefs and attitudes and behavioral activities related to what people do and how they act towards their environment (Low & Altman, 1992).

In general, a place is seen as how people experience it physically as well as psychologically. Identity of cultural spaces and the perceptions are developed, as a result, of people's memories, familiarization, the sense of place and the meanings of spaces (Lai et. al, 2013). Some place meanings are translated into strong emotional bonds that influence attitudes and behaviors. Meaning and attachment are affected and influenced by culture and experience (Altman, 1984), and determine social and cultural values of a place particularly to its inhabitants (Shamsuddin & Ujang, 2008). It supports continuity and sustainability of their cultural identity. Therefore, place meaning reflects the form of association between people and places that vary according to personal and socio-cultural contexts.

Generally, a place is comprehended in the way people experience it physically as well as psychologically. Place identity is developed as a result of people's memories, familiarization, the sense of place and the meanings of spaces (Lai et. al, 2013 as cited in Ujang & Zakariya, 2014).

In the view of what was mentioned on the place identity so far, it can be assumed that place identity could be studied through the attributes and elements of the defined framework. Therefore, this study continues with a case study of a public/urban interior and place identity analysis according to the theoretical basis.

CHAPTER 4

CASE STUDY: KIZLARAĞASI INN

This chapter of the study is to introduce Kızlarağası Inn and Kemeraltı Bazaar especially focusing on the inn's historical role and position in order to recognize the definition and concepts of public and urban interiors. Later on, the methodology and analysis determined the relationships between the indicators of public and urban interiors and identity in the case of Kızlarağası Inn as semi-open public interior and its close surroundings as urban interiors are explained.

4.1. Kızlarağası Inn and Kemeraltı Bazaar in Architectural and Historical Context

4.1.1. Kemeraltı Bazaar

For many centuries, Kemeraltı bazaar has been at the heart of the city of İzmir. Consequently, urban strata, or layer of historical periods, appear at Kemeraltı historical city center. Özbek Sönmez (2010) introduces four strata of Kemeraltı bazaar: The first layer of the historical city center dates back to the Hellenistic and Roman periods, the Agora of the city was built in that time. The second layer belongs to the Ottoman periods, when the traditional bazaar of the center was developed. The third layer is formed with the foundation of the Turkish Republic. In the 20th century, with the industrial economic growth of İzmir, the fourth layer appeared (Özbek Sönmez, 2010).

Since the early historical periods, İzmir has been a commercial port city mostly because of the ancient trade roads extending to the harbor. İzmir was the busiest harbor city on the Aegean coast of Anatolia by the 16th and the 17th centuries. During this period, Ottoman Empire was changing its rules and regulation about taxation and commercial relation with Europe. İzmir as a port city, participated in this economic change process. The changes in economic relations in İzmir altered the spatial organization of the Kemeraltı bazaar also. Through this era, Anatolian tradesmen and the Ottoman government started constructing inns in İzmir, such as Vezir Inn,

Kızlarağası Inn, Karaosmanoğlu, Arapoğulları Inn. All these inns were located exclusively at one site of the center (Özbek Sönmez, 2010).



Figure 4.1. Kemeraltı, 1900. Adapted from *Osmanlı'dan Cumhuriyet'e İzmir Planları* (p.45), by Ç.Atay, 1998, Ankara: Yaşar Eğitim ve Kültür Vakfı.

In the Ottoman period, the volumes of Inns were smaller and simpler compared to other periods, in facade architecture magnitude and monumental castle appearance was abandoned, bricks were used as a material with stone, dimensions have come closer to the human scale and simplicity has been preferred in every direction. In large cities of the Ottoman period, inns that had accommodation beside production and production works have emerged. The inns became important centers of the cities (Benli, 2007).

Traditional Turkish bazaars with the classical structure and the grand mosque have become the most important urban element in the 16th century for the identification of the Turkish city. In this period, there was a tendency towards the bazaar that develops around the mosque and covered bazaar in the Turkish cities. The choice of location for the bazaar in the city was made according to the criteria of centrality, safety and profitability, and a place was chosen close to the governance point (Sökmen, 2012).



Figure 4.2. Contemporary view of the Kemeraltı bazaar from a point in Kadifekale (Asadollahi Archive, 2015)

Ottoman Empire had a series of reforms by 1839 that influenced many aspects of social life and spatial structure. These reforms were including tax changes and also modernization and secularization of the state's relations to its people and property. One of the important changes in this period was at the inner harbor which was getting filled. In order to adapt to the new economic structure, changes were needed, because of that customs and also some offices for international trade moved out of the Kemeraltı Bazaar although mostly traditional local business and manufacturing activities were taking place still were located in Bazaar close to the mosques.

Kemeraltı bazaar was restructured at the end of 18th and the beginning of 19th century that was included the transportation routes with city region and the economy relations. Economy restructures affected the land use, new uses like office at the Bazaar changed the spatial structure of inns and some warehouses. By the end of 18th century, for increasing the rates of commercial activities, a new function was added to Kemeraltı bazaar. For instance, some of the Ottoman style inns had functional changes, like some rooms were transferred into relatively small rooms which worked as offices. Till now, the spatial organization of the bazaar in the Ottoman period, in a large section of the Kemeraltı Bazaar are reflected. Mostly, narrow street, small shops and inns compose the urban strata with the traditional Ottoman spatial organization (Özbek Sönmez, 2010). By the 19th century, the land use of the bazaar changed significantly. Large plots were occupied by the inns, while smaller plots were used for shopping activities that were grouped according their type. Kemeraltı was like a city within a city. Some streets were already stone-paved. Some small shops were selling valuable textile, finery and old guns that attracted foreign customers. However, mostly the trade of the local goods, such as dry fruits, silk, cotton, and colorful carpets, was common (Beyru,

2000). With the foundation of the Turkish Republic in 1923, a new era of urbanization started. Kemeraltı bazaar was still the heart of local economy however, city center grew towards the North of bazaar area, where the international commercial activities of the 19th century were located. Additionally, the bazaar gained a mixed land use with such activities like, artisans, wholesale, retail trade (Özbek Sönmez, 2010). “Ultimately, a dual spatial structure appeared along with the locational preferences of the local and foreign commercial activities” (Özbek Sönmez, 2010, p.125). The intense use of Kemeraltı bazaar and its main urban pattern developed during this period, which formed the third urban historical strata of the area.



Figure 4.3. Kemeraltı, 1910. Adapted from *Osmanlı'dan Cumhuriyet'e İzmir Planları* (p.10), by Ç.Atay, 1998, Ankara: Yaşar Eğitim ve Kültür Vakfı.

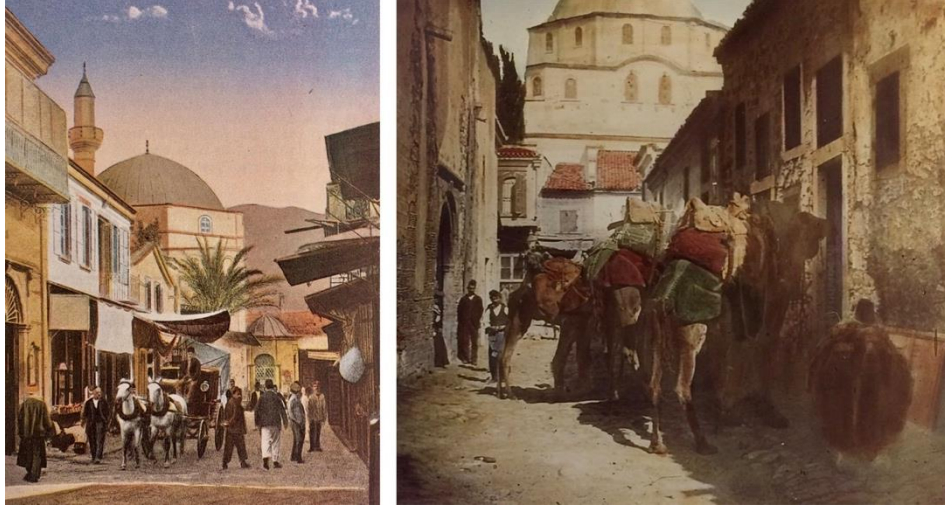


Figure 4.4. Kemeraltı bazaar, İzmir. Left, Adapted from *Üç İzmir* (p.97), by B. Şahin, 1992, İstanbul: Yapı Kredi Yayınları. Right, Adapted from *İzmir bindokuzyüz* (p.209), by Ç.Atay, 2014, İzmir: ESİAD Ege Sanayicileri ve İşadamları Derneği.

Kemeraltı bazaar had carried its traditional characteristics in the 19th and the beginning of 20th century. Similar functions were concentrated at different locations, sometimes was in an inn or alongside a street. Furthermore, commercial uses along the Kemeraltı Street were extended to the Hisar mosque. The regional context of Kemeraltı Bazaar was mostly included one or two story building constructed with stone and wood. Some streets were shaded with plantation or wooden cover (Beyru, 1992). Today's main structure of the neighborhood such as streets and squares were formed by the end of the 19th century, after the great fire in İzmir (Atay, 1998).

The transformation of shopping places over time shows that, in the period up to the turn of the 20th century, the most fundamental characteristic of the shopping places in the cities integrated with urban texture. These places, which are indispensable parts of the cities, where shopping activity takes place together with urban functions such as gathering for various purposes and social interaction with other urbanites. In these spaces, the city space and the shopping space are intertwined and are located in the heart of the city (Kapıcıoğlu, 2008).



Figure 4.5. Recent urban pattern of the Kemeraltı Bazaar with mosques, inns, small shops and narrow street layout (Asadollahi Archive, 2016)

Review in the history of Kemeraltı bazaar shows the importance of this neighborhood as a heart of local economy in the commercial port city of İzmir for many centuries. It could be stated that according to Özbek Sönmez (2010) classification of urban strata appeared at this historical city center, inns originated in the second strata belongs to the Ottoman periods. Moreover, this historical review shows that changes and reforms in commercial relations and economy influenced the social life and spatial organization of Kemeraltı bazaar and subsequently functions and spatial structure of inns.

4.1.2. Kızlarağası Inn

The Kızlarağası Inn located in the Kemeraltı neighborhood, a historical center and a bazaar district of İzmir-Turkey (Fig. 4.6), which was constructed during the 17th century. The district covers a vast area extending from the level of the Agora of İzmir, to the seashore along the Konak Square. It remains one of the liveliest parts of İzmir, therefore Kızlarağası Inn was lively as well, since it was close to the harbor. The inn is one of the valuable buildings of Ottoman Architecture in İzmir (Fig. 4.7-4.9). Figure 4.6 shows the location of Kızlarağası Inn in the neighborhood and its position in the vicinity of other inns, mosques, and synagogues.

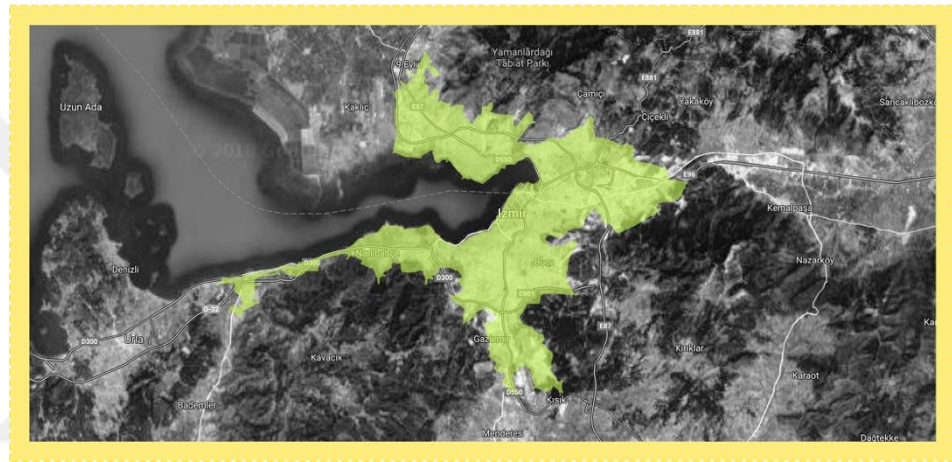


Figure 4.6. Location of İzmir¹. Adapted from *Google Maps*, 2015, Retrieved from <https://www.google.com.tr/maps/@38.4283023,27.1774486,11364m/hl=en>

¹ İzmir is the third largest city⁰ of Turkey.

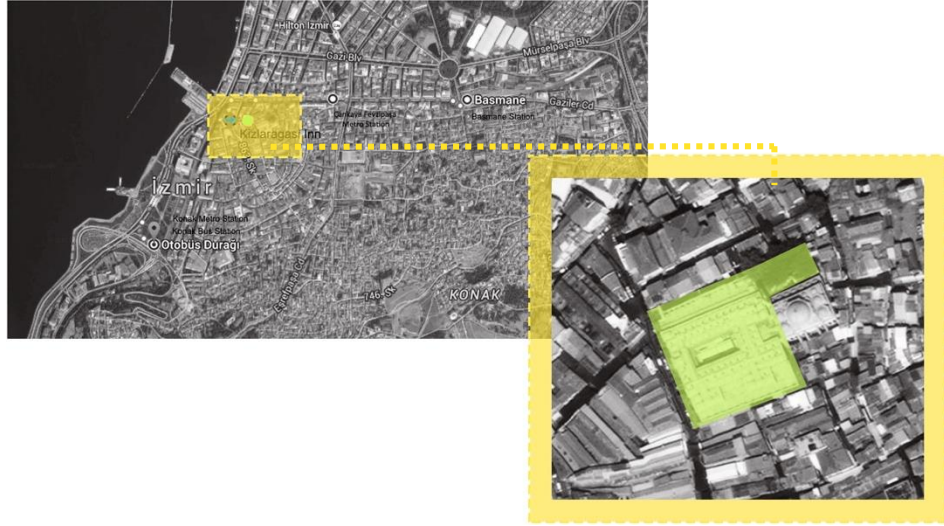


Figure 4.7. Location of Kızlarağası Inn. Adapted from *Google maps*, 2015, Retrieved from <https://www.google.com.tr/maps/@38.4583305,27.2029248,15z>=en.

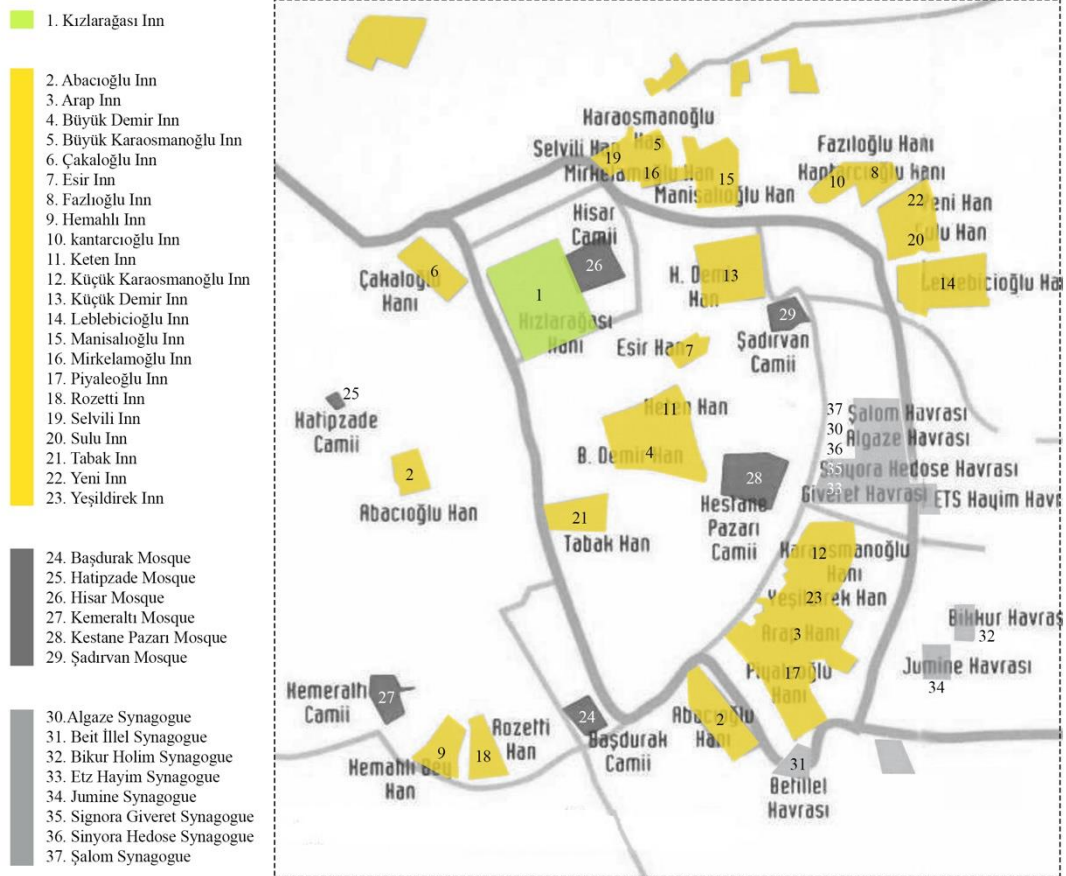


Figure 4.8. Location of inns, mosques, and synagogues around Kızlarağası Inn. Adapted from *Kemeraltı*, 2017, Retrieved from <http://kemeraltı.com/kemeraltı-ndaki-hanlar/>.



Figure 4.9. Kızlarağası Inn's neighborhood, 1700s. Adapted from *Milliyet*, 2010, Retrieved from <http://www.milliyet.com.tr/ticaret-muzesi-ne-ziyaretci-yagiyor/ege/haberdetay/26.06.2010/1255518/default.htm>.

The history of inns in İzmir, that was concentrated in Seljuq and Ottoman era, states that not only it shaped trade such as serving as warehouses and sales points, but also had other roles. These inns provided accommodation for traders from out of town and their vehicles or animals made foreigners feels safe. Taxes that arose from sales were also collected at these inns. In other words, those single or two story structures surrounded by rooms around a courtyard, were spaces that knowledge and culture were shared and socially significant (Ersoy, 1991). Kızlarağası Inn was constructed between 1744 and 1745 by Kızlarağası Hacı Beşir Ağa. This inn has a square form like some other inns in this era. Traditionally, inns had a fountain and a pool in the middle of their rectangular courtyards, while nowadays they do not exist (Atay, 2003) (Fig. 4.10). Kızlarağası Inn like other long distance inns has two floors. The upper rooms, opening to the gallery, are used by people to stay and sleep. Ground floor were the places for, camels and their loads, the rooms for the merchants and their servants, shops where the goods were unloaded and marketed along with the bargaining people (Atay, 2003).

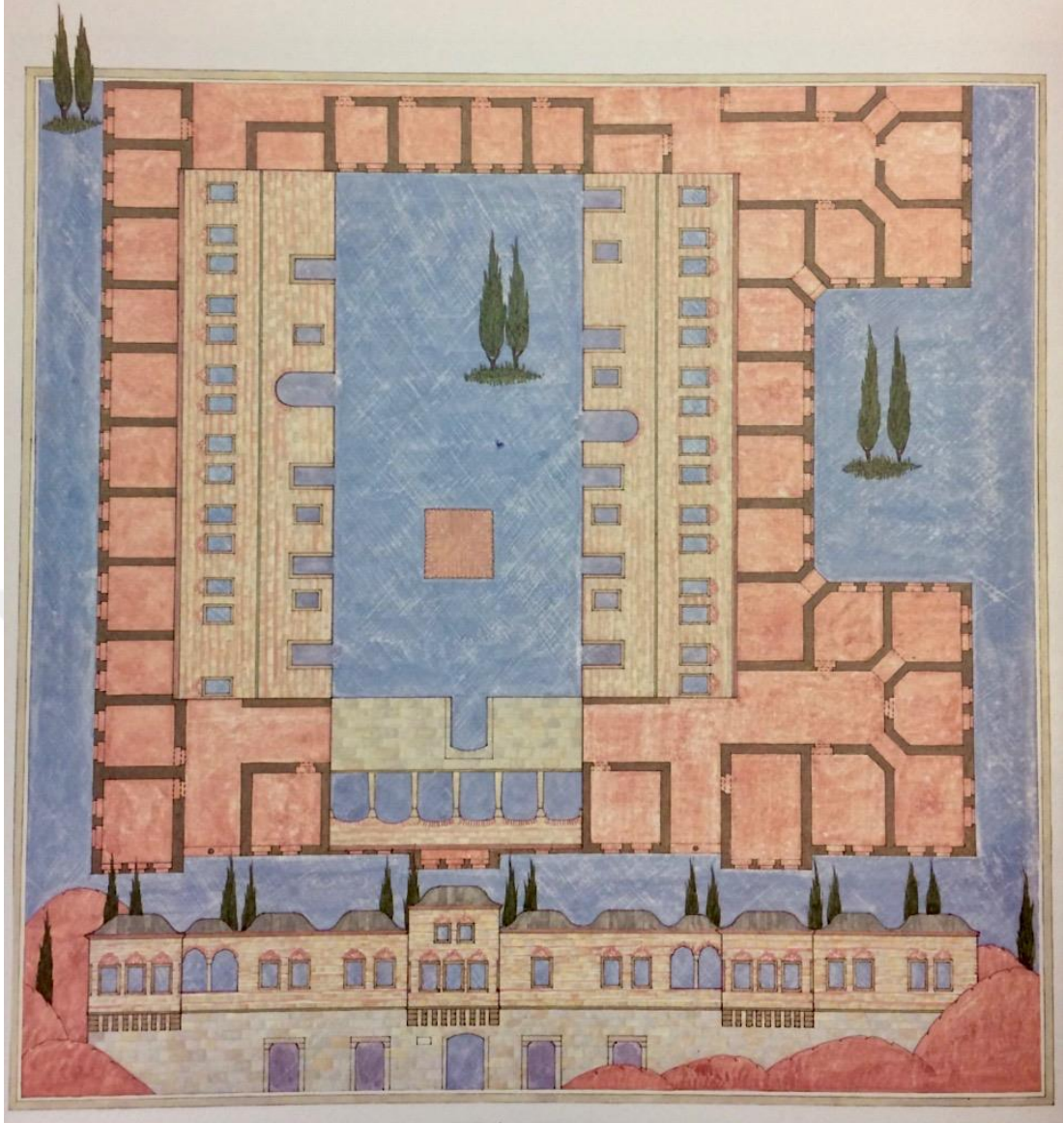


Figure 4.10. Kızlarağası Inn, İzmir. Adapted from *Visions from a Vanishing Past: Architectural Drawings from İzmir and Western Anatolia* (p.52), by K. Dinçer, 1994, İzmir: Çimentaş.

During the 18th and 19th centuries, Kızlarağası Inn was losing its significance, because of the changes in transportation and relocation of economic life to another place, due to the effects of technology. In a while, the inn was converted to an abandoned place where goods were unloaded and stored (Izmir Meeting Planner's Guide, 2012) (Fig. 4.11).

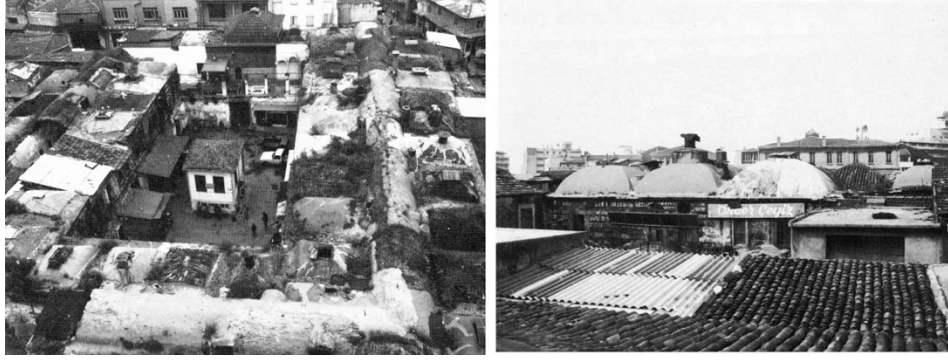


Figure 4.11. Left: General view of Kızlarağası Inn. Right: view of south faced, Kızlarağası Inn. Adapted from *İzmir Hanları* (p.147, Res.16 and Res.17), by B. Ersoy, 1991, Ankara: Atatürk Kültür Merkezi Yayınları.



Figure 4.12. Kızlarağası Inn, the view of courtyard during renovation (between 1988 and 1993) (Kızlarağası Archive, 2016)

Kızlarağası Inn was restored by General Director of Foundations (Fig.4.12). After undergoing a lengthful restoration between 1988 and 1993, Kızlarağası Inn has started to serve commercial purposes as a touristic bazaar in 1994 (Şala, 2013). Different handicraft products, handloom carpets and rugs, leather clothes, silver jewelry, handmade soil products, all sort of antiques and different souvenirs such as natural stones are part of the products that presented in Inn's store after transformation. Moreover, its courtyard functions as a tea garden (Kızlarağası Archive, 2016).

From the past to the present, Kızlarağası Inn is one of the meeting points of İzmir and a place for social interaction that indicates the social significance of the place. This

characteristic besides the architectural values of Kızlarağası Inn, make this Inn specific and valuable as a public interior, which plays a significant role in Kemeraltı neighborhood (Fig 4.13 and 4.14).

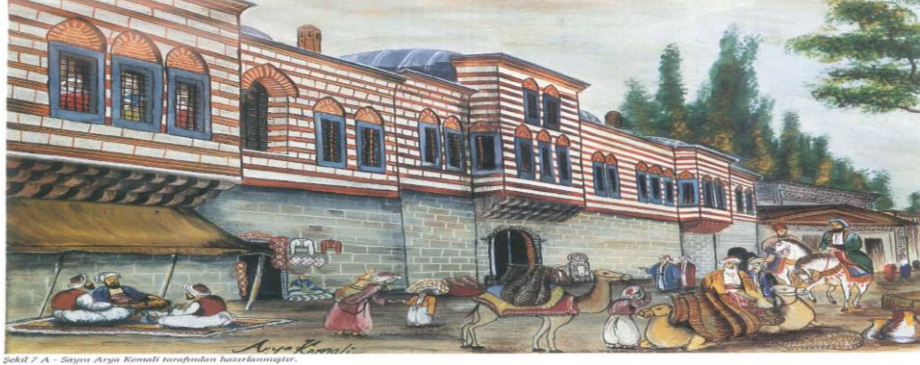


Figure 4.13. Kızlarağası Inn, İzmir. Adapted from *İzmir Kızlarağası Hanı ile Çevresini Tanıtma ve Sevdirme Amacına Yönelik Bir Araştırma* (p.52), by A. Erkal, 1996, İzmir: Albayrak Matbaası.



Figure 4.14. Kızlarağası Inn, 1700s. Adapted from *Ege Meclisi*, 2015, Retrieved from <http://www.egemeclisi.com/haber/26169/eski-liman-bolgesinin-kalbi-kizlaragasi-hani.html>

4.2. Methodology & Analysis

In this sub-chapter, each method which was applied to determine the indicators of place identity in the selected case, were discussed in details. Subsequently, the analysis of obtained results in each component of place identity –physical setting, activity, and meaning– were presented.

The data for the physical context and activity is obtained from archival research, observations, on-site documentation, questionnaire, interviews, behavior mapping, and tracking while the data for meaning context is based on questionnaires and interviews. Further details on each method and their implementation are discussed in 4.2.1.

Table 4.1. Methodology classification

Methods	Physical setting	Activities	Meanings
Archival research in documents	✓	✓	
Observations through site visits	✓	✓	
On-site documentation/ Photo documentation	✓	✓	
Questionnaire	✓	✓	✓
Interview	✓	✓	✓
Behavior mapping	✓	✓	
Tracking		✓	

4.2.1. Methodology

The majority of Kızlarağası Inn documents have not been digitized, therefore in order to find out technical drawings, old photos, published news and information was collected in the past, archival research as a part of method applied.

Observations were used to understand/for perceiving users' behavior in the place and their interaction with physical surrounding. Asking basic questions such as what, where, why, and how activities play out there helped to systematize the observation. Information used to supplement explanation and descriptions to justified facts and figures.

Photography is used as a method to document the visual character of the study site, activities and situations. Photographs and films elucidate the interaction between the chosen public and urban interiors and their users. Moreover, this method used as a tool for fast freezing situations. Therefore, it was possible to discover more details by analyzing the documentations (photographs and films). Consequently, it can be remarked that in this study emphasis is not just on the physical setting but also on situations and interaction between place (public/urban interiors) and people (public users).

The sample population for questionnaire and interviews was composed of two groups, the first group includes tradesmen who work in Kızlarağası Inn, and the second group includes academicians with background in architecture and design who are living in İzmir. Consequently, information is collected from two different perspectives. First group provided information from the standpoint of frequent users, who experience this place as a part of their daily life while the second group provided opinions of professionals who are occasional users of Kızlarağası Inn.

For each sample group, particular questionnaire was arranged. The questionnaire was designed in four sections, which were based on the place identity framework defined in this study as physical setting, activities, and meaning. The main difference in questionnaires was in activities section, considered the kind of engagement they have with Kızlarağası Inn.

The questionnaire for the first sample group included 48 questions; 8 demographic questions, 13 questions of physical setting, 4 questions of activities, and 23 questions of meaning¹ (see Appendix 1 for the Group 1 –Tradesmen– Questionnaire)¹. In the case of second group, total number of questions was 51, including 8 demographic questions, 9 questions of physical setting, 14 questions of activities, and 20 questions of meaning (see Appendix 2 for the Group 2 –Academicians– Questionnaire). First 16 questions in the first group questionnaire and first 18 questions in the second group questionnaire included multiple choice, short answer, and multiple choice grid questions. For the rest of the questions, Likert scale is employed and participants were

¹ The number of questions in regards to the meaning section exceeds the number of questions in the other sections, because the data to determine the meaning context is based on the questionnaires and interviews.

¹ The original language of the questionnaires was Turkish.

asked to indicate how much they agreed with each statement¹. It should also be emphasized that the analysis of questionnaire is limited to the components of place identity's framework, and demographic information of the participants is presented to introduce the sample groups, and has not been analyzed.

3

The first group responses were collected through the printed questionnaires which were distributed by the researcher. A total of 60 printed questionnaires were distributed, which 46 of them were responded by tradesmen. 2 of the questionnaires were eliminated for too many questions left as unanswered. The final sample consists of 44 questionnaires, which represents 22% of the shops. The response rate of answered question was 95% in this group.

The second group responses were collected online, and questionnaires were sent as a link through their emails. A total of 220 academicians were invited to participate in this survey, 118 responses were received with response rate of 99% for answered questions.

Semi-structured interviews applied in this research, contain components of both, structured and unstructured interviews. Based on this method a set of questions were prepared to be answered by all interviewees, moreover, additional questions were added during the interviews to clarify and further expand certain issues. Interview questions follow the same framework as questionnaires. Interview included nine questions for both groups (see Appendix 3 for the interview questions)¹. Open-ended questions used to encourage a full, meaningful answer using the participants' own knowledge and feelings. A total of 10 interviews were conducted as face to face interview, including 5 participants (tradesmen) from the first group and 5 participants (four academicians and a photography artist) from the second group.

4

Behavior mapping as a part of method for studying activities applied by plotting in the position of all the people at the Kızlarağası Inn who are walking, standing, and sitting, which allowed to determine where people and activities are gathered, and where people situate themselves relative to other people, building and open spaces. According to Gehl and Svaree (2000), behavior mapping provides a clearer picture of

¹ Five point scale was applied in this study; respondents were offered a choice of five pre-coded responses.

¹ The original language of the interview questions was Turkish.

the general pattern of activities and interaction between people- public space. It is like an aerial photo that fast freezes a situation, a picture of a moment in a given place.

People were recorded at Kızlarağası Inn over two days; (weekend/weekday) at three different time periods; (morning between 10:30 and 11, noon between 13:30 and 14:00, and afternoon between 16:30 and 17:00). Since the selected area was large, walking through it was necessary for mapping, later by putting the different pieces together total picture achieved/ obtained.

Moreover, in order to observe users' movement pattern, tracking method applied by following some of the visitors randomly. People were followed at Kızlarağası Inn over two days; (weekend/ weekday) between 9:30-10:30/ 11:30-13:30/ 14:30-16:30/ 17:30-18:30. Results both seen individually and compared to point out differences depending on time of the day and week.

4.2.2. Analysis

This part describes the physical setting, activities and meaning features of Kızlarağası Inn, based on the relationship between the indicators of place identity and Kızlarağası Inn's users. In order to introduce the sample population of questionnaire participants, demographic information are presented.¹

5

Demographic questions measured socio-demographic information about participants, which include: gender, age, education, occupation, declared income level, neighborhood they live in, where they are originally from, and for the immigrants when they moved to İzmir. This part included the same questions for both of the sample groups. Full demographics can be seen below in pie charts and tables.

The first sample group consisted of 56.8 percent men and 43.2 percent women. As the charts shows, the second category consisted of 32.2 percent men and 67.8 percent women with 115 responses¹ (Fig. 4.15). Concerning age in the sample groups, the average age of participants was mostly between 30 to 55 years old. This age class represents 75% of the first group participants, and 76.3% of the second group (Fig. 4.16).

¹ These information is presented to introduce the sample groups, and has not been analyzed.

¹ Other was the third option in this question which is shown in Fig 4.15.

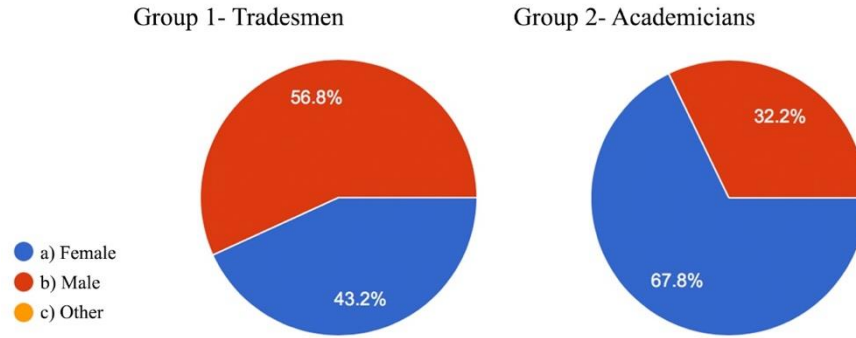


Figure 4.15. Gender demographics of the sample groups, according to the results of TQ: Q1, AQ: Q1

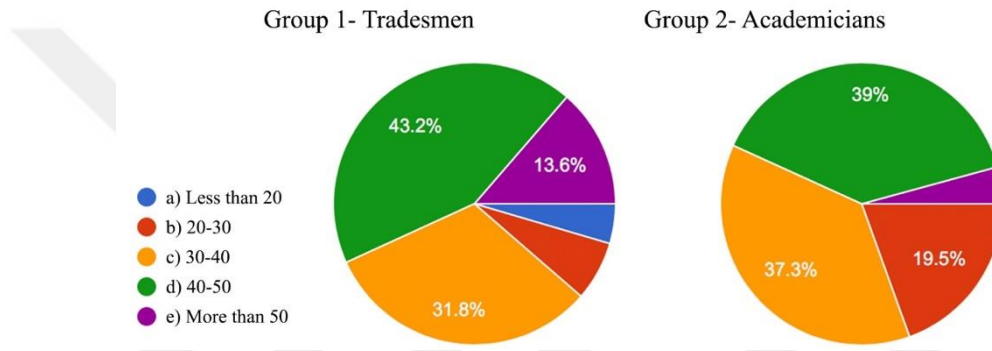


Figure 4.16. Age demographics of the sample groups, according to the results of TQ: Q2, AQ: Q2

More than half of the first sample group included people with university education and almost 30% of them were declared to be high school graduates. In the second group, the highest rating belongs to graduate school, decreased by 79.7% of the participants, the other 20.3% of the group included people with university education (Fig. 4.17).

The majority of the first sample group has been working as jeweler by 8 and craftsman by 6 participants, which include a miniaturist, a paper marbling artist, and a jewelry designer. Other occupations involved in survey included antiquary, carpet trader, and musician. Figure 4.18 shows the percentage of participant into different length of time they have been working at Kızlarağası Inn.

The academicians group was categorized based on their field of expertise. Although 39 of the academicians have not specified their exact specialty, 79 of the academicians have stated their field of expertise as stated below (Table 4.2).

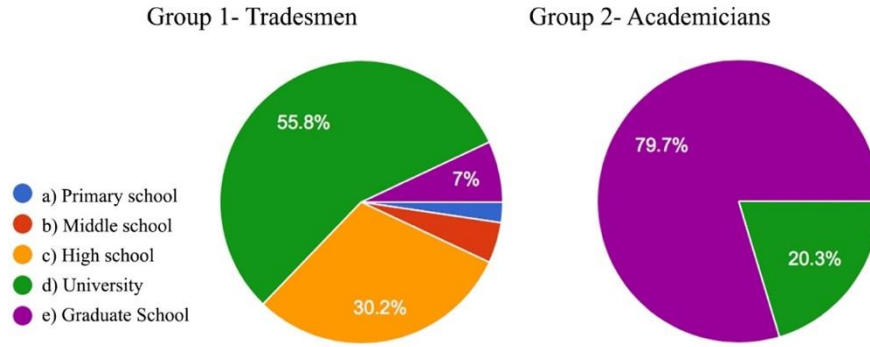


Figure 4.17. Education demographics of the sample groups, according to the results of TQ: Q3, AQ: Q3

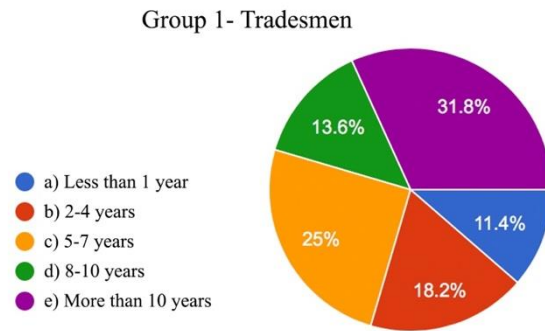


Figure 4.18. Duration of working at Kızlarağası Inn, according to the result of TQ: Q6

Table 4.2. Occupation demographics of the second sample group

Occupation	Number
Design- related field ¹	39
Architect	49
Interior Architect	23
Designer	5
City planner	2

¹ This group refers to academicians² with architecture, interior, or other design field backgrounds which are not specified.

Respondents were asked to declare themselves in one of five income classification groups. The results in the first group showed a distribution of 11.4% upper-middle class, 56.8% middle class, 25% middle-low class and 6.8% low-income class. None of them were declared to be in high-income class. The majority of second group declared to be in upper-middle class, and middle class by 47%, 47% respectively, and the remaining 6% declared to be in other classes (Fig. 4.19). It is founded that 67% of participants are originally from İzmir, other 33% of İzmir dwellers involved in survey are originally from other cities of Turkey and 2 from Iran (Table 4.3). The large number of immigrants in the sample population moved to İzmir between the year 1981 and 2010. In the following table neighborhood of participant’s residency were shown (Fig. 4.20).

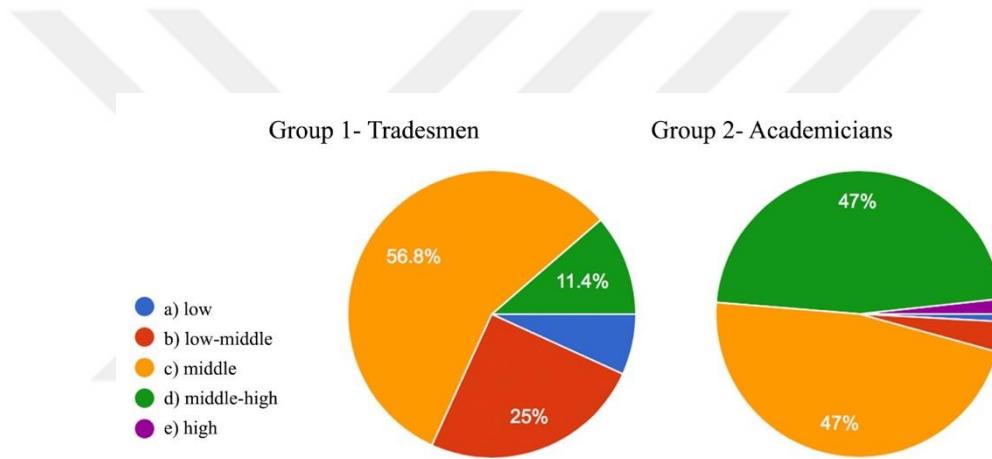


Figure 4.19. Income classification of the sample groups, according to the results of TQ: Q5, AQ: Q5

Table 4.3. City of origin demographics of the sample population

City	NO. group1	NO. group 2
Aydın	0	4
Adana	1	0
Afyon	1	0
Akhisar	1	0
Amasya	1	0
Ankara	0	13
Antalya	0	3
Bergama	0	1
Bursa	0	3
Denizli	0	2

Table 4.3 (cont'd). City of origin demographics of the sample population

Diyarbakır	2	0
Doğubayazıt	1	0
Edirne	0	1
Eskişehir	1	0
Gaziantep	0	1
Hatay	0	1
Isparta	0	1
İstanbul	3	6
İzmir	17	63
Karabük	0	1
Kayseri	1	1
Konya	3	1
Manisa	0	3
Malatya	1	0
Mardin	2	0
Mersin	0	1
Muğla	1	1
Rize (Çamlıhemşin)	1	1
Sakarya	1	0
Sivas	2	0
Samsun	0	4
Uşak	0	1
Zonguldak	0	2
Van	0	1
Çanakkale	0	1
İran	2	0

Table 4.4. Neighborhood demographics of the sample population

Neighborhood	Number. group1	Number. group 2
Balçova	3	7
Bayraklı	0	5
Bergama	0	1
Bornova	1	7

Table 4.4 (cont'd). Neighborhood demographics of the sample population

Buca	4	2
Güzelbahçe	0	4
Gaziemir	0	1
Karabağlar	7	4
Karşıyaka	6	22
Konak	12	24
Narlıdere	1	6
Urla	0	4
Çiğli	0	4
Not Stated	9	28

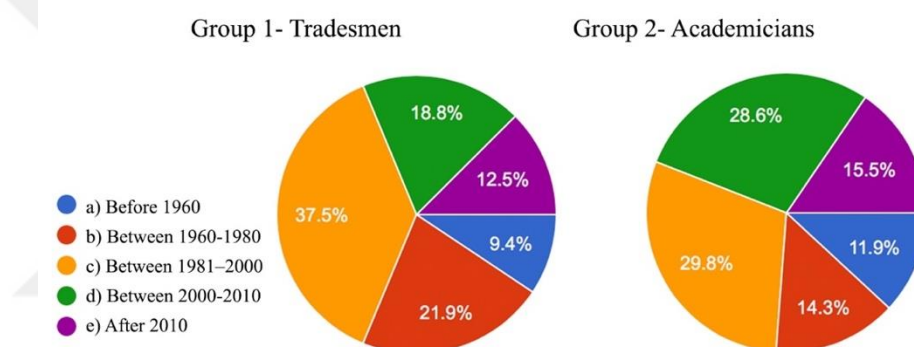


Figure 4.20. Interval of migration demographics of the sample groups, according to the results of TQ: Q9, AQ: Q8

To introduce the interview's sample group, it could be mentioned that the interviews were conducted with 10 participants.

Interviewees in the first group (tradesmen) included 5 participants from different associations included: Ahmet Cengiz Şerefli (jewelry designer), Volkan Yıldız (musician), Gülten Güler (antiquarian), and Arya Kamali (miniaturist) that have been chosen randomly, as well as Aybala Yentürk (writer, researcher, and collector) who had an antiquary shop at Kızlarağası Inn.

In the second group, 5 participants (four academicians and a photography artist), who were interviewed, included: Asst.Prof. Halil İbrahim Alpaslan from Dokuz Eylül University, Faculty of Architecture, and head of Chamber of Architects in İzmir; he is specialist in the history of architecture. Prof.Deniz Güner from Dokuz Eylül University, Faculty of Architecture; his research interests include historiography of

modern architecture, history of İzmir and contemporary architecture of Turkey. Prof. Tayfun Taner from Yaşar University, Faculty of Architecture; history of İzmir and Kemeraltı Bazaar is one of his research interests. Şerif Erdal Merter (architect and photographer), and Birol Üzmez (photographer) who have photography work in Kemeraltı Bazaar as well as Kızlarağası Inn, were also interviewed.

4.2.2.1. Physical Setting

Questions of physical setting measured information about how participants find physical setting of Kızlarağası Inn with its characteristics and attributes. In this study Kızlarağası Inn and its surrounding divided to 6 main areas. According to the previous public and urban interior assertions, ground and first floor passages, as well as the inner courtyard are defined as public interiors, whereas front yard and adjacent passages are defined as urban interiors (Fig.4.21- 4.23).



Figure 4.21. Space division for Kızlarağası Inn and its surrounding (By the author)



Figure 4.22. Kızlarağası Inn, the view of the interior corridors and inner courtyard (Asadollahi Archive, 2016; Ballice Archive, 2016)

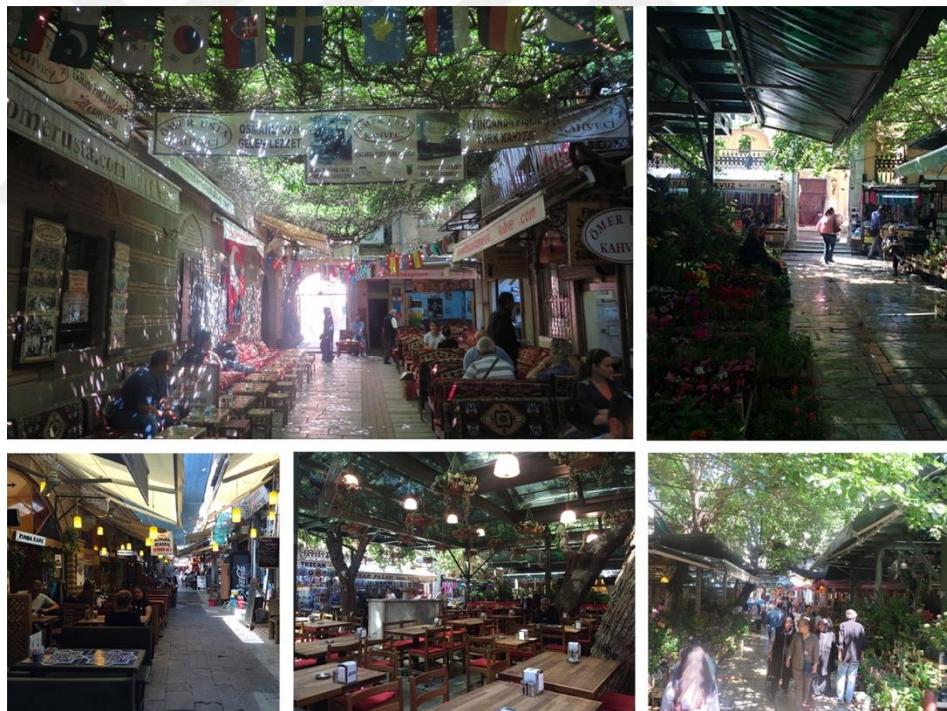


Figure 4.23. Kızlarağası Inn's surrounding, front yard (Hisarönü), and adjacent passages (Kahveciler St., Bakırcılar St.) (Asadollahi Archive, 2016)

Participants were asked to sort their first three preferences part of Kızlarağası Inn and its surrounding. They chose three places out of six to stay more, seat, and spend time by giving number from 1 to 3. First floor passages, the inner courtyard, and front yard (Hisarönü) respectively are the preferred part of Kızlarağası Inn in the first group. In

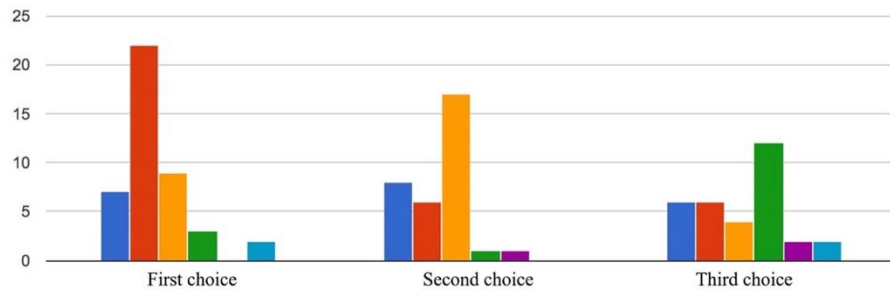
case of second group, the inner courtyard declared as their most popular part. Ground floor passages and Kahveciler Street –adjacent passage of Kızlarağası Inn– are respectively the second and third preferences (Fig. 4.24- 4.26). The results of behavior mapping showed the inner courtyard and the front yard as most crowded areas of Kızlarağası Inn. Based on the on-site documentation and observation, courtyards mostly preferred by visitors, while the semi-open area of the first floor passages with a view of the inner courtyard is the popular place for Inns frequent users. Subsequently, it could be concluded that in general semi-open areas compare to the closed areas most preferred. In this respect, Alpaslan (2017) stated that: “In the Mediterranean cities, people prefer living in outdoor spaces. There are also some other factors as a result of the climate; however, the climate is the main reason for the popularity of inhabiting outdoor spaces”.¹

8

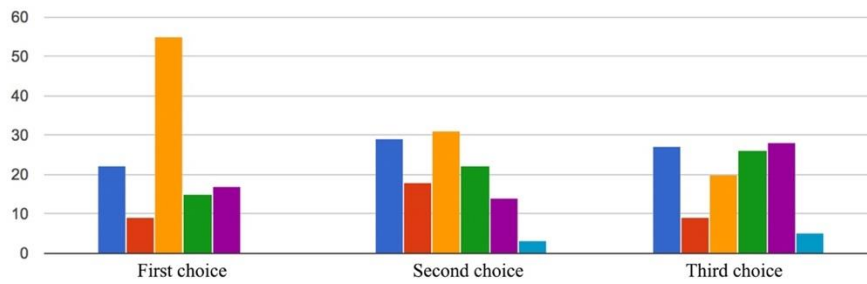
Based on this statement, the climatic condition of the city and its life style are the most significant features that made courtyards as the most preferred and used areas in Kızlarağası Inn. It should also be mentioned that these semi-open areas are well defined with clarity of boundary which promote the pleasure of being in an interior space.

¹ The original language of the interviews was Turkish, therefore all the quotations were translated into English for this study.

Group 1- Tradesmen



Group 2- Academicians



■ a) Ground floor passages
 ■ b) First Floor passages
 ■ c) Inner Court yard
■ d) Front yard (Hisaronu)
 ■ e) Kahveciler street
 ■ f) Bakırcılar street

Figure 4.24. Preferred part of Kızlarağası Inn, according to the results of TQ: Q11, AQ: Q10



Figure 4.25. Preferred parts of Kızlarağası Inn in the first group; first floor passages, the inner courtyard, and front yard (Hisaronu) (Asadollahi Archive, 2016)



Figure 4.26. Preferred parts of Kızlarağası Inn in the second group; inner courtyard, Ground floor passages, and Kahveciler Street (adjacent passage of Kızlarağası Inn) (Asadollahi Archive, 2016; Ballice Archive, 2016)

The results show that the physical setting of Kızlarağası Inn with its characteristics and attributes as one of the components of place identity play an effective role. This study shows that physical setting stimulates the sense of attachment for visitors and tradesmen. Accordingly, Kızlarağası Inn develops and changes is important for them (Fig. 4.27 and 4.28).

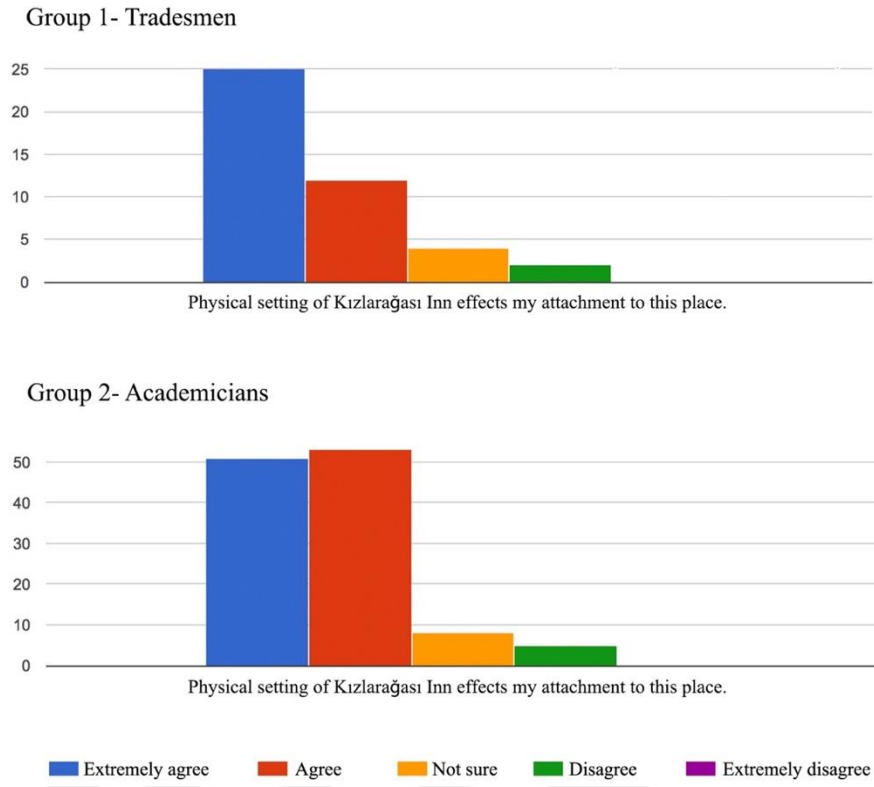


Figure 4.27. The effect of physical setting in place attachment, according to the results of TQ: Q17, AQ: Q19

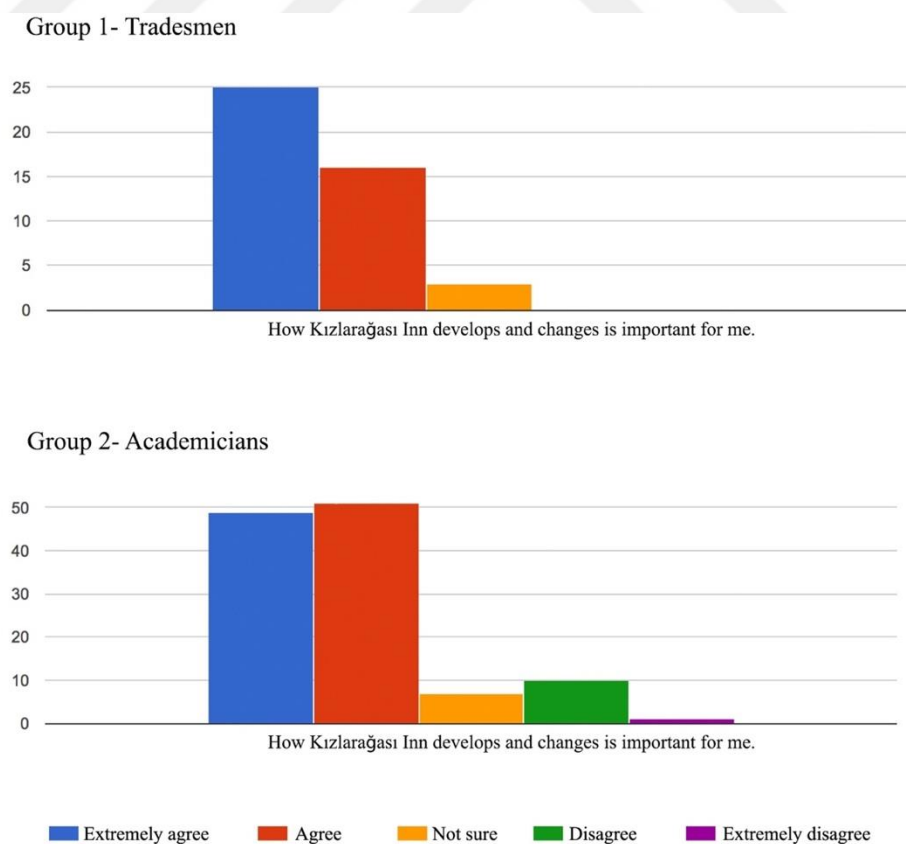


Figure 4.28. Indication of place attachment in Kızlarağası Inn, according to the results of TQ: Q22, AQ: Q24

Regarding accessibility as one of the effective attributes, it is founded that Kızlarağası Inn is easily accessible for users. Moreover, results show that bus, metro or other public transportation is the most popular way to get to Kızlarağası Inn, which is preferred by 63.6% and 55.1% of participants in the first and second group respectively (Fig. 4.29 and 4.30). Interviewees also stated Kızlarağası Inn as an accessible place. In this respect, referring to Taner (2017), it could be stated that although the visual connection of Kızlarağası Inn is limited with outside but this place is very well known by public, in other words, people know it, like it and use it.

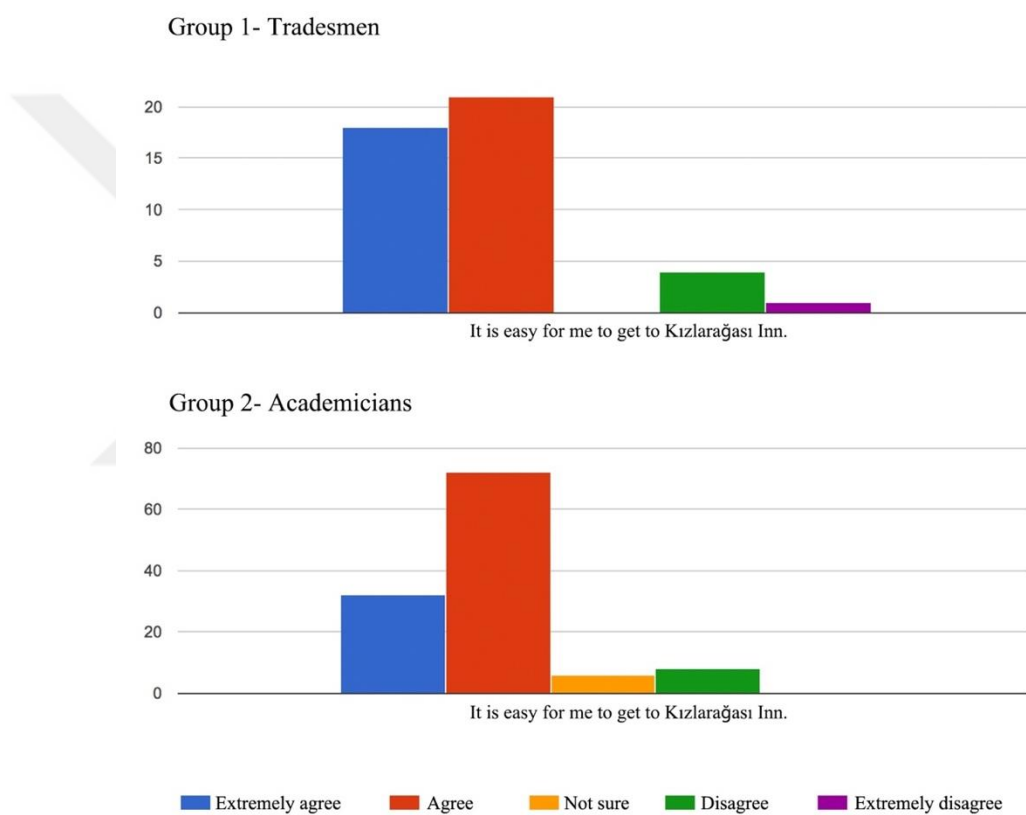


Figure 4.29. Accessibility of Kızlarağası Inn, according to the results of TQ: Q18, AQ: Q20

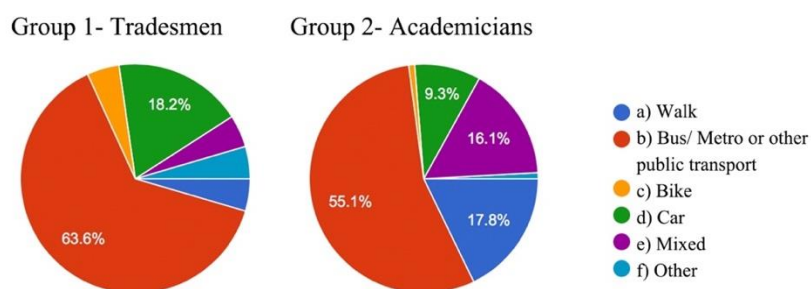


Figure 4.30. Types of transport used for Kızlarağası Inn, according to the results of TQ: Q10, AQ: Q9

This public interior has legibility feature that make it comprehensible for users. With an accurate image of Kızlarağası Inn, they are able to orientate themselves and access to different parts easily (Fig. 4.31).

Scale as one of the elements which influence the understanding of inside, and perception of public interior was found appropriate by Kızlarağası Inn users (Fig. 2.32). This feature increases the perception of insiderness and subsequently promote the legibility of Kızlarağası Inn.

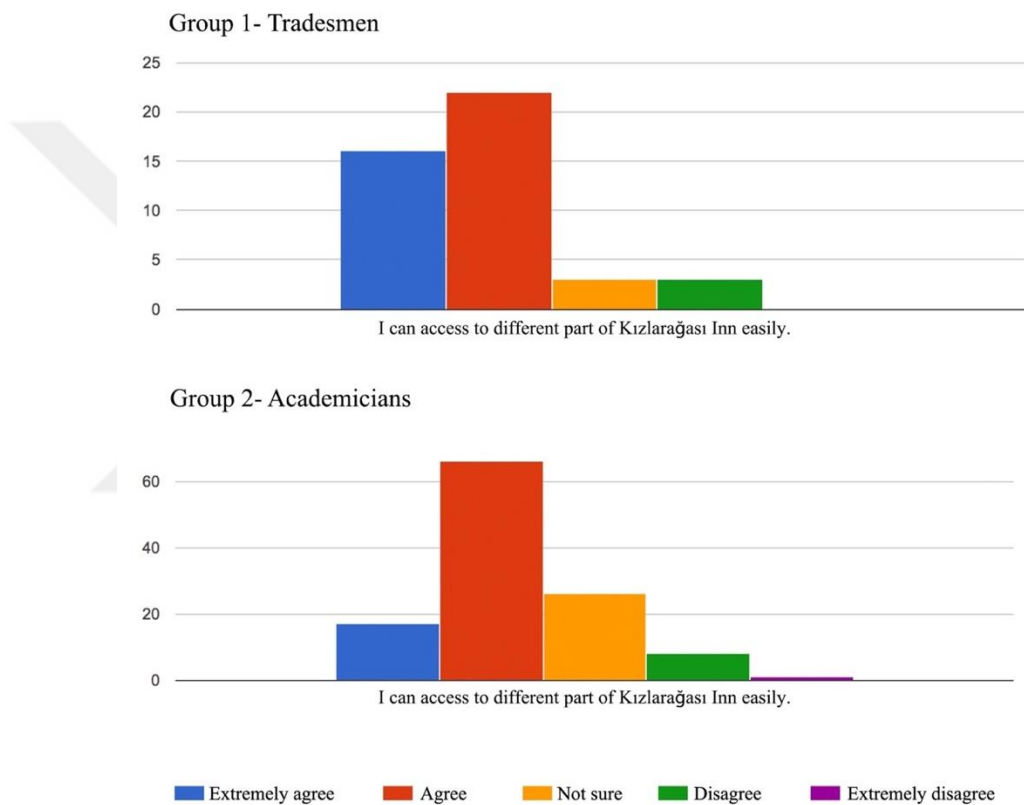
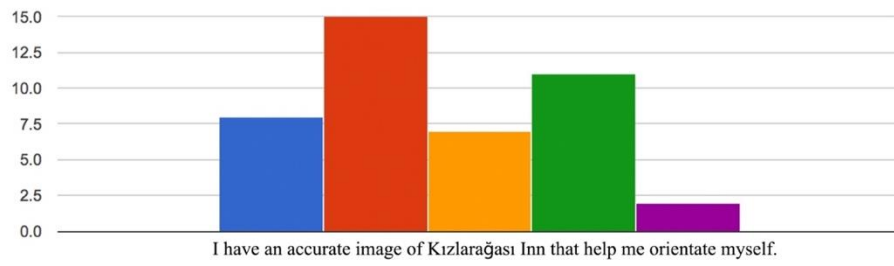
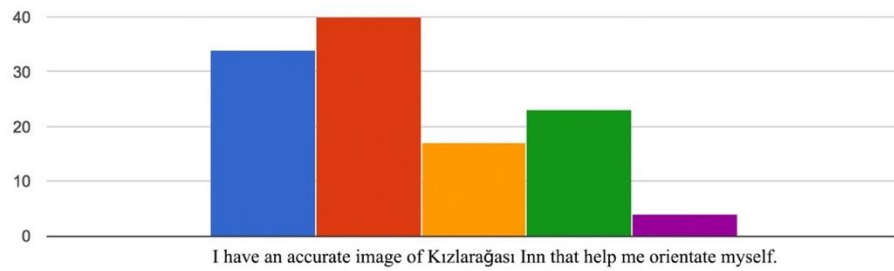


Figure 4.31a. Legibility of Kızlarağası Inn, according to the results of TQ: Q19, AQ: Q21

Group 1- Tradesmen



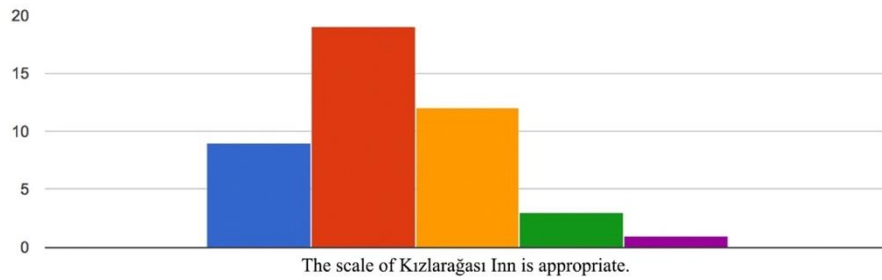
Group 2- Academicians



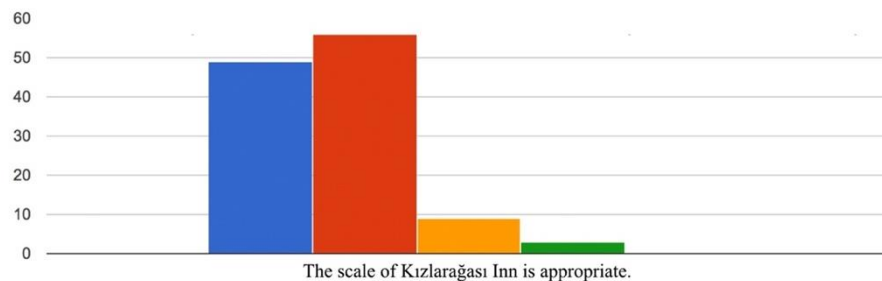
Extremely agree Agree Not sure Disagree Extremely disagree

Figure 4.32b. Legibility of Kızlarağası Inn, according to the results of TQ: Q20, AQ: Q22

Group 1- Tradesmen



Group 2- Academicians



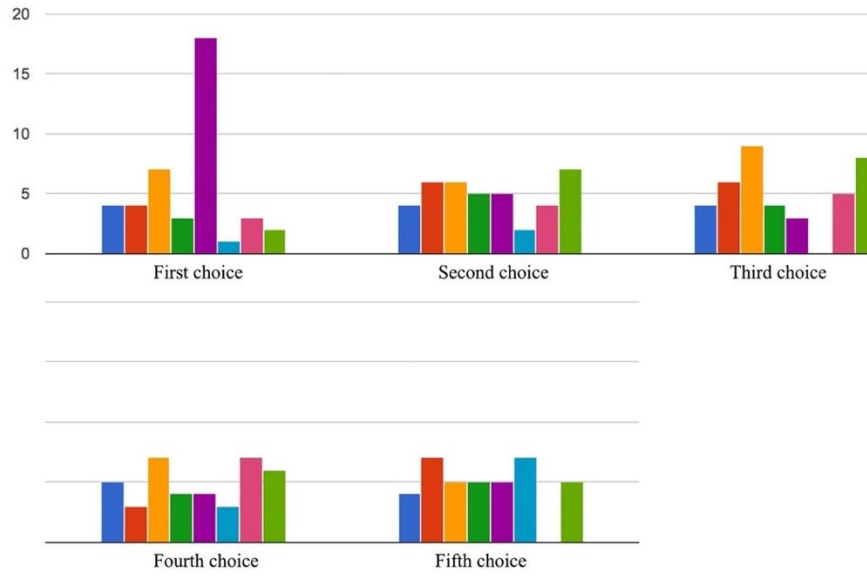
Extremely agree Agree Not sure Disagree Extremely disagree

Figure 4.33. Scale of Kızlarağası Inn according to the results of TQ: Q21, AQ: Q23

Participants sorted the highlighted visual characteristics of Kızlarağası Inn. They declared their five choices by giving number from 1 to 5. Findings of analysis suggest that characteristics including; volumetric properties, color and texture, plan layout, facade quality and scale are the main important attributes of physical setting in this place. That is to say, these attributes are the first things that recognized by people and influence their relationships to the place and contribute to the sense of place. Therefore, it can be stated that Kızlarağası Inn as an interior promotes some characteristics, like volumetric properties and scale (Figure 4.33-4.35).



Group 1- Tradesmen



Group 2- Academicians

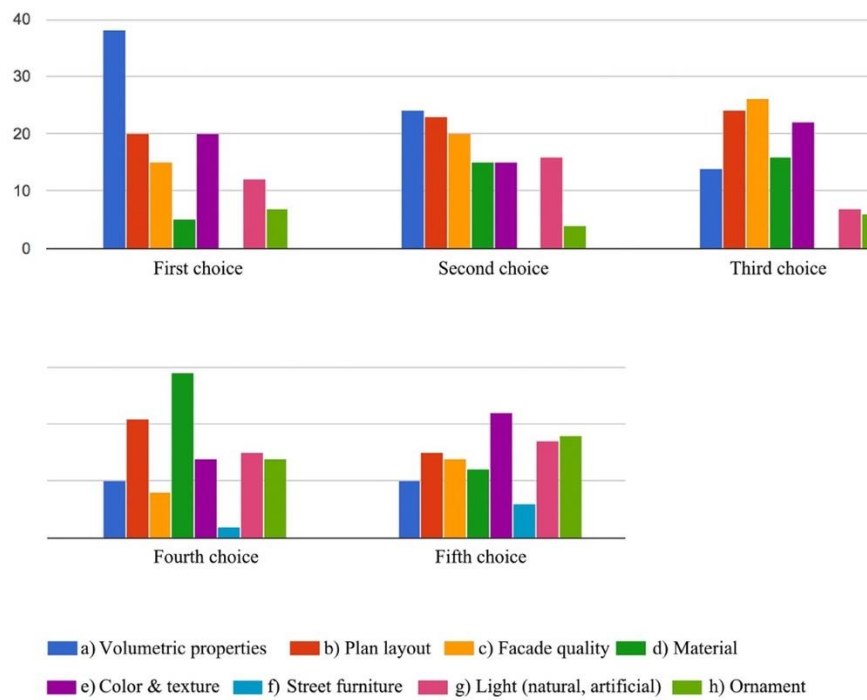


Figure 4.34. Highlighted visual characteristics of Kızlarağası Inn according to the results of TQ: Q12, AQ: Q11



Figure 4.35. Exterior view of Kızlarağası Inn (Üzmez archive, 2016)



Figure 4.36. Kızlarağası Inn, the view of courtyard from the first floor (Asadollahi Archive, 2015)

Besides all discussed above, it should be mentioned that there are several criticisms about the current status of interventions in Kızlarağası Inn's physical setting. In this regard, Güner (2017) criticized the visual chaos which is caused by the arrangement of furniture and other elements such as window displays, lighting elements, etc. in this

place. Likewise, Üzmez (2017) stated that this place is much more intensely occupied than its potential.

4.2.2.2. Activities

Finding of analysis declared Kızlarağası Inn as a native-tourist distinction, which is time-sensitive. That is to say, tourists are mostly present in summer time, while native population prefer spring. Which declared by tradesmen that the number of tourist is the most in summer time, and during the winter it reaches to the lowest amount (Fig. 33). As Yıldız (2017) stated, “This place is a must-to-go site for all tourists.” Furthermore, it can be stated that variety of users is a positive point in this public interior, referring to Taner (2017), Kızlarağası Inn address to different groups; tourists, local people, men, women, and children, all can be users of this place. Moreover, the presence of different groups and the circulation of their visit plays an important role in the lively atmosphere of Inn. Between 15 to 18 time intervals is the most crowded time of the day as the tradesmen declared and also proved in the behavior mapping and observations through site-visit (Fig. 4.36).

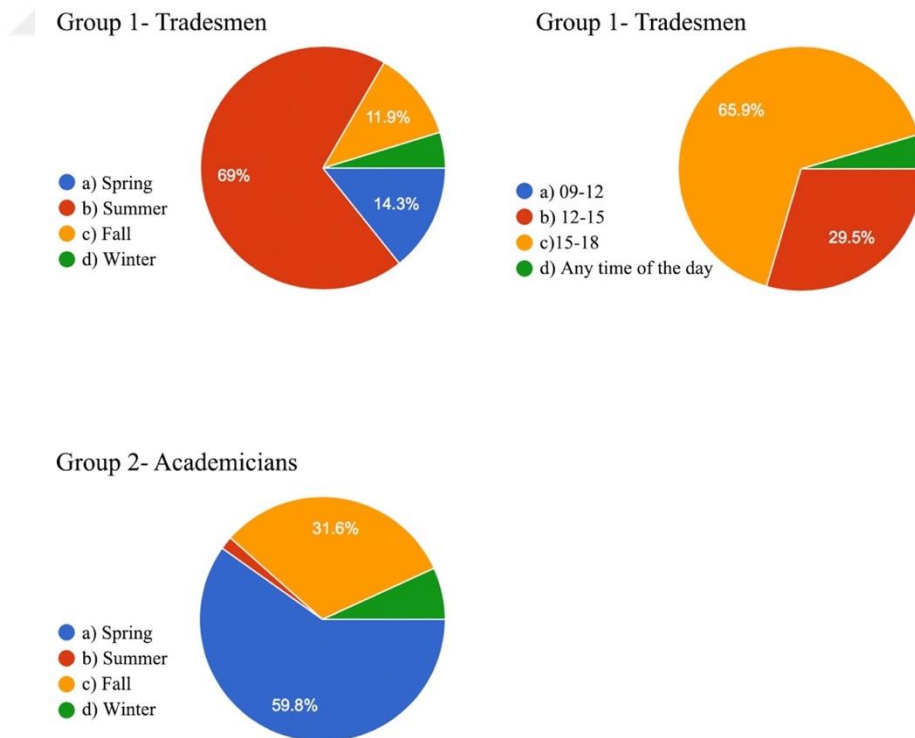


Figure 4.37. The most preferred season and time according to the results of TQ: Q13-15, AQ: Q12

The presence of tourists and their activities at Kızlarağası Inn is more pleasant for tradesmen compared to the other group, although almost 60% of the second group find it interesting and effective (Fig. 4.37).

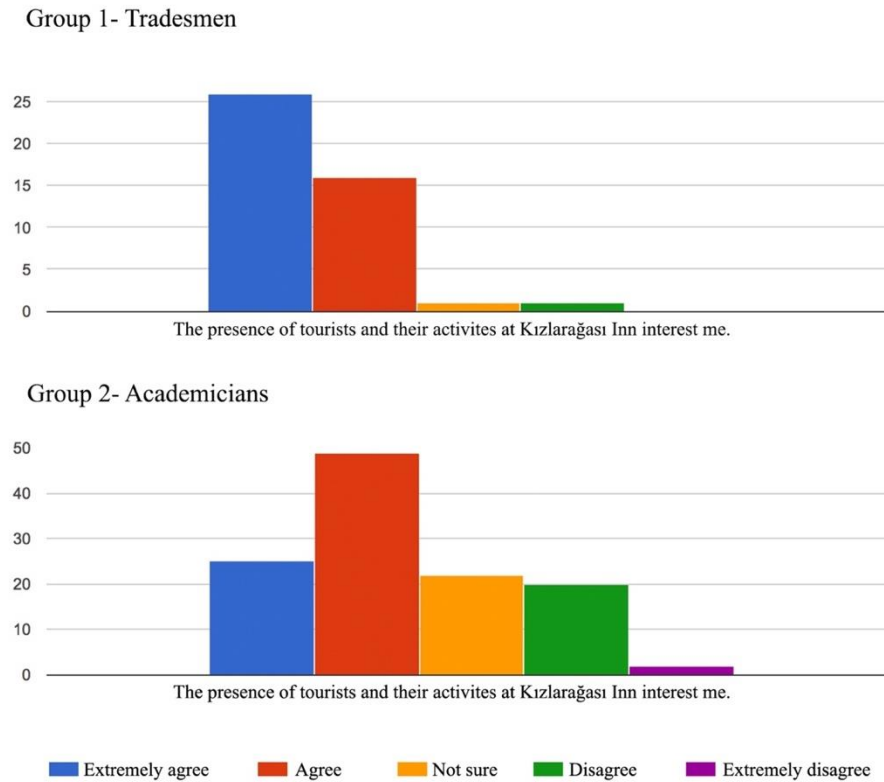


Figure 4.38. The presence of tourists at Kızlarağası Inn according to the results of TQ: Q25, AQ: Q28

Variety of activities and commercial options beside the lively and vibrant environment is an advantage for Kızlarağası Inn to attract a large percentage of İzmir dwellers (Fig. 4.38- 4.44). In this regard, Merter (2017) stated that:

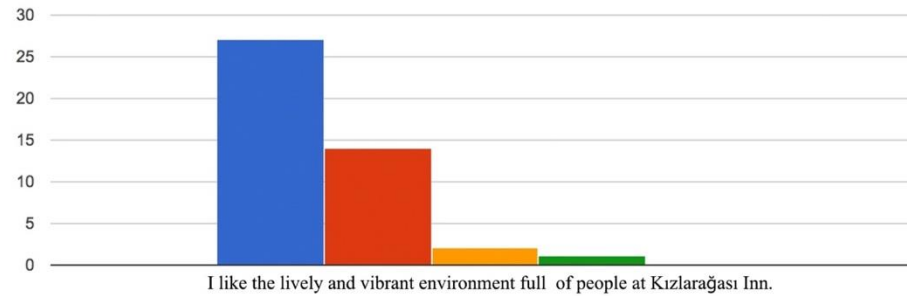
I think, it is useful as it is. It both creates a lively atmosphere and continues its operation in terms of commerce. Today it is used as a commercial center in accordance with its past use and the way it was built according to its old custom. In this sense, it is so coherent, meaningful and well-kept. Moreover, people who keep their activities here do not have any difficulties in working here, and this inn serves people the daily basic needs. This place lives well. One can find activity and aliveness here. The activities here are related to real life and real commercial conditions. Here, there is something completely associated with life and an environment where everybody does their jobs

happily based on supply and demand and others are satisfied with the service they have.



Figure 4.39. Kızlarağası Inn, the view of the front yard (Hisarözü) (Asadollahi Archive, 2016)

Group 1- Tradesmen



Group 2- Academicians

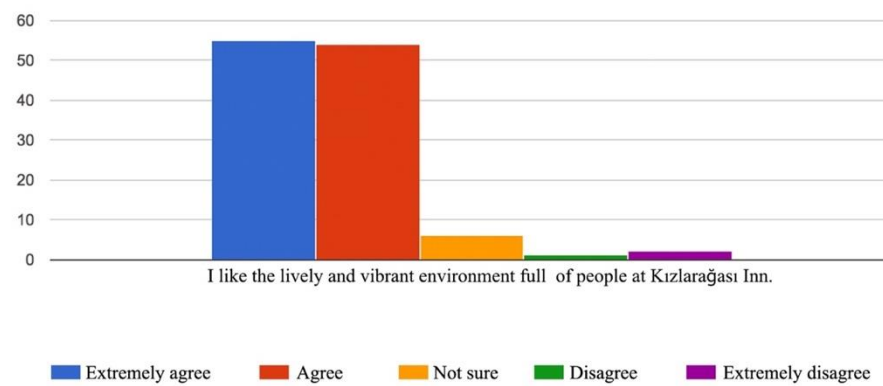
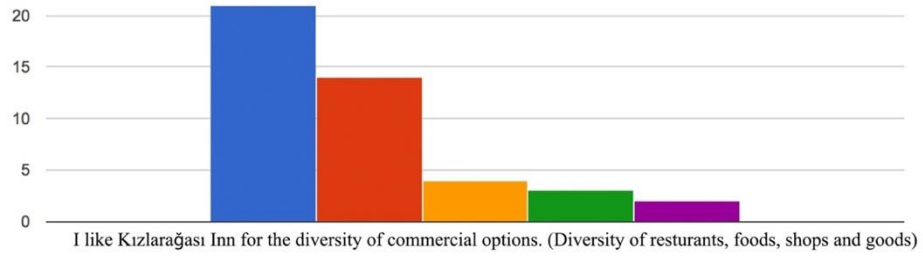
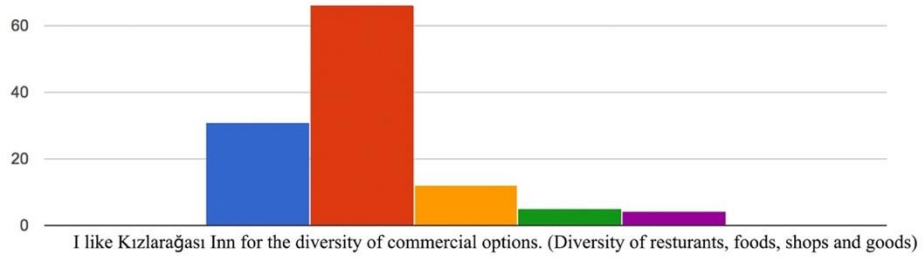


Figure 4.40a. The diversity of activities at Kızlarağası Inn according to the results of TQ: Q24, AQ: Q27

Group 1- Tradesmen



Group 2- Academicians



Extremely agree Agree Not sure Disagree Extremely disagree

Figure 4.39b. The diversity of activities at Kızlarağası Inn according to the results of TQ: Q23, AQ: Q25



Figure 4.41. Kızlarağası Inn, the view of the interior corridors in the first floor (Asadollahi Archive, 2016)



Figure 4.42. Kızlarağası Inn, the view of the interior corridors in the ground floor (Asadollahi Archive, 2016)

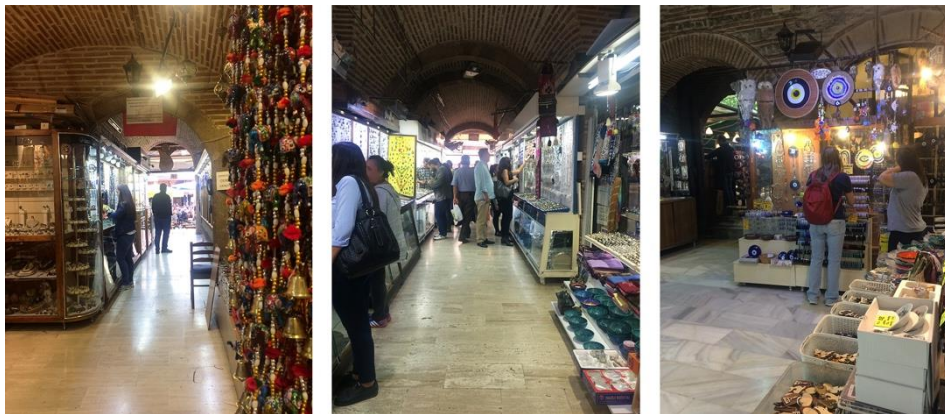


Figure 4.43. Kızlarağası Inn, the view of the interior corridors in the ground floor (Asadollahi Archive, 2016)



Figure 4.44. The view of inner courtyard, Kızlarağası Inn, İzmir. Adapted from *TARKEM*, 2017, Retrieved from <http://www.tarkem.com.tr/kemeralti-bina/kizlaragasi-hani>



Figure 4.45. The view of the interior corridors in the first floor, Kızlarağası Inn, İzmir. Adapted from *TARKEM*, 2017, Retrieved from <http://www.tarkem.com.tr/kemeralti-bina/kizlaragasi-hani>

Participant declared that what is happening inside these public/urban interiors attracts and activities have an impact on developing social relations in Kızlarağası Inn (Fig. 4.36). Regarding these issues, it can be said that beside the general potential of public space for placing the greatest amount of people- people interaction, Kızlarağası Inn as an interior promote wide range of social activities. Socially shared activities increase the rate of social interaction, and as a result social relations develop. Moreover, socially shared activates is a feature in creating place attachment (Fig. 4.45 and 4.46).

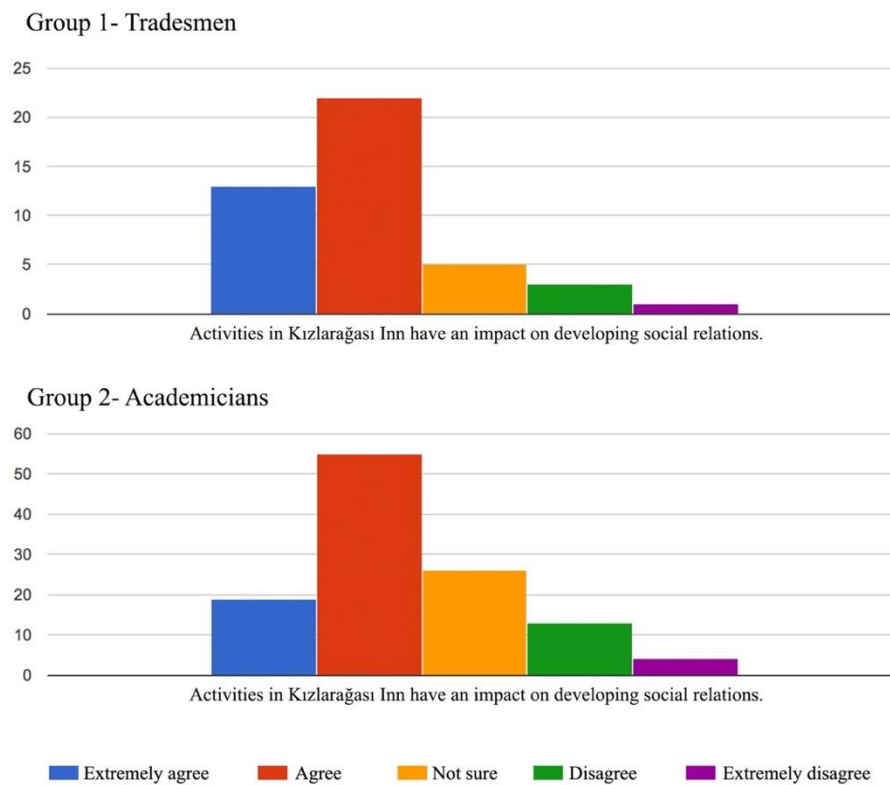


Figure 4.46. Indication of activities in developing social relations according to the results of TQ: Q26, AQ: Q29



Figure 4.47. Street music in the main entrance of Kızlarağası Inn (Asadollahi Archive, 2017)

Participants were asked to declare their intention for being in Kızlarağası Inn. For this question participants had more than one choice. Strolling, drinking tea, coffee, or having meal are the most common intentions for visitors. Shopping and meeting a friend, acquaintances are next two choices for Kızlarağası Inn’s visitors (Fig. 4.47).

In this regard, Alpaslan (2017) specified that: “I think it is a good activity to have a rest and drink something at the yard in the middle by escaping from the din or the hot weather of Kemeraltı.”

Güler (2017), support the same idea as follow: “Coffee culture is one of the most important things that keep here alive. Drinking that coffee is one of the best activities here” (Fig. 4.49 and 4.50). Shopping as one of the common activity has a historical background as Merter (2017) declared:

When it comes to Kızlarağası Inn, it has had an important function all time throughout history. It is an inn that has had a great function in terms of commerce. That is to say, it was an important center from past to present.

The average time that visitors spend in Kızlarağası Inn is between 30 minutes to one hour, which is reasonable due to the considered purposes (Fig. 4.48).

Group 2- Academicians

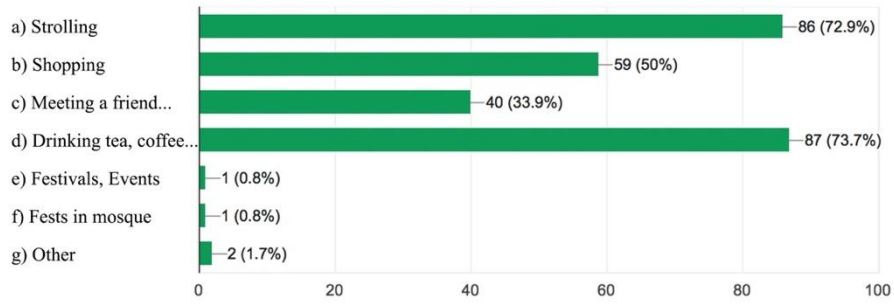


Figure 4.48. Intentions of visitors for being in Kızlarağası Inn according to the results of AQ: Q13

Group 2- Academicians

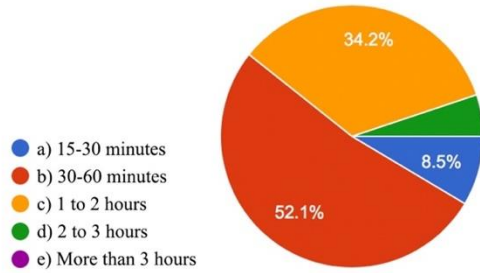


Figure 4.49. The average time that visitors spend in Kızlarağası Inn according to the results of AQ: Q17



Figure 4.50. Kızlarağası Inn, view of front yard (Hisarönü) (Asadollahi Archive, 2017)



Figure 4.51. Kızlarağası Inn, view of inner court yard, and first floor passage (Asadollahi Archive, 2017)

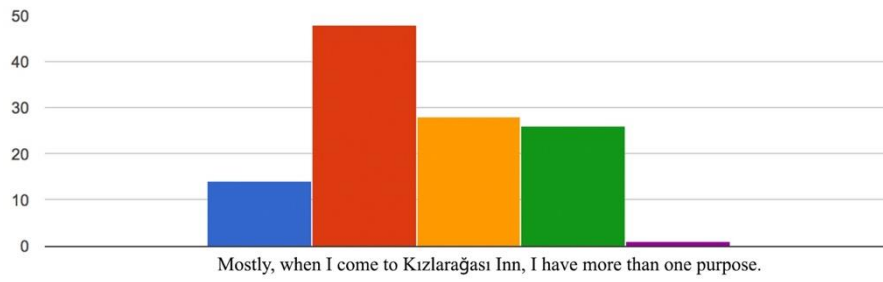
Also, it should be noted that almost half of the visitors have more than one purpose for coming to the Inn, and it is stated that more than 70% of participants drop by Kızlarağası Inn when they are in Kemeraltı Bazaar. In this respect, Yentürk (2017) stated that “Well, here is a place where people cannot go anywhere else without stopping by if they are nearby.” Moreover, beside the introduced functions, Kızlarağası Inn work as a passage in Kemeraltı Bazaar (Fig. 4.51). Well-defined boundary, human scale, and feeling safe are features of this interior that invite people to pass through it. With regards to this function, it is helpful to quote Yıldız (2017):

Even the person passing through the inn cannot ignore the beauty in it. I mean people are passing through the inn so as to shorten their way because they are in a hurry. Even those people cannot help looking at shops there. Even if they talk on the phone and they are in a situation in which they cannot see or hear anyone, they absolutely stare out at the inn because it catches people’s eye. The inn is this kind of a place. As I said, its value should be appreciated in İzmir. Apart from this, it already fascinates you. Therefore, there might be some people who work far from here but come here after eating their lunch fast, to drink tea or coffee here. Those people come here and drink coffee to relax. That’s what they think before coming here.

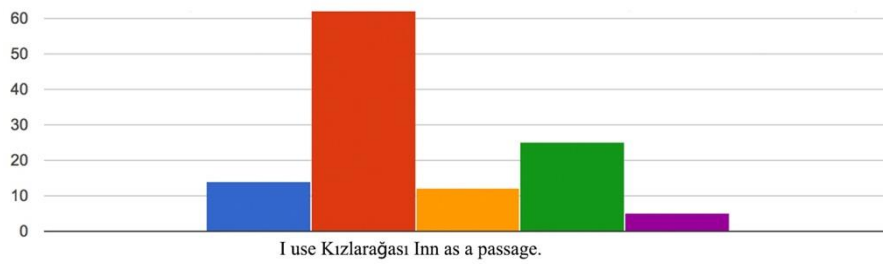
The opening purpose of this place is the same as every place. There is a service provided by people in accordance with this service. This service continues to be provided here every day. Souvenir shops sell souvenirs and renews themselves. There are people who design silver jewelries. They are doing their best to provide the best service. They have loyal customers and friends who stop by for greeting. Even if those people do not shop, they have a good sincere friendship.

It was found that 35.6% of the participants visit Kızlarağası Inn every three months, while 27.1% of the sample group come there every six months. And only a small number of them are visiting weekly (Fig. 4.52).

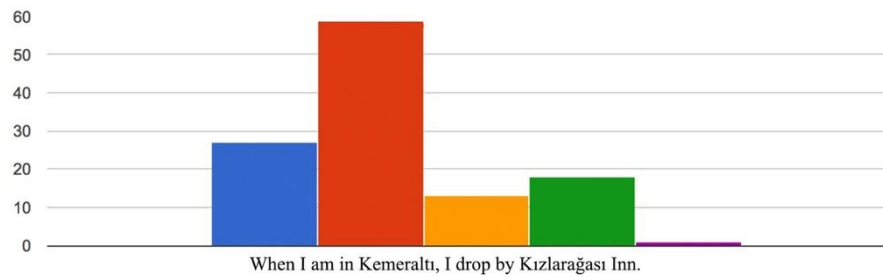
Group 2- Academicians



Group 2- Academicians



Group 2- Academicians



Extremely agree Agree Not sure Disagree Extremely disagree

Figure 4.52. Activity distribution in Kızlarağası Inn according to the results of AQ: Q30-32

Group 2- Academicians

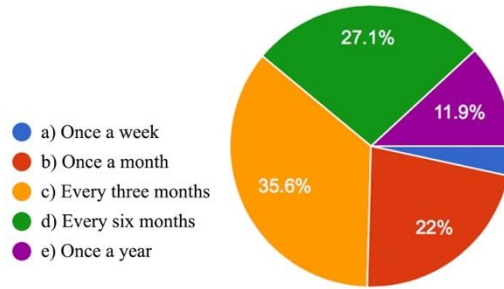


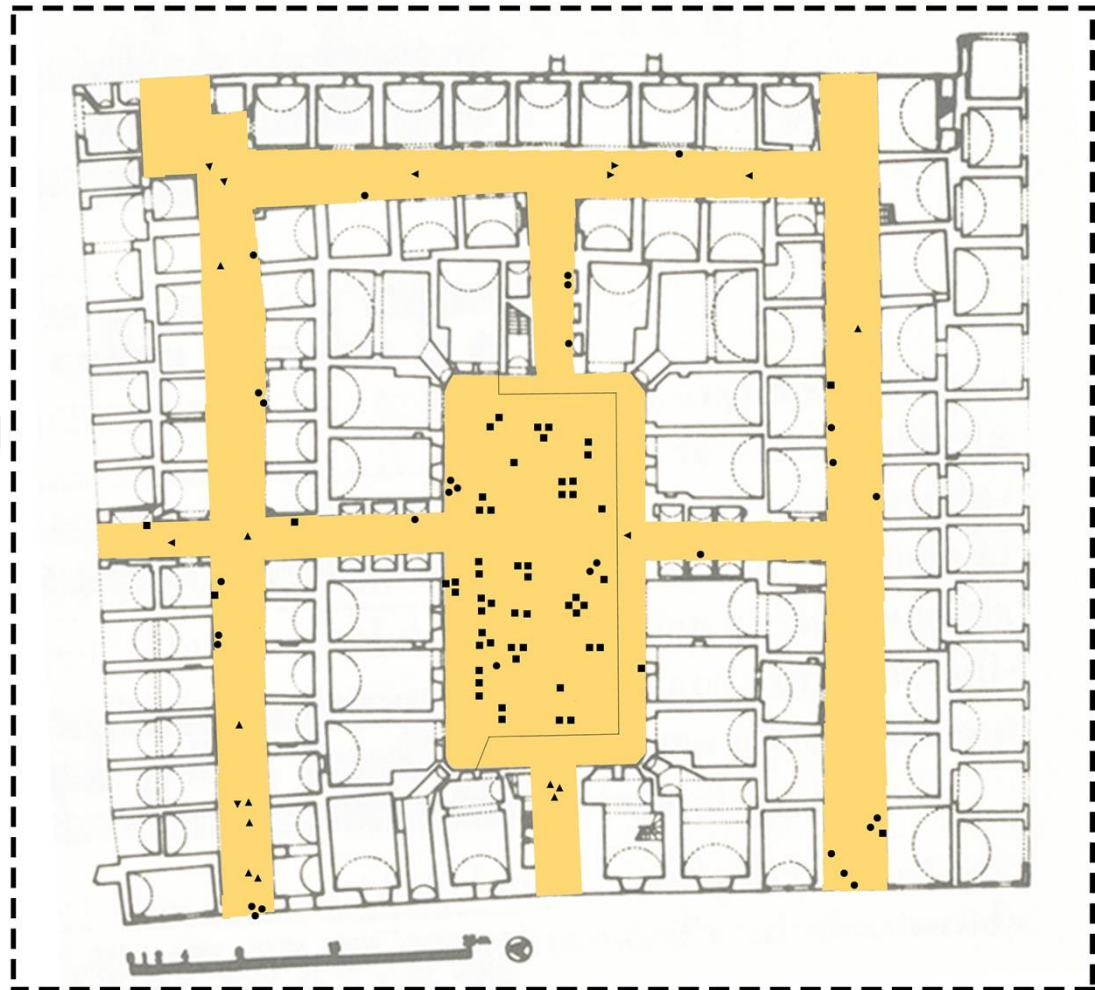
Figure 4.53. Frequency of visit according to the results of AQ: Q14

Behavior mapping was applied by plotting in the position of all the people at the Kızlarağası Inn. Symbols were used to represent different types of stationary and moving activities in mapping, circle represented standing, square symbolized sitting, and triangle symbolized walking.

On the weekend morning, 58 people were recorded at the inner courtyard, of which 51 were sitting, while 6 were standing and only one was walking across the courtyard. Same day at noon, the number of recorded people increase to 90, 80 of them were sitting, while one was standing, and 9 were walking. The number of recorded people climbed sharply in the afternoon. Overall 241 people were recorded, 165 people were sitting, while 41 were standing and 35 were walking. At the same time intervals, on the weekday 65 people were recorded at the inner courtyard in the morning, 45 were walking, 11 were standing and 9 were moving. At noon 84, 11, and 17 people were recorded for seating, standing and walking activities respectively. 110 people were recorded in the afternoon, 77 people were walking, 14 were standing, and 19 were walking (Fig. 4.53-4.55).

Based on the obtained information, it can be concluded that the inner courtyard promotes stationary activities, sitting for drinking tea or coffee is the most common intention of users for being there. Moreover, as it is shown weekend afternoon was the busiest time interval. However, in general it can be stated that number of people in all kind of the activities were increased from morning to the afternoon. Same pattern was observed at the ground and first floor passages. In the morning, 3 people were recorded as walking at ground floor passages, this number increased to 82 at noon, and 84 in the afternoon. While the number of standing people were 10 in the morning, it reached 62 at noon, and 75 in the afternoon. The number of seating people were 4, 6, and 12 over three-time period from morning to afternoon (Fig 4.53-4.58). This information

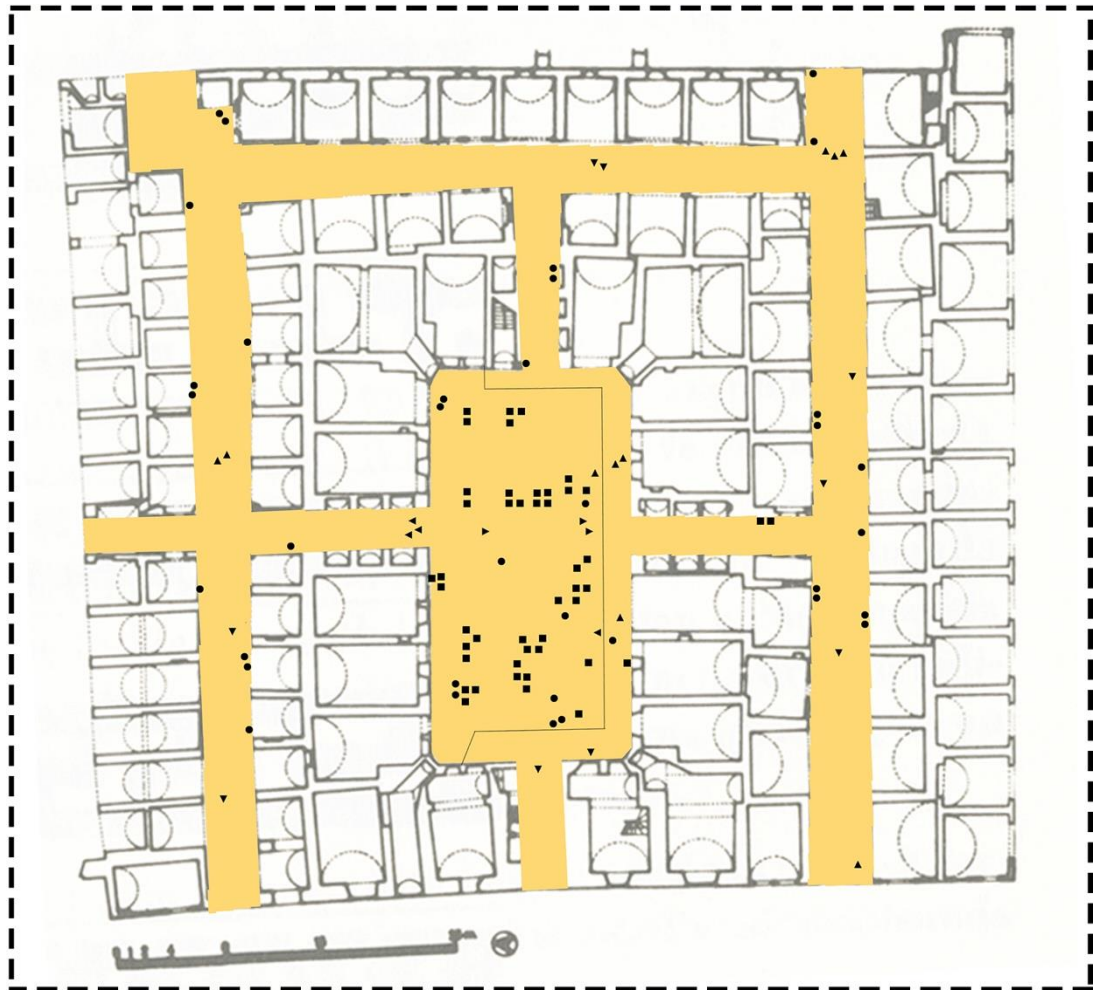
declares that passages accommodated circulation, the rate of moving activities reached the most in passages, which is justifiable by their function and instances of user.



Ground Floor Plan
Saturday-10:30/ 11:00

- Sitting (Drinking Tea/ Coffee, Having meal)
- Standing (Window Shopping, Talking, Waiting, Taking Photo)
- ▲ Walking (Strolling)

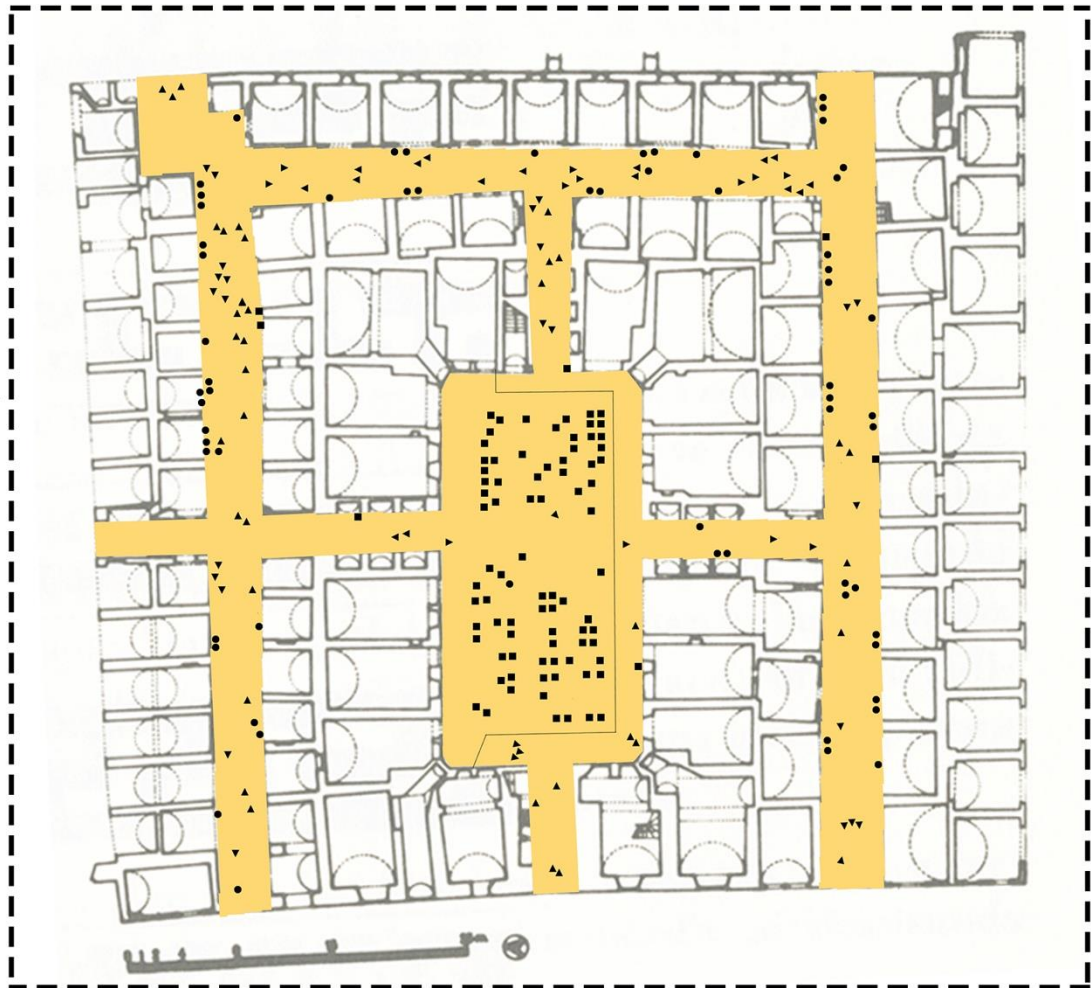
Figure 4.54. Behavior mapping- Ground floor in the morning-Weekend



Ground Floor Plan
 Tuesday-10:30/ 11:00

- Sitting (Drinking Tea/ Coffee, Having meal)
- Standing (Window Shopping, Talking, Waiting, Taking Photo)
- ▲ Walking (Strolling)

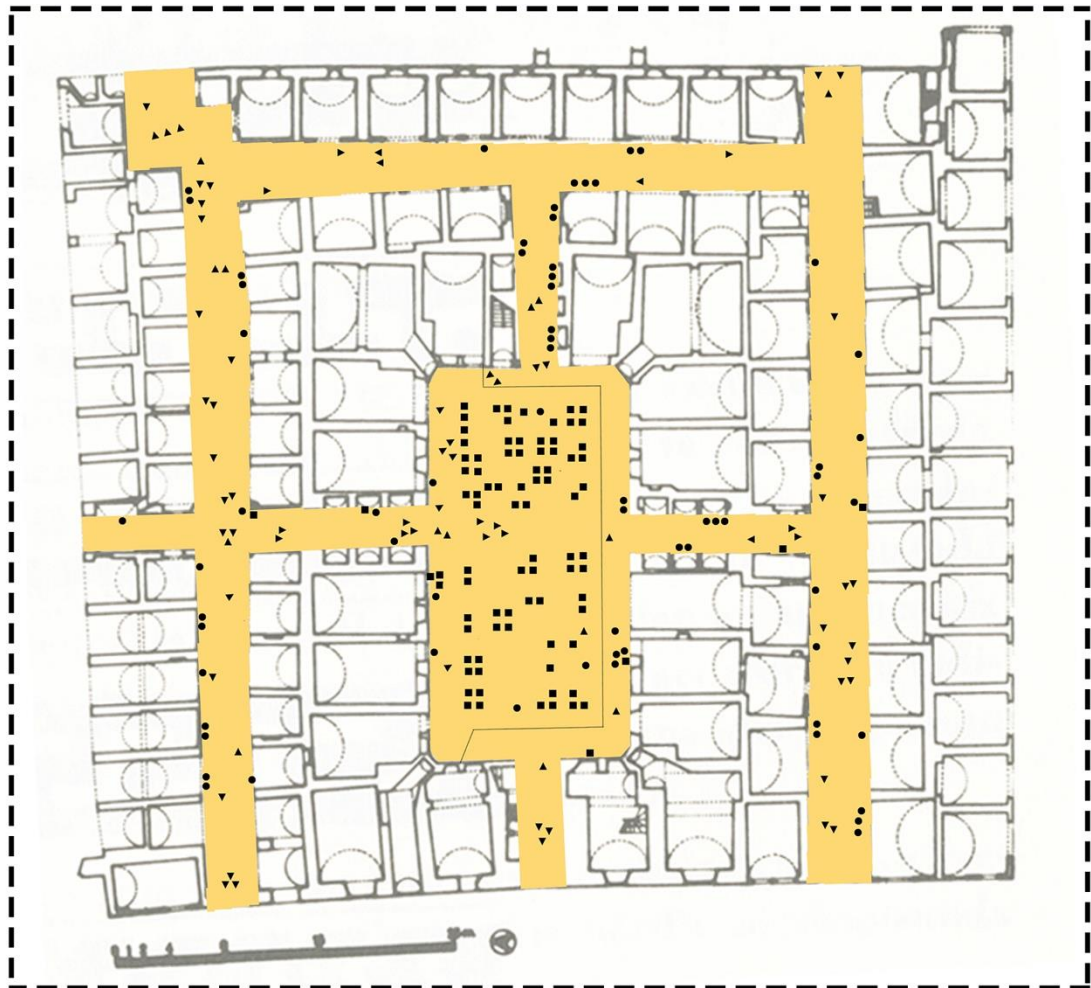
Figure 4.55. Behavior mapping- Ground floor in the morning-Weekend



Ground Floor Plan
Saturday-13:30/ 14:00

- Sitting (Drinking Tea/ Coffee, Having meal)
- Standing (Window Shopping, Talking, Waiting, Taking Photo)
- ▲ Walking (Strolling)

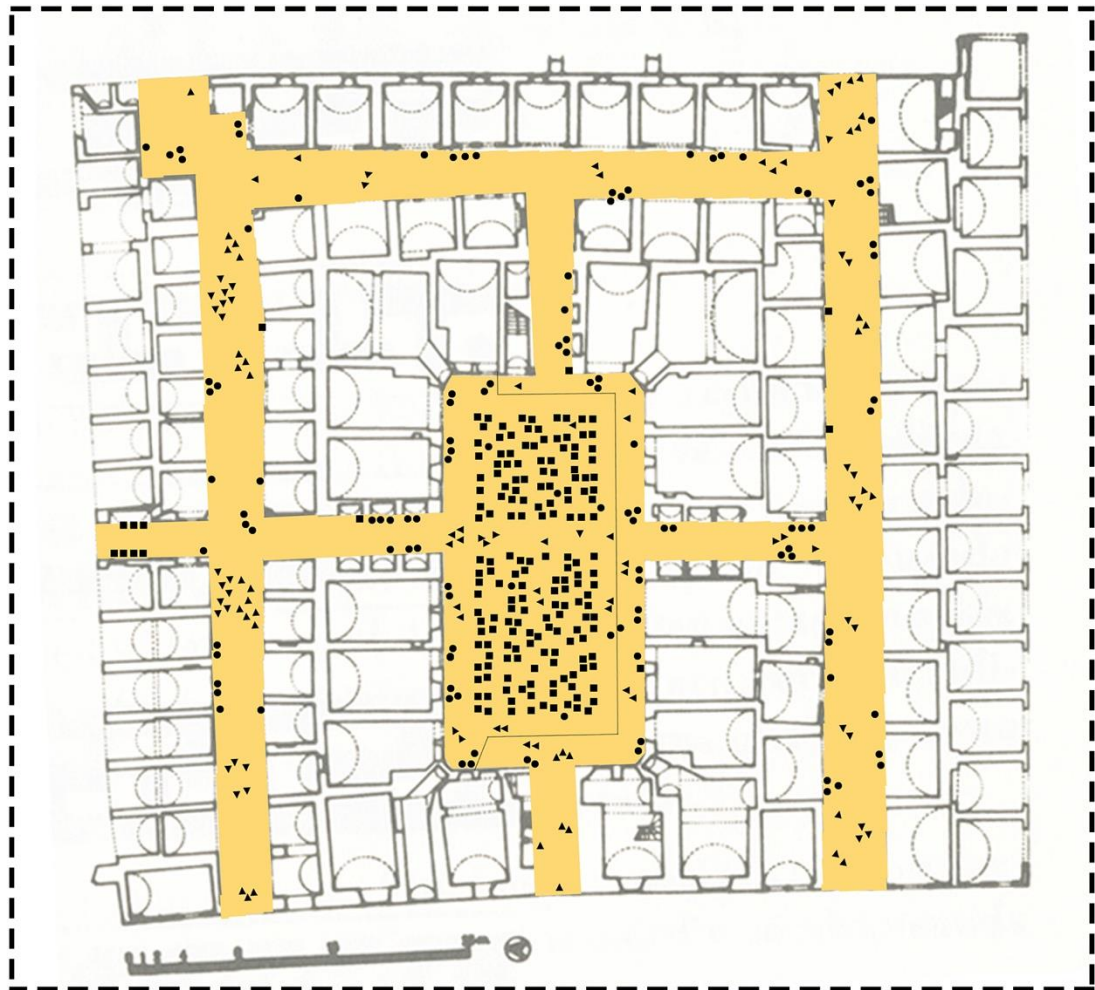
Figure 4.56. Behavior mapping- Ground floor at noon- Weekend



Ground Floor Plan
 Tuesday-13:30/ 14:00

- Sitting (Drinking Tea/ Coffee, Having meal)
- Standing (Window Shopping, Talking, Waiting, Taking Photo)
- ▲ Walking (Strolling)

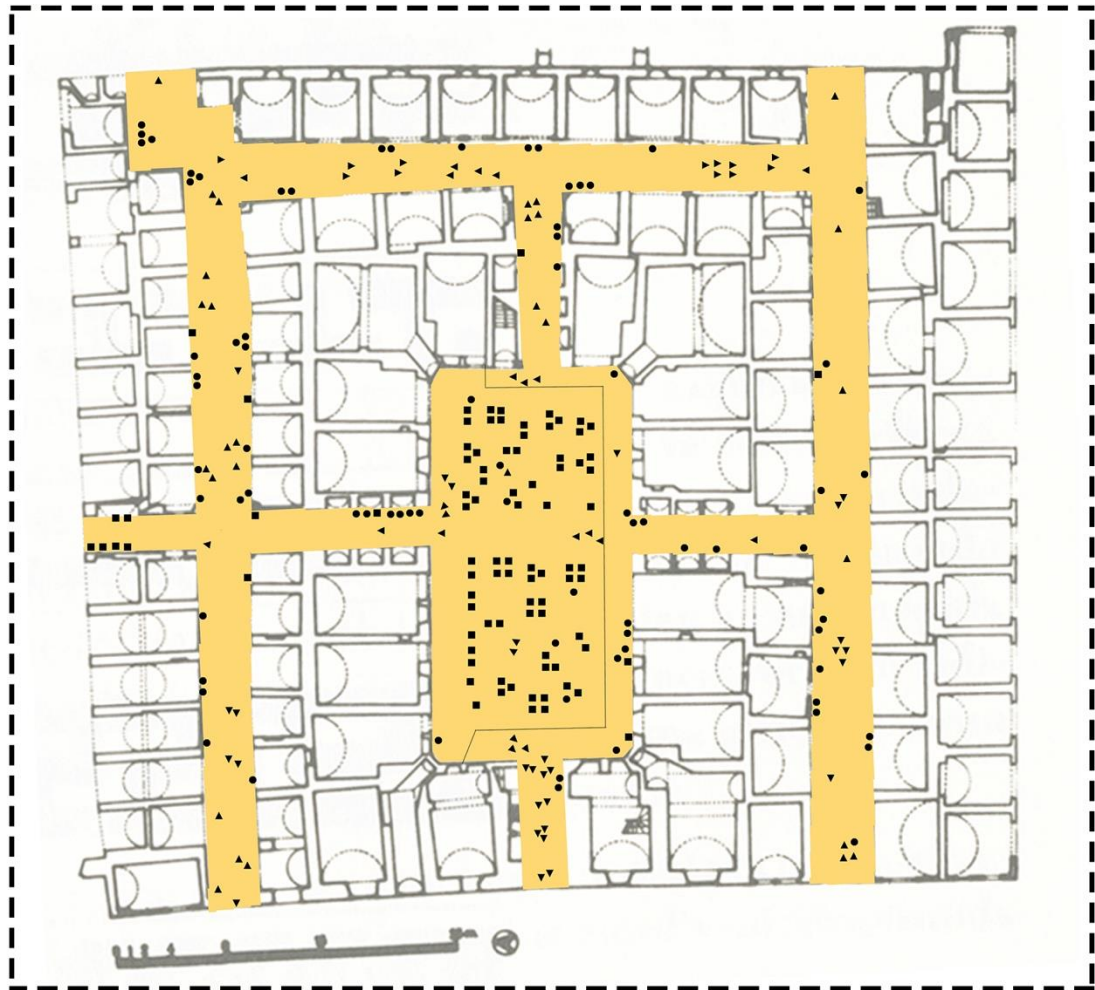
Figure 4.57. Behavior mapping- Ground floor at noon- Weekday



Ground Floor Plan
 Saturday-16:30/ 17:00

- Sitting (Drinking Tea/ Coffee, Having meal)
- Standing (Window Shopping, Talking, Waiting, Taking Photo)
- ▲ Walking (Strolling)

Figure 4.58. Behavior mapping- Ground floor in the afternoon- Weekend



Ground Floor Plan
 Tuesday-16:30/ 17:00

- Sitting (Drinking Tea/ Coffee, Having meal)
- Standing (Window Shopping, Talking, Waiting, Taking Photo)
- ▲ Walking (Strolling)

Figure 4.59. Behavior mapping- Ground floor in the afternoon- Weekday

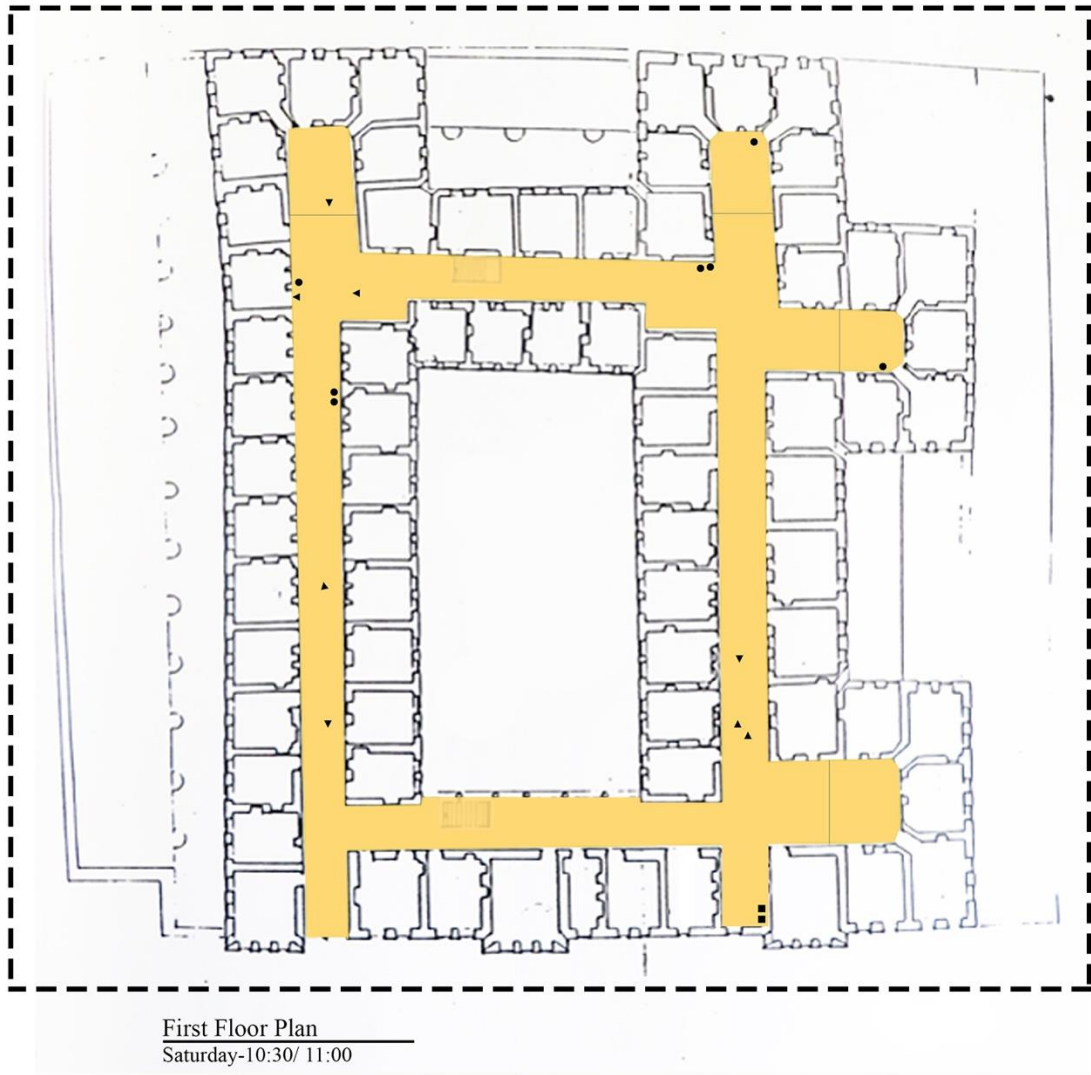
In the case of first floor passages it is necessary to mention that although the same time pattern can be seen, but overall the number of recorded people dropped sharply. On the weekend, 17 people were recorded at first floor passages in the morning, 2, 7, 8 people for sitting, standing, and moving activities respectively. At noon number of sitting people reach to 26, while 4 people were recorded standing, and the number of walking people was steady. In the afternoon, 56 people were recorded sitting, 8 standing, and 31 were walking. On the weekday, 25 people were recorded in the

morning, of which 5 were sitting, while 9 were standing and 11 were walking. Same day at noon, the number of recorded people rise to 41, 18 of them were sitting, while 7 were standing, and 16 were walking. 37 people were recorded people in the afternoon. 25 people were sitting while, 8 were standing and 4 were walking. It can be stated that first floor visitors/ users compared to the ground floor are limited. That is to say, large number of visitors involved in ground floor activities while just a small group visiting the upper floor (Fig. 59-64). Regarding this issue, tradesmen statements declared function as a reason:

I should say that there are souvenir shops downstairs which are mostly based on silver products, and downstairs is more crowded. However, those coming to the upstairs know what they would like to buy and some of them are even collectors (Güler, 2017).

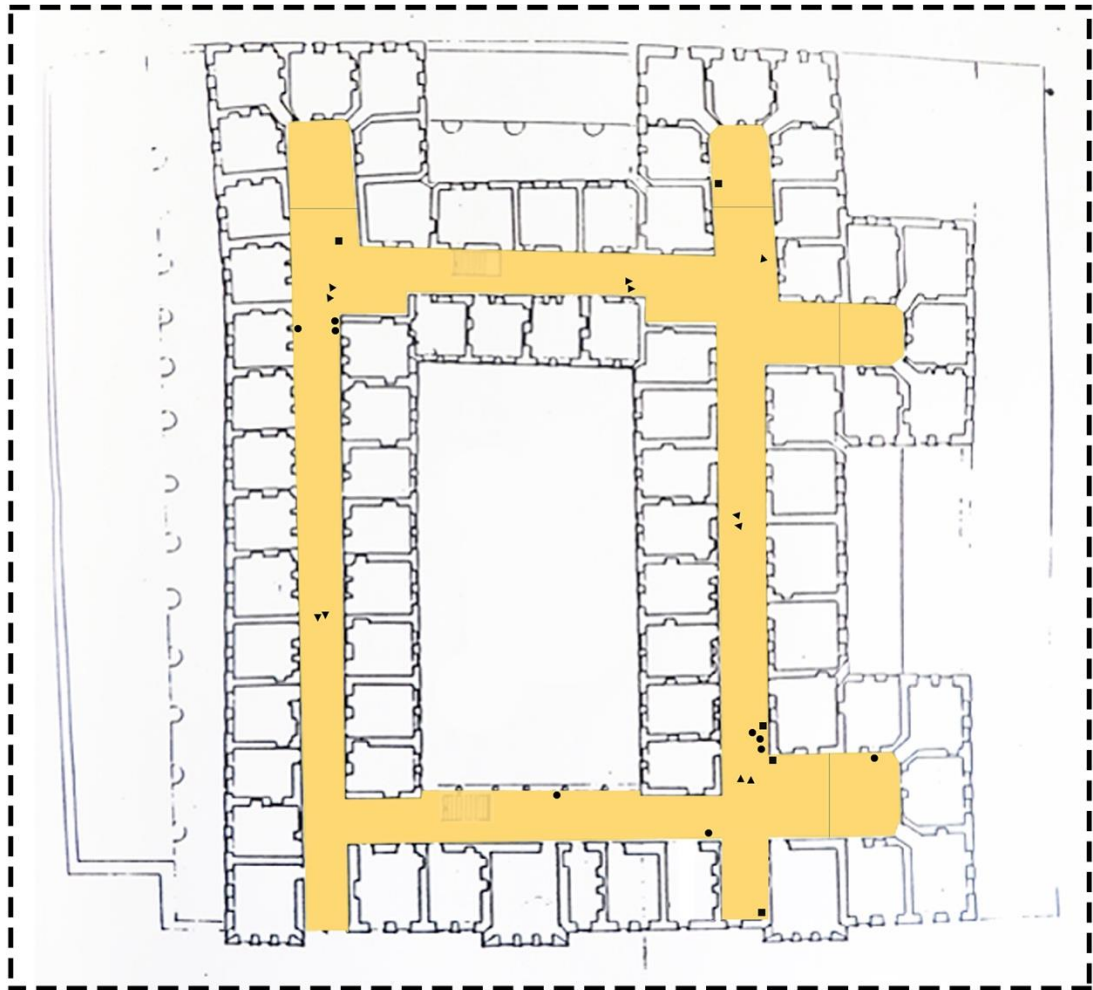
On the second floor, there are mostly artists and craftsmen. We can actually divide Kızlarağası Inn into two parts. The first floor is consisted of activities and commerce. Upstairs is mostly made up of artistic and cultural things (Kamali, 2017).

Consequently, results of the study in behavior of users and their movement patterns specified that courtyards have the most degree of publicity and liveliness and interaction between people-people and people-place reach to uppermost. Diversity of activities and users is time-sensitive. That is to say, day of week, and time interval are the affecting factors. Moreover, function can be recognized as another feature in determining the number and diversity of users.



- Sitting (Drinking Tea/ Coffee, Having meal)
- Standing (Window Shopping, Talking, Waiting, Taking Photo)
- ▲ Walking (Strolling)

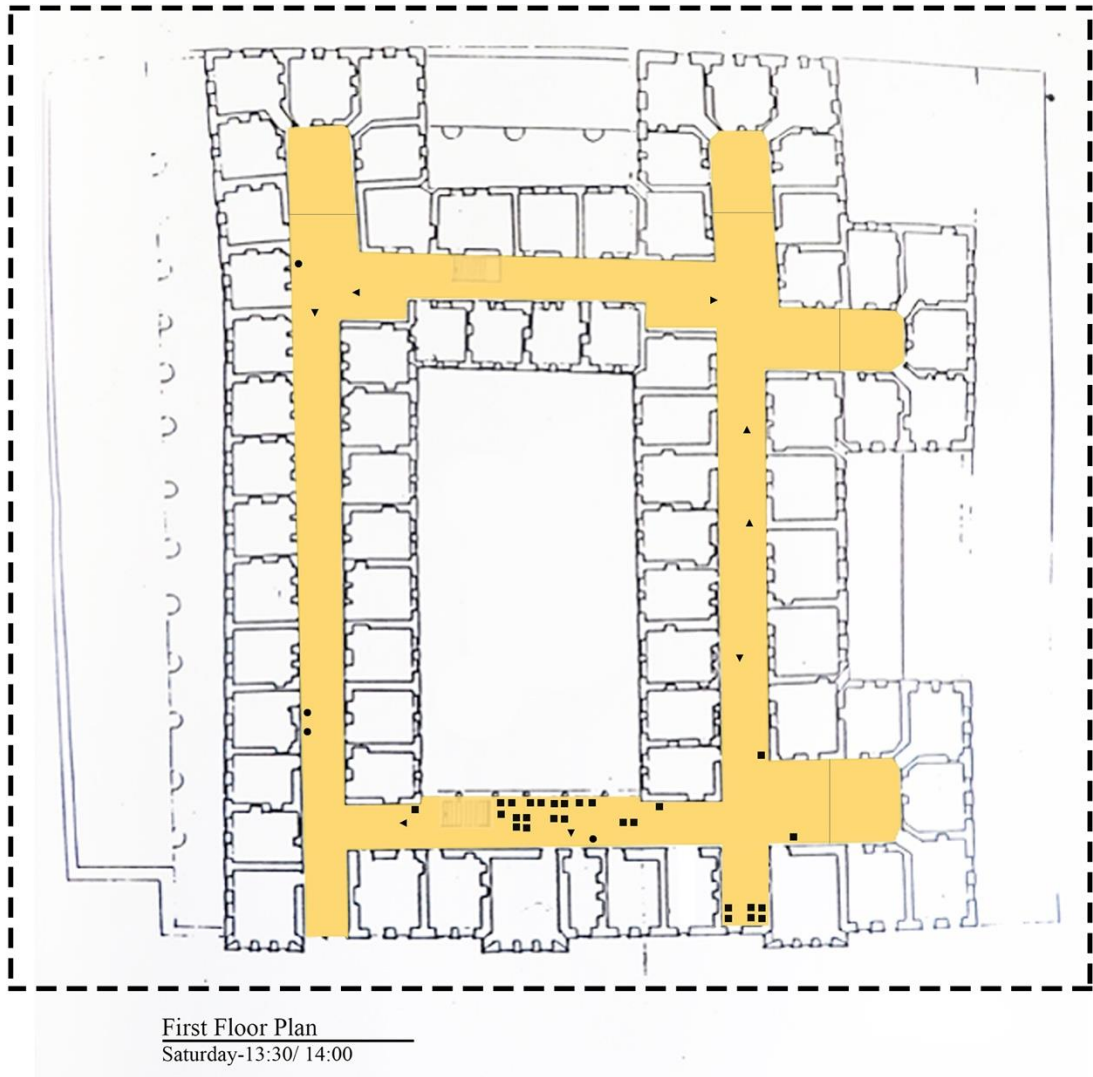
Figure 4.60. Behavior mapping- First floor in the morning- Weekend



First Floor Plan
 Tuesday-10:30/ 11:00

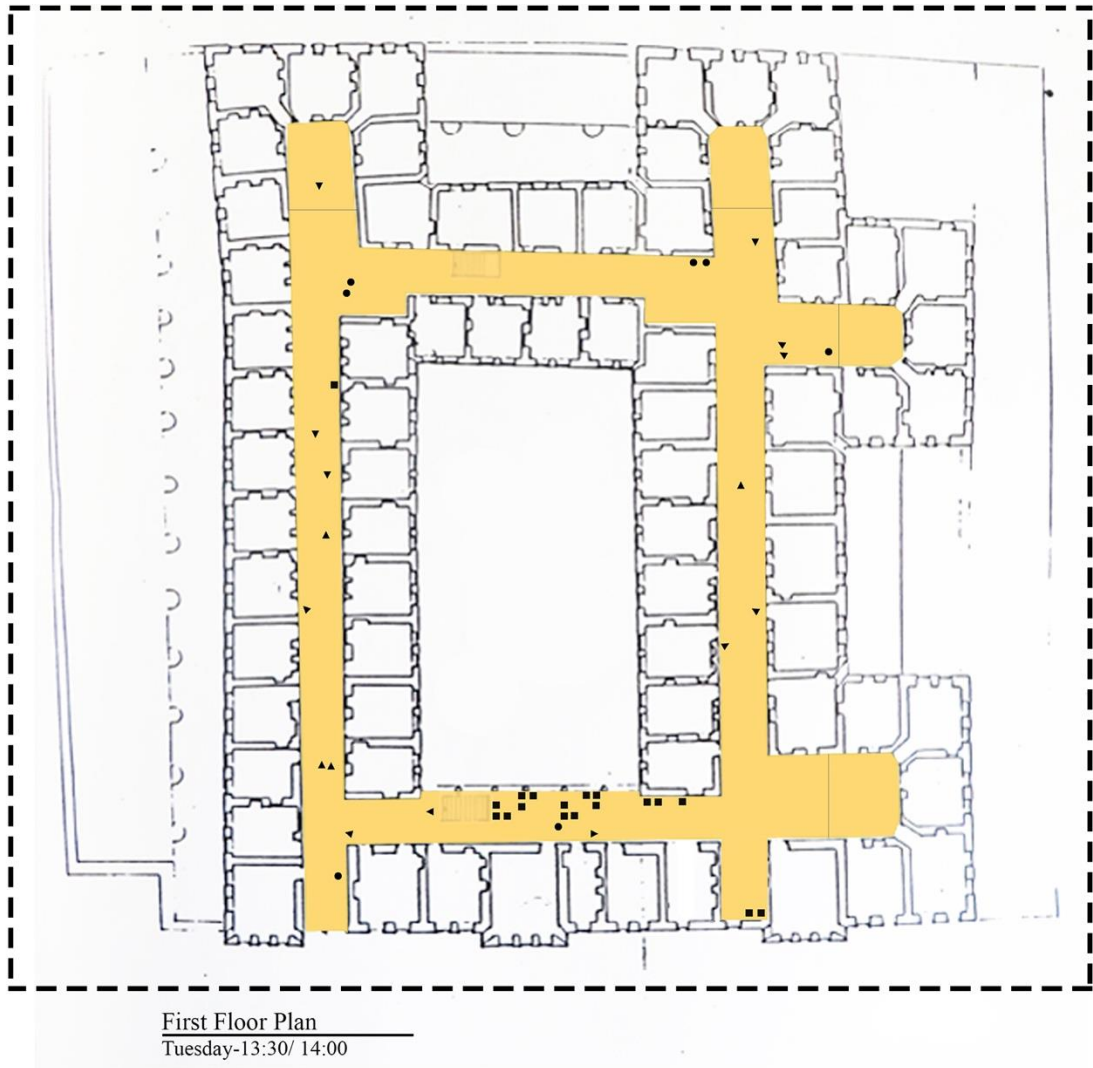
- Sitting (Drinking Tea/ Coffee, Having meal)
- Standing (Window Shopping, Talking, Waiting, Taking Photo)
- ▲ Walking (Strolling)

Figure 4.61. Behavior mapping- First floor in the morning- Weekday



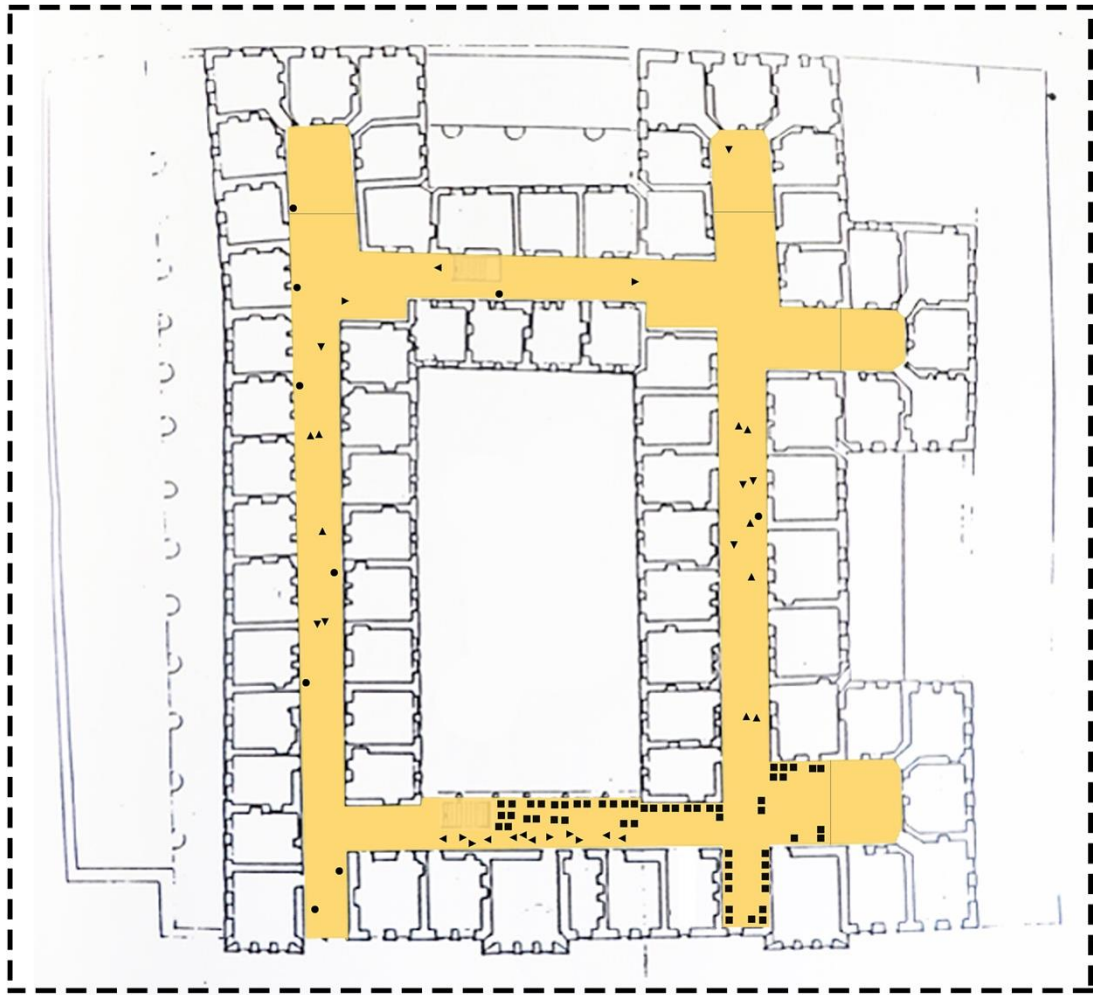
- Sitting (Drinking Tea/ Coffee, Having meal)
- Standing (Window Shopping, Talking, Waiting, Taking Photo)
- ▲ Walking (Strolling)

Figure 4.62. Behavior mapping- First floor at noon- Weekend



- Sitting (Drinking Tea/ Coffee, Having meal)
- Standing (Window Shopping, Talking, Waiting, Taking Photo)
- ▲ Walking (Strolling)

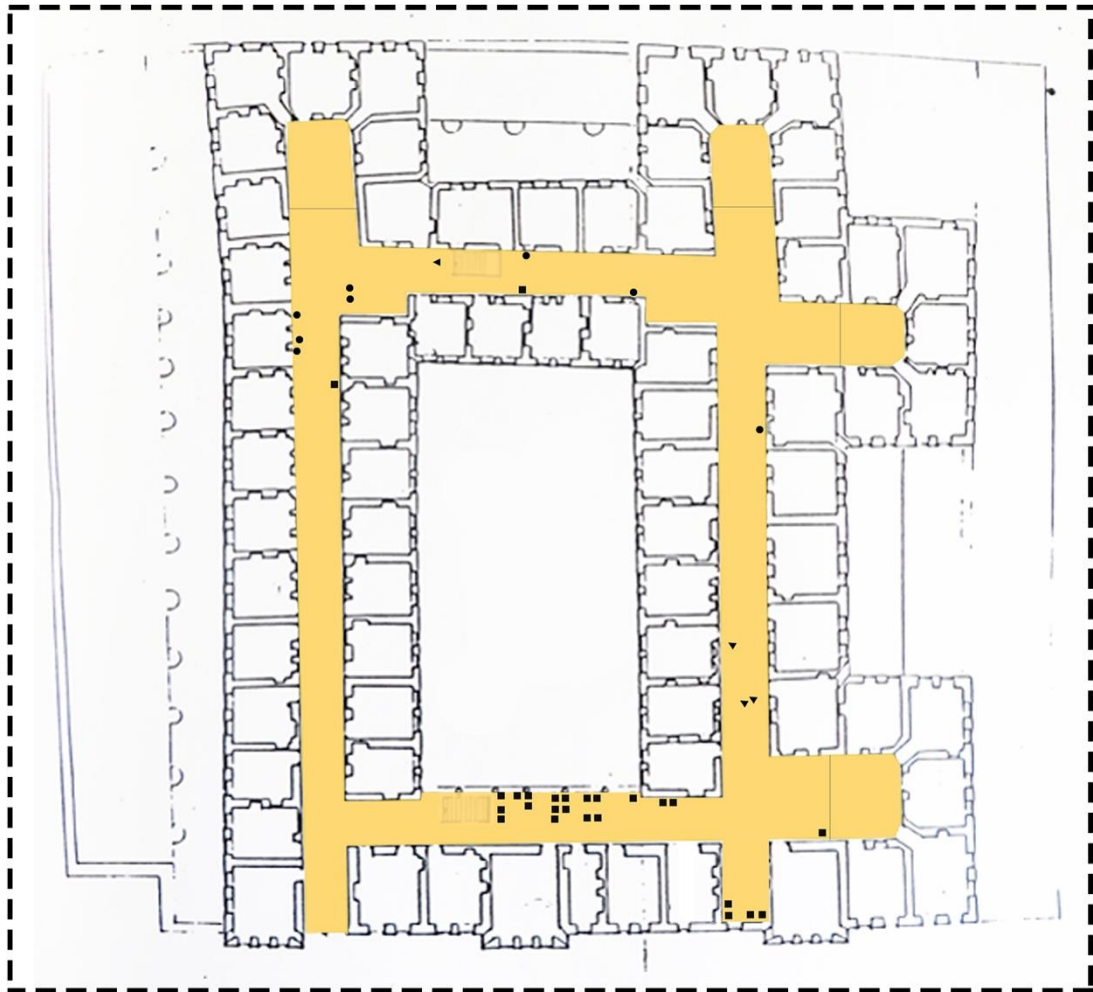
Figure 4.63. Behavior mapping- First floor at noon- Weekday



First Floor Plan
 Saturday-16:30/ 17:00

- Sitting (Drinking Tea/ Coffee, Having meal)
- Standing (Window Shopping, Talking, Waiting, Taking Photo)
- ▲ Walking (Strolling)

Figure 4.64. Behavior mapping- First floor in the afternoon- Weekend

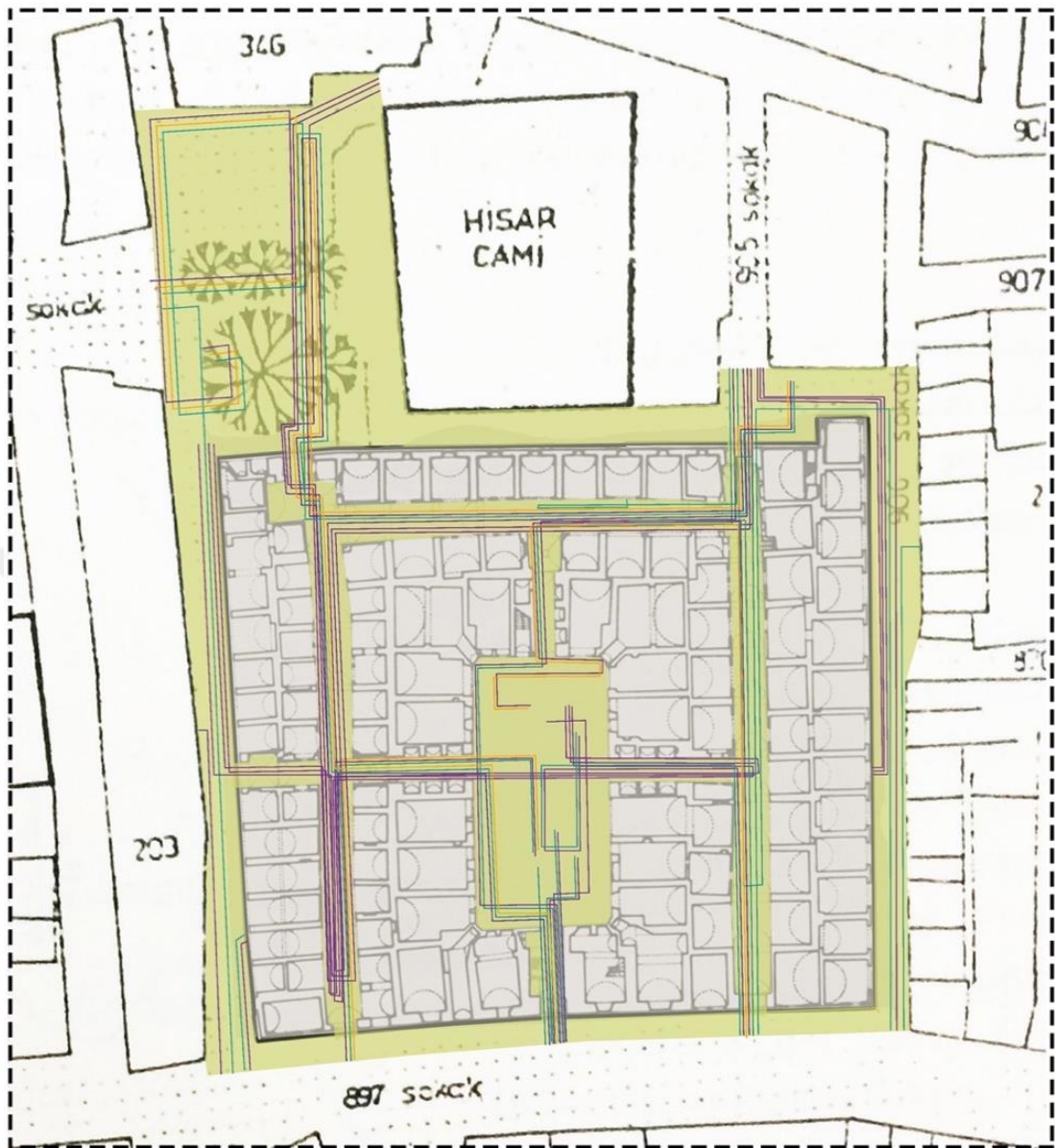


First Floor Plan
 Tuesday-16:30/ 17:00

- Sitting (Drinking Tea/ Coffee, Having meal)
- Standing (Window Shopping, Talking, Waiting, Taking Photo)
- ▲ Walking (Strolling)

Figure 4.65. Behavior mapping- First floor in the afternoon- Weekday

Tracking method in order to observe users' movement pattern at Kızlarağası Inn applied by following some of the visitors randomly. Colors were used to represent gender of visitors in mapping. On the weekend, 56 people were followed, which included 29 women, 21 men and 6 children. On the weekday, 46 people were followed which included 20 women, 23 men, and 3 children (Fig. 4.65-4.68). Base on the results, it can be stated that visitors of Kızlarağası Inn walk considerably faster on weekday than weekend. Walking in the weekday tend to be more goal-oriented than on the weekend, when many people go for pleasure. The same fact could apply for first floor visitors. In general, present of first floor users are goal-oriented, that is to say they mostly have a specify direction that affect their speed of walk and duration of time they spend there. Moreover, observations showed that during the weekend visitors come in larger groups, and a significant proportion of them are families and most of them chose walking around before involving in any stationary activities.



— Man

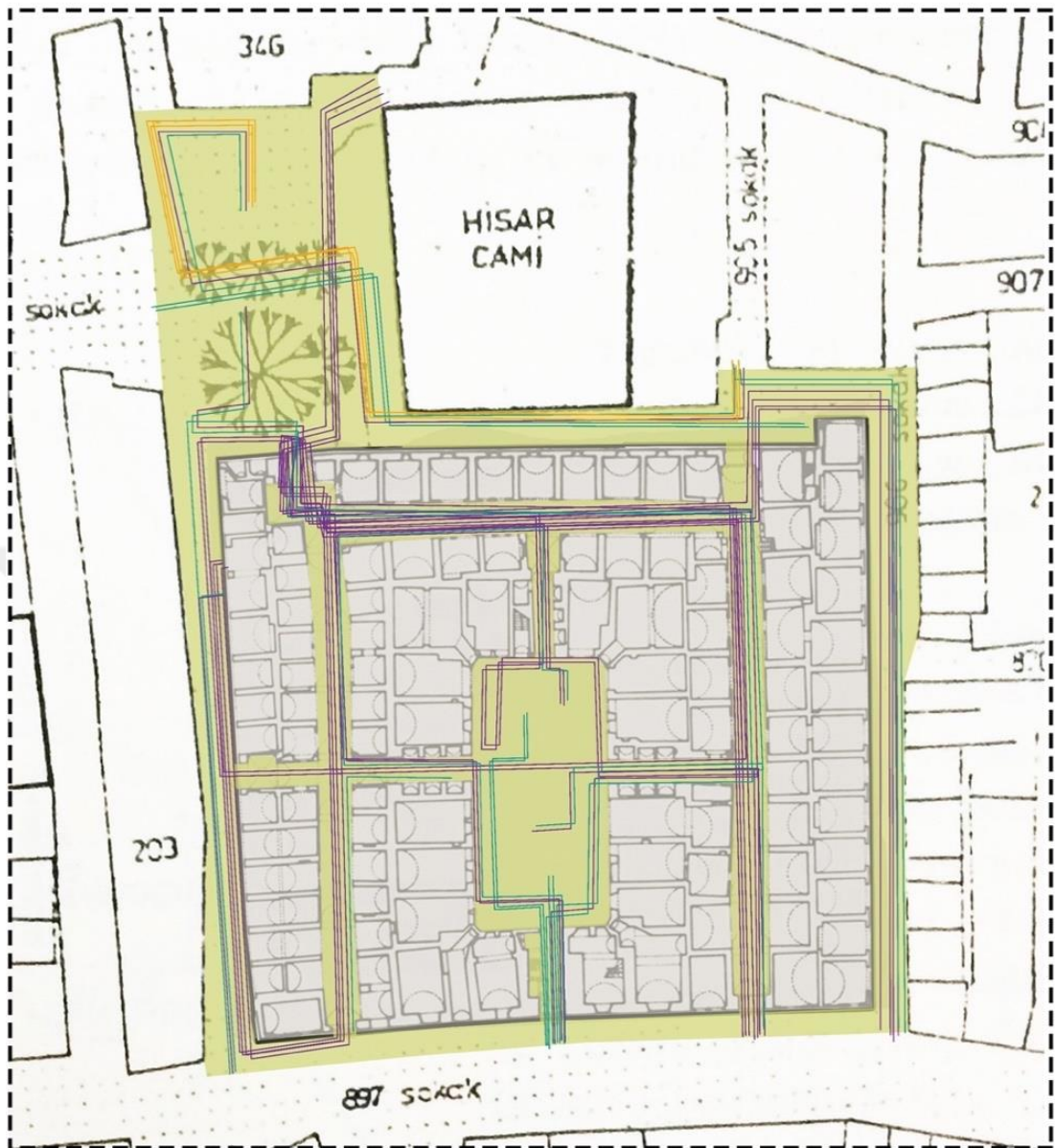
— Woman

— Child

Pattern of Movement- Ground Floor

Saturday 9:30-10:30/ 11:30-13:30/ 14:30-16:30/ 17:30-18:30

Figure 4.66. Pattern of movement- Ground floor- Weekend



— Man

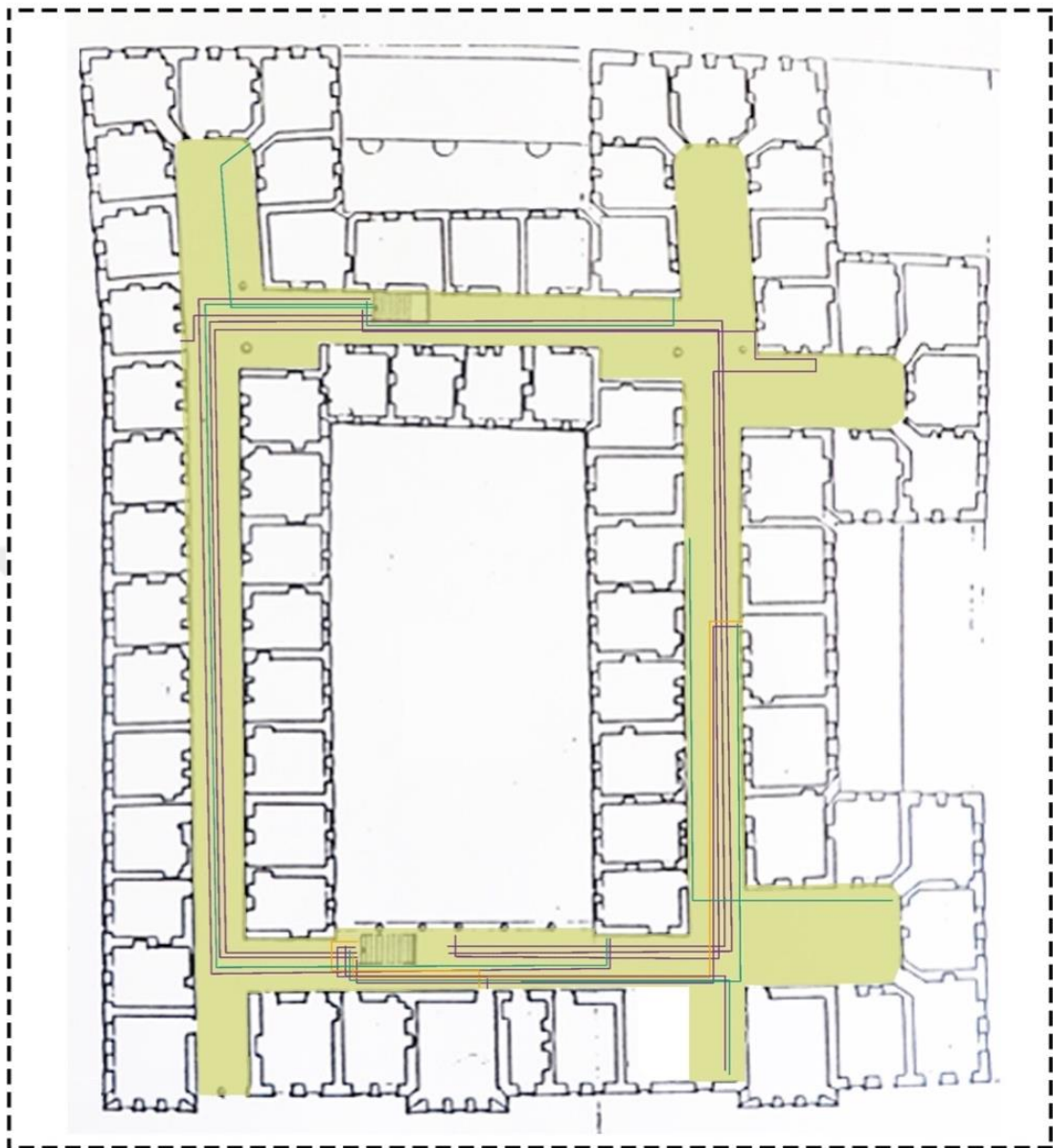
— Woman

— Child

Pattern of Movement- Ground Floor

Tuesday 9:30-10:30/ 11:30-13:30/ 14:30-16:30/ 17:30-18:30

Figure 4.67. Pattern of movement- Ground floor- Weekday



— Man

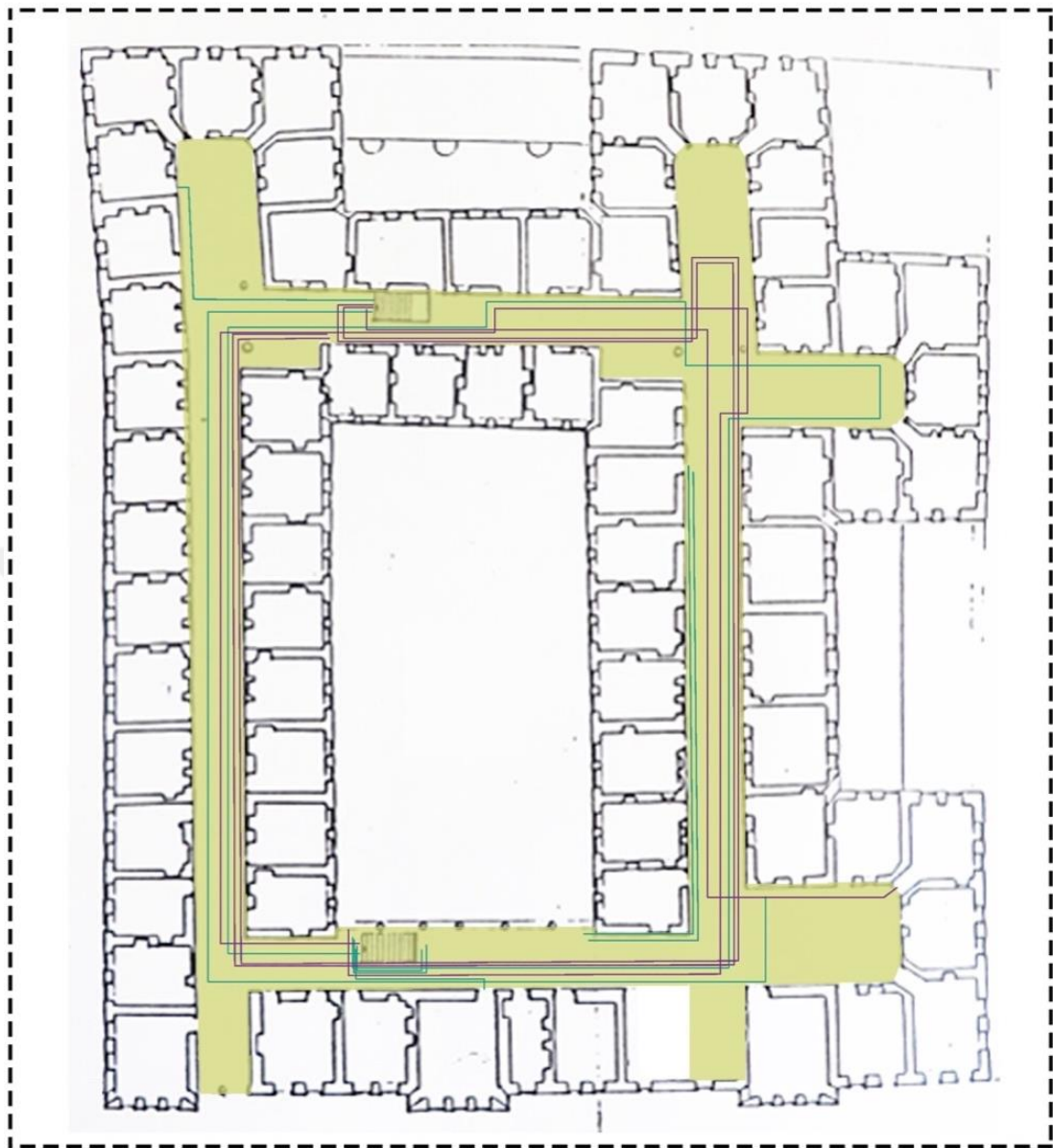
— Woman

— Child

Pattern of Movement- First Floor

Saturday 9:30-10:30/ 11:30-13:30/ 14:30-16:30/ 17:30-18:30

Figure 4.68. Pattern of movement- First floor- Weekend



— Man

— Woman

— Child

Pattern of Movement- First Floor

Tuesday 9:30-10:30/ 11:30-13:30/ 14:30-16:30/ 17:30-18:30

Figure 4.69. Pattern of movement- First floor- Weekday



Figure 4.70a. Kızlarağası Inn, inner courtyard (Kızlarağası Inn archive, 1990s)



Figure 4.69b. Kızlarağası Inn, inner courtyard (Kızlarağası Inn archive, 1990s)

To sum up, it can be stated that the obtained information provided a clear image of the activities promoted by Kızlarağası Inn, and how people interact with this place. Moreover, this information clarified the diversity of activities and areas that each of them take place, besides the diversity of users and their preferences.

4.2.2.3. Meaning

Attributed meanings and elements were measured through interviews and survey questionnaires. Meaning questions consist of 20 statements. 9 of them describe place attachment principle (sense of belonging, familiarity, satisfaction, place dependence), 5 of them reflect sensory experience factors, and 6 of them describe affection, level of safety, and memories.

Participants were asked to sort their preferences about Kızlarağası Inn. Historical character of the place is the most important item chosen as the first option by 60% of the participants. Spatial quality of place and variety of activities are the next two choices respectively (Fig. 4.70). Therefore, it is concluded that historical character, and spatial quality of Kızlarağası Inn are two significant features. In this regard, Alpaslan (2017) who is specialized in the history of architecture stated that:

Kızlarağası Inn is a very important building in terms of its historical characteristics. It is one of the most important existing historical places for the commercial history of İzmir. Of course, this is related to both culture and history, and apart from its historical meaning, Kızlarağası Inn is one of the most attractive places in Kemeraltı. In this respect, we can say that it is a building that affects the culture and life of the city in a positive way because it is easily articulated in daily life.

He also adds that: “Its spatial quality is so high.” Güner (2017) supports the same idea as follows:

The inns in Kemeraltı are inherited from the Great Fire of İzmir. Kızlarağası Inn is also important in that it is the first inn to have been opened for tourism in the historical area after having been restored. It is one of the basic references in Kemeraltı and people from İzmir often visit there.

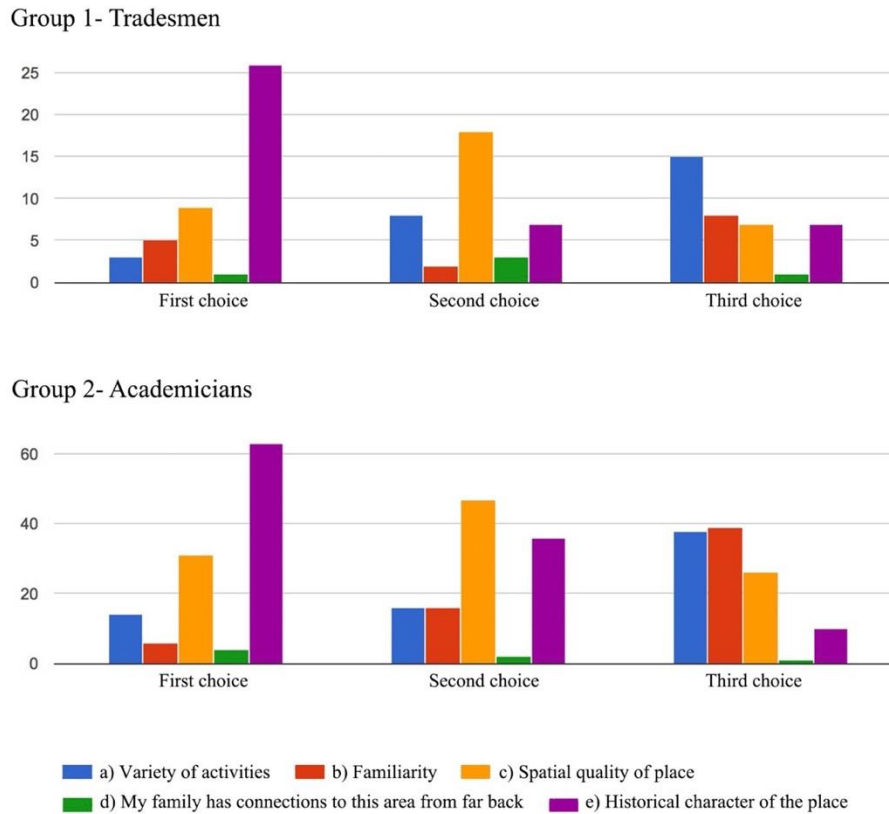


Figure 4.70. Participants’ preferences about Kızlarağası Inn according to the results of TQ: Q16, AQ: Q18

The results of analysis showed that Kızlarağası Inn as a historical place plays an important role in Kemeraltı Bazaar (Fig. 4.71). Furthermore, restoration of this public interior is a benefit for Kemeraltı and also İzmir (Fig. 4.72).

The importance of Kızlarağası Inn in Kemeraltı Bazaar and İzmir is proved by the interviewees with the following statements:

Above all, Kızlarağası Inn is a great natural advantage for İzmir. It was restored long time ago and opened for tourism. It has made an important contribution to the growth of the city’s tourism. Kızlarağası Inn is actually a place, which has created number of effects on the neighborhood. That is to say, the inn created an attraction center both for itself and its neighborhood (Üzmez, 2017).

In my opinion, Kemeraltı is the place where the heart of İzmir beats. As I said, it is the heartland of İzmir. It is the most important meeting place in İzmir. It is very important in social terms. For me, the heart of Kemeraltı is Hisar Mosque and the place where Kızlarağası Inn is located. It is an important spot, and it attracts many people in a great way. This great attraction can be

explained like this: Kemeraltı represents every color of İzmir so it is very colorful, appealing and attractive for everyone. I think shopping is a kind of excuse to come here. The only matter is to come here again and to be in this atmosphere (Merter, 2017).

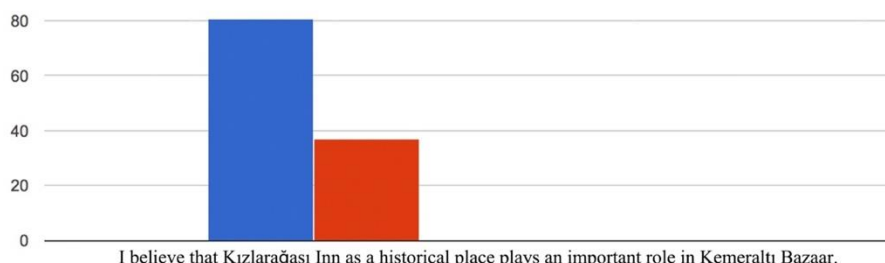
In conclusion, it should be stated that although Kızlarağası Inn has an important role in the scale of neighborhood and further and as discussed above restoration of it has been effective in attracting tourists and local people, however this place is a part of its environment, and standing in relation of mutual reciprocity to it. In this matter Alpaslan (2017) specified that: “Kızlarağası is not separated from Kemeraltı. It lives within Kemeraltı. As for Kemeraltı, it is not separated from İzmir, either. It lives in İzmir.”

Moreover, the historical characteristics and background of Kızlarağası Inn is a reason that more people know about this place, which increase its publicity. In addition, Kızlarağası Inn as an interior with wide range of activities and spatial quality work not only as a land mark but also as a public place that people use.

Group 1- Tradesmen



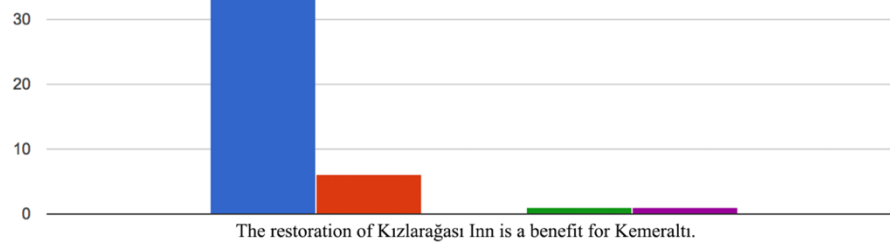
Group 2- Academicians



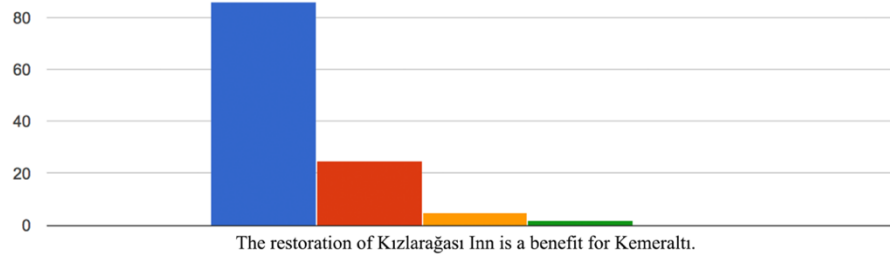
■ Extremely agree ■ Agree ■ Not sure ■ Disagree ■ Extremely disagree

Figure 4.71. Historical role of Kızlarağası Inn according to the results of TQ: Q 39, AQ: Q 42

Group 1- Tradesmen

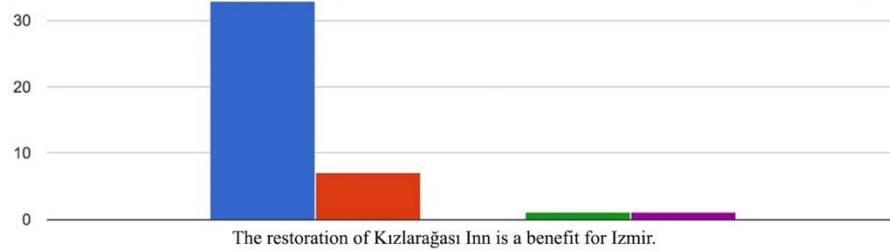


Group 2- Academicians

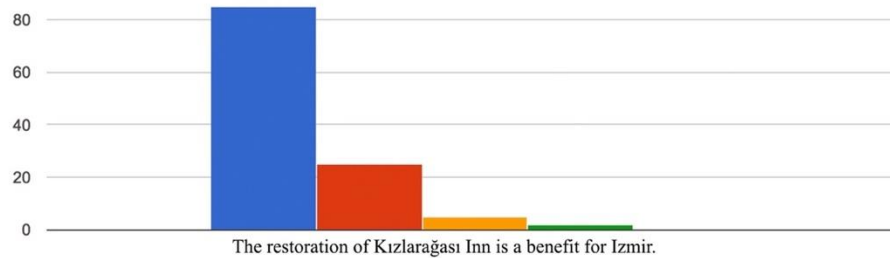


Extremely agree Agree Not sure Disagree Extremely disagree

Group 1- Tradesmen



Group 2- Academicians



Extremely agree Agree Not sure Disagree Extremely disagree

Figure 4.72. Restoration of Kızlarağası Inn according to the results of TQ: Q 40-41, AQ: Q 43-44

Besides all discussed about the positive role of Kızlarağası Inn's historical characteristics, it should be mentioned that it caused several limitations on this public place. These limitations mostly affect the comfort of users. In this context, it can be stated that although tradesmen of Kızlarağası Inn reveal their satisfaction with working in a historical Inn, some critics were pointed out with regard to the comfort and physical sufficiency of workplaces. Yentürk (2017) mentioned to some of them as follows: "Difficulties accessing water, the limitation in the number of toilets, the cost of using public toilets, and lack of heating and cooling system".

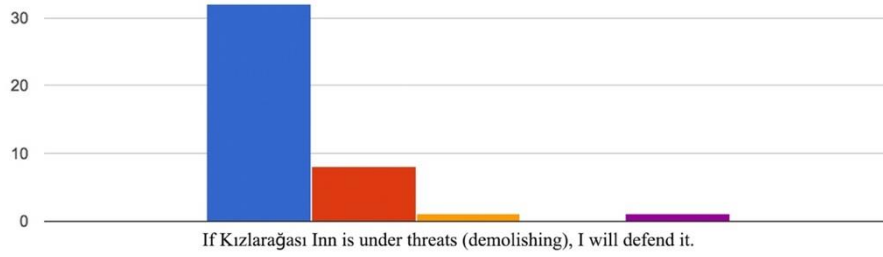
The results of measurements in attachment-based statements indicated participants as attached. In this regard, the statements of "If Kızlarağası Inn is under threats (of being demolished), I will defend it." In addition, "When I have guests from other cities or countries, I take them to Kızlarağası Inn." have the highest scores (Fig. 4.73).

Taner (2017) supports the same idea as follows: "I have had foreign visitors several times. I took them there and all of them liked the place. That is what I remember at least. Foreigners like that place, because there is not such typical place as Kemeraltı." The sense of attachment toward Kızlarağası Inn is proved by the interviewees through their feelings, emotions and behavior, with the following statements: "Kızlarağası Inn is a place all of us have in our mind. All of us associate it with memories when it comes to our mind" (Güner, 2017).

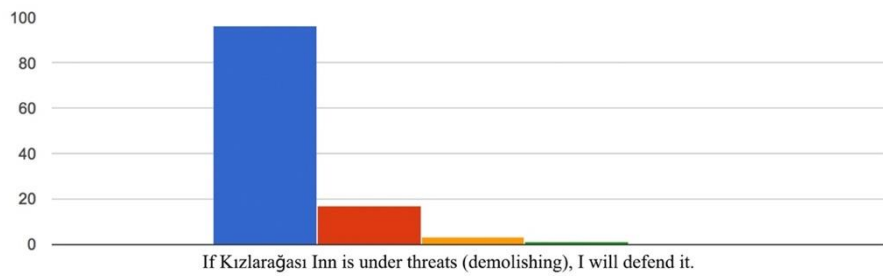
I love Kızlarağası. Love might be considered as one of the most important feelings. Of course, I am not directly related to the Inn. However, I feel relation with there in an indirect way because I am an historian and interested in the history of the city. Moreover, it is an important historical structure of İzmir and has brought many characteristics of İzmir history to the present. Therefore, I feel devotion as an historian would feel for an historical object (Alpaslan, 2017).

I love the Inn and enjoy going there. It is good to rest and drink coffee there. I have no complaints. It is a successful practice. I think there is no other lively place working well in terms of tourism (Taner, 2017).

Group 1- Tradesmen

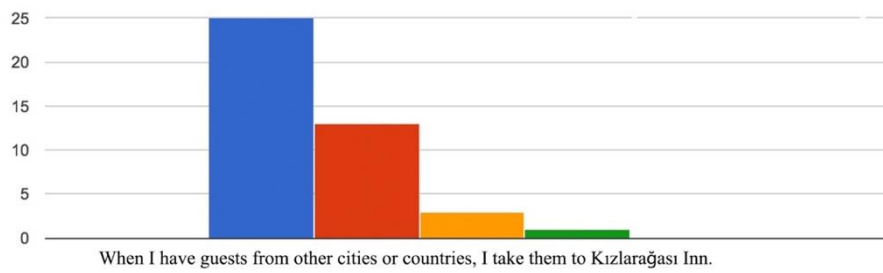


Group 2- Academicians

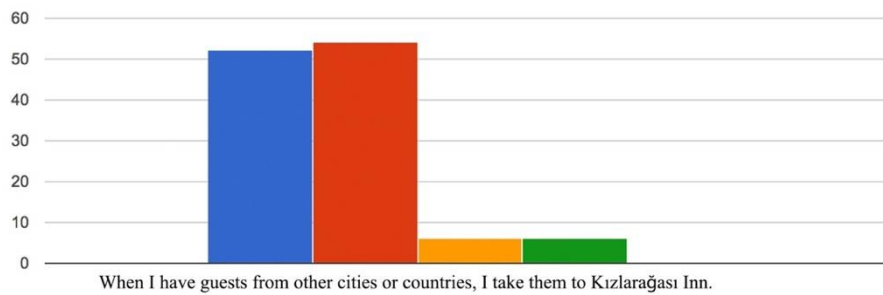


Extremely agree Agree Not sure Disagree Extremely disagree

Group 1- Tradesmen



Group 2- Academicians



Extremely agree Agree Not sure Disagree Extremely disagree

Figure 4.73. Attachment of users to Kızlarağası Inn according to the results of TQ: Q38, AQ: Q 41

It should be noted that familiarity as one of the indicators of place attachment made tradesmen become more attached due to the highest levels of experience, and long-time habitation in a particular locality. The other indicators could have mentioned is the sense of belonging to this place with tradesmen as the frequent user of it (Fig. 4.74 and 4.75).

Some of the statements that the tradesmen used to describe their feeling toward Kızlarağası Inn can be mentioned as follows: “It is so important for me. I enjoy being here” (Yıldız, 2017). “I am so happy to be here” (Güler, 2017).

I got used to coming here because I have come here for five years, so I feel uneasy when I do not come here. That is why we got attached to this place and we almost run to go to our place. That make us happy to work in this inn with a lively atmosphere. When we come here, we find peace. Therefore, we are satisfied with the Inn. Even though it has some deficiencies, the life experience and energy coming from the past that I stated initially make us happy and pleased. Consequently, I absolutely love here” (Yıldız, 2017).

As I said first, I love Kızlarağası Inn so much. Kızlarağası Inn has not changed a lot compared to its first appearance. However, I can draw an analogy like this: You first look at a woman or a man, and love her or him. Your only dream becomes her or him, but after a while you get used to that person and cannot help seeing him/her. That is to say, it becomes a part of your life (Kamali, 2017).

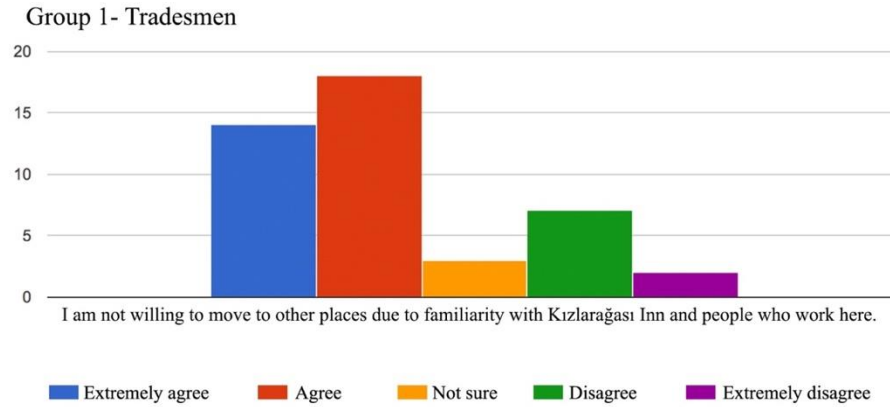


Figure 4.74. Indication of familiarity in augmentation of place attachment according to the results of TQ: Q29

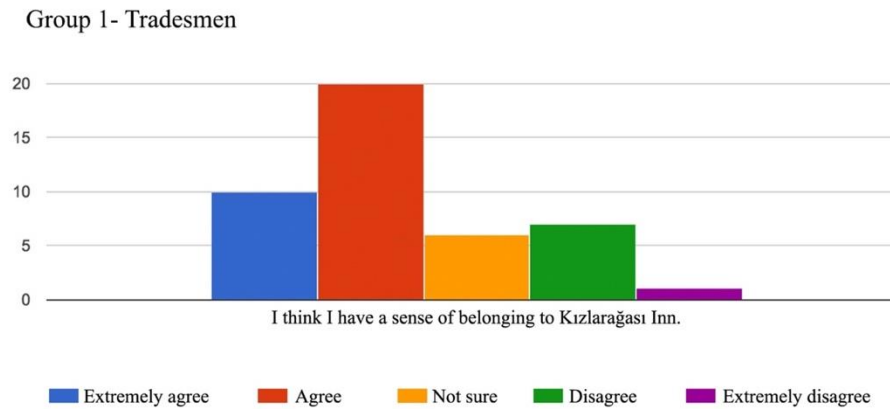


Figure 4.75. Sense of belonging as an indicator in augmentation of place attachment according to the results of TQ: Q32

Moreover, the frequent users feel more safe compared to visitors. According to the questionnaire results, more than 80% of the tradesmen feel safe in Kızlarağası Inn, while the percentage reduced to 60% in the other group. Which also can be justified by the level of familiarity (Fig. 4.76). In general, it could be stated that most of the users feel safe in Kızlarağası Inn, that can be explained by the internality of this place.

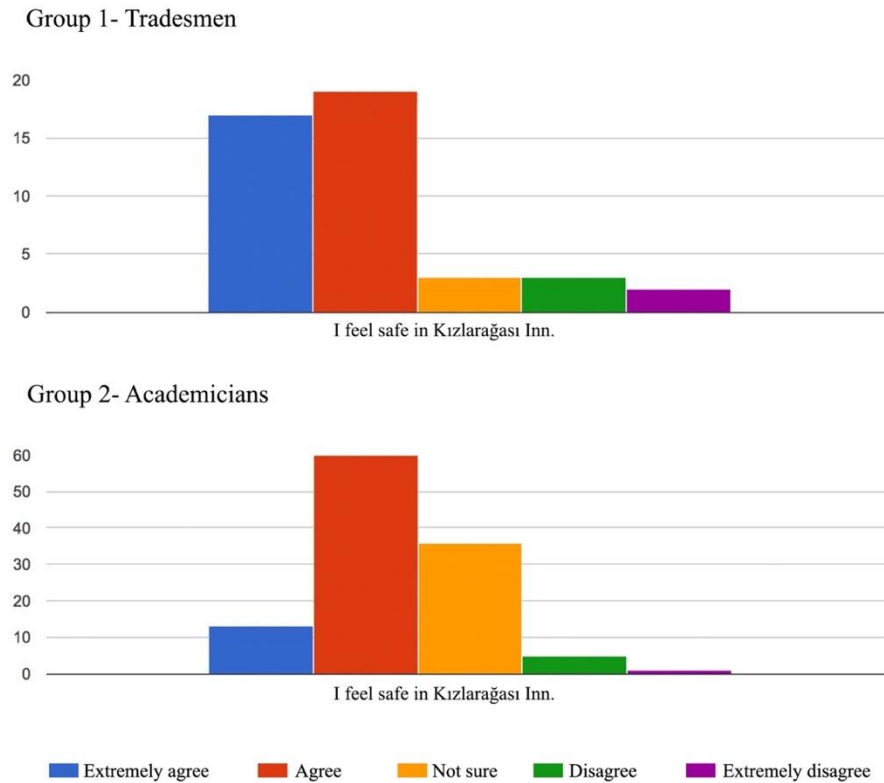


Figure 4.71. Safety in Kızlarağası Inn according to the results of TQ: Q 31, AQ: Q34

This study shows that a large percentage of visitors have a lot of fond memories about Kızlarağası Inn. This could explain their sense of attachment to this place and make the existence of this interior valuable. Accordingly, place identity is developed as a result of people's memories (Fig. 4.77). In this context, several experiences, were narrated by interviewees as their memorable moments in Kızlarağası Inn, are presented below:

One of the most delighting moments on hot days of my relief intern in Kemeraltı was to meet there and drink coffee. That is what I remember from those days. I also remember that, both physically and mentally, it was an unforgettable experience for me to go into the cool inner side of the inn from the outside on a hot weather. I did not experience it just for once; but that is what happened every time I went there. I remember that I used to like going through the inn although it made my way longer (Alpaslan, 2017).

As Alpaslan (2017) stated, Kızlarağası Inn as an interior promote the pleasure of being in the interior that invite its users to involve in activities or even choose to pass through it using it as a passage.

Since I am a photographer, to take a photograph there has always been interesting for me. That is to say, when I would like to take a photograph about İzmir, the appearance of the Inn from the outside or different angles with the artisans in it... For example, there was a flute player there and I took his photograph. When I was at IFOD (İzmir Photography Art Association), we carried out a documentary photography project about Kemeraltı. We did it with nine friends together around four years ago. Then we often visited the Inn to take photograph. We took photographs of record sellers, antique shops, gramophones, flute players and their workshops. It was an interesting memory for me (Üzmez, 2017).

I came to work here at a Qadr night. I got permission from the top imam Sadık Hodja. I usually go to a mosque and spend lots of time there. My purpose is not to pray. I go to mosque to take photograph and feel the mystic atmosphere in it. After I got permission from Sadık Hodja, I went onto the mimbar and took photographs there until morning. Those are sweet memories for me. I also took some photographs in Kızlarağası Inn; they were also beautiful. Every time I press the shutter is so valuable for me. Therefore, every moment during which I took photographs here is superb memories for me; what is more, if the photograph is good and I send it to somewhere or put it somewhere, I remember it delightfully (Merter, 2017).

There is Hisar Mosque right across. If the night azan is recited – it is recited around 10 pm during summer time – and if you are here, you can feel the energy and old spirit of the inn because everywhere is closed at that time in the Inn. When you close your eyes, you feel as if you were in the past (Yıldız, 2017).

All these memories proved that Kızlarağası Inn has a great potential to address various group of users, and offer opportunities for each group to experience this place in their own way. They all have fond memories related to this place and their experiences of its atmosphere. Consequently, memories of users are translated into strong emotional bonds that influence their attachment, and determine the social values of this place.

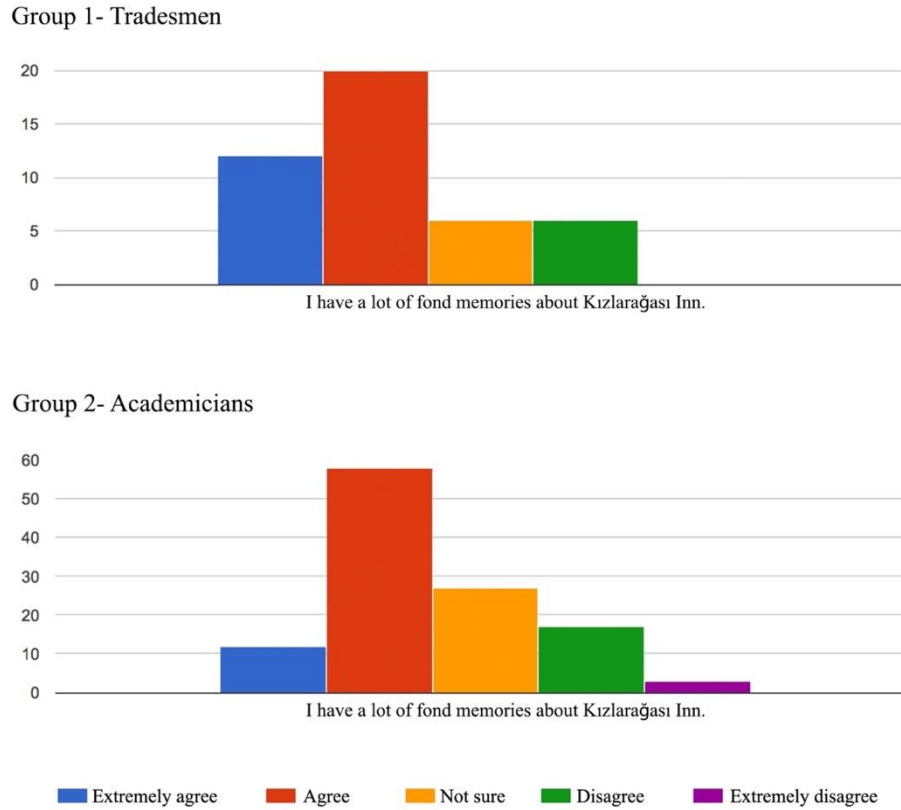


Figure 4.72. Place Memory of Kızlarağası Inn’s users according to the results of TQ: Q33, AQ: Q36

Another finding is the atmosphere of a public interior as a significant factor of identity, which is proved in the case of Kızlarağası Inn by more than 90% of participants. As previously stated, atmosphere is read with all our senses. Sights, sounds, smells, tastes, touch that all melt in us as sense of the place. Regarding this, there are several finding on the sensory experience indicators. To begin with, Kızlarağası Inn engages all senses: Visual, auditorial, olfactory, tactile and gustatory (Fig. 4.78-4.83). However, it can be stated that among them visual and olfactory sensations had the highest significance (Fig. 4.72 and 4.73). In this respect, as quoted from Alpaslan (2017): “Kızlarağası Inn appeals to the all five senses. However, as audial experience, it is a different part of Kemeraltı. That is to say, when you come inside the inn, the acoustic structure changes. It smells differently, too. That there is no vehicle affects both the sound and the smell.” As it mentioned in this statement, internality of Kızlarağası Inn is an effective factor in sensory experiences of users, that is to say this place as an interior promotes a different sensory context compared to outside environment.

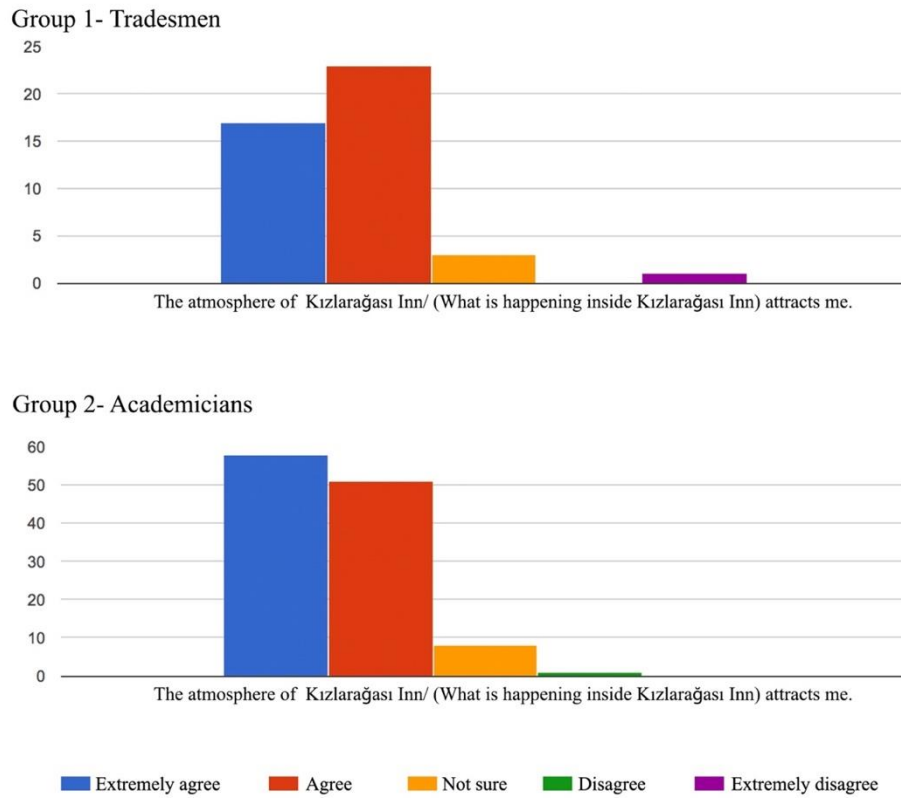


Figure 4.73. Sensory experience of Kızlarağası Inn's users according to the results of TQ: Q42, AQ: Q45

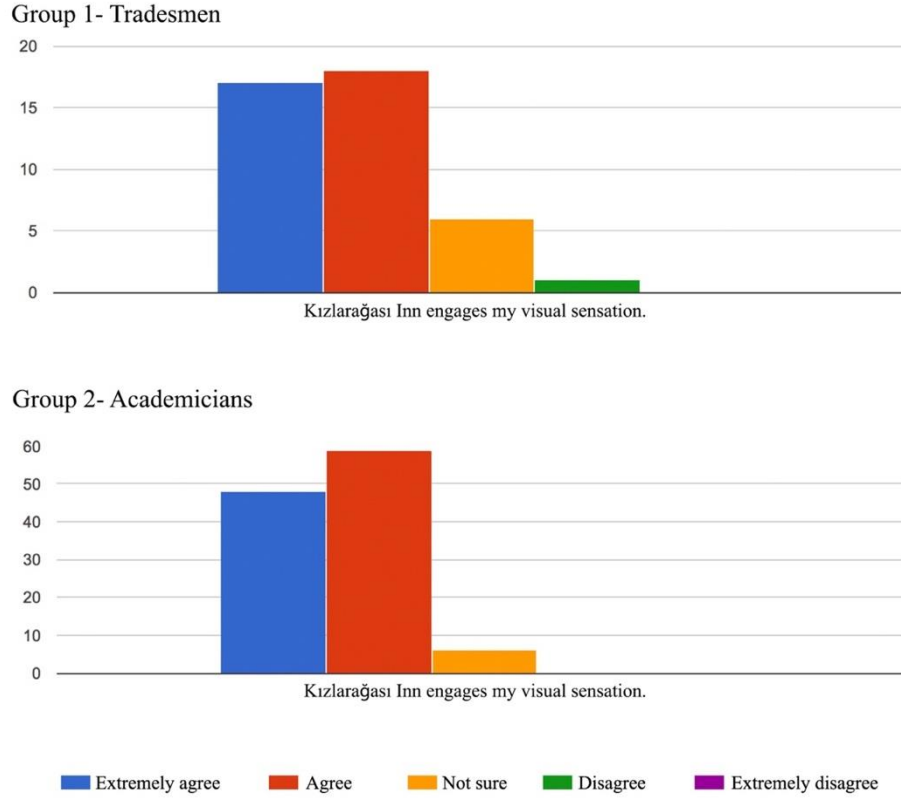


Figure 4.74. Visual sensory experience of Kızlarağası Inn’s users according to the results of TQ: Q43, AQ: Q46

As a part of auditory sensory experience of Kızlarağası inn, users declared that it is pleasant being far from the traffic noise in this interior (Fig. 4.74). In addition, another influential feature in auditory experience is music which is mentioned by interviewees as follows:

“For instance, we have flute course and it has a great effect on us” (Güler,2017).

Yıldız who is specialized in the music (flute- *Ney*) stated that:

People’s point of view about here, their eyes filling with tears while listening to the flute performance... Although flute seems like a sophisticated and mystic instrument, it has a sound affecting everyone. People are also moved to tears when they feel the historical fabric and listen to the flute performance (Yıldız, 2017).

Therefore, this interior creates an altered auditory environment, which is effective in the atmosphere of place and subsequently sensory experience of the Inn’s users. More statements as examples for users’ sensory experiences can be mentioned as follows:

Everything in this Inn appeals to me, but the only thing I know is that I feel quite peaceful and happy here and that I want to be here at every turn. Surely, whenever I come here, I feel as if I was with my family. That’s absolutely how I feel. It appeals to me so much that I become integrated with the Inn like a family (Merter, 2017).

When you sometimes wander around the Inn, you would like to touch somewhere. This might be an old door, but you do not realize this. Let’s say it is the original one, or you come up to an original brick of the inn, or you look at one of the windows of the Inn. Somehow, somewhere in this great Inn attracts you. It is normal that such places attract you. As soon as you enter into this Inn, it influences you in an emotional and spiritual way (Yıldız, 2017).

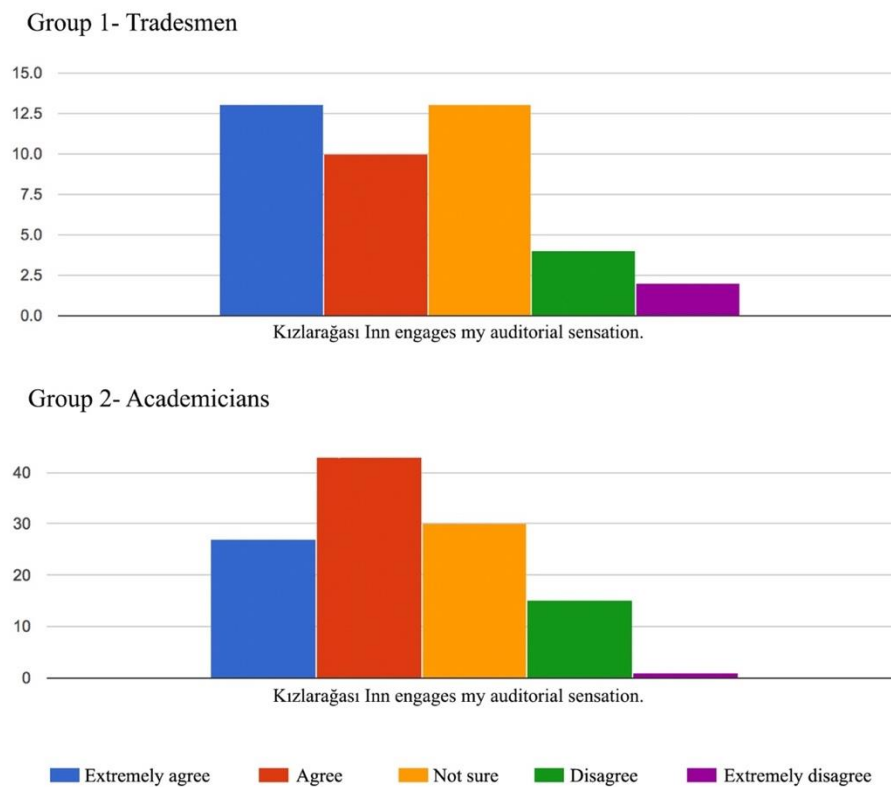
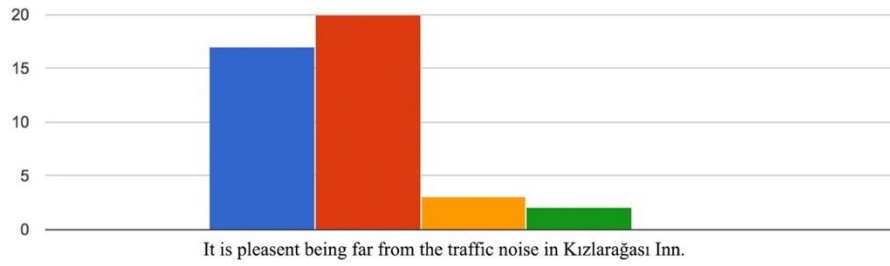
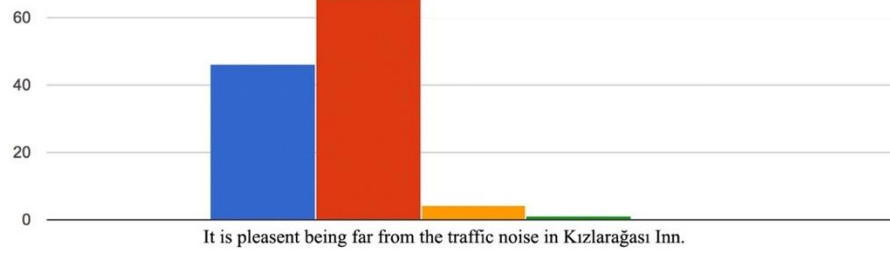


Figure 4.80a. Auditorial sensory experience of Kızlarağası Inn’s users according to the results of TQ: Q44, AQ: Q47

Group 1- Tradesmen



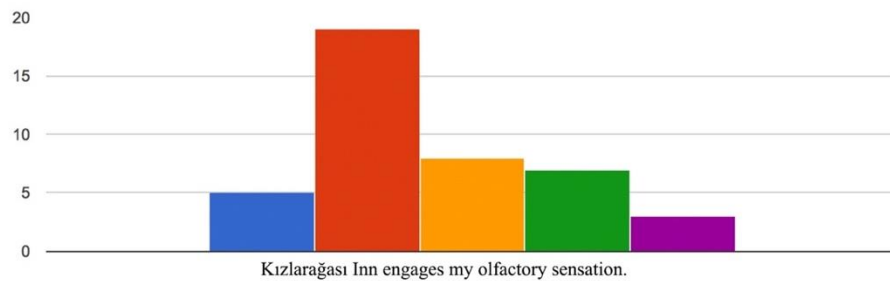
Group 2- Academicians



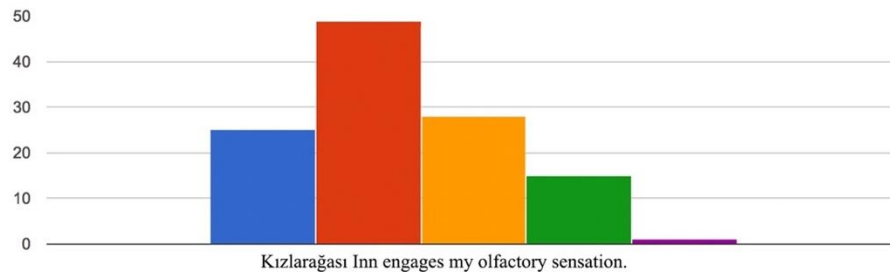
Extremely agree Agree Not sure Disagree Extremely disagree

Figure 4.80b. Auditorial sensory experience of Kızlarağası Inn’s users according to the results of TQ: Q45, AQ: Q48

Group 1- Tradesmen



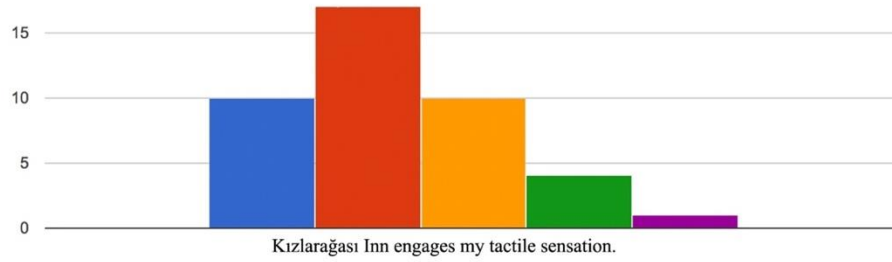
Group 2- Academicians



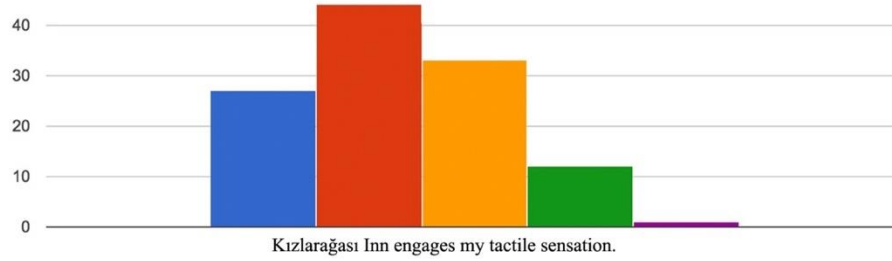
Extremely agree Agree Not sure Disagree Extremely disagree

Figure 4.81. Olfactory sensory experience of Kızlarağası Inn’s users according to the results of TQ: Q 46, AQ: Q 49

Group 1- Tradesmen



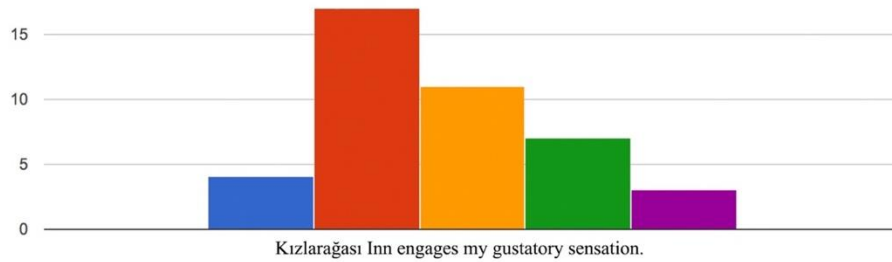
Group 2- Academicians



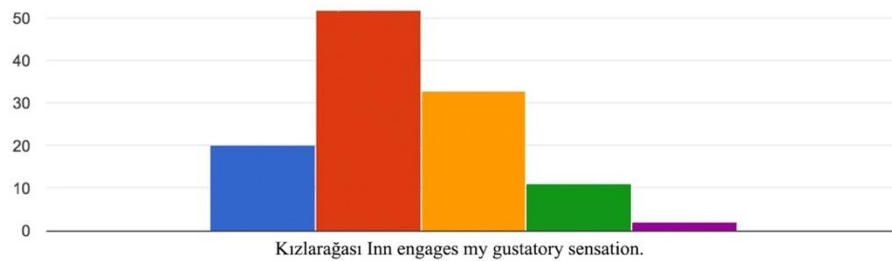
Extremely agree Agree Not sure Disagree Extremely disagree

Figure 4.82. Tactile sensory experience of Kızlarağası Inn’s users according to the results of TQ: Q 47, AQ: Q 50

Group 1- Tradesmen



Group 2- Academicians



Extremely agree Agree Not sure Disagree Extremely disagree

Figure 4.83. Gustatory sensory experience of Kızlarağası Inn’s users according to the results of TQ: Q 48, AQ: Q51

In the view of what was mentioned on the analysis so far, some of the most important aspects can be summarized as follows:

Accessibility, legibility, volumetric properties, and scale are the important attributes and elements of physical setting in Kızlarağası Inn that influence the relation of users with the place and contribute to the sense of place and attachment. It should be mentioned that the internality of Kızlarağası Inn is an effective factor to develop this relation. The type of the available areas in this interior and their functions are in proportion to climatic conditions, culture and lifestyle in the city. Therefore, it can be stated that besides the general potential of public space for placing the greatest amount of people-people and people-place interaction, Kızlarağası Inn as an interior promote wide range of activities that address to different groups of users. Thus, historical character, spatial quality of place and variety of activities increase its publicity, that is to say people know it, like it and use it. They have sensory experiences and fond memories. All this information proves the positive role of the place identity components in Kızlarağası Inn.

CHAPTER 5

CONCLUSIONS AND FUTURE RESEARCH

This study has investigated public and urban interiors in terms of place identity to provide a better understanding in socio-spatial context, importance of place-based approach and principles in public and urban interiors, and its implications on the continuity of place identity. Within this aim, several research questions were proposed. The first research question of this study sought to determine the definitions and concept of place identity in establishing a conceptual framework for public and urban interiors. The second research question aimed to determine meanings which are attached to public and urban interiors as compared to the more general concept of place identity in public space.

In this respect, understanding the definition of public and urban interiors as innovative themes in interior architecture scientific realm seemed crucial as the first scope for realizing this purpose. Therefore, the second chapter started with the more general term of public space, reviewed available perspectives in defining public and urban interiors together with their characteristics and typologies through the main theoretical perspective of Harteveld (2014) that acknowledged the existence of public space within interiors.

Afterwards, to provide the definitions and concept of place identity in establishing a conceptual context for public and urban interiors, theoretical background of place and place identity have been presented. Subsequently, based on the finding of literature research, with the main theoretical perspective of Relph (1976), Montgomery (1998), and Punter (1991), framework of place identity for this study has been constructed in three components: Physical setting, activities, and meaning. Attributes and elements of each component for studying place identity in public and urban interiors have been specified in this section.

Chapter four has aimed to determine indicators of place identity in the selected case, Kızlarağası Inn defined as “public interior” and its close surrounding defined as “urban

interiors". Therefore, Kızlarağası Inn and Kemeraltı Bazaar have been reviewed in architectural and historical context in order to recognize the definition and concepts of public and urban interiors.

Consequently, after clarifying the methodology and explaining each method in classified groups, the results of analysis have been presented in each component of place identity. The evaluation of findings in physical setting, activities and meaning features of Kızlarağası Inn and its close surrounding, based on the relationship between the indicators of place identity and Kızlarağası Inn's users shows that:

The physical setting of Kızlarağası Inn and its close surrounding with its characteristics and attributes as one of the components play an effective role in place identity. Regarding physical setting elements, it can be said that semi-open areas are the most preferred and used areas in Kızlarağası Inn which is explained by the culture of living in outdoor spaces. In this respect, boundary and culture as significant characteristics in defining public place are considered. That is to say, these areas as interiors are well defined with clarity of boundary, also they are in proportion with the climatic condition, culture and lifestyle of İzmir. As a result, courtyards have the most degree of publicity, liveliness, and interaction. Characteristics including; volumetric properties, color and texture, plan layout, facade quality and scale are the main important attributes of physical setting in Kızlarağası Inn. In other words, these attributes are the first features that recognized by people and influence people-place interaction and contribute to the perception and sense of place. Therefore, it can be stated that Kızlarağası Inn as an interior promotes some characteristics, like volumetric properties and scale.

The central location of Kızlarağası Inn makes it accessible for users that increases its publicity. Due to Kızlarağası Inn's original function the visual connection is limited with the outside, but this place is very well known by public, in other words, people know it, like it and use it. This public interior has a legibility feature that makes it comprehensible for users. With an accurate image of Kızlarağası Inn, they are able to orientate themselves and access to different parts easily. Scale as one of the elements which influence the understanding of inside, and perception of public interior, beside the other internality features increasing the legibility of this place. Based on the findings, it could be stated that the physical setting of the place stimulates the sense of attachment for visitors and tradesmen.

Kızlarağası Inn and its close surrounding have been declared as a native-tourist distinction. It is a positive point for Kızlarağası Inn that it addresses to the variety of users. The presence of different groups and the circulation of their visit plays an important role in the lively atmosphere of Inn. Variety of activities and commercial options besides the lively and vibrant environment is an advantage for Kızlarağası Inn to attract a large percentage of İzmir dwellers. Regarding these issues, it can be stated that these public and urban interiors have a high potential for placing the greatest amount of people-place and people-people interaction. Moreover, Kızlarağası Inn as an interior with promoting wide range of social activities increase the rate of social interaction. Subsequently, social relations develop and place attachment as a result of socially shared activates are created.

It has been found that a large number of people drop by Kızlarağası Inn when they are in Kemeraltı. Strolling, drinking tea, coffee, or having meal are the most common intentions for visitors. The average time that visitors spend in Kızlarağası Inn is between 30 minutes to one hour, which is reasonable due to the considered purposes. Moreover, Kızlarağası Inn work as a passage in Kemeraltı Bazaar. That is to say Kızlarağası Inn promote the pleasure of being in interior through its internality features such a well-defined boundary, human scale, and safety factor that invite its users to involve in activities or even chose to pass through it using it as a passage.

In general, activities are classified in two main groups, stationary and moving. Courtyards promote stationary activities, while passages accommodate moving activities, which have been justified by their function and intention of users. It is also needed to clarify the difference between ground and first floor activities: The ground floor mostly consisted of commerce, while first floor place consisted of artistic and cultural activities as well. The diversity of activities and users is time-sensitive. That is to say, season, day of week, and time interval are the affecting factors in the presence of users and their activities. Moreover, function can be recognized as another feature in determining the number and diversity of users. Overall the number of visitors in the first floor is limited, and their presence tend to be more goal-oriented.

Kızlarağası Inn as a historical place plays an important role in Kemeraltı Bazaar, the historical characteristic and background of Kızlarağası Inn is a reason that more people know about this place, which increase its publicity. In addition, Kızlarağası Inn as an

interior with the wide range of activities and spatial quality not only work as a landmark but also as a public place that people use.

The results of measurements in attribute and elements of meaning in Kızlarağası Inn, have shown the importance of their role in creating place identity. In this respect, the evaluation of findings in place attachment and its indicators as one of the criteria indicated participants as attached to Kızlarağası Inn. Besides the result of analysis in intangible elements through attachment base statements and interviewees' declarations, tangible elements such as, locational knowledge, visual recognition, place name-recognition, and the interaction with the place which were discussed in physical setting are the important features that increase the level of dependency to Kızlarağası Inn. Also, it has been found that familiarity as one of the indicators of place attachment made tradesmen become more attached due to the highest levels of experience, safety, and long-time habitation in a particular locality. In the same way, sense of belonging to this place with tradesmen as the frequent user increases their level of attachment.

It has been shown that a large percentage of visitors have a lot of fond memories about Kızlarağası Inn, which explains the great potential of this place to address a various group of users and offer opportunities for each group to experience this place in a memorable way. These memories influence user's relationships with the place that all contribute to the sense of place and attachment. Therefore, the sense of place contributes to make the identity of place.

The atmosphere of Kızlarağası Inn is a significant factor of place identity which is readable with all senses; sights, sounds, smells, tastes, touch and contribute to the sense of place. In other words, Kızlarağası Inn engages all senses, nevertheless, visual and olfactory sensations have been revealed as the most significant ones. Internality of Kızlarağası Inn is an effective factor in sensory experience; this place as an interior promotes a different sensory context compared to outside environment.

Regarding these findings, it is stated that, the consequence of place identity in public and urban interiors is related with not only the physical environment, but also social environment. That is to say, the place's physical setting, activities, situations, and events, the individual and group meanings created through people's sensory experiences, attachment, involvement, memories and intentions towards these places have roles in creating place identity. Moreover, the results of evaluations have revealed

the effect of internality in each component of place identity. As stated above, features like well-defined boundary, being close to human scale, volumetric properties, legibility, potential of promoting wide range of activities and promoting a different sensory context stem from the internality of place. In addition, as it is previously acclaimed by several scholars, this study has clearly shown the reciprocal relation of components of place identity.

It is important to note that this study emphasized the importance of the themes “public and urban interiors” in interior architecture scientific realm. Moreover, it showed the extension of interior spaces outside the buildings, which would reflect on interior designers by bringing a new understanding of interior and its extension in terms of the design task with its contingencies to other design fields and disciplines.

Furthermore, this study emphasized a new perspective for urban designers who deal with public space traditionally focusing on outdoor public spaces as a public domain or publicly owned spaces. This perspective states the existence of public spaces inside the buildings that include not only publicly owned spaces but also those that are privately owned.

The result of analysis in evaluating Kızlarağası as a restored Inn in Kemeraltı Bazaar can be used a base when it comes to renovating other historical inns, as well as transferring it into a public interior and in terms of the elements which make them perform well, which could be applied in the Historical Project of Izmir and its process of bringing other abandoned inns to life. This information not only could be useful in spatial design to prove the physical quality, but also could be helpful in designing the physical program (covering their functions and activities) in this social context.

Moreover, this study clarifies the importance of the historical characteristics of the Kızlarağası Inn related to place identity components, especially the component of meaning. Consequently, it addresses historians in stating the role of history in the creation of place identity due to the strong relationship between identity and history.

So far, the importance of these public places in the socio-spatial context of urban life has been underlined. In this direction, further studies can bring more insights for observing these interiors from different perspectives while considering the feature of these places that define them as an interior. For instance, analyses in public and urban interiors could be made over time to provide insight into the changes in contemporary

cities and learn from the history of design of public and urban interiors in future urban environments.

Moreover, in studying public and urban interiors, possible extensions of this study might include the selection of case studies from other locations and/or typologies. This is an attempt to indicate the roles of function, culture and lifestyle in each component of identity. Comparisons can be made between these case studies to understand how differences influence the use of public interiors and their identity.

As a final statement, it will be important to state that public and urban interiors are significant places that facilitate public life, where people come together for social reasons, besides religious, civic and marketing functions. In this respect, they can be considered as an effective part of public realm that significantly contribute to urban life and make cities more livable.

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APPENDIX 1 – Questionnaire, Group 1-Tradesmen

This questionnaire has been prepared as a part of the method for the master thesis entitled “EVALUATING PUBLIC AND URBAN INTERIORS IN TERMS OF PLACE IDENTITY: THE CASE OF KIZLARAĞASI INN, İZMİR-SURVEY STUDY” by Arch. Sahar Asadollahi.

The Case Study includes Kızlarağası Inn and it is close surrounding; (Ground floor passages, first floor passages, Kızlarağası Inn inner courtyard, Kızlarağası Inn front yard (Hisarönü), and two adjacent passages (Kahveciler Street, Bakırcılar Street)

Thesis Advisors: Assoc. Prof. Zeynep Tuna Ultav (Yaşar University)

Co- Advisor: Assoc. Prof. Gülnur Ballice (Yaşar University)

General questions:

1. Gender: **a)** Female **b)** Male
 2. Age:
a) Less than 20 **b)** 20-30 **c)** 30-40 **d)** 40-50 **e)** More than 50
 3. Education:
a) Primary school **b)** Middle school **c)** High school **d)** University **e)** Graduate School
 4. Occupation:
 5. According to the conditions of Turkey which income group do you belong to?
a) low **b)** low-middle **c)** middle **d)** middle-high **e)** high
 6. How long have you been working in Kızlarağası Inn?
a) Less than 1 ye **b)** 2-4 years **c)** 5-7 years **d)** 8-10 years **e)** More than 10 ye
 7. Which neighborhood/ city do you live in?
 8. Where are you originally from, if not from İzmir?.....
- If you come from another city;
9. When did you move to İzmir?
a) Before 1960 **b)** Between 1960-1980 **c)** Between 1981–2000 **d)** Between 2000-2010

e) After 2010

Physical setting:

10. How do you usually get to Kızlarağası Inn?

- a) Walk b) Bus/ Metro or other public transport c) Bike d) Car e) Other

11. Which part of Kızlarağası Inn and its surrounding do you prefer to stay more, seat, and spend time? Please sort them by giving number. (From 1 to 3)

- a) Ground floor passages
b) First floor passages
c) Inner Court yard
d) Front yard (Hisarönü)
e) Adjacent passage (Kahveciler St.)
f) Adjacent passage (Bakırcılar St.)

12. Which items are highlighted for you as a visual characteristics of Kızlarağası Inn? Please sort them by giving number. (From 1 to 5)

- a) Form/ volumetric properties
b) Plan layout
c) Facade quality
d) Material
e) Color & texture
f) Street furniture
g) Light (natural, artificial)
h) Ornament

Activities:

13. In which season the number of tourists are the most?

- a) Spring b) Summer c) Fall d) Winter

14. Which day is the busiest? a) Weekdays b) Weekends

15. What time of the day is the busiest?

- a) 09-12 b) 12-15 c) 15-18 d) Any time of the day

Meaning:

16. Which one of the following about Kızlarağası Inn is more important for you:

Please sort them by giving number. (From 1 to 3)

- a) Variety of activities
- b) Familiarity
- c) Spatial quality of place
- d) My family has connections to this area from far back.
- e) Historical character of the place

- Please choose the most relevant answer that best reflects your level of agreement with the following statements.

		Extremely Agree	Agree	Not sure	Disagree	Extremely Disagree
		5	4	3	2	1
Physical setting	17. Physical setting of Kızlarağası Inn effects my attachment to this place.					
	18. It is easy for me to get to Kızlarağası Inn.					
	19. I can access to different part of Kızlarağası Inn easily.					
	20. I have an accurate image of Kızlarağası Inn that help me orientate myself.					
	21. The scale of Kızlarağası Inn is appropriate.					
	22. How Kızlarağası Inn develops and changes is important for me.					

Activities	23. I like Kızlarağası Inn for the diversity of commercial options. (Diversity of restaurants, foods, shops and goods)					
	24. I like the lively and vibrant environment full of people at Kızlarağası Inn.					
	25. The presence of tourists and their activities at Kızlarağası Inn interest me.					
	26. Activities in Kızlarağası Inn have an impact on developing relations between people.					
Meaning	27. I am satisfied with the comfort and physical sufficiency of my workplace.					
	28. I am satisfied with working in a historical Inn.					
	29. I am not willing to move to other places due to familiarity with Kızlarağası Inn and people who work here.					
	30. Kızlarağası Inn is one of my favorite places to be.					
	31. I feel safe in Kızlarağası Inn.					
	32. I think I have a sense of belonging to Kızlarağası Inn.					
	33. I have a lot of fond memories about Kızlarağası Inn.					
	34. Kızlarağası Inn makes me comfortable.					
	35. If Kızlarağası Inn is under threats (demolishing), I will defend it.					

36. If I have been away from Kızlarağası Inn for a long time, I would miss it.					
37. I get more satisfaction out of being at Kızlarağası Inn than any other similar places.					
38. When I have guests from other cities or countries, I take them to Kızlarağası Inn.					
39. I believe that Kızlarağası Inn as a historical place plays an important role in Kemeraltı Bazaar.					
40. The restoration of Kızlarağası Inn is a benefit for Kemeraltı.					
41. The restoration of Kızlarağası Inn is a benefit for İzmir.					
42. The atmosphere of Kızlarağası Inn attracts me.					
43. Kızlarağası Inn engages my visual sensation.					
44. Kızlarağası Inn engages my auditorial sensation.					
45. It is pleasant being far from the traffic noise in Kızlarağası Inn.					
46. Kızlarağası Inn engages my olfactory sensation.					
47. Kızlarağası Inn engages my tactile sensation.					
48. Kızlarağası Inn engages my gustatory sensation.					

Thank you for participating....

APPENDIX 2 – Questionnaire, Group2- Academicians

This questionnaire has been prepared as a part of the method for the master thesis entitled “EVALUATING PUBLIC AND URBAN INTERIORS IN TERMS OF PLACE IDENTITY: THE CASE OF KIZLARAĞASI INN, İZMİR-SURVEY STUDY” by Arch. Sahar Asadollahi.

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Thesis Advisors: Assoc. Prof. Zeynep Tuna Ultav (Yaşar University)

Co- Advisor: Assoc. Prof. Gülnur Ballice (Yaşar University)

General questions:

1. Gender: **a) Female** **b) Male**
2. Age:
a) Less than 20 **b) 20-30** **c) 30-40** **d) 40-50** **e) More than 50**
3. Education:
a) Primary school **b) Middle school** **c) High school** **d) University** **e) Graduate School**
4. Occupation:
5. According to the conditions of Turkey which income group do you belong to?
a) low **b) low-middle** **c) middle** **d) middle-high** **e) high**
6. Which neighborhood/ city do you live in?
7. Where are you originally from, if not from İzmir?.....

If you come from another city;

8. When did you move to İzmir?
a) Before 1960 **b) Between 1960-1980** **c) Between 1981–2000** **d) Between 2000-2010**
e) After 2010

Physical setting:

9. How do you usually get to Kızlarağası Inn?

- a)** Walk **b)** Bus/ Metro or other **c)** Bike **d)** Car **e)** Other
public transport

10. Which part of Kızlarağası Inn and its surrounding do you prefer to stay more, seat, and spend time? Please sort them by giving number. (From 1 to 3)

- g)** Ground floor passages
- h)** First floor passages
- i)** Inner Court yard
- j)** Front yard (Hisarönü)
- k)** Adjacent passage (Kahveciler St.)
- l)** Adjacent passage (Bakırcılar St.)

11. Which items are highlighted for you as a visual characteristics of Kızlarağası Inn? Please sort them by giving number. (From 1 to 5)

- i)** Form/ volumetric properties
- j)** Plan layout
- k)** Facade quality
- l)** Material
- m)** Color & texture
- n)** Street furniture
- o)** Light (natural, artificial)
- p)** Ornament

Activities:

12. Which season do you prefer to be in Kızlarağası Inn mostly?

- a)** Spring **b)** Summer **c)** Fall **d)** Winter

13. What is your purpose/ intention for being there mostly? (you may choose more than one)

- a)** Stroll **b)** **c)** Meeting a friend, **d)** Drinking tea, coffee/
Shopping acquaintances Having meal
- e)** Events, fests that organize in mosque **f)** Other

14. How often do you visit this place?

- a) Once a week b) Once a month c) Every three months d) Every six months e) Once a year

15. Which days do you prefer to be there? a) Weekdays b) Weekends

16. What time of the day do you prefer to be there?

- a) 09-12 b) 12-15 c) 15-18 d) Any time of the day

17. How long do you stay at Kızlarağası Inn?

- a) 15-30 minute b) 30-60 minute c) 1 to 2 hour d) 2 to 3 hour e) More than 3 h

Meaning:

18. Which one of the following about Kızlarağası Inn is more important for you:

Please sort them by giving number from 1 to 3.

- a) Variety of activities
- b) Familiarity
- c) Spatial quality of place
- d) My family has connections to this area from far back.
- e) Historical character of the place

- Please choose the most relevant answer that best reflects your level of agreement with the following statements.

		Extremely Agree	Agree	Not sure	Disagree	Extremely Disagree
		5	4	3	2	1
Physical setting	19. Physical setting of Kızlarağası Inn effects my attachment to this place.					
	20. It is easy for me to get to Kızlarağası Inn.					
	21. I can access to different part of Kızlarağası Inn easily.					

	22. I have an accurate image of Kızlarağası Inn that help me orientate myself.						
	23. The scale of Kızlarağası Inn is appropriate.						
	24. How Kızlarağası Inn develops and changes is important for me.						
Activity	25. The diversity of activities in Kızlarağası Inn attracts me. (My demands for leisure, shopping and learning can be met through activities here.)						
	26. I like Kızlarağası Inn for the diversity of commercial options. (Diversity of restaurants, foods, shops and goods)						
	27. I like the lively and vibrant environment full of people at Kızlarağası Inn.						
	28. The presence of tourists and their activities at Kızlarağası Inn interest me.						
	29. Activities in Kızlarağası Inn have an impact on developing relations between people.						
	30. I use Kızlarağası Inn as a passage.						
	31. Mostly, when I come to Kızlarağası Inn, I have more than one purpose.						
	32. When I am in Kemeraltı, I drop by Kızlarağası Inn.						
	Meaning	33. Kızlarağası Inn is one of my favorite place to be.					
		34. I feel safe in Kızlarağası Inn.					

35. I think I have a sense of belonging to Kızlarağası Inn.					
36. I have a lot of fond memories about Kızlarağası Inn.					
37. Kızlarağası Inn makes me comfortable.					
38. If Kızlarağası Inn is under threats (demolishing), I will defend it.					
39. If I have been away from Kızlarağası Inn for a long time, I would miss it.					
40. I get more satisfaction out of visiting Kızlarağası Inn than any other similar places.					
41. When I have guests from other cities or countries, I take them to Kızlarağası Inn.					
42. I believe that Kızlarağası Inn as a historical place plays an important role in Kemeraltı Bazaar.					
43. The restoration of Kızlarağası Inn is a benefit for Kemeraltı.					
44. The restoration of Kızlarağası Inn is a benefit for İzmir.					
45. The atmosphere of Kızlarağası Inn attracts me.					
46. Kızlarağası Inn engages my visual sensation.					
47. Kızlarağası Inn engages my auditorial sensation.					
48. It is pleasant being far from the traffic noise in Kızlarağası Inn.					

49. Kızlarağası Inn engages my olfactory sensation.					
50. Kızlarağası Inn engages my tactile sensation.					
51. Kızlarağası Inn engages my gustatory sensation.					

Thank you for participating....



APPENDIX 3 – Interview Questions

This interview questions have been prepared as a part of the method for the master thesis entitled “EVALUATING PUBLIC AND URBAN INTERIORS IN TERMS OF PLACE IDENTITY: THE CASE OF KIZLARAĞASI INN, İZMİR-SURVEY STUDY” by Arch. Sahar Asadollahi.

The Case Study includes Kızlarağası Inn and it is close surrounding; (Ground floor passages, first floor passages, Kızlarağası Inn inner courtyard, Kızlarağası Inn front yard (Hisarönü), and two adjacent passages (Kahveciler Street, Bakırcılar Street)

Thesis Advisors: Assoc. Prof. Zeynep Tuna Ultav (Yaşar University)

Co- Advisor: Assoc. Prof. Gülnur Ballice (Yaşar University)

Basic Biographical Data

Please state your full name and please spell your full name

Where were you born?

When were you born?

What is your current occupation?

What is your educational background?

1. What do you think about the historical and cultural significance of Kızlarağası Inn in Kemeraltı and in the city of İzmir?
2. Could you say how you find the functional quality of the physical elements in Kızlarağası Inn?
3. What was the most important and meaningful event in Kızlarağası Inn which you could remember? (Could you please mention to the items/ reasons which make it meaningful.)
4. Could you say how you find the activities in Kızlarağası Inn?
5. What was your most important and meaningful experience in Kızlarağası Inn? (physically & psychologically)
6. Could you please describe your link and feeling toward Kızlarağası Inn?
7. How you can describe your identity with Kızlarağası Inn through your attachment

to this place?

8. Could you please talk about your sensory experience in Kızlarağası Inn? (It could be great if you can mention to your visual, auditorial, olfactory, tactile, and gustatory sensations.)
9. Is there anything else which you would like to add to the interview?

Thank you for participating in this interview.

