ADAPTIVE REUSE OF HERITAGE BUILDINGS AS A TOOL TO INTEGRATE

CONFLICTING SOCIETIES: KOSOVA EXAMPLE

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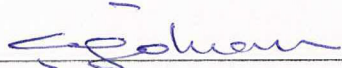
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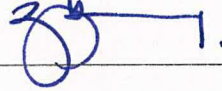
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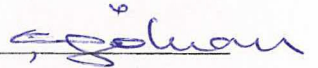
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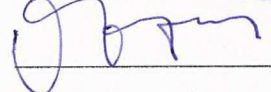**Examining Committee Members**

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ABSTRACT

ADAPTIVE REUSE OF HERITAGE BUILDINGS AS A TOOL TO INTEGRATE CONFLICTING SOCIETIES: KOSOVA EXAMPLE

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Adaptive reuse strategies have been used in several cases around the world in order to preserve heritage buildings and give them functionalities that are suitable for their cultural and historical values. There are many examples of reused structures including ones with spiritual backgrounds; such as churches. Main adaptive reuse approaches have been found in the literature; topological, technical, strategic and remodelling. In this research, the case of Saint Saviour church in Pristina, Kosova has been taken as an example. The shell and core structure of the church was built by the Serbian invading army during the Kosovan war within the property parameters of a university campus. In order to understand the current situation of the building from the society point of view, a questionnaire was conducted including twenty citizens; representing the Kosovan community in Pristina. The majority of the participants supported the idea of reusing the church structure for the promotion of peace, culture and society. Therefore, a design is proposed by the researcher for the interior and exterior spaces of the church, including a library, gallery, conference areas and an outdoor theatre and outdoor gallery. The design adopted a strategic adoptive reuse approach based on the guidelines of the literature for religious buildings. The design is aimed to sustain the existing structure in order to form a connection point between the city society and the university campus. Moreover, interviews were conducted with experts and citizens from the city who had different opinions of the design; however, the answers

show a high acceptability for the idea. It was proven through this research that adaptive reuse strategies are effective in resolving social conflicts. The researcher provided further recommendations for the design in order to support the implementation of the proposed design.

Keywords: Adaptive reuse, heritage buildings, Pristina, Kosovo

ÖZ

ÇATIŞAN TOPLUMLARIN BÜTÜNLEŞTİRİLMESİNDE BİR ARAÇ OLARAK TARİHİ YAPILARIN UYARLANABİLİR KULLANIMI: KOSOVA ÖRNEĞİ

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Miras yapılarını korumak, kültürel ve tarihi değerlerine uygun işlevsellik kazandırmak için dünyanın çeşitli yerlerinde uyarlanabilir kullanım stratejileri kullanılmıştır. Ruhsal geçmişe sahip olanlar da dahil olmak üzere yeniden kullanılan yapıların birçok örneği vardır; kiliseler gibi. Literatürde dört ana adaptif yeniden kullanım yaklaşımı bulunmuştur; topolojik, teknik, stratejik ve yeniden biçimlenme. Bu araştırmada Kosova'nın Priştine şehrindeki Aziz Savior Kilisesi örnek alınmıştır. Kilisenin kabuğu ve çekirdek yapısı, bir üniversite kampüsünün mülkiyet parametreleri içinde Kosova savaşı sırasında Sırp işgalci ordusu tarafından inşa edilmiştir. Kosova'da yaşayan farklı etnik gruplar tarafından farklı algılanmaktadır. Çoğunluğu meydana getiren Arnavutlar tarafından savaşı ve yapılan haksızlıkları çağrıştırmakta , Sırplar için ise dini sembol olmaktadır. Binanın mevcut durumunun yeniden işlevlendirme kararı için Priştina'daki Kosovalı toplumu temsil eden yirmi vatandaşın da dahil olduğu bir anket gerçekleştirilmiştir. Katılımcıların çoğunluğu, barışı, kültürü ve toplumu desteklemek için kilise yapısını yıkmak yerine yeniden kullanma fikrini desteklemiştir. Bu nedenle,

kütüphane, konferans alanları ve bir açık hava tiyatrosu ve galeri de dahil olmak üzere, kilisenin iç ve dış mekânları için araştırmacı tarafından bir tasarım önerilmiştir. Tasarım, dini yapılar için literatür kılavuzlarına dayanan stratejik bir uygulanabilir yeniden kullanım yaklaşımını benimsemiştir. Tasarımın mevcut yapıyı kent toplumu ile üniversite kampüsü arasında bir bağlantı noktası oluşturması amaçlanıyor. Ayrıca, tasarımdan farklı görüşleri olan kentten uzmanlar ve vatandaşlar ile görüşmeler gerçekleştirilmiştir; cevaplar düşünsel olarak yüksek bir kabul edilebilirlik göstermektedir. Bu araştırmada, sosyal çatışmaların çözümünde benimsenen yeniden işlevlendirme stratejilerinin etkili olduğu kanıtlanmıştır. Araştırmacı önerilen tasarımın uygulanmasını desteklemek için tasarım için daha fazla tavsiyede bulunmaktadır.

Anahtar Kelimeler: Adaptif yeniden kullanım, miras yapıları, Priştine, Kosova

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TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER ONE

INTRODUCTION

From 1929 to 1941, Prishtina was part of the Kingdom of Yugoslavia. However, after Yugoslavian war and disintegration of Yugoslavian country the region faced internal conflicts among different ethnicities. Kosovo was occupied by Serbs, tensions between Kosovo's Albanian and Serb communities simmered through the 20th century and occasionally erupted into major violence, culminating in the Kosovo War of 1998 and 1999, which resulted in the withdrawal of the Yugoslav Army and the establishment of the United Nations Interim Administration Mission in Kosovo and Independence of Kosova in 2008. This situation remained for years and left hostility feelings among these groups. The buildings sometimes enhance these feelings being a remembrance. One of the remaining building after Serbian war is an unfinished church, which is located at the city center within the borders of Pristina University. Therefore, every passerby and university students are forcedly reminded with the existence of the church and conflicts of the society. However, to live in peace, different ethnicities should heal their hostile feelings to the other. Therefore, something should be done to the church remains. Serbians would like to keep it while Albanians to demolish, which would increase the conflict. There might be another solution, changing the function of the unused church into a public building without destroying it could be a solution. Adaptive reuse might be a solution.

The study explores the reason why certain buildings end in disuse and how this could be used as a tool to revolutionize sequence of a building instead of imposing a direct change a new form or abandonment. The main focus is on the design strategies and knowledge-based design and on the role of present studies on analysis in adaptive reuse.

1.1 Subject Overview

Buildings and structures contribute to the identity, character and history of the place or neighborhood, where honoring them as part of cultural and architectural heritage is

key to preserving the identity. However, their history sometimes represents a bitter past and settings are often ignored, which leads to them ending up as abundant or demolished structures.

Adaptive reuse is a process of changing the previous function to an old building or a site. According to Brooker and Stone (2004), the term adaptive reuse refers to remodeling, retrofitting, conservation, reworking, rehabilitation, refurbishment meaning that the function is the most obvious change, but other changes could be made related to the circulation route, orientation, the relationship between spaces addition parts may be added and others may be demolished (Giebler,2009). In contemporary conservation theory and practice, adaptive reuse is considered an important strategy towards conservation of cultural heritage (Machado, 1976). Adaptive reuse is seen as an effective strategy for reducing urban sprawl and environmental impact. Through adaptive reuse, buildings that are unoccupied can become suitable at the most fundamental level. The combination of old and new architecture regenerates authenticity character while providing appropriate new use. This new use ultimately is added to the buildings fabric (MacDonald,2009).

This research is primary an investigation of how the adaptive reuse can be a solution of significant structures that can contribute to physical life improvement of the building, impact social behavior and contribute to lifestyle within the community.Culture, tradition and community are closely connected to the history of the structures that composes the civilization (Manual, n.d.) .

The conceptual design is illustrated in adopting different use of the university site and St. Savior, a Serbian orthodox church located in university campus land in Pristina capital city of Kosovo. The church was ordered to be built by the invading Serbian regime during the war period between Albanians and Serbians, 1990-2003. Therefore, St. Savior church was never finished and used. After the war it was requested to be demolished because it was built without permission in the land that belongs to the university campus and its reflection of the hateful past. The court for the 2nd time refused its demolishing request as the Serbian community was strictly against it. Up until this day the church is unfinished, abundant unused and occupies a large area of 4-hectare of university campus. The urban identity emerges from the character of the building environment, public spaces and amnesties, but also form the diversity of the

people. Multicultural diversity can be a challenging element that adds to the value of the cities but, also can boost the fabric of the cities by bringing diversity, ideas and vibrancy in cultural level (HABITAT, 2004). In order to have a dialog between an architectural building use and its community value and needs adaptive reuse is seen as a solution. As the church of Christ, the Savior in Pristina is seen as a symbol of occupation and war by the Serbian regime. This research will demonstrate how adaptive reuse can bridge the gap between two communities. In order for the Church to be successfully adapted it should represent the opposite of what is considered, turned into the symbol of peace and to be identified as a multicultural place where both communities would benefit from its new use.

1.2 Aim and Objectives

The aim of this research is to study the different adaptive reuse strategies and values that should be taken in consideration when applying them into St. Savior Church to form a connection between the city community and the educational institution, where the case study building is located. The purpose of the research is to give a function to the unused church through integrating and not attracting hostilities from the stakeholders of the Kosovan society. Therefore, objectives of this research are as the following:

1. Research the adaptive reuse concept, history, strategies and benefits (social, environmental and economical viewpoints)
2. Understand the possible applications and limitations while applying adaptive reuse strategies into the selected case study
3. Select an adaptive reuse strategy for the case study to form the connection point between the city community and the university, providing a recommended design model based on the adaptive reuse strategies
4. Considering the techniques that can be used for reusing and retrofitting unused buildings
5. Exploring how adaptive reuse helps create a new identity while maintaining integrity of the building.
6. Analyzing case studies and how effective adaptive reuse is in increasing span of the building.

1.3 Study significance and limitations

The unfinished Church of Christs the Savior is located in the territory of university campus in Pristina capital city of Kosovo. The church began its construction on 1995 and was due to be completed by 1999 but was interrupted because of the Kosovo War between two communities Albanian and Serbs. Since then the church is unfinished, unused and occupies a large area of 4 hectares of university campus. The significant of the building is its location and the war symbolize it holds. (Demolli, 2012) The Albanian community sees it as a symbol of war crimes done by Slobodan Milosevic oppressive regime on the other hand the Serbian Orthodox community sees it as an important sacred building. (Serbian Orthodox Church, April 2016). To find a common ground, the co-existence of cultural values, should be recognized, respected and encouraged especially in cases where they conflict. In some places where there is a conflict the cultural values may affect policy in development and management decisions. In this case the adaptive reuse is the solution to the conflict in order to erase the symbolism that the church hold for Albanian community and the request of Serbian community for not demolishing the church, different use for the building will be proposed. A use that university campus and communities will benefit. The focus is to bring both communities in decision making in order for them to be part of transformation process which will benefit both equality. Adaptive reuse guidelines for churches stresses the importance that a new use should not contradict the original use as a church and the values that represent in the community. In addition to the new use church guideline proposed a cultural use as an option that would harmonize the original use. Types of cultural use include the concert hall, museum and art galleries. Another use that would be closely related to church value is social use: education centers, schools, libraries, and kindergarten (Roemer, 1997).

University of Pristina is a public higher education facility which contains 14 departments. Each year around 3000 students graduate from bachelor's degree and master, 50,000 have graduated since its establishment in 1969 in Yugoslavian period. In 1990's flowing the rise to power of Slobodan Milosevic the University was split between Serbs and Albanians halves, with Serbs staff controlling the campus. After the war 1999 Albanian faculty gained control again. University of Pristina is the only public university in Pristina which receives each year many students from all over

Kosovo (Sabrina P. Ramet, Albert Simkus,, 2014). The area where university is located is surrounded by art, law, science, education departments also contains a central library a small national art gallery and a Serbian orthodox church. St. Sebastian church since it was build is received in community and student community in a negative way, because it is located in university land it is perceived as a threat of education system mixed up with a religious symbol. (Is seen as a symbol of Serbians power over the education system of Kosovo. When Albanians were removed from university facility Serbs were controlling the campus and build the church as a sign to celebrate their occupation and victory over the territory of Kosovo) as majority of Kosovars are Muslims (Antonia Young, 2018). According to Wikipedia 1 % of Kosovo are Serbs and 2 % of Pristina's are Serbs. In other words, Albanians hold the vast majority of the population. Kosovo has 2 million population however Serbia which is established after disintegration of former Yugoslavia and have a population of 7 million, who supports Serbs living in Kosovo.

Churches are structures that hold many values. They are build and design to represent God and they reflect the important role as institution in the society and culture. They are characterized as a large structure, that are meant to evoke certain feelings and reactions in believers. (Roemer, 1997). Adaptive reuse guidelines for churches stresses the importance that a new use should not contradict the original use as a church and the values that represent in the community. Guideline proposes that new use should be related to religious activities whenever is possible such as group meetings, church concerts, administrative purposes. In addition to the new use church guideline proposed a cultural use as an option that would harmonize the original use. Types of cultural use include the concert hall, museum and art galleries. Another use that would be closely related to church value is social use: education centers, schools, libraries, and kindergarten (Roemer, 1997). The limitation of the thesis was questioner, random sampling method was planned at the beginning since the subject is so sensitive to both parties many people refused to take part in the survey. Therefore, involuntarily convenience sampling method has been chosen basing on the grounded theory.

1.4 Contents of thesis

Introduction elaborates on the reason certain buildings fall into abounded by exploring adaptive reuse as a solution. The problem statement defines the particular case study

that is addressed in this research, and solution proposal is presented in further chapters. In the second chapter, theoretical understanding and a literature review of adaptive reuse is explored in detail through strategies, typologies, values and benefits in order to create strong background knowledge for implementing into case study. The Pantheon and Hagia Sophia where chosen as an example that demonstrate well preserved religious buildings. The third chapter provides a background on the case study in terms of its importance and historical background and short analysis of the church structure. The root cause of the conflict between the different ethnicities in the city is presented in order to understand the best possible adaptive reuse strategy to be used in the proposal.

The fourth chapter provides three main section of the case study. The first section represents the results of a questionnaire that is performed for a sample of the city residents, which is aimed to incorporate the viewpoint of the end users on the appropriate measures to be taken. Shall the results show an acceptance for the idea of adaptive reuse of the church, the second section of the fourth chapter represents a conceptual design according to the suggestions of the participants. The last section provides a discussion of the adaptive reuse strategies that were used in the study and its conformity with the questionnaire results. The conclusion chapter provides the outcomes of the study, in addition to the researcher's recommendations for future studies and measures to be conducted prior the implementation of the conceptual design.

1.5 Thesis Methodology and Limitations

The Methodology was constructed in three parts. The first part of thesis consisted online questioner the aim of the questioner is to find out the opinions of the Prishtina citizens about the situation and future of The St Savior Church, whether the society would accept adaptive reuse of the church as a solution, moreover what kind of changes should be applied if adaptive reuse will be implemented.

On online platform questions have been sent to 100 addresses and 15 days were given for the responses, and only 24 respondents sent back the questionnaire. Total 12 questions are asked. In order to evaluate the opinions Likert scale of five is used. The

second part of methodology involved a proposed design for church based on the majority of answers from questioner. In order to verify the questionnaire results in depth and evaluate the proposed design solution an interview was conducted with another group of people who were selected by purposeful sampling who were public opinion leaders and old Pristina citizens. Eight responses were received and presented with six questions. The results are compared in the following parts, which demonstrates that the aim of the survey is obtained.

Random sampling method was planned at the beginning since the subject is so sensitive to both parties many people refused to take part in the survey. The impact of small number of participants was that many citizens refused to answer as they though the topic was sensitive, and they did not believe that the situation would be resolved concerning the church. Therefore, involuntarily convenience sampling method has been chosen basing on the grounded theory.

CHAPTER TWO

ADAPTIVE REUSE

Buildings that represent the history and contribute to the identity of a place or neighborhoods should be preserved and considered as an important structure. However, history and its setting are often ignored for certain reasons including those of social, economic, and political aspects. In order to have a dialog between an architectural building and to preserve its value, it becomes a priority in its current context, however; the past context could not be completely changed. The importance of preserving the building is to connect past identity to present and future needs. One strategy that helps to link the time periods in urban space is the adaptive reuse. Nowadays working with existing buildings, repairing and restoring them has become creative, the compelling challenge within architecture discipline (Powell,1999; Schittich,2003).

Through adaptive reuse, buildings that are unoccupied can become suitable at the most fundamental level. In traditional culture, environment and building were never torn apart they were modified, enlarged to fit the needs of users. The majority of the preserved building are those with historical significance. Those preserved buildings are not made by only one architect they are simulated, prophesied, translated into foreign languages. Their beauty has been generated by their long and unpredictable lives. Referring to Fitch; As an organic process of growth and repair must create a gradual sequence of change. Adapting a building is a creative way to bring life to existing historical context while resuming economic and social values. The combination of old and new architecture regenerates authenticity character while providing appropriate new use. This new use ultimately is added to the buildings fabric (MacDonald,2009).

2.1. History and Theory of Adaptive Reuse

Buildings in the past were structurally ensured to fit any change be converted for different uses. As those in Renaissance period, there was an increasing need to transform monuments for different uses. Same transformations were done in French Revolution period, religious buildings were transformed for military and industrial purposes. (Linters, 2006), (Cannington, 1988). However, these transformations of uses where done without considering the heritage value or preservation of the buildings (Pérez de Arce, 1978). By the 19th century a theoretical approach for adaptive reuse was developed by Eugene Emmanuel Viollet-le-Duc (1814-1879) he considered adaptive reuse as a solution to preserve historical monuments. The argument was that the best way to preserve a building is to find a new use for it to choose the best new use that in the future would not be necessary to make further changes to the building. (Viollet-le-Duc, 1990).

Another theory was developed in the early 20th century by Alois Rigel (1858-1905), who attributed this conflict in theories to the different values of the buildings and monuments. He classified different types of values, which he grouped as commemorate values including age value, historical value, and intention commemorative value; on the contrary to present-day value including use value, art value, and newness value. By including the use-value in his assessment of monuments, he recognized reuse of historic buildings as an essential part of modern conservation (Plevoets & van Cleempoel, 2011).

During the 20th century, there was insolvent with a traditional building, architects strive to create new buildings, new structures, and new urban layout. However, by mid-20th century there was an increasing number of buildings which were demolished or abandoned, this led architects to react toward the destruction by focusing on preservation and conservation of old buildings. (Cantacuzino, S 1975). Architects started to work with historical buildings and sites to avoid the cases of abandonment, e.g. Carlo Scarpa (Figure 1), Raphael Moneo, Herzog & de Meuron (Figure 2)., these are some of the names of architects who took a closer look at adaptive reuse.

Figure 1: Christinan Beck (Photographer). (2013, August 24) Carlo Scarpa-Querinia Stampalia Foundation

Retrieved from http://arquiscopio.com/archivo/2013/08/24/fundacion-querini-stampalia/?lang=en
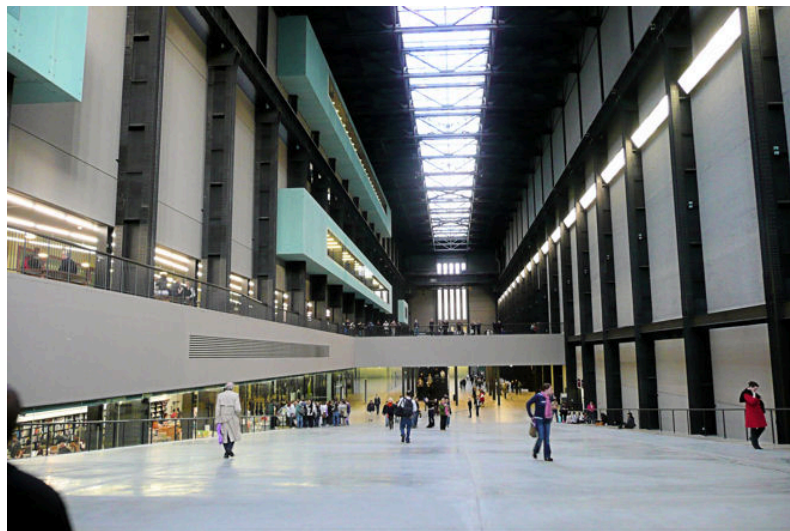
Figure 2: Tate Modern Turbine (Source: Tate Modern Gallery)

Adaptive reuse is considered as a potential strategy for developing a new function for disused buildings. Adaptive reuse often is associated with historical preservation the process involves more preservation than restauration. Rehabilitation is a process that

creates a new function through repair, alternation, and additions while preserving those portions or features which convey its historical, cultural or architectural values. (Ilja & Broström,2015). Reusing the old disused historical building can play an important role in regeneration process and contribute to the ever-existing need for new buildings. Adaptive reuse is a form that can encourage the revitalization of city or neighbor while reusing buildings that are vacant or that last their original use (Ijla & Broström, 2015).

In 1960's and 1970's in the United States, there was a development in awareness of preservation and adaptive reuse theory and practice. During this time there were many successful adaptive reuse projects as 19th century Faneuil hall market and Quincy market preservation located in Boston (Figure 3&4). The transformation of those two buildings was not measured by historical preservation but was instead considered as a great success in the history of redevelopment and reuse creating the economic benefits for the society (Murtagh, 1988, p. 120).

Figure 3*: Shrock(Photographer).(2010, August 27). Quincy Market -Boston[digital img]. Retrieved from https://www.flickr.com/photos/45174120@N03/4975215650/

Figure 4. Alexandra L.McCarmick(Photographer).(2017, February 8). Faneuil hall Market-Boston[digital img]. Retrieved from
https://www.flickr.com/photos/alexandraartcollections/36069953845

During 1970's, a book was published by Barbaralee Diamonstein titled "Buildings Reborn: New use, old Place" which described how to find a new use for the existing buildings that will benefit the public (Diamonstein 1978). The list of examples of buildings being used was provided and exhibited through 22 cities in America (Smithsonian Institute Archive 1985). Both the book and the exhibition had an impact on the society concerning preservation and adaptive reuse. After a success of the exhibition, adaptive reuse was widespread as a social revolution and as an architectural criticism. Rejecting new buildings in favor of historical ones, which showed the concern and awareness in society that soon became known as a postmodernism movement (Jonathan, 2003).

American historian Barbaralee Diamonstein (1978, p.15) commented in the growth movement of historical preservation:

"More and more, people seem to prefer what the past had to offer in the way of handcrafts, custom design of hardware and moldings, attention to details (newness still prevails, though, when it comes to choosing appliances.) "

The author Diamonstein 1978 stresses the importance of peoples' changes in taste they preferred the authenticity of the past reflection that existing building had to offer with a twist of modern interior use of the buildings.

The reason adaptive reuse evolved into a movement, Diamonstein considers different factors. The first factor was the urban renewal program which raised many cities in the US often ignored the historical value of the buildings. Soon the Urban renewal was rejected by the activists who protested for preservation and environment of their neighborhoods. The second factor was the awareness of the society toward their historical setting. Third and Fourth was the energy and economic decline in 1973, which increased the unemployment rate. Historical preservation was seen as a solution in increasing the employment in the construction section, lowering the building cost and saving energy. The last factor included the decline of modernist architecture and raise of postmodernism. (Diamonstein 1978)

2.2. Impacts of Adaptive reuse

A desire for urbanity and identity of a city has been a major factor during last twenty years in stimulating the preservation and conversion of structures. Buildings have their own specific features and a relationship to the history, context, and community while at the same time being open to the future needs (Semes, 2009). Impact of adaptive reuse in social context concerns the peoples' value of historical environment as part of their cultural and natural heritage. It reflects the past knowledge, identity, beliefs and traditions of diverse communities. It gives uniqueness, meaning, and quality of the place, providing a continuity and source of identity. Each generation should sustain and shape the historical environment in a sense of allowing future generations to do the same use, benefit from it. Heritage value should represent the public interest in a place, economical contribution in the social and environmental benefits from it. (English Heritage,2008). The important impact of adaptive reuse in society is to bring heritage tourism to its city and new life to its neighborhood (Berens, 2010)

2.3 Contemporary Transformation

The Markx+Girod architecture company was commissioned by Selexyz bookseller to transform the church into the book store. The first installation was done in the basement floor where toilets, staff canteen, heating and lighting systems were located. Two floor steel structure was installed to preserve the spaciousness of the church (Figure 18a). The steel structure book shelfs consists two floors, elevator, staircase and small work place of 30 meters long and 7.5 meters high. The coffee area and small stage are placed in apse (Figure 18b).

Figure 18 a. Two floor steel structure book shelfs (Source: inhabitat, 2011)

Figure 18 b. The view of apse where coffee area is located (Source: inhabitat, 2011)

2.4. Contemporary Adaptive Reuse Theories

Buildings in the past were structurally ensured to fit any change be converted for different uses. As those in Renaissance period, there was an increase need to transform monuments for different uses. Same transformations were done in French Revolution period, religious buildings were transformed for military and industrial purposes. (Linters, A .2006), (Cannington, P. 1988). However, these transformations of uses where done without considering the heritage value or preservation of the buildings. (Pérez de Arce, R 1978)

During the 20th century there was an insolvent with the traditional buildings, architects strived to create new buildings, new structures and new urban layout. However, by mid-20th century there was an increase in the number of buildings which were demolished or abandoned, this led architects to react toward the destruction by focusing on preservation and conservation of old buildings. (Cantacuzino, S 1975). Architects started to work with historical buildings and sites in order to avoid the cases

of abandonment, e.g. Carlo Scarpa, Raphael Moneo, Herzog & de Meuron , these are some of the names of architects who took closer look in adaptive reuse.

Contemporary theories on adaptive reuse subject of literature review start from 1970 up to present days. The three major approaches are topological, technical, and architecture strategies.

2.4.1. Topological Approach of Adaptive reuse

Typology approach a system used for putting things into groups according to how they are similar: the study of how things can be divided into different types. Typology is classification of values when considering preservation and adaption of existing building. The establishment of typology of values is an understanding of different values in process of heritage conversation. Those values are guideline when choosing an appropriate assessment method for rehabilitation of existing building. The benefits of using typology of values is that it establishes clear evaluation of different projects (Torre,2002). A typological classification of heritage values that building or site holds is an important conversation that involves different stakeholders such as experts, citizens, communities, government. Typologies also compose a first order research, ordering and organizing information and knowledge that research builds upon them (Torre, 2002, pp. 11-13). Typologies is a research tool and a way to guide the participation in planning process. According to Burra Charter (1999) and English Heritage (2008) topological approaches is classified as following:

Socio-cultural values

Socio-cultural is a core of conservation values attached to a building or place because of its meaning that holds for community or social group due to its age , artistry, beauty or association with significant person or event which contributes to process of cultural connection. (NTHP- National Register of Historic Places,2008). Typology values are never considered as absolute definition of the cultural significant of a place, however they provide a framework which are used as a tool for assessment. The place or a building might have different values which will reinforce its importance, different values or multiple values means that different individuals or group of people see the place importance for different reasons, this however might cause tension in making

16

the assessment. The values attached to a place or building may vary between different cultural groups in the community this highlights the notion that all cultural values and perceptions are subject and therefore the assessment should carefully consider all the important accepts in order to be transparent and objective in decision making. (Stephen Bond, 2016) Problems that may accrue when dealing with different cultures and values are interpretation of terms and meaning that different groups perceive in different ways. The evaluation of particular place or building it varies between the individuals and groups but also can change over time, by the evolvement in social, cultural and political context. In other words, when social perception it changes so does the value of a place on our historical environment. (Australia ICOMOS,2013)

Historical Value

Historical values are at the root of the heritage. According to Burra Charter (1999) the historical value incorporates the history of aesthetics, science and society therefore underlies all of the values. A place is considered as historically valuable because it has influenced or has been influenced by notable peoples or events, or activity. There are several ways that historical values accrue from the heritage materials age, association with people or events, from its uniqueness and rarity from technology that was used to archival or documentary potential. There are two subtypes of historical values; the educational and academic value. The educational value of heritage lies in the knowledge gained by the past in the future thoughts for instance, the archeological objects can interpret the history background embodied in the heritage. Artistic value is based on the uniqueness of the object that could be taken as a good example. (English Heritage, 2008).

Cultural/Symbolic Value Cultural values are closely bounded with historical values. There is no heritage without cultural value. Cultural value elements are the ideas, materials, and habits with are passed through time. Cultural values are used to build connection to present from past and can be historical, political, ethnic or other related means of living together for instance works of craft. Cultural/Symbolic value are those shared meanings which are usually associated with heritage that are not strictly connected to history (Marta de la Torre,2002).

Political value—refers to the civil relations, governmental legitimacy, protest, or ideological causes often considered as cultural and symbolic value. These values are driven from the connection between civic and social life and the physical environment and from the heritage sites capacity to stimulate positive reflection and political behavior that creates civil society. Political value like all heritage values, can have positive interpretation and could be considered as a key contributor to civil society or in other aspect can be used as a tool to enforce national culture, postcolonialism and imperialism and so on and so forth (Marta de la Torre,2002)

Spiritual/Religious Value According to English Heritage (2008) spiritual value which is associated to the place emerges from the beliefs and religious activates that are held, they can reflect past or present-day perception of importance of a place. The value is depended on the character of a place that can provoke spiritual and emotional feeling and sometimes such a place can be extremely sensitive to any change.

 Aesthetic Value

Aesthetic value fit in the category of sociocultural value, which refers to visual quality of heritage. The interpretation of beauty, sublime feeling of ruins or heritage the evolution of a design of a building, site or objects are considered as Aesthetic value. Aesthetic value is often considered as sensory experience because it compasses all the sense smell, sound, sight and feeling. Aesthetic value is the most personal and individualistic category of sociocultural value type therefore is a strong contributor to a sense of wellbeing.   Australia ICOMOS (1999)

2.4.2. Technical Approach of Adaptive reuse

Some authors have approached the adaptive reuse as a technical approach question. Therefore, some books have elaborated on how to adapt the building for a new function. Highfield published on 1987 a book called "The construction of a New Building under historical facades" refereeing to the scale of redevelopment options their relationship can be shown from less to most drastic. He explained the advantage of the rehabilitation making a distinguish between domestic and non-domestic

buildings secondly, he includes technical chapter explaining the less and most drastic redevelopment options (Highfield ,1987).

The following measures were taken when implementing the technical approach of adaptive reuse by Highfiled,(1987): This redevelopment scale shows the range from least to most drastic changes.

1. Retention of the entire existing building structure, 'together with its internal sub-division and upgrading interior finishes, services, and sanitary accommodation. In most low key of rehabilitation schemes, existing stairs would be upgraded in preference to installing lifts, and simple heating systems would be used in conjugation with natural ventilation.

2. Retention of the entire external envelope, including the roof and most of the interior, with minor internal structural alterations and upgrading of interior finishes, services and sanitary accommodation. The structural alternations might involve demolition of some interior sub-division or the insertion of a new staircases and possibly lift shafts.

3. Retention of the entire existing external envelope, including the roof , with major internal structural alternations and upgrading of finishes, services and sanitary accommodation. The major internal structural alternations might include the insertion of a new reinforced concrete stairs, lift installation, extensive demolition of interior structure walls, or the insertion of a new floor where the original story heights permit.

4. Retention of all the building's envelope walls and complete demolitions of its roof and interior with a construction of an entirely new building behind the retained facade. This option will occur with an isolated building where the entire external facade walls are worthy of retention but where the developer requires totally new accommodation, unconstrained by existing internal elements.

5. Retention of only two or three elevations of the existing building and complete demolitions of the reminder ,with the constructions of an entirely new building behind the retained facade wall. This option might occur where the building is situated in the corner or end of block site.

6. Retention of only one elevation, a single facade wall of the existing building, and complete demolition of the remainder with the construction of an entirely new building

behind the retained facade. This option might occur where the building has only one important facade, which is the main street elevation adjoining buildings on each side.

7. The most drastic redevelopment option would be to totally demolish the existing building and replaced with a new one .

Scale numbers 4,5and 6 involve the new construction of building within the existing envelope and fall into facade retaining category (Highfield ,1987).

The above numerous scale of redevelopment options is chosen depending on economical, legislative and other constrains. Option 1 in scale is often chosen because it is fanatically less costly takes much shorter time to finish compare to the other options. The constrains of option 1 would be the design and construction limitation which is imposed by having to retain all the existing structure and having to update it with current regulations such as fire. The legislative constrain is the most important category which can affect the choice of redevelopment options. The listed buildings are those with significant special architecture, history importance, such buildings are protected from demolition and insensitive alternations and therefore those building should be preserved. Therefore, when building is listed in special architecture or historic significant, it is restricted to carry complete or partial demolition without consulting the relevant local authorities (Highfield ,1987).

2.4.3 Strategic Approach of Adaptive reuse

Strategic approach is a process of strategies applied for adapting significant buildings. Architectural strategy is a device that will inform and implement the design of a building. The design strategies are defined by different combination factors such as site conditions, structure systems, the time in which the building was constructed programs requirements. These combinations produce a building of a rich complexity that is driven by simple strategy. But when the building is reused the most important aspect of the design is the establishment of the relationship between the existing building and the new element added to it , this establishment is the key to the strategic analysis of a building reuse (Stone, 2005). Brooker and Stone developed three strategies of building being reused those strategies are based on the relationship and

integration between existing building and the new additional elements-use. These strategies are Interventions, Insertion, and installation.

Intervention is the procedure in which the elements of new additions and the existing structure exist independently. The new elements may be added to emphasizes the existing structure, by removing, stripping away clarifying in order to expose the hidden meaning. The new small changes such as alternations, additions, subtraction are entirely related to the original building and inspired by it. One of the examples of such a strategy is the Bank Side Power Station in London which was converted into Tate Modern museum the architect Hertzog and de Meuron insisted that the building should not remove the industrial qualities of the building but instead emphasize them, they described the strategy as one that unleashes the hidden depth of the building. (Mourshed, 2006, pp. 134-135)

"It is exciting to deal with existing structures, because the constraints demand a very different kind of creative energy. When you don't start from scratch you need architectural strategies that are not primarily motivated by taste or stylistic preferences. Our strategy was to accept the physical power of Bankside's massive mountain-like brick building and even to enhance it rather than breaking it up or trying to diminish it. This kind of Aikido strategy where you use your enemy's strategy for your own purposes. Instead of fighting it you take all the energy and shape it in an unexpected and new way" (Moore and Ryan, 2000).

Insertion strategy is when the original building and remodeling have intense relationship between them, and yet allows the character of each to exist in a strong independent manner. The new element is introduced into, between or beside the existing structure. The inserted element is driven from the existing building, therefore the new element created has a direct architecture relation with the physical properties of the existing space. The design of insertion depends in the factors such as scale, dimension, rhythm, properties and structural composition of the existing building. The importance of this strategy to be successful is the form of the host building should be powerful in order to be harmonized with the new autonomous object. Other important part is that the host building should not be completely transformed or change its originality (Environment, 2005). The dialog between two elements can establish tension and ambiguities this relationship can also strengthen the existing structure. The

Royal exchange theater in Manchester, a new structure element serving as theater was inserted into the original building (Figure,19). The designer Levitt Bernstein designed a steel and glass structure in form of spaceship in direct contrast to the original surrounding classical marble and stone existing building. The theater can comfortably fit into the huge hall of the existing building and is accessible in all sides. The original building and the insertion theater exist independently and yet the new structure theatre depends upon the existing building for such a measure as proportions, size, scale and support. The original flooring could not support the load of the inserted structure, so the weight of the structure was loaded onto the long legs which raised the theater above the ground and transfer the load into the existing columns. The relation between those two elements the inserted and existed is based on the counterpoint, juxtaposition and contrast which it strengthens the qualities of both (Negri, 2006).
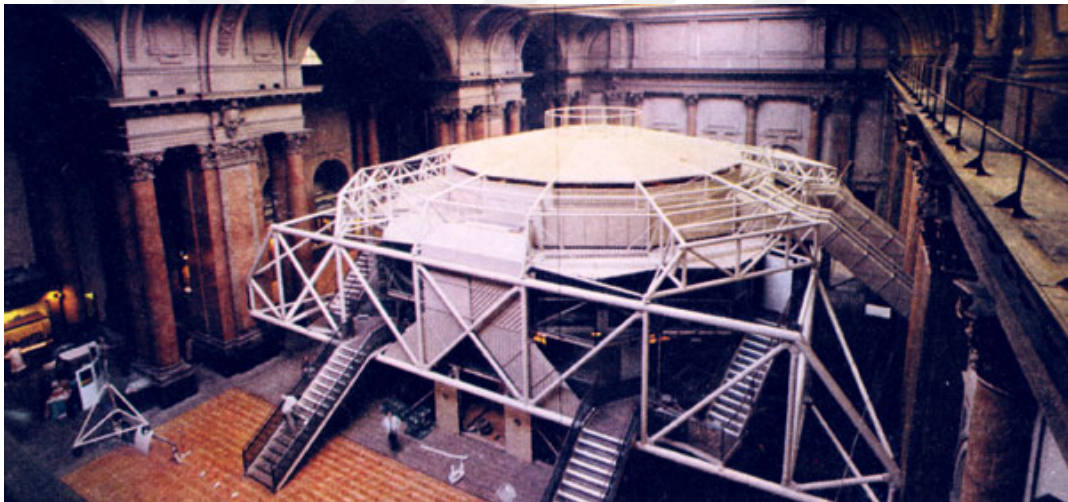
Figure.19. Royal Exchange Theatre Insertion (Source: Green, 1976)

Installation– The old and new elements are completely integrated when existing structure undergoes major transformations so that it cannot distinguish from new elements.

These strategies explain the relationship between old and new mass, when adapting a building.

2.4.4 Remodeling Approaches of Adaptive reuse

The actual qualities of a buildings are defined through certain approaches. (Brookner , G &Stone , S 2004) . These approaches can be seen as the elements or details that support strategies for implementing new design. Brookner and Stone define six approaches that were used for remodeling.

Planes – define space, plane help can control the physical and visual limits of space.

Light- controls space and form

Surface- establishes a direct relationship between human contact and the building by use of materials and ergonomics.

Objects -manipulate space movement and visual directions. The objects can differ in their scale and type which enhance the space they occupy.

2.5. Adaptive Reuse in Heritage Building in Past

In traditional culture, environment and building were never torn apart they were modified, enlarged to fit the needs of users. Most of the preserved buildings are those with historical significance. Those preserved buildings are not made by only one architect they are simulated, prophesied, translated into foreign languages. Their beauty has been generated by their long and unpredictable lives. (Hollis,2009). Referring to Fitch; As organic process of growth and repair must create a gradual sequence of change. (Fisher,1992)

Those past examples demonstrate the reuse of buildings as a necessity of changes in society, economy, and mostly political factors (Dodds, 1992). The most significant examples of adaptive reuse in heritage buildings are Pantheon in Rome and Hagia Sophia in Istanbul those two examples implied heritage values.

2.5.1 Pantheon in Rome

Pantheon was built 126-128 C.E on the site of Agosto's temple, which was a temple that hosted political events and minsters. Later the temple was converted into a Christian church (Kalos, 2005). The Agosto's political value melted into the Roman empire church and it symbolized both political and religious power of Rome. This transformation of a temple to church still preserved the architecture characteristic and value, the value of retaining the past characteristic harmonies the new use and it was well accepted by the society. The pantheon is characterized by two shape one is the porch temple shape and the other one is rotunda dome, as shown in Figure 5 (Jacobson, 1986). The dome of Pantheon is built of concrete which is supported by a series of rings on the exterior and case on the interior, as shown in Figure 6 (MacDonald, 1976) (Hutchinson, 1986)

The existing structure was well preserved in 17th century two towers were inserted and then later removed. The Oculus remains the same as it was (Meek, 1960). (Figure 2.3.3)

Figure 5. The exterior view of Pantheon (Source: Roberta Dragan ,2006)
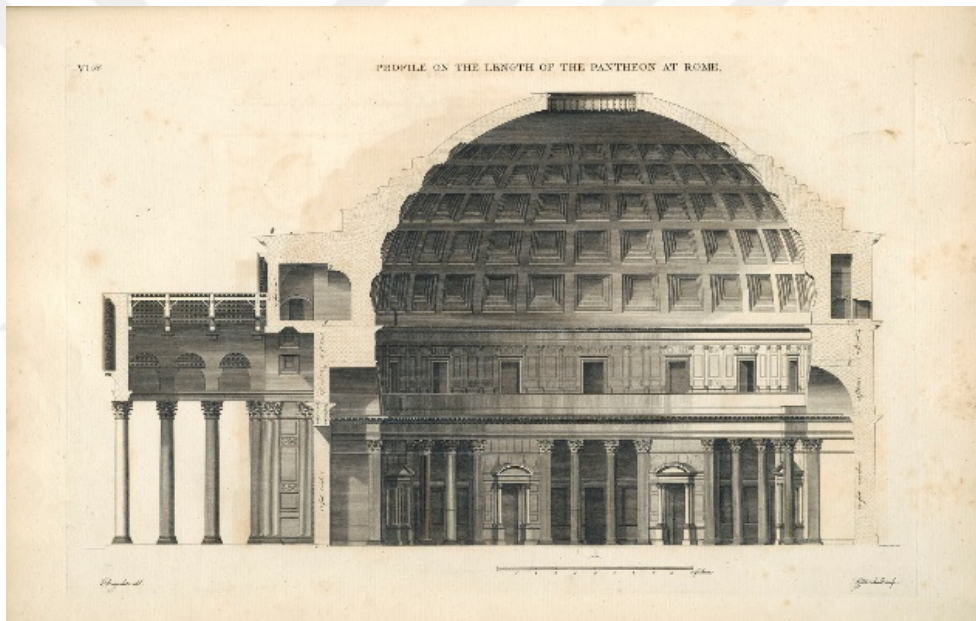
Figure .6 Pantheon Section View (Source: Roberta Dragan ,2006)
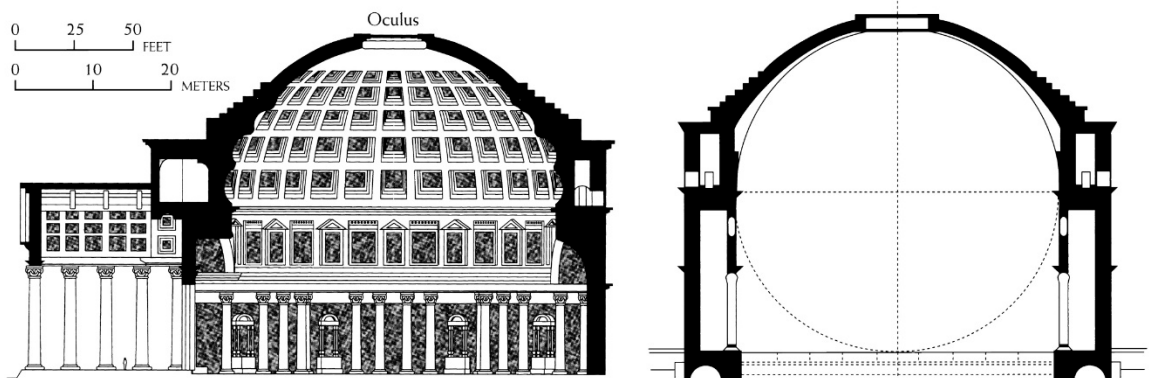
Figure.7 Section View and top view of Oculus

2.5.1.1 Pantheon as a Church

Pantheon converted into a Christian Church since 613 C.E. Pantheon was dedicated to all martyrs and Saint Mary, it was pope Georgy who gave the instructions on how the Pantheon would be converted as a church (Licht,1966). All statues were removed from Pantheon in the medieval period, two statues of saints Rasius and Anastasius were left behind and placed in the main altar. In the main niche is located the icon of Mary with Child as a strong symbol of Christianity (Blaauw, 1994; Kalas, 2005; Krautheimer, 1980; i, ii Licht, 1968). (Figure 2.3.1.1 b) Early 17th century Pantheon went through significant physical changes: the bell tower was placed, and the twin towers were constructed (Figure 8a) (Meek, 1960). Pope Urban VII, removed 200 tons of bronze ceiling of the portico to replace it with twin towers which were later removed in the 19th century (MacDonald,1976).

The external marble was removed over the centuries, some of the capitals from pilasters are now located in British Museum (Figure 8c) (British Museum collection outline).

Figure.8 a. Pantheon twin Towers (Source: Wahalin, 2010)

Figure.8 b. Mary and Child statues (Source: Wahalin ,2010)

Figure.8 c. Pilaster capitals from the Pantheon (Source: Raddato ,2014)

Pantheon until present day has been restored continuously and is considered as one of the most valuable preserved antiquities that survived many transformations and still survived as a church and museum (Lincht, 1968).

2.5. 2 Hagia Sophia

Hagias Sophia was planned and constructed as a church by Constantine (326-360 B.C) which was later destroyed by fire and earthquakes in 404 (Krautheimer,1983: 50-53). Emperor Justinian appointed architect Isadore and Anthemiuous for reconstructing Hagia Sophia in even greater scale than the previous building. (Mango, 1972: 72). The buildings stared its church function in 537 CE. With Ottoman Empire invasion in 1453 Hagia Sophia was converted into the mosque. Minor changes were done during the Ottoman Empire, such as covering the original symbols and mosaics, adding minarets (Necipoglu, 1992). (Figure 9)   After the fall of Ottoman Empire, the founder of modern Turkish Republic Mustafa Kemal Atatürk allowed the secularization of Hagia Sophia (Aydingun& Rose, 2003:1) Hagia Sophia came to the end of its use as a worship house in 1934 it was opened as a museum (Mainstone, 1988:11; Necipoglu,1992;225).

2.5. 2.1 Transformation of Hagia Sophia

Justinian was inspired by Pantheon of Rome when he constructed Hagia Sophia according to Curic (1992:25). However , the difference between the Hagia Sophia and Pantheon lies in its dome , Hagia Sophia's dome hovers above rectangular shape structure supported by pendentive system compare to Pantheons dome which rests on the round shape of the building. The dome of Hagia Sophia is built from bricks while Pantheons dome is built from concrete. Hagia Sophia is characterized by a giant central dome, two semi-domes of the same diameter, and four buttresses. The interior of Hagia Sophia distinct from the ancient one. (Ahunbay, 1992:179) (Figure 9&10).

Figure 9. Hagia Sophia exterior view (Source : Hagia Sophia Museum ,2016)
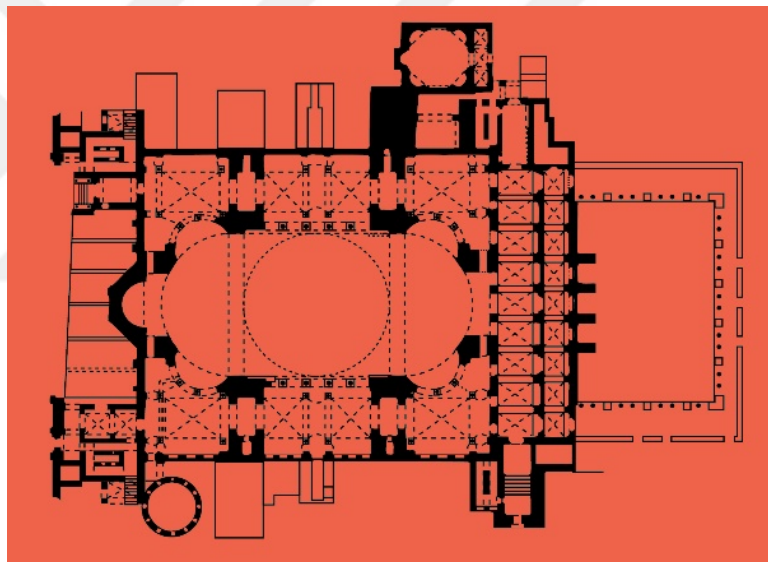
Figure 10. Hagia Sophia Floor Plan (Source: Britannica, 2017)

During the Ottoman Empire in Sultan Mehmet II the minor changes were done to the church, to convert to the mosque crosses, symbols and bell towers were removed and replaced with few Islamic sings such as minbar, mihrab, minarets and madrasa. In order to align the marble minbar and mihrab with Mecca, they were placed off the building's main axis since the apse of the church was not aligned (Figure 11).   The two minarets were built by Sinan the ottoman architect (Figure 9) (Necipoglu, 1992:203,208). The Turkish Republic, Council Ministers authorized the Byzantine Institute in 1931 to uncover the

Byzantine mosaic in Hagia Sophia which was covered by Mahmud I during the years 1730-1754 (Necipoglu, 1992). (Figure12) (Nelson, 2004:176-177). In 1934 the Turkish government under the guidance of Ataturk authorized restoration works to take place and at the same time convert the mosque into the museum (Aydingun and Rose, 2003:1).

Figure 11. Hagia Sophia minbar and mihrab (Source: Groen, 2012)

Figure 12. Vestibule mosaic Hagia Sophia (Source: İstanbul Marmara Bölgesi Müzeler, 2017)

2.6. Benefits of Adaptive Reuse

The purpose of maintaining and reusing existing buildings are numerous. The benefits of reusing vary from intangible benefits of heritage to cultural identity and social to measurable environmental and economic benefits. The value of existing building stock should be considered as part of sustainable strategy development. Sustainable development targets not only the environment but also the economic, social and cultural one. If the building has good structure and easily adopts new use there are economic advantages.

Adaptive Reuse is seen as an economic, social, and environmental benefit that emerges from changing the function of the abundant or historical buildings (Langston, 2004). Many historic buildings have been demolished even though they had historical, economic, and aesthetic value. Investors argue that re-functioning them with a new use was more expensive than constructing a new building (Shiply, 2006). However, many studies have proven that maintaining and reusing existing building could be as cost-efficient as replacing them with the new building (Latham,2000). Economic argument of adaptive reuse most likely would be the reasons for functioning existing building. However, the social and environmental benefits are strong argumentation for maintaining and choosing a new use for the existing building.

2.6.1. Environmental benefit of Adaptive reuse

The reuse of the buildings and sites reduces the material input and waste, which is associated with a new construction and demolishing. The benefit of adaptive reuse requires minimum footing, facade, exterior of the building to be inserted (Wilson,2010). Reusing existing building materials reduces the use of new materials, reduces the environmental impact and CO_2 emissions created by material production. The EPA- environmental protection agency concluded that 170 million tons of building waste is generated annually from construction, renovation and demolition activities as of 2003. Around 50% of the total waste in landfill is generated by demolition, 41% is generated by renovation activities and 9% is generated by new construction (U.S. EPA ,2003).

Reusing a building the waste of demolition would be eliminated. Empty House Agency found that reusing an existing house produced 15 tons of embodied CO_2

compare with newly constructed house that produced 50 tons of CO2, 35 tons more than using the existing house (Empty House Agency, 2008).

2.6.2. Economic Benefits of Adaptive reuse

Adaptive reuse economic benefits lie in many points, the economic benefit is the most debated and important point for new use. The first point is benefiting from the existing material, structure, and infrastructure, which contribute to reducing the overall cost of the project. The second benefit is from introducing the green agenda this saves energy in the long term including the cost of maintenance of the building. The third benefit is contributing to local community by providing jobs for construction and for further maintenance (Bond,2011). The fourth benefit is regional, and city benefit which increases tax revenue and attracts tourism in the area. (Bull & Love, 2009). Overall most of the new projects are time-consuming but adaptive reuse is a less time-consuming program that benefits the cost saving of the project (Garstka,2012). Tate modern would be one of the best examples on how London economic benefited from adaptive reuse. The transformation of abundant Bankside Power Station into an art gallery known today as Tate Modern gallery generated, generated more than 40 million visitors and £100 million in economic benefits to London annually since its opening in 2000. Its UK's top three tourist attractions.
History of Tate Modern (Tate Modern, n.d.)

2.6.3. Social Benefits and Values

Common value that society shares are derived from the meaning of a place that people relate to it or could be considered as a collective memory or experience. Communal value is closely related to historical and aesthetic values of a place or a building (English Heritage, 2008). Social -Cultural benefits are strongly connected to reducing quantity of abundant buildings that would attract crime. A successful adaptive reuse project can contribute to creating a positive image for neighborhood who are otherwise associated with a negative image (Sampson,2009). Adaptive reuse can also offer other social function for communities by serving as a new focal point (Johnson,2004). Other social benefits relate to preserving the symbolic and commemorative value that reflect the meaning of a place, which represents the identity of community or has an emotional connection to it. (Velthuis & Spennemann ,2007) The most obvious

examples that relate to emotional connection are the war and other memorials raised by community effort, which can evoke past events. Some places or buildings are important for reminding us of uncomfortable events, in a period of nation's history. They are an important aspect of collective memory and identity of places that are considered a constant remainder whose meaning should be always remembered. Such values tend to change over time and are not always favorable (English Heritage, 2008). In many cases, such an identity is only understood through information and interpretation, or in others is understood through the character of the place itself which tells most of the story.

In Nazi Germany during the World War II many Flak towers were built as a base for counter incoming aerial attacks from allied bombers. These concrete towers were equipped with arsenal of weapons, to protect cities like Berlin and Vienna. The flak towers were constructed to be self-sufficient by having their own supply of electricity and water reservoirs, including hospital and food supplies. Each tower could accommodate around 10,000 people as a bomb shelter. Today towers are seen as a symbol of Hitler's absolute power and the terror of Nazi regime. (Smithfield, 2018) In more recent times, some of the towers are adapted and reused. In Hamburg flak tower now houses a music school, nightclub and shops. The flak tower Heiligengeistfeld on St. Pauli in Hamburg (Figure 13) has a new proposal for reusing the bunker in the process and decision making are involved community, architects and engineers . The proposal involves building a roof garden which emphasizes in sustainability and connecting factor within the community (Figure 14). The main concept is describes as adding the green element to the grey brutalist concrete structure which is completely isolated from the rest of the city. The roof garden will be built on a kind of layered hill, including different activities as hiking, day care, community care, sports club, music club, gastronomy and museum. (Syed, 2017)

Figure 13. Heiligengeistfeld on St. Pauli Hamburg (Source: Wikimedia, 2006)

Figure 14. Hilldegarden proposal project (Source: PLANUNGSBÜRO BUNKER, 2014)

2.7. Adaptive Reuse as An Approach to Preserving Religious Buildings

Churches, as other religious buildings of a social and spiritual value which are designed in a certain way and have common features in their structure. The large hall, high ceiling implies on the divine feeling and the approach to God.

The reuse of churches provokes different opinions on the new use, as the church applies to the belief of the society there is controversy on the reuse of the church (Johnson, 2004). The Central Baltic Interreg IV, a program project Sustainable

Management of Historic Rural Churches in the Baltic Sea Region has developed guidelines for the adaptive reuse of churches which is concentrated in the proposal of the new use (Derek Worthing&Tor Broström&Mikael Hammelev Jörgensen, 2013). These guidelines restrict the demolition when is not necessary and stresses the importance of preserving the church's structure and its image to the society. The section of reuse of churches the guideline suggests that the cultural significant of a place should be retained. If a place would have a new use the significance of the building should be compatible with existing one for instance, whether the historical materials will be damaged as a result of change or spatial layout would be affected. Another important aspect of the compatibility might be the atmosphere of a place, in some cases the material may be left intact by change, but the sense of place might be lost. For example, when the significant of place lies in the activity creating the atmosphere rather than the building itself (Worthing et al. 2013).

English Heritage indicates the new use for the church would be the one that brings a group of people together as it would fit with a previous use of the building. Introducing a new use for church while retaining the original function is often achievable such as workshop, lectures, meetings and concerts. Those activities can be accommodated with little interference to the materials or a sense of place. However, if the church would not be used for religious purpose any longer there are other options for a new use such as, museum, art gallery, concert hall which refers to the representation of church which is the shared openly to a public and those new uses would well fit into the original use.

The adequate use would be museum or gallery use as it does not require drastic changes to the existing structure (English Heritage, 2008).

The art gallery would use movable walls for the exhibition, in case of any proposal of a new use and necessity for more space is important to avoid the full changes of the church and that's why it requires a new structure at a certain distance from the church walls or an autonomous structure. This proposal would be beneficial for preserving the church structure and its values (Beatley, 2000). The Vlaames Contactcommissie Manumentenzorg (Flemish contact committee for monument maintenance) 1997 and 2008 symposium was discussed about religious heritage where many professional from different parties in rehabilitation religious activities took place (Future perspec ves for the religious heritage, 2008). The main attention was given to the social integration of the religious heritage by giving the appropriate new use (Balthazar,

1997, pp. 6,9), (Dekeyser, 1997, p. 15). The Belgium religious authorities voted against all the functions that do not have a connection with religious practice. Those functions involved concerts with a religious music performance, exhibitions that expose religious art. Almost all parties reject the commercial activities (Delbeke, 2007, pp. 33-34). The viewpoint and legal matters in Netherlands differ from Belgium. In Netherlands the rehabilitation of religions buildings has more variety for a new use including the commercial use as well. The Netherlands and Dutch municipalities published a guidebook for civil and religious communities about reuse of religious buildings. The guidebook covers all the religious buildings such as roman-catholic parish churches, protestant churches, synagogues, Islamic mosques and provides theoretical work and case studies. Religious heritage is approached as a social heritage considering all the values when adapted such as an emotional link to a place or a building, symbolism, architecture, monumental and urbanism. The new use is focused more in social values but without excluding the public-private corporation such as commercial reuse. The guidebook gives some examples of a successful aesthetic and economic religious buildings reused

(Vereniging van Beheerders van Monumentale Kerkgebouwen, 2016) .

2.7.1. McColl Center for Visual Art in Charlotte, USA

This case study demonstrates the reuse of church and its value of preserving the architecture integrity of historical worship place which still continuous to allow the public benefit from it. The church was built in 1926 in Downton Charlotte, NC and remained virtually untouched for 15 years after the fire destroyed the interior and roof in 1984(Figure 15). In 1999 it was reused as a multi-functional art center (FMK Architects, 2002). The new use of the church is well harmonized with a use of the church as it is open to the public and it offers artistic work. The building features a new metal roof and modern windows and an additional story on the western part of the church which alters the exterior appearance (Figure 16). The new design of the church alters the principal of old and new and its preservation of the aesthetic value of the past combines with a modern future. The exterior of the church is fully preserved and the image of it therefore the symbolic of church it still stands strong in the eyes of the community. With its preservation and reuse the church-art gallery has still two functions one is the image of the church and the use of art gallery (Jaeger, B 2005).

Figure 15. Image of the church before reuse (Source: FMK architects, 2002)

Figure 16. Image of the church After reuse (Source: FMK architects, 2002)

2.7.2 Dominican Church Maastricht

The Dominican church is a gothic church located in Maastricht, Netherlands. The church was built in 13th century for the Dominicans. By the end of 18th century, the church was transformed into various functions. Recently was adapted into a book store.

Around 1265 to 1270 the construction of the church took place, Dominicans were refused from the local church,for this reason they build their own gothic style church. After the destruction of French in 1796, most of the churches were given a military use. Dominican church was left to serve as a parish church (Figure 17a). By 1805 church changed its function to warehouse then to the school from 1820 to 1899(Figure 17b). From 1899 hosted cultural events such as Maastricht city orchestra and

exhibition gallery. The overall restauration was done around 1912-17 which was led by Pierre Cuypers. The removal of baroque entrance portal was done together with a removal of top layer of lime stone to expose the original stones. The façade was restored in gothic style, in 1924 electrical and heating system were installed. Church was then reused as a parish church in 1928. By 1953 to 1980's church changed its function again to carnival, entertainment, flower market and exhibition space (Figure 17c).

Figure 17 a. Warehouse transformation (Source: Rijksdienst voor het Cultureel Erfgoed,1884)

Figure 17 b. Parish Church (Source: Hermann Bopp, 1903)

Figure 17 c. Flower Market (Source: Rijksdienst voor het Cultureel Erfgoed, 1928)

CHAPTER THREE: KOSOVO HISTORY AND COMMUNITY BACKGROUND

3.1 Kosovo and Recent History

Kosovo is the newest state in Europe, that declared independence from Serbia in February 2008 and is recognized from 116 states, including the most developed and politically important ones as USA, the majority of EU member states (except 5 of them), many other important states in Asia, Africa, South America and Australia. It is important that the independence of Kosovo is recognized from all the neighboring countries, except Serbia (John B. Allcock Antonia, 2018).

3.1.1 The Land

A landlocked country, Kosovo is bordered by Serbia to the north and east, Macedonia to the south, Albania to the west, and Montenegro to the northwest. Kosovo, about the same size as Jamaica or Lebanon, is the smallest country in the Balkans (Figure,20). (Antonia Young, 2018).

Figure.20. Map of Kosovo (Source: Encyclopedia Britanica,2009)

3.1.2 Historical and Political Conflict

The political conflict that Kosovo have with the state of Serbia, is a result of the ethnical confrontations between south Slavs and the Albanians, starting in the early 7th century, when south Slavs (Serbs among them) settled in the Balkans. The Serb power base was outside Kosovo, which they fully conquered in the early 13th century, so the claim that Kosovo was the "cradle" of the Serbs is untrue (Malcolm, 2008). Historically truth is that Serbs ruled Kosovo for about 250 years, until the final Ottoman takeover in the mid-15th century. After the majority of the Albanians changed their religion in Islam, their churches and monasteries were taken, changed and adopted from Serbs, but there is no more continuity between the medieval Serbian state and today's Serbia, than there is between the Byzantine Empire and Greece. Even that many orthodox monasteries in Kosovo are Albanian heritage, Serbia is considering them as the roots of their Serbian orthodox and national identity (Malcolm, 2008).

Kosovo remained Ottoman territory until it was conquered by Serbian forces in 1912. Serbs would say "liberated"; but even their own estimates put the Orthodox Serb population at less than 25%. The majority population was Albanian, and did not welcome Serb rule, so "conquered" seems the right word (Frederick.F., 2006).

But legally, Kosovo was not incorporated into the Serbian kingdom in 1912; it remained occupied territory until sometime after 1918. Then, finally, it was incorporated, not into a Serbian state, but into a Yugoslav one (Figure,21). And with one big interruption (the Second World War) it remained part of some sort of Yugoslav state until June 2006 (Malcolm, 2008).

Until the destruction of the old federal Yugoslavia by Milosevic, Kosovo had a dual status. It was called a part of Serbia; but it was also called a unit of the federation. In all practical ways, the latter sense prevailed: Kosovo had its own parliament and government, and was directly represented at the federal level, alongside Serbia. It was, in fact, one of the eight units of the federal system (Simmons, 1997).

Almost all the other units have now become independent states. Historically, the independence of Kosovo just completes that process. Therefore, Kosovo has become an ex-Yugoslav state, as any historian could tell you (Antonia Young, 2018).

Figure.21. Map outlining the states of former Yugoslavia, including Kosovo (Source: International Criminal Tribunal)

3.1.3 The Kosovo War

The revocation of Kosovo's autonomy in 1989 was followed by a Belgrade policy aimed at changing the ethnic composition of Kosovo and creating an apartheid-like society. From the early 1990's onwards, governments and international institutions were aware of the impending conflict in Kosovo. There were plenty of warnings, and moreover, the Kosovo conflict was part of the unfolding tragedy of the break-up of Yugoslavia (THE KOSOVO REPORT, 2000). Yet prior to 1998, the international community failed to take sufficient preventative action. There were some diplomatic initiatives especially in 1992–3, but they were confused and not backed by sufficient high-level pressure. More importantly, insufficient support was provided to the non-violent resistance movement, which created its own parallel institutions, and which managed to prevent largescale violence in Kosovo up to 1997 (John B. Allcock Antonia, 2018). The decision to exclude the Kosovo question from the Dayton negotiations, and the lack of results achieved by the strategy of non-violence, led many Kosovar Albanians to conclude that violence was the only way to attract international attention. It was during this period that the KLA (Kosovo Liberation Army) groups first made their appearance. Until late 1997 they were small resistance groups who pursued hit and run, low level guerrilla warfare, hoping for international intervention. The Serbian response to the initial KLA attacks was, as expected, brutal and was also

directed against civilians (REPORT, 2000). The Serbian massacre of 58 people in Prekazi/Prekaze in February 1998 became a turning point. The internal war escalated (Tweedie, 2009).

This armed conflict between the KLA (Kosovo Liberation Army) and the Federal Republics of Yugoslavia lasted from February 1998 to June 1999 although it escalated after March 1999 when the NATO air campaign supervened. It can be characterized both as an armed insurgency and counter-insurgency, and as a war (against civilians) of ethnic cleansing.

In the period March 24, 1999 to June 19, 1999, the independent international commission on Kosovo estimates the number of killings nearly 10,000, with the vast majority of the victims being Kosovar Albanians killed by Federal Republics of Yugoslavia forces. Approximately 863,000 civilians sought or were forced into refuge outside Kosovo and an additional 590,000 were internally displaced. There is also evidence of widespread rape and torture, as well as looting, pillaging and extortion (Tweedie, 2009).

The pattern of the logistical arrangements made for deportations and the coordination of actions by the Yugoslav army, paramilitary groups and the police shows that this huge expulsion of Kosovo-Albanians was systematic and deliberately organized. The NATO air campaign did not provoke the attacks on the civilian Kosovar population, but the bombing created an environment that made such an operation feasible (REPORT, 2000).

3.2 The Community Background and Demographics

According to the Statistical Office of Kosovo, the country's population is estimated to be 1.9 million with the following ethnic composition, 92% Albanian people, 4% Serb people, 2% Bosnian people and Gorani people, 1% Turkish people and Romani people.

In different periods of history, Albanians in the region of Kosovo were under pressure of genocide, created and applied by Serbian state, as "Nacertanije" (1844 - Ilija Garasanin), "Expulsion of the Albanians" (1937 - Vaso Cubrilovic), etc. This made many Albanians to migrate in different areas, especially in Turkey. Considering this,

the number of Albanians in the region of Kosovo has varied, but still they were majority in all the periods of history until today (Krasniqi, 2017).

3.2.1 Similarities between Kosovo Albanians and Serbs

Albanians and Serbs are totally different national identities, with different languages and different history. They are neighbors since the 7th century, when south Slavs (Serbs are among them) settled in the Balkans where they met Albanians and since that period Serbs continuously tried to have access in Adriatic Sea where Albanian territories laid. So, they never had sustainable peace and they never were a good neighbor (Garasanin, 1844).

The only common matching points in their history are their (part of their nations) wars against Ottoman Empire and against Fascism (Frederick.F., 2006).

As some cultural similarities we can mention the Orthodox religion. A part of Albanians and the majority of Serbs are Orthodox Christians (Kërçova, 2018). Another cultural similarity is their Indo-European languages. Albanian and Serbian languages are part of the Indo-European family of languages. Also, the Ottoman cultural influence was significant in Albanian and Serbian culture, so this can be taken as another cultural similarity between these two nations (Frederick.F., 2006).

3.2.2 Architecture and Housing

The architecture of Kosovo dates back to the Neolithic, Bronze and Middle Ages. It has been influenced by the presence of different civilizations and religions as evidenced by the structures which have survived to this day (Berisha, 2012).

Traditional homes in Kosovo were built to house large extended families. Albanians built houses of stone, known as Kulla, that often featured an inner courtyard protected from outside view. Following the massive destruction that occurred during the 1998–99 conflict, more than 50,000 houses had to be rebuilt. Many of these newer buildings are taller than the traditional structures of the countryside, and they are still intended to house extended families (Berisha, 2012).

3.3. Architecture Assessment of the Case Study

The Church of Christ the Savior is an unfinished Serbian Orthodox church located in the center of Pristina capital city of Kosovo (Figure 22). The Orthodox church in a single-dome building with a ground plan form of an inscribed cross and trefoil (Figure 23). The style of the Church is edifice of central types, which is known in earliest period of middle ages, and byzantine period, the church is common burnt clay bricks and concrete structure (Figure 24). The Orthodox church was commotion by Serbian Orthodox Community in 1991 and was designed by Spasoje Krunic (KFOR, 2000).The building will combine modern architecture with traditional elements (Malcolm N. , 1998).

Figure.22. Church of Christ the Savior (Source: Silvia, 2015)

The construction began in 1995 and was interrupted in half when Kosovo war started. The church was built during the Milosevic time, the statue of Kosovo in that time was under the direct rule by Beograd capital city of Serbia. Around 80.000 Albanians were fired from their jobs, including the University of Pristina Albanian speaking professors and educators were greatly reduced (Malcolm N. , 1998). The key event took part during this time when the municipality of Pristina directed by Belgrade transferred a

parcel of land from University of Pristina to the Serbian Orthodox Church (Figure 25). The Serbian orthodox community (SCO) began construction of the Church in the center of Pristina occupying 4-hectare land which once was a University land (Malcolm N. , 1998).
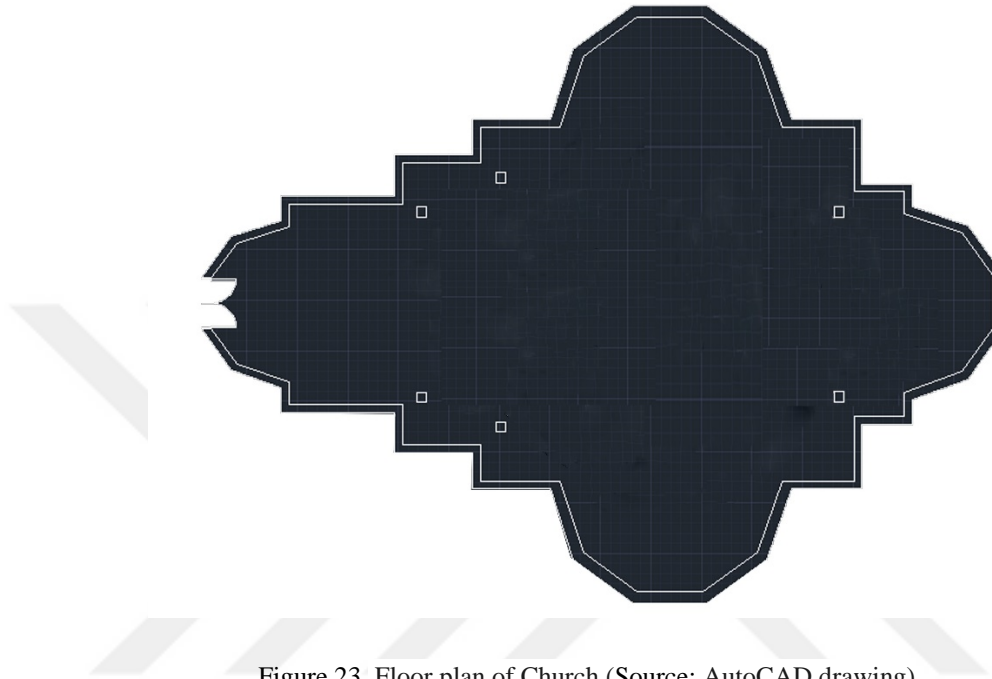
Figure.23. Floor plan of Church (Source: AutoCAD drawing)

Figure.24. Brick and concrete interior of the Church (Source: Silvia, 2015)

Figure.25. Location of Church inside the University Campus (Source: Taнjyr, PTB, 2016)

After the end of war and the establishment of the UNMIK(United Nations Interim Administration Mission in Kosovo), along with KFOR (The Kosovo Force) protection, came an increase in the security and stability of the violence war. Serbian Orthodox Community their influence after the war was not strong as before due to

withdraw of Serbian forces both military and police. The construction of the Church was not resumed during this time (United Nations, 2004). The position of SCO (The Serbian Orthodox Church) was weak in decision making about the fate of the church the UNMIK took over as they considered the Church to be a threat to the stability between both communities (United Nations, 2004). As a solution to such a problem Christ the Savior Church was under constant protection by KFOR. In 1999, the Serbia staff of university of Pristina were displaced in the Mitrovica a city which is divided between Serb and Albanians, the University of Pristina was returned to Albanian community and governed by Albanian speaking staff (Gracanica Monastery, 2003).

In 2003 Municipality of Pristina led by majority of Albanians proposed four possible solutions about the use of the church: the first proposal was to demolish it , to convert it into the museum , to use the building for other purpose and to preserve it as it is (Serbian Orthodox Church, 2005).The SCO in respond to the Municipality of Pristina they collected the documentation that shows the ownership of the land on which the University Campus is located, and rejected all proposal of municipality (Serbian Orthodox Church, 2005). This round of disagreement between two nationalities was concluded with a violence event in 2004 were riot left 19 people killed, 35 religious sites vandalized most of them Orthodox churches, damaged (United Nations, 2004). This event of violence had on effect on the failure of KFOR AND UNMIK in their principal object guaranteeing and protection of Serbian churches and monastery (Gracanica Monastery, 2003). The period 2004 – 2008 no conclusive decision was made regarding the future of the property. On 17th February 2008 Kosovo declared Independence from Serbia, in accordance with recommendations of the comprehensive proposal for Kosovo status settlements (bbc-news, 2008).

After the independence of Kosovo, the problem with Church of Christ the Savior was the ownership of the parcel of land on which building stand is unknown. In order to solve the problem, the International Civilian Office (ICO) established direct communication with SCO and Municipality to move further with dialog on the ownership of church land (Security Council -UN, 2010). Once the communication was established the implementing a solution to clarify the ownership of land in which the Church was build was in place (United Nations, 2004). Since then the ownership of the land which Church of Christ the Savior stand is unknown, and no solution was found yet. The SCO required from European Commotion to put in category all Serbian

orthodox churches under the Protective Zone, but the Church of Christ the Savior was discarded and considered as unsolved case and was required for parties involved the University of Pristina staff, Ministry of Education of Kosovo and the SOC to continue the dialog and find a solution, since then the case of ownership and fate of Church is undecided . (Tatenhove, 2017).

3.4 Meaning and Symbolism Embodied to the Church from Urban Narratives

3.4.1 Slobodan Milosevic Regime

According to the Albanian community the construction of the Serbian Orthodox church in center of Pristina is seen as a symbol of the overpower and victory of the Milosevic regime in that period of time (Demolli, 2012). In mid 90s when Kosovo was ruled by Serbs the church along with other Orthodox churches were build .The Albanian had no power in decision making and were fired from their workplaces. The decision on building many Orthodox Churches all over Kosovo was seen as a visual enforcement and victory of Serbian regime over Albanians as they consisted of Muslim majority. The negative view point that Albanians have toward this particular Church is the location in University of Pristina land the education was always considered by Kosovo Albanian as one of the main achievements and never was mixed with religion (Demolli, 2012).

3.4.2 Failure of Serbs Victory

With Kosovo as independent country and Albanians taking back the University of Pristina after they were fired the Serbs Victory was seen as failure. The church that was built to overshadow the University and treated as a symbol of the victory of regime now stand as unused, unfinished and abundant structure (Vokshi, 2018).The attack on the church is an interpretation to defeat the Milosevic regime and have it legally demolished in order to erase the past (Kajtazi, 2017).

3.4.3 Serbs Point of View

Serbs consider as being discriminated minority of Kosovo Independent country by which until today they refuse to accept Kosovo's Independence (Simić, 2018). Serbs consider the demolition of the Church by Albanian as anti-Christian campaign and refuse to accept that the church was symbol of Milosevic regime they consider the church in University of Pristina land as necessary structure for Serbian Orthodox services (Sava, 2003). The Church of Christ the Savior should be completed in order for Serbs to return in Pristina and have an adequate standard of living (Sava, 2003).

3.4.4 Church Threatening the Security

The security threat was mobilized by the UNMIK and KFOR after the war protecting the church from riots. Serbian Orthodox church is considered as a potential threat between two nationalities and could intrigue the conflict (United Nations, 2004). The structure as it stands today unfinished and unused is protected from municipality of Pristina until the further decision on what to do with church will be made.

CHAPTER FOUR

THE CASE STUDY

4.1 The Methodology

In accordance with the previous discussion adaptive reuse of the church seems a good solution to prevent further conflict within Pristina's population. However, the opinions seem unclear since both communities seem very strict to their opinions. Therefore, a survey and a adaptive reuse design of the church is planned to see the possible changes of the opinions of the groups. Random sampling method was planned at the beginning since the subject is so sensitive to both parties many people refused to take part in the survey. The impact of small number of participants was that many citizens refused to answer as they though the topic was sensitive, and they did not believe that the situation would be resolved concerning the church. Therefore, involuntarily convenience sampling method has been chosen basing on the grounded theory. 24 people were questioned and only 20 questionnaires filled totally. Therefore, only those were analyzed. In order to verify the questionnaire results in depth interview was conducted with another group of people who were selected by purposeful sampling who were public opinion leaders and old Pristina citizens. The results are compared in the following parts, which demonstrates that the aim of the survey is obtained.

4.2. Questionnaire design and sampling

The aim of the survey is to find out the opinions of the Pristina citizens about the situation and future of The St Savior Church, whether the society would accept adaptive reuse of the church is a solution of the church's situation, moreover what kind of changes should be applied if adaptive reuse will be implemented.

On online platform questions have been sent to 100 addresses and 15 days were given for the responses, and only 24 respondents sent back the questionnaire. Total 12 questions are asked. In order to evaluate the opinions Likert scale of five is used.

4.2. Questionnaire Results

In order to understand the preferences and the viewpoints of the community in the city of Pristina, twenty-four participants have taken a questionnaire through an online platform. As shown in Figure 26, 58.33% of the participants are males, while 41.67% are females, which shows an acceptable distribution of the sample between the two genders. The majority of the participants, 58.33%, fall in the age category between 25 to 34 years old, as shown in Figure 27. Furthermore, Figure 28 shows the professions of the participants, where 58.34% are either students or economics and management professionals.
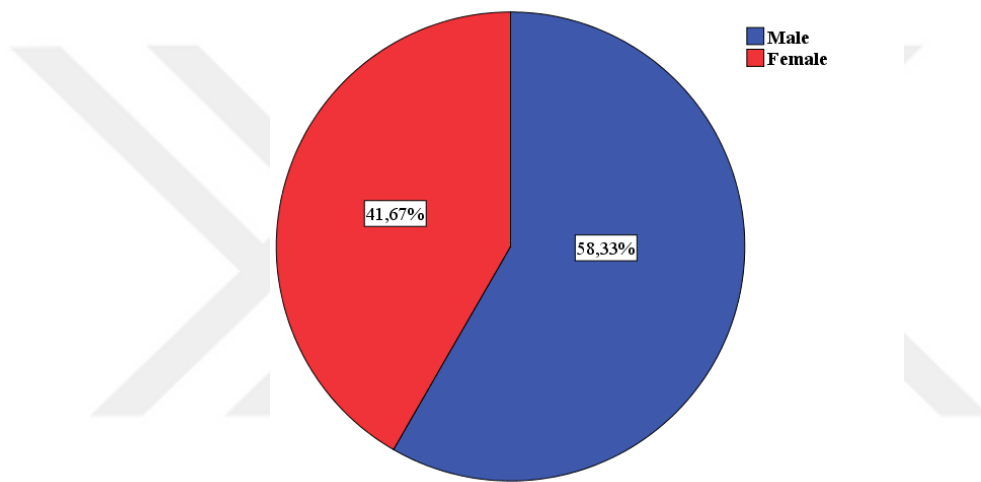

Figure 26. Gender distribution of the questionnaire participants
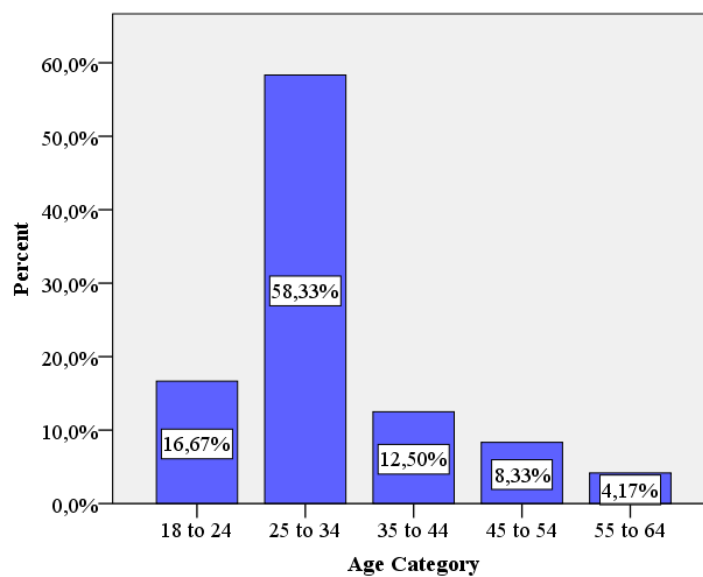
Figure 27. Age category of questionnaire participants
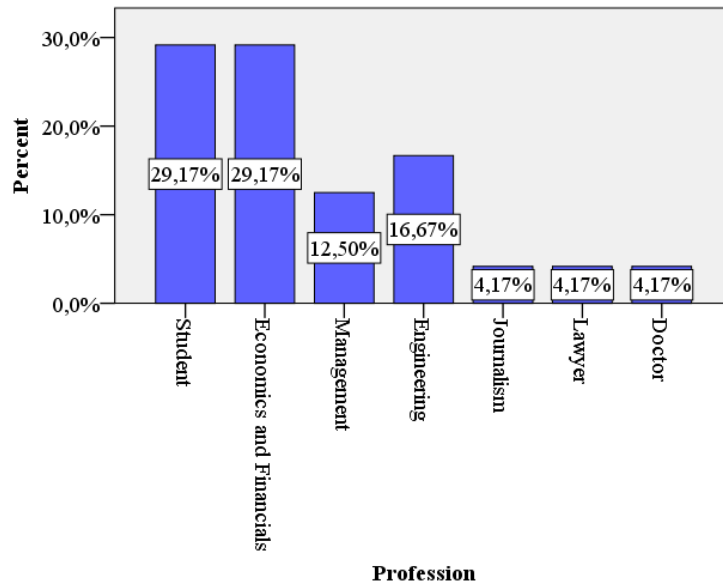
Figure 28. Professions of participants

When the participants were asked if they are familiar with the concept of adaptive reuse, only 25% have said that they know the concept or heard of it, while 75% did not recognize the term, as shown in Figure 29. Since the problem of the study is mainly based on an ethnic issue regarding the case study church, it is significant to understand the ethnicity of the questionnaire participants. Figure 30 shows that 70.83% are from the Albanian community and the remaining 29.17% are from the Serbian community. Since the Serbian community represents 4% of the Kosovan community, the minority are well presented in the questionnaire. Furthermore, the majority of the participants have indicated their opinion that the church shall be retained and reused rather than demolished (Figure 31).
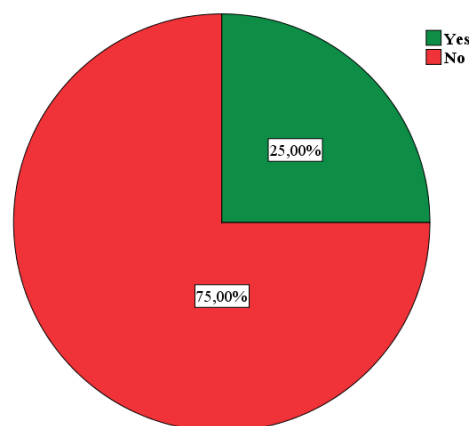
Figure 29. Familiarity of questionnaire participants with the concept of adaptive reuse
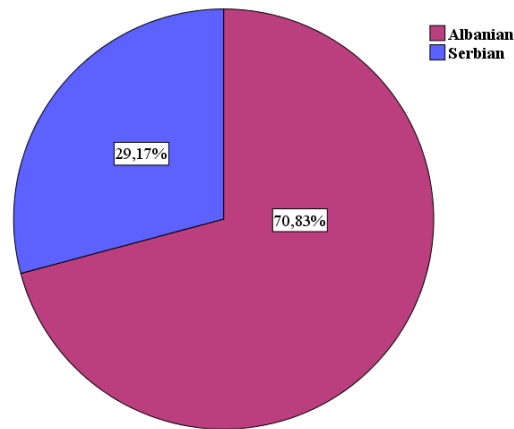
Figure 30. Ethnicities/ communities of questionnaire participants
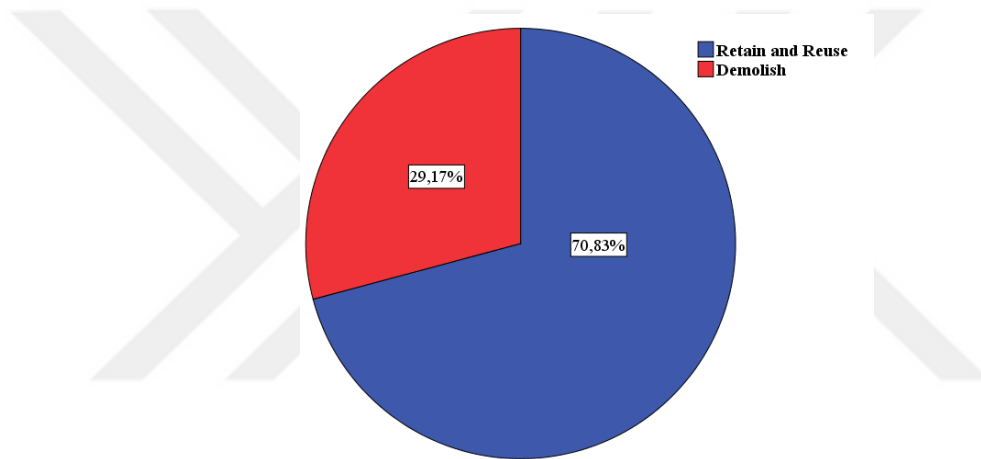
Figure 31. Action to be taken for the case study church

On a five-point agreement Likert scale, the participants were requested to evaluate the reasons they believe the church shall be retained and reused. Table 1 shows the mean scores out of five of the three options given to the subjects, where the highest mean score was found for the effects that the church has on the community. Such a result shows the impact of the case study church on dividing or uniting the community, which reflects the importance and urgency of finding a resolution for this matter. However, the other two reasons did not score far off, which shows that some people believe that the symbolism and history of the church form important reasons to retain and reuse it.

Nonetheless, Table 2 shows the reason the subjects chose to demolish the church, where the highest mean score was found as people believe that the property falls within the university campus. Therefore, it is the right of the university to decide the required

measures to be taken and even use the land for as they see suitable. Moreover, since the church has been unused and unfunctional since it was built, the participants also believe that it is a convincing reason to demolish the structure.

Table 1. Mean scores of reasons to retain and reuse the church

Reason	Mean Score	Standard Deviation
Part of historical heritage	2.79	1.532
Symbolism it holds	2.83	1.373
Effects it has on the community	2.87	1.424

Table 2. Mean scores of reasons to demolish the church

Reason	Mean Score	Standard Deviation
Symbolism it holds	2.71	1.628
Unused and unfunctional	3.04	1.628
Belongs to a university campus	3.29	1.756

In order to understand the preferred use of the church structure in the adaptive reuse plan, Table 3 shows that the highest mean score was found for a community use, where the different ethnicities can use the structure and its facilities. The participants also showed that they would support heritage and cultural uses as part of the adaptive reuse plan. Furthermore, for the purpose of retain and reuse, 41.67% of the participants support that the structure shall be owned by the university, as it is part of its campus, as shown in Figure 32.

Table 3. Mean scores of functions that could be included in the adaptive reuse plan

Reason	Mean Score	Standard Deviation
Museum/ heritage site	3.54	1.179
Cultural Centre	3.50	1.216
Community use	3.88	1.035
Retail/ Leisure	2.33	1.308
Library/ student area	3.38	1.279
Church	2.46	1.668
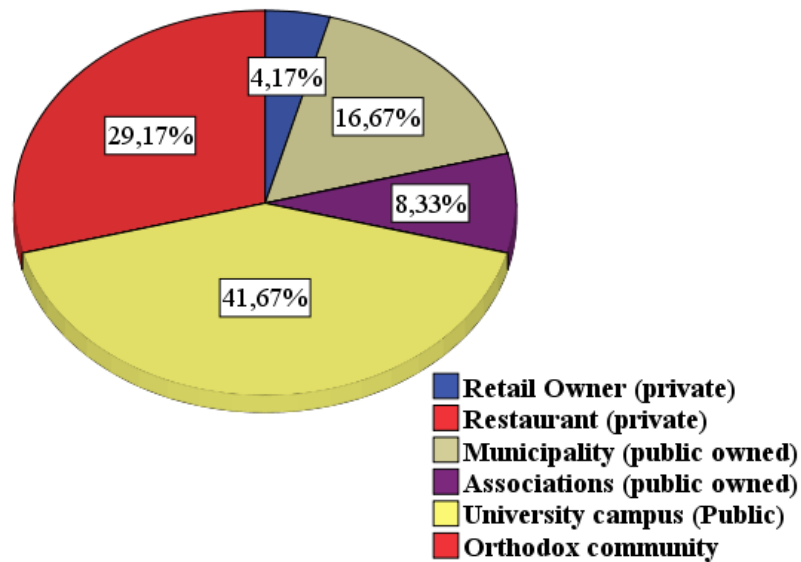
Figure 32. Ownership opinion of the church structure

The participants were also asked of the proper usage of the church structure in case of university or municipality ownership. As shown in Figures 33, in case of university ownership the participants prefer the structure to be used as a library and cultural use, while in case of the municipality ownership, 50% believe that it should be used for cultural purposes, as shown in Figure 34.
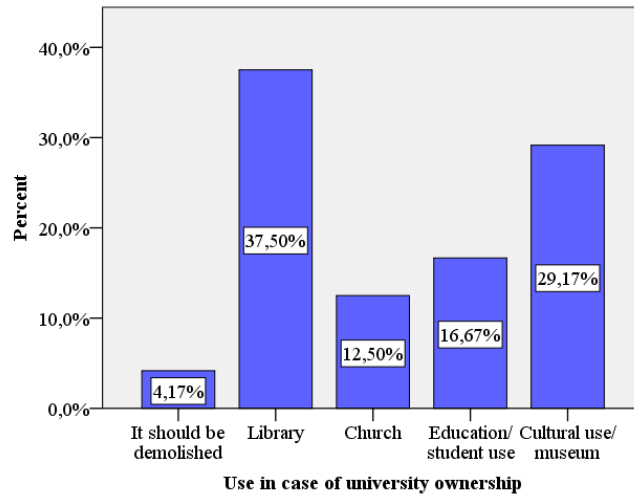
Figure 33. Usages in case of university ownership
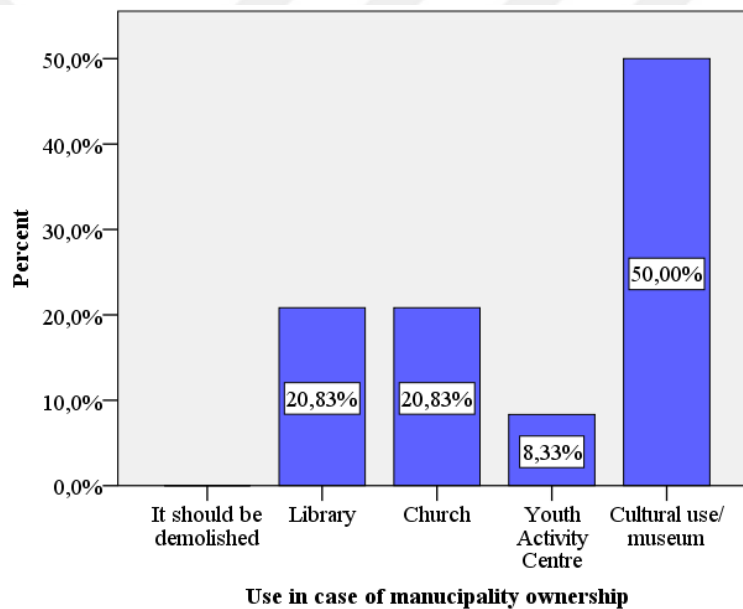
Figure 34. Usage in case of municipality ownership

4.2 Proposed Conceptual Design and Discussion

A questioner was conducted in Kosovo between the different ethnic groups concerning the future of unused St. Savior church located in Pristina. The questions were constructed to collect the background information of participants including their nationality, age ,profession their point of view if the Church should be retained and reused or demolished , also their opinion on the future use of the church and ownership of the Church. The questionnaires' results show that 64% of participants selected the retain and reuse option, this shows that the community is open for that opinion and

aware that adapting the church for different use can benefit both communities and create a co-existence. Other 28% of participants selected the option to demolish the church as all participants belonged to Albanian origin this as it was explained previously shows their point of view on retaining the church reminds them of the past regime.

The question on why the church should be retained and reused the most selected option was the symbolism it holds, this shows that the symbolism of the Church it differentiates between communities yet has an effect in collective memory of the building and retaining the Church means retaining the symbolism of the building whether the religious symbolism or the historical past of the country is. The question on why the Church should be demolished the most selected option was that it belongs to the university campus, as the ownership of the church is still unsolved legal matter between the orthodox community and university of Pristina, the majority of participants request the same option to be demolished as university requested. The question on what the future use of the church would be the majority of participants selected the community use such as gatherings and events and cultural center such as library, gallery and museum. A function that would serve the community at large.

For the ownership question, the participants answered that University should have ownership of the Church. The researcher has found out that this is the closest as a solution a committee to be formulated by university, municipality, community members of government and Serbian community and to withdraw any religious comities or groups to be involved in ownership. The new use of the Church will be non-profitable to above groups and in case of profit all the budget shall go the maintenance of the building.

The building has a centrally orthodox plan layout with high ceiling might not be suitable for adaptive reuse. Therefore, a conceptual design project was proposed based on the majority of answers. The most desirable uses for the Church by community were community use such as events, and gatherings, cultural use such as gallery and museum and library. The main principal of the design was to use adaptive re-use conservation concept which was considered to be an effort on preserving and protecting the existing building, through transforming the old function into the new contemporary use for the surrounding area and community. This concept of adaptive

reuse is described as a structural process, through transforming the old function of the building into the new function without compromising the existing envelop of the building this concept would enhance the historical value of the building and have a positive effect to the area and community.

1. Creating a cultural resource through the preservation and new use emerging together
2. Enhancing the quality of the environment and quality of life through creating a peace full environment for both communities
3. Creating a new image and symbolism of the building
4. Enhancing the value of the area in cultural and social terms

The relationship between existing building and new elements-use was created using the intervention strategy where the new element is constructed within the boundaries of the existing structure. The interior space is design as such to fit all the uses at once as a middle ground solution for the community, part of it will be used for meetings and events, part of it will be used as a gallery and exhibition, and small part of it will be used as library. The new element such as steel and glass structure which adds another level to the church is used to emphasize the existing building and expose different perspective view of the Church .The multi-use of the space will consist a gallery space which will be the center piece followed by the small conference room that will be used by community gatherings , and small area will be used for library .The intention of the proposed design was to respect the existing quality of the building leaving its structure and facade of church untouched and the new elements are added in the harmony of the existing space, the golden cross of the Church is removed in a respect to the new use. The new use of the church is well harmonized with existing use and follows the guideline as it will serve the public. The new design of the church alters the principal of old and new and its preservation of the aesthetic value of the past combines with a modern future. The sociocultural value is underlined in retaining the building overall with no demolishing parts as it represents part of community. The value attached to a Church varies between different cultural groups as Serbs and Albanians therefore an adaption of the Church into the multi-cultural center will benefit both communities.

Plan of the church which consists the ground floor entrance, cafe area, main gallery, conference room and corner library. Above stand steel and glass structure highlighted in light blue in plan which forms connected bridges to all sides of the Church the

structure in used as a view point of the upper floor exhibition and is access to the left by stairs and to the right by elevator. The building has two access points located at the front and one on the right side.
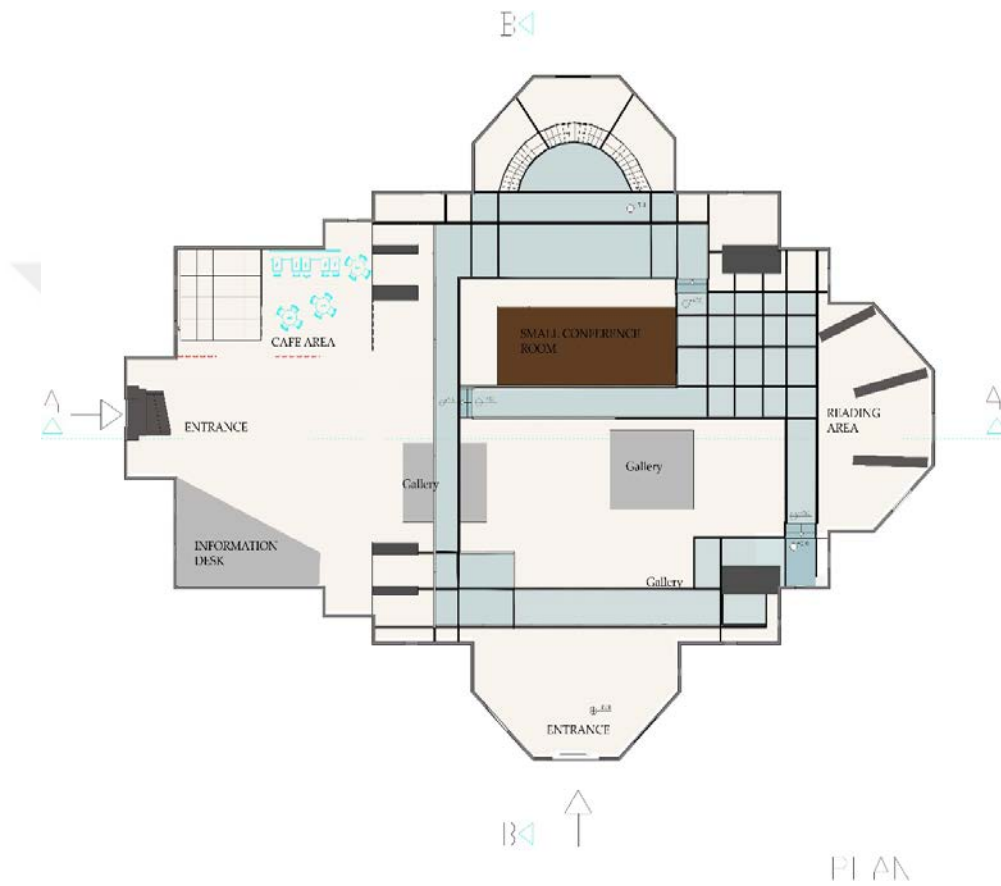
Figure 35. Floor plan of proposed adaptive reuse of the structure
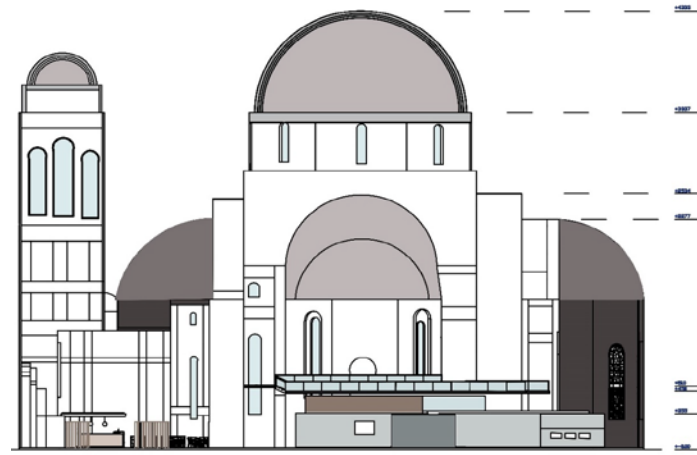
SECTION A.A
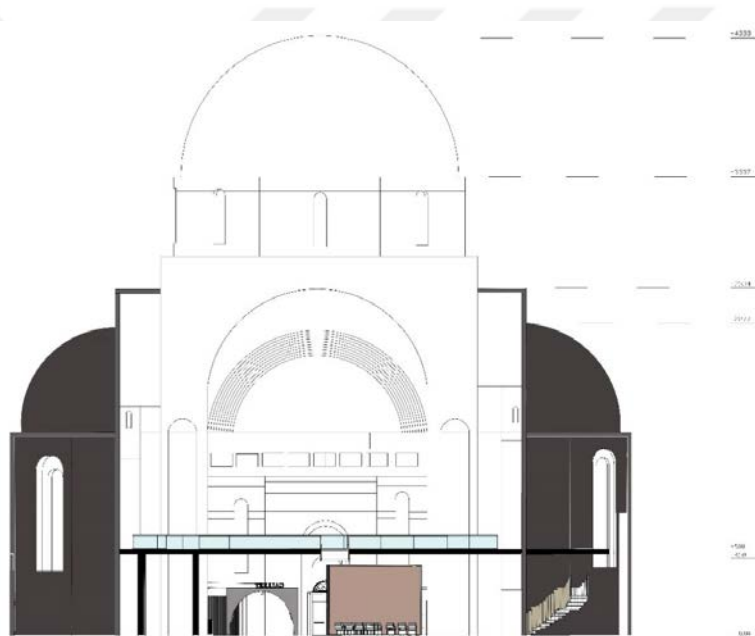
Figure 36. Sections through the proposed design
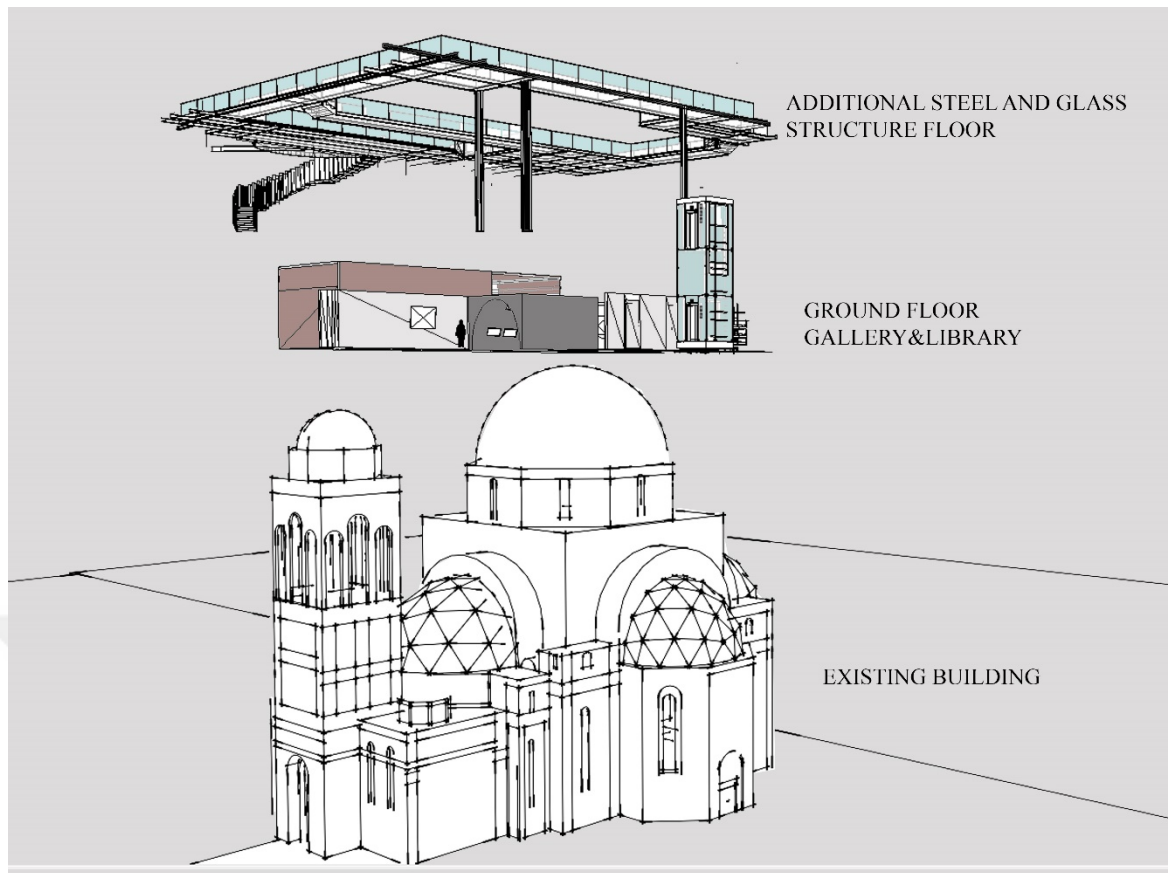
Figure 37. Three-dimensional model of the outer shell and inner structure

The diagram shows the existing structure of the building which is fully retained a no addition or subtraction of the building is done. The Ground floor gallery which is designed in order to allow easy circulation around different elements which consist the gallery space, conference room and library. Additional steel and glass structure floor which is accessed through stairs and elevator is designed in order to create more space for use and to allow a different view point of existing building.

Ground floor

The ground floor provides several functions.The enerance hall provides information desk and small caffe area . The library is located in the apse of the church providing a reading space which is open to the rest of the building yet provides a privacy .

The raised floor in the middle of the gallery gives a slight but distinctive separation between the circulation and enterance space where the visitors can explore the second floor gallery .
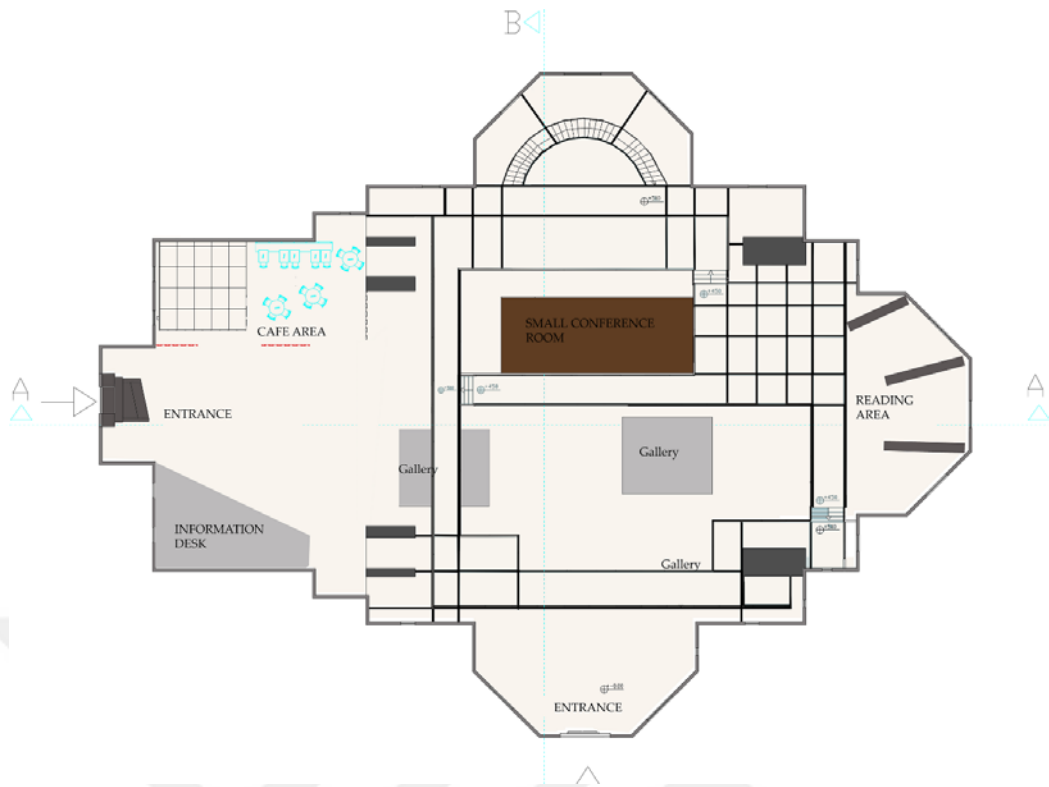
Figure 38: A plan of the church proposed design

In the nave of the church is placed the main gallery space which serves also as a circulation path , on the side of gallery is located the confference room .
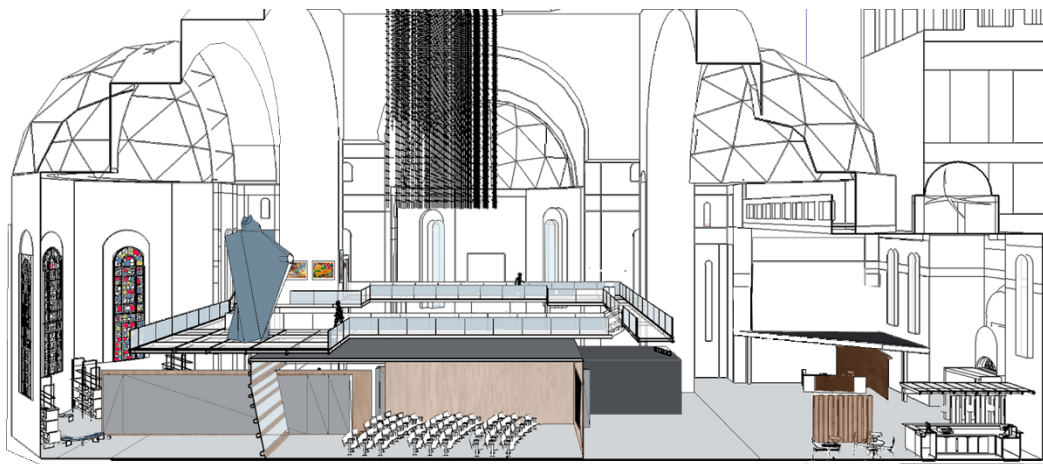
Figure 39: A three-dimensional section through the proposed design

Connection to the main staircase and elevators of the building is provided to the south, at the northern wall . The visible steel columns support the weight of the newly added structure within the old walls.

Figure 40: View from entrance toward the multifunctional area

Figure 41: Renderings showing the gallery space and library

Figure 42: Renderings showing view from entrance and the back side towards the gallery

Figure 43: Library space rendering

Second floor

The second level of the community building is reserved for the exhibition of art work and work shops.The steel and glass structure was installed in order to create the transparency of the existing building and other functions .The circulation is created by the structure bridges.
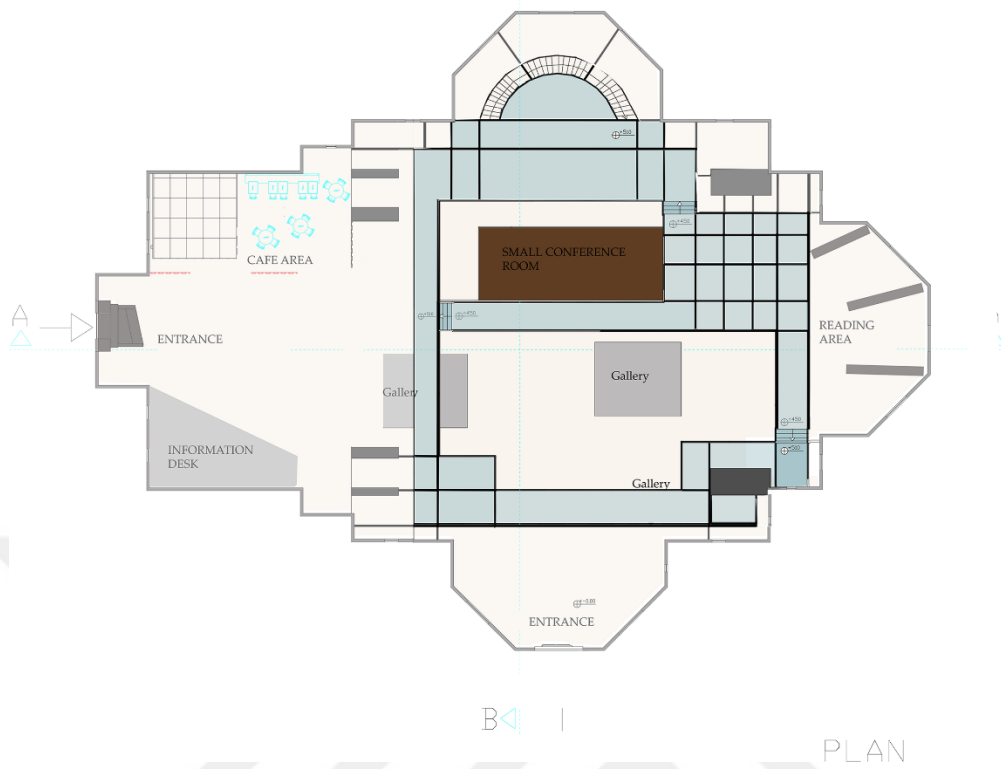
Figure 44: View from the 1st floor towad ground floor exhibition , confference room
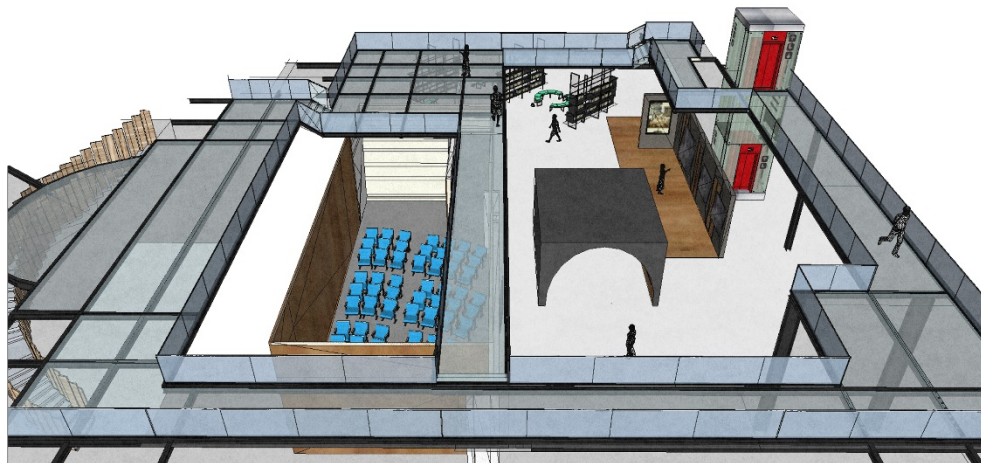
Figure 45: Three-dimensional plan towards the second floor structure

SECOND FLOOR VISUALS

THE SECOND FLOOR MESANINE

VIEW FROM SECOND FLOOR EXHIBITION AREA INTO THE GROUND FLOOR
GALLERY AND LIBRARY

Figure 46: Renderings for the second floor mesanine

SECOND FLOOR VISUALS

THE SECOND FLOOR MESANINE

VIEW FROM THE SIDE ENTERANCE OF THE BUILDING FACING THE GALLERY
SPACE AND SECOND FLOOR MEZANINE

Figure 47:Renderings for the structure of the second floor

SITE PROPOSAL PLAN

The site proposal includes the transformation of the surrounding area of the Church, the transformation of the site includes an outdoor gallery, small outdoor amphitheater, small park sitting area, pedestrian road and parking area. Overall goal was to revitalize the area by bringing community together providing different outdoor activities, including outdoor cinema-theater. providing space for families and young people.

1.Parking
2.Outdoor gallery
3.Sitting area
4.Pedestrian street
5.Small amphitheater
6. Fountain

Figure 48: Outdoor plan for the proposed design

Figure 49: The top view of the site shows the arrangement of the surrounding area where different activities are held.

Figure 50: Rendering for outdoor gallery

Around the church are placed wooden structure serving as an outdoor gallery, the shape fits the arches of the church and wooden material harmonizes well with the green area.

Figure 51: Outdoor sitting area and theater

The sitting area is located facing the side entrance of the church, the amphitheater close to the entrance hosts different events such as theater, meetings, concerts.

Figure 52: Parking and service area

The parking area provides several parking places located on the side of and is open to public

4.3 Interviews Feedback

Citizens and experts from Pristina were asked to evaluate the issue and the proposed solution. The following represents their answers and feedback on the design provided in the previous section. Eight responses were received and presented with the questions as follows:

Q1: This is the picture of Saint Savior Church, which was built during the Kosova / Kosovo war by the Serbian army on the lands of a university campus. The building was illegally built, not completed and was left as shown in the picture above. While the majority Albanian population think that the land shall be returned back to the campus and remove the church as it represents war, the minority Serbian and Christian Orthodox believe that it should be finished up and used as a church. Which opinion do you think shall be adopted as a solution?

	Answers	
A	Since the building has been constructed illegally, the land should be returned back to the university.	0
B	Both solutions are aggressive and offensive. The architectural object itself represents some values and opinions and demolishing it or using it as a church could be considered provocation. There must be another solution.	1
C	I think İt's not necessary to demolish or remove that building. It can be used as a different building for anything but religion.	1
D	The land should be returned to the university campus.	0
E	Since it was not destroyed until now, and it is occupying the land anyways, it should be finished.	-1
F	To become part of university	0
G	In my opinion, the best solution would be to return the land to the campus.	0
H	The land where the church is located should be returned to the University Campus as it was taken from the university by force of the regime in those times. As for the Church, it can be demolished or used for another purpose to serve the students.	1

To evaluate the answers the numbers were given as a measurement value where **-1** (Church), **0** (Belongs to university), **1**(Retain and reuse) = 1 for using it as a Church, 4 Belonging to university, 3 Retain and reuse

Q2: Regardless of the cross on top of the building, do you think the exterior space around the building can be used for cultural and social activities?

	Answers	
A	It is inappropriate to have dining/dancing etc. in the church. If the building stays it should be used on its purpose.	-1
B	Yes, I think that this would be one of the ideal solutions. By doing this, meanings that the building represents, would be transformed and changed in a positive way.	1
C	Of course, it would be better	1
D	No, the building is old and not properly build as it was never finished.	-1
E	Yes, the cross shouldn't be a problem since both the youth of Kosovo and neighbor countries is very open minded and accepting to every culture and religion.	1
F	Yes , like museum	1
G	Yes, it would benefit the students and local residents also there is the need for cultural activities and social activities in Pristina. As we only have one Art gallery in all the area.	1

-1(Disagree) 1 (Agree) = 5 Agree, 2 Disagree

Q3: Do you think that turning the building into a connection between the city and the university campus, while using the interior and the exterior as a gallery, library and cultural center would represent a middle ground between both parties?

	Answers	
A	Since it is about religion any kind of exhibition would not satisfied both parties.	-1
B	Yes, I do. Neither demolishing it nor using it as a church is a good idea. By using the building as a culture center connecting city and university campus will describe the building new missions.	1
C	I don't think so because it's just rock and stone without anything. It will a meaning depending on purpose of usage.	-1
D	No, the Serbian community want the building to remain a church. Any other alteration will not be pleasing.	-1
E	If the project is realized on this thought and understood by both parties since the beginning, it can turn out very good.	1
F	Yes	1
G	In my opinion, the building should be used as a cultural center that is open to the public and when I mean public I mean all the nationalities that live in Kosovo. This building could symbolize the image of how is to live in peace between two nationalities that once had conflict.	1

-1(Disagree) 1 (Agree) = 4 Agree, 3 Disagree

After presenting the proposed design for the interior space.

Q4: The above design is the one proposed for the interior of the building. It contains educational and cultural facilities that can be used by the university and the municipality to increase awareness towards peace and co-existence. How do you evaluate the design in serving the purpose and architecturally?

	Answers	
A	The preliminary design seems to provide the aforementioned needs. Professional lightening solutions may serve to feel the peace and task-oriented exhibitions may lead to publish necessary knowledge about co-existence. According to plan drawing the building provides large spaces for particular activities.	1
B	The design tries to depict new functions to the existing building by minimal interventions. Materials used are clearly in contrast with the	1

	building which implies that new interventions are intentionally separated from the building. Thus, new design proposal changes the function and meaning the building but at the same time preserves the building.	
C	Its architecture and placement plan is acceptable but if it is wanted to reflect something specific, there shall be more traditional elementals to represent both communities in order to peacefully co-exist.	1
D	The design is visually appealing, however i do not think it will serve the purpose of awareness towards peace and co-existence.	-1
E	The whole space is used very smartly, it looks very modern and beautiful but also very adapted to the group of people who will be using it. Everything that the unfinished church should have in order to be used as a cultural center, library, gallery is included in the above design.	1
F	Just perfect	1

-1(Disagree) 1 (Agree) = 5 Agree, 1Disagree

After presenting the proposed design for the exterior space.

Q5: The above pictures represent the proposed outdoor design around the building. A theatre and gallery areas are added to provide outdoor facilities that can show the connection between the city and the building. How do you evaluate the design in serving the purpose and architecturally?

	Answers	
A	The outdoor gallery design looks like a periscope. They take the observer from the city and carry her to the complex where it stands directly at the focal point. Moreover, the fountain lays on the center, connects the city and the building while replenishes them both.	1
B	If galleries are considered as agents for connection between the city and building, they should be placed asymmetrically and freely. Besides, used materials could be chosen differently in order to make a clear difference between the building and new added units. The whole garden and exterior of the building could be designed as an open gallery and recreation area.	0
C	It is very good but if there is any possibilities to change the building's outside color. The others are beautiful and suit where they are.	1
D	In regard to the design, it is very well done. As for the purpose, it will not reach a two-sided agreement.	-1
E	The design will without a doubt be very appreciated by the student community. In these designs the space is being used to its full potential, there is enough space in the sitting area, so everyone can have their privacy, and the whole design looks very beautiful and adapted to the area.	1
F	So good	1

4 Agree, 2 Disagree

Q6: Finally, do you think such a design represents a solution for the conflict? As residents of the city benefit from it, while keeping the usage of the building towards artistic, cultural, social and educational purposes.

	Answers	
A	Using of the building towards social activities will be in benefit of the residents. However, the religious history of the former building will be never forgotten.	1
B	Yes, I think that this solution could work. But the function could be more flexible. It could be used as super public area with no boundaries such as doors windows etc. in addition, the project area is in the university campus and this protential should be taken into consideration. Maybe mini library, open exhibition units, performance stage, DIY units or place making nodes can be added to the project.	1
C	Of course, I do. It will serve the students and the people whom need somewhere to feel relieved in greens. It's always better to recover anything instead of destroying.	1
D	The design will not reach a solution to the conflict because as for now there is no solution that will please or benefit both standing parties of the argument.	-1
E	I think it would be accepted by the whole population more easily if used as a cultural/social center.	1
F	Yes	1

-1(Disagree) 1 (Agree) = 5 Agree, 1Disagree

The above interviews contain the opinions of experts and citizens, which their names and personal information were kept anonymous. The design was also presented to a media professional specializing in making documentaries around the world. The media professional produced several documentaries about the Kosova war and the Balkan regions' conflicts. His feedback was positive that such a design is the way to resolve conflicts and promote peace and coexistence within a conflicting society. However, he expressed his concern that any burst in the conflict in the future might jeopardize the efforts of such initiatives and solutions.

CHAPTER FIVE: CONCLUSION

This was a study on how adaptive reuse can serve as a solution and extend the life of an existing building. This thesis strives to offer a possible solution and strategy for a successful adaptive reuse of St. Savior Church in Pristina which is categorized as a conflicted building due to contradicting values that are attached to the building from the Albanian community and Serbian community that live in Kosovo . Research stresses the importance of retaining and reusing the heritage building but also giving them an adequate function that are similar to the original intents. The guidelines drawn from literature review on adapting an existing building are classified as Strategical approach, Typological approach and new function for existing Church guidelines.

Strategical approach for adapting significant building is defined by site conditions, structure systems, time in which the building was constructed, and program required. These strategies explain the relationship between old and new mass, when adapting a building and classified as

- Intervention is the procedure in which the elements of new additions and the existing structure exist independently. The new elements may be added to emphasizes the existing structure, by removing, stripping away clarifying in order to expose the hidden meaning.
- Insertion strategy is when the original building and remodeling have intense relationship between them, and yet allows the character of each to exist in a strong independent manner. The new element is introduced into, between or beside the existing structure.
- Installation is integration of elements within a context of the existing building. The process of Installing is new elements will enhance the work of an architect will highlight the existing building and will combine the two elements without interfering with each other.

Typology is classification of values when considering preservation and adaption of existing building. The establishment of typology of values is an understanding of different values in process of heritage conversation. Those values are guidelines when

choosing an appropriate assessment method for rehabilitation of existing building. (Torre,2002).

- Socio-cultural values-is defined by the values and meaning attached to a building or place for community or social group due to its age , artistry, beauty or association with significant person or event which contributes to process of cultural connection. (NTHP- National Register of Historic Places,2008).

- Historical Value -the historical value incorporates the history of aesthetics, science and society therefore underlies all of the values.

- Cultural/Symbolic Value Cultural value elements are the ideas, materials, and habits which are passed through time. Cultural values are used to build connection to present from past and can be historical, political, ethnic or other related means of living together.

- Political value-refers to the civil relations, governmental legitimacy, protest, or ideological causes often considered as cultural and symbolic value.

- Spiritual/Religious Value -According to English Heritage (2008) spiritual value which is associated to the place emerges from the beliefs and religious activates that are held, they can reflect past or present-day perception of importance of a place.

- Aesthetic Value -Aesthetic value fit in the category of sociocultural value, which refers to visual quality of heritage.

European guideline on the new use for the Churches

- The Central Baltic Interreg IV, a program project Sustainable Management of Historic Rural Churches in the Baltic Sea Region has developed guidelines for the adaptive reuse of churches which is concentrated in the proposal of the new use (Derek Worthing&Tor Broström&Mikael Hammelev Jörgensen, 2013). These guidelines restrict the demolition when is not necessary and stresses the

80

importance of preserving the church's structure and its image to the society. The section of reuse of churches the guideline suggests that the cultural significant of a place should be retained. Another important aspect of the capability might be the atmosphere of a place, in some cases the material may be left intact by change, but the sense of place might be lost. For example, when the significant of place lies in the activity creating the atmosphere rather than the building itself (Worthing et al. 2013).

- English Heritage indicates the new use for the church would be the one that brings a group of people together as it would fit with a previous use of the building. Option for a new use such as, museum, art gallery, concert hall which refers to the representation of church which is the shared openly to a public and those new uses would well fit into the original use. The adequate use would be museum or gallery use as it does not require drastic changes to the existing structure (English Heritage, 2008).

- In Netherlands the rehabilitation of religions buildings has more variety for a new use including the commercial use as well. The Netherlands and Dutch municipalities published a guidebook for civil and religious communities about reuse of religious buildings. Religious heritage is approached as a social heritage considering all the values when adapted such as an emotional link to a place or a building, symbolism, architecture, monumental and urbanism. The new use is focused more in social values but without excluding the public-private corporation such as commercial reuse. (Vereniging van Beheerders van Monumentale Kerkgebouwen, 2016) .

A questionnaire was conducted in Kosovo between the different ethnic groups concerning the future of unused St. Savior church located in Prishtina. The questions were constructed to collect the background information of participants including their nationality, age, profession their point of view if the Church should be retained and reused or demolished , also their opinion on the future use of the church and ownership of the Church. The question on what the future use of the church would be the majority of participants selected the

- community use such as gatherings and events
- cultural center such as library, gallery and museum

A Conceptual design project was proposed based on the majority of answers. The most desirable uses for the Church by community were community use such as events, and gatherings, cultural use such as gallery and museum and library. The main principal of the design was to use adaptive re-use conservation concept which was considered to be an effort on preserving and protecting the existing building, through transforming the old function into the new contemporary use for the surrounding area and community. This concept of adaptive reuse is described as a structural process, through transforming the old function of the building into the new function without compromising the existing envelop of the building this concept would enhance the historical value of the building and have a positive effect to the area and community.

The relationship between existing building and new elements-use was created using the intervention strategy where the new element is constructed within the boundaries of the existing structure. The interior space is designed as such to fit all the uses at once as a middle ground solution for the community, part of it will be used for meetings and events, part of it will be used as a gallery and exhibition, and small part of it will be used as library. The new element such as steel and glass structure which adds another level to the church is used to emphasize the existing building and expose different perspective view of the Church. The multi-functional use of the space will consist a gallery space which will be the center piece followed by the small conference room that will be used by community gatherings, and small area will be used for library.

The intention of the proposed design was to respect the existing quality of the building leaving its structure and facade of church untouched and the new elements are added in the harmony of the existing space, the golden cross of the Church is removed in a respect to the new use. The new use of the church is well harmonized with existing use and follows the guideline as it will serve the public. The new design of the church alters the principal of old and new and its preservation of the aesthetic value of the past combines with a modern future. The sociocultural value is underlined in retaining the building overall with no demolishing parts as it represents part of community. The value attached to a Church varies between different cultural groups as Serbs and Albanians therefore an adaption of the Church into the multi-cultural center will benefit both communities.

To sum up the main intention was to find out if the citizens of Kosova would prefer adapting and reusing the Church or demolishing and find a new function for the Church while preserving the existing structure. Based on the questioner and interviews it can be concluded that the majority selected the option on adapting the building. Furthermore, was concluded that the new function serving as a cultural center would benefit both communities and find a common ground between the University campus and Serbian orthodox community while replacing the past war symbol into a peaceful symbol of the present and future. By keeping the concept on a fundamental level, each function was treated as individual, while harmonizing with an existing building. The consistence of the space is kept through the elements treated while creating a transparency of the interior surrounding. The proposed design was supported by the participant of interviews that the design would benefit both communities.The closest as a solution for ownership a committee to be formulated by university, municipality, community members of government and Serbian community and to withdraw any religious comities or groups to be involved in ownership. The new use of the Church would be non-profitable to above groups and in case of profit all the budget shall go the maintenance of the building.

Based on the study performed, including the opinion and perception questionnaire and the proposed adaptive reuse conceptual model, the researcher would like to provide the following recommendations in order to facilitate the implementation of the proposed design and for future research purposes:

- A legal study can justify the proposed solution from legal point of view.
- Further statistical study can confirm the results of the questionnaire in order to measure the perception and opinion on the city community towards the case study church.
- A more detailed design is required prior the execution of the conceptual design provided in this study.
- A detailed structural testing shall be performed to ensure its structural stability and the results of this shall contribute to the question on whether the Church should be retained or demolished.

- Perform a feasibility study to determine the estimated costs for various adaptive use outcomes, potential environmental impacts, as well as costs for rehabilitation.

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APPENDIX A: QUESTIONNAIRE TEMPLATE

Hi, my name is Nora

I am undertaking an Interior Architecture and Design Master's degree.

This thesis research is primary an investigation of how the adaptive reuse can be a solution for significant building structures that can contribute to physical life improvement of the building, impact social behavior and contribute to lifestyle within the community.

***Adaptive reuse** refers to the process of reusing an old site or building for a purpose other than which it was built or designed for.

It would be greatly appreciated if you could participate in this quick questionnaire about the future usage of St. Saviour a Serbian orthodox church located In Prishtina. Thank-you.

1. What is your gender?

○ Female
○ Male

2. What is your age?

○ 18 to 24
○ 25 to 34
○ 35 to 44
○ 45 to 54
○ 55 to 64
○ 65 to 74
○ 75 or older

3. What is your profession?

4. Are you familiar with adaptive reuse term?

○ Yes

○ No

If yes what do you know about and have you seen any building being reused?

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5. Which community you belong?

○ Albanian

○ Serbian

○ Other (please specify)

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6. What do you think should happen to the Church of Christ the Saviour?

(pictured above)

○ Retain and Reuse

○ Demolish

7. Why do you want to see it retained?

For each question below circle the response that best characterizes how you feel bout the statement, where: 1= Strongly Disagree , 2= Disagree, 3= Nether Agree Nor Disagree 4= Agree, 5=Strongly Agree

	Strongly Disagree	Disagree	Nether Agree Nor Disagree	Agree	Strongly Agree
1.Part of our historical heritage	1	2	3	4	5
2.The symbolism it holds	1	2	3	4	5
3.The affect it has in community	1	2	3	4	5

☐ Other (please specify)

[ ]

8. Why do you want to see it Demolished?

For each question below circle the response that best characterizes how you feel about the statement, where: 1= Strongly Disagree , 2= Disagree, 3= Nether Agree Nor Disagree 4= Agree, 5=Strongly Agree

	Strongly Disagree	Disagree	Nether Agree Nor Disagree	Agree	Strongly Agree
1. The symbolism it holds	1	2	3	4	5
2.It has never been used and is unfunctional	1	2	3	4	5
3.It Belongs to University Campus	1	2	3	4	5

☐ Other (please specify)

9. If the Church of Christ the Saviour would be retained, what should it be used for?

For each question below circle the response that best characterizes how you feel about the statement, where: 1= Strongly Disagree, 2= Disagree, 3= Nether Agree Nor Disagree 4= Agree, 5=Strongly Agree

	Strongly Disagree	Disagree	Nether Agree Nor Disagree	Agree	Strongly Agree
1. Museum/ Heritage site	1	2	3	4	5
2. Cultural centre	1	2	3	4	5
3. Community Use	1	2	3	4	5
4. Retail/ Leisure	1	2	3	4	5
5. Library /Student area	1	2	3	4	5
6. Church	1	2	3	4	5

☐   Other (please specify)

10. If the Church of Christ the Saviour would be retained, who should have ownership?
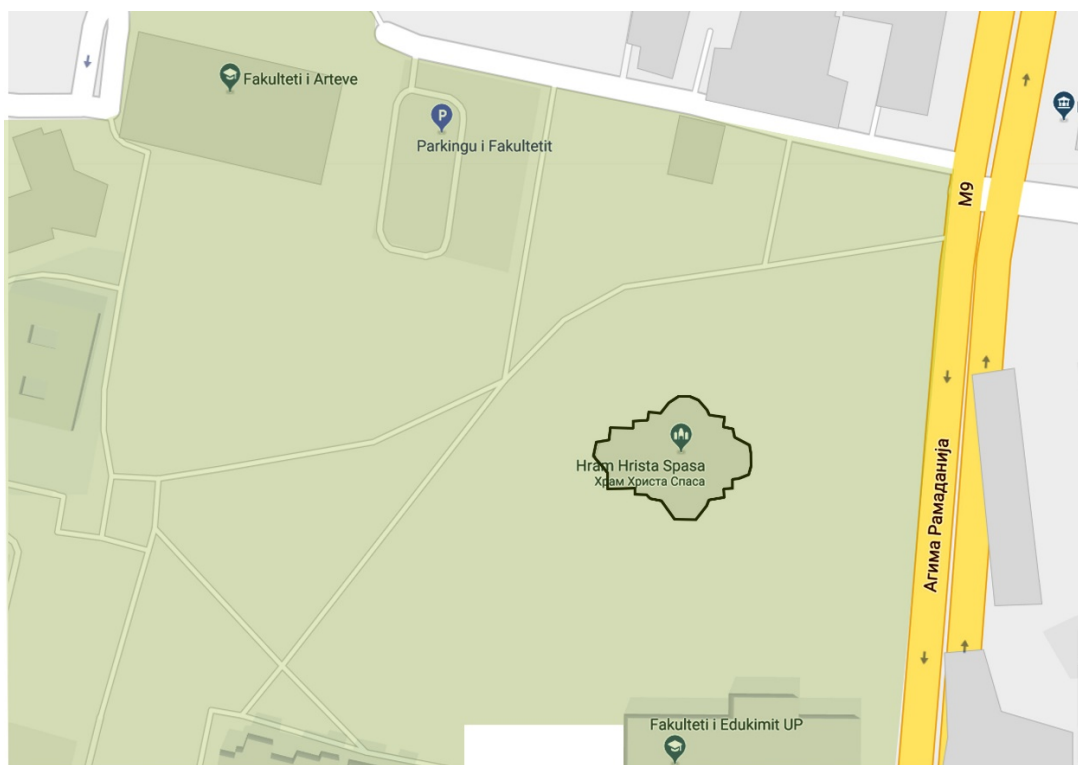
☐   <u>Private</u>

- o   Retail owner
- o   Restaurant

☐   <u>Publicly owned</u>
- o   Municipality

o   Associations

o   University Campus

o   Orthodox community

☐   Other (please specify)

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11. If the Church of Christ the Saviour belonged to University Campus what should it be used for?

Privately owned

(please specify)

12. If the Church of Christ the Saviour belonged to Municipality and public what should it be used for?

Publicly Owned

(please specify)