



**SPATIAL EXAMINATION OF HISTORICAL
KEMERALTİ BAZAAR WITHIN THE FRAMEWORK
OF SOCIAL SUSTAINABILITY**

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ABSTRACT

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Architecture Master's Program

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Social sustainability includes life-enhancing circumstances that people need to achieve in order to be physically and mentally healthy and to maintain this situation in future generations. As an aspect of sustainability, social sustainability gained importance especially in the 21st century. As an interdisciplinary concept, this subject has been examined in the fields of sociology, economics, psychology, and architecture in the literature. Social sustainability, which covers issues such as equality, education, justice, economic adequacy, security and health, may include different approaches depending on the research subject or research area. Socially sustainable architecture encompasses all situations and processes that can be achieved through architecture in order to achieve this ideal life form of people. In the pursuit of social sustainability, it is crucial to examine the dynamics of the region in question in depth.

In this study, social sustainability criteria were examined in the Kemeraltı Bazaar, a historical bazaar that hosted different civilizations in the city center of İzmir. The Kemeraltı Bazaar has convenient content for the extensive research of the concept of social sustainability with its historical, cultural, economic, social and physical dynamics. In-depth research has been done within the scope of social sustainability by questioning why the bazaar identity of the region has continued for centuries and that the region did not turn into an abandoned historical region. In this thesis, topics such as social sustainability, social sustainability studies in historical regions, historical and physical texture of Kemeraltı Bazaar, active projects in the Kemeraltı Bazaar were investigated by literature research, field observations, on-site examination, interviews, photo-taking, mapping methods. The data obtained were passed through social sustainability synthesis and five specific parameters were created for the Kemeraltı Bazaar: social interaction, architectural identity, flexibility, social security and safety, and social participation. Inferences were made within the parameters by considering the spatial characteristics of Kemeraltı within the framework of social sustainability. With this thesis, a new perspective is given to studies on historic districts and it is aimed to be a comprehensive guide to shed light on social sustainability in the Kemeraltı Bazaar.

Keywords: Social Sustainability, Socially Responsive Architecture, Historic Districts, Kemeraltı Historical Bazaar, Urban Development

ÖZET

SOSYAL SÜRDÜRÜLEBİLİRLİK ÇERÇEVESİNDE TARİHİ KEMERALTI PAZARININ MEKANSAL İNCELENMESİ

Yıldız, Nazlı

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Sosyal sürdürülebilirlik insanların fiziksel ve zihinsel olarak sağlıklı olması ve bu durumun gelecek nesillerde de sürdürülebilmesi için ulaşması gereken ve yaşamı iyileştiren koşulları kapsar. Sürdürülebilirlik kavramının bir alt dalı olarak sosyal sürdürülebilirlik, özellikle 21. yüzyılda önem kazanmıştır. Disiplinlerarası bir kavram olarak bu konu literatürde sosyoloji, ekonomi, psikoloji, mimarlık gibi alanlarda incelenmiştir. Eşitlik, eğitim, adalet, ekonomik yeterlilik, güvenlik, sağlık gibi konuları kapsayan sosyal sürdürülebilirlik araştırma konusu veya araştırma alanına göre farklı yaklaşımlar içerebilmektedir. Mimarlıkta sosyal sürdürülebilirlik ise insanların bu ideal yaşam formuna ulaşabilme yolunda mimarlık yoluyla sağlanabilecek tüm durumları ve süreci kapsar. Sosyal sürdürülebilirlik arayışında, ele alınan bölgenin sahip olduğu dinamikleri derinlemesine incelemek büyük önem taşımaktadır.

Bu çalışmada sosyal sürdürülebilirlik ölçütleri İzmir'in şehir merkezinde farklı medeniyetlere ev sahipliği yapmış bir tarihi çarşı olan Kemeraltı bölgesinde incelenmiştir. Kemeraltı bölgesi sahip olduğu ve devam ettirdiği tarihi, kültürel, ekonomik, sosyal ve fiziksel dinamikleri ile sosyal sürdürülebilirlik kavramının geniş çaplı araştırılması yönünden elverişli bir içeriğe sahiptir. Bölgenin sahip olduğu 'çarşı' kimliğinin yüzyıllardır devam etmesi ve bölgenin terk edilen bir tarihi bölgeye dönüşmemesinin nedenleri merak edilerek sosyal sürdürülebilirlik kapsamında derinlemesine araştırma yapılmıştır. Bu tezde sosyal sürdürülebilirlik, tarihi bölgelerde sosyal sürdürülebilirlik çalışmaları, Kemeraltı bölgesinin tarihi ve fiziksel dokusu, Kemeraltı bölgesinde aktif projeler gibi konular literatür araştırması, saha gözlemleri, yerinde inceleme, röportajlar, fotoğraf çekme, haritalama yöntemleri ile araştırılmıştır. Elde edilen veriler sosyal sürdürülebilirlik sentezinden geçirilerek Kemeraltı bölgesi için beş özel değişken belirlenmiştir: sosyal etkileşim, mimari kimlik, esneklik, sosyal güvenlik ve güvenlik hissi, sosyal katılım. Sosyal sürdürülebilirlik çerçevesinde Kemeraltı'nın mekansal özellikleri dikkate alınarak parametreler dahilinde tespitler ve çıkarımlar yapılmıştır. Bu tez ile tarihi bölgesel çalışmalara yeni bir bakış açısı kazandırılmış ve Kemeraltı bölgesinde sosyal sürdürülebilirliğe ışık tutacak kapsamlı bir rehber elde edilmesi amaçlanmıştır.

Anahtar Kelimeler: Sosyal Sürdürülebilirlik, Sosyal Açıdan Duyarlı Mimarlık, Tarihi Bölgeler, Kentsel Gelişim

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ABBREVIATIONS

- OECD: Organization for Economic Cooperation and Development
UNCED: United Nations Conference on Environment and Development
IUCN: International Union for Conservation of Nature
UNESCO: The United Nations Educational, Scientific and Cultural Organization
MOST: Management of Social Transformations
CPTED: Crime Prevention Through Environmental Design
TARKEM: Tarihi Kemeraltı İnşaat Yatırım Ticaret A.Ş
IMM: İzmir Metropolitan Municipality



CHAPTER 1: INTRODUCTION

Sustainability has become one of the dominant topics of the 21st century as a concept that has taken place in almost every field today. What caused this concept to become such significant? In fact, in the 20th century, the ecological concerns that emerged with the effects of globalization, capitalism, and technological developments led to the spread of the sustainability concept. It was accepted that the concept of sustainability, with the economic and social strategies determined to find solutions to ecological concerns, is actually a much wider concept than environmental issues. For this reason, sustainability has been addressed as the aim of creating a healthy and livable future at every scale that people can involve.

As an important but underestimated type of sustainability, social sustainability enables an equal, democratic, safe, diverse, and connected life. Environments that support social welfare, provide a good standard of living, promise interaction and promise peace in society are some of the basic criteria to be established in order to ensure a suitable quality of life in terms of social sustainability. In this respect, the concept of social sustainability provides a link between the physical world and social life. The human-space relationship has priority in establishing this bond. This relationship provides economic, social, physical and cultural improvement if it is established in a healthy way. For this reason, architecture is of great importance in every scale where a human-space relationship exists to ensure social sustainability.

Besides having architectural values that need to be preserved, historical districts are important places where social, cultural, economic, and environmental values should be protected and sustained. For this reason, ensuring social sustainability is necessary in historical regions in order to enact and sustain the values and dynamics they contain. In a meeting on ‘Social Sustainability in Historical Districts’ held in 2004, UNESCO has identified the main objectives of social sustainability efforts in historical districts as follows:

- 1- To analyze the current trends in cities and historical districts,
- 2- To encourage dialogue among diverse urban stakeholders,

- 3- To work towards the development of more socially, culturally, economically, and environmentally sustainable environments (UNESCO, 2005).

Accordingly, within the scope of this thesis, for the social sustainability study to be carried out in Kemeraltı Historical Bazaar, the tendencies and dynamics of the Kemeraltı were examined and five specific social sustainability parameters were created. These parameters have been examined as follows:

- 1- Social interaction to examine the effects of commercial and social relations in the region,
- 2- Architectural identity as a physical proof of the historical identity of the region and to examine the value and impact of the historical fabric that makes the region unique,
- 3- Flexibility to examine and discover how much the physical fabric of the region is preserved, adapted and repurposed,
- 4- Social security and safety, to discover the extent to which the physical and social fabric in the region affects the feeling of people being safe and the effect of the security factor on the people in the region,
- 5- Social participation as a prerequisite for social sustainability practices to question the extent to which people in the region have a place in the physical and social structuring of the region.

1.1. Problem Field

Social sustainability is an interdisciplinary concept that can include approaches in various fields such as ecological, sociological, and economic. Since each region has its values, it is very important to analyze the dynamics of the region, where a study is carried out to ensure social sustainability.

The Kemeraltı Bazaar, which is the research field of this thesis, is a cosmopolitan region where different ethnicities develop socio-economic and socio-cultural relations as well as the historical and cultural values it has in relation to its historic bazaar identity. Kemeraltı Bazaar has maintained this identity since the 17th century and has an authentic built environment that is a reflection of the economic, cultural, and social values it hosts. The development of the built environment in the region started on an

arc-shaped axis that was formed by the coastline of the inner harbor in the past, which is now called Anafartalar Street. Mosques and *hans* built on this axis are the points where socio-economic networks were formed in that period. Later, with the filling of the inner harbor, the coastline changed and the built environment reflects the ages it witnessed, as well as the traces of the era during which it was formed (Göregenli, 2009).

Today, the Kemeraltı Bazaar carries modern building typologies such as hotels, passages, office buildings, and plazas, as well as the historic building typologies such as *hans*, mosques, synagogues, and baths. As well as architectural and cultural identity, these are the physical traces of the commercial identity of Kemeraltı that have survived to this day. Although the commercial identity seems to have been protected until today, some basic problems regarding economic, physical, and social issues that the locals and visitors reveal the interruption of the concept of social sustainability in the region:

- 1- Lack of demand with the increase of alternative commercial centers
- 2- Economic problems that cause business lines to leave the region
- 3- Neglect in historic buildings and lack of infrastructure
- 4- Insufficient promotion of the historical and cultural features
- 5- Low diversity of social activity
- 6- Negative trader-customer relations
- 7- Security problems

Historical built environments are the binding points as they connect the physical, cultural, economic, and social values in the regions. For this reason, historical districts have great potential in reaching a socially sustainable living standard by repairing the dynamics of the regions. The Kemeraltı Historical Bazaar, which includes a historical built environment, has the potential to enter into a social sustainability cycle by restoring the socio-economic value it had in the past. In this thesis, the potentials of the region and the problems that prevent these potentials in the context of the spatial development of the historic built environment and building typologies in the region, including the Anafartalar Street as the main axis, are intended to be examined in light of social sustainability parameters.

1.2. Research Questions

Before starting the social sustainability research to be conducted in Kemeraltı within the scope of this thesis, the following research questions were asked in order to guide the research process:

- 1- How did social sustainability take shape in the Kemeraltı Bazaar?
- 2- How can the social aspect of sustainability be determined in Kemeraltı?
- 3- What are the spatial reflections of social sustainability in Kemeraltı Historical Bazaar?

In the light of the information and observations obtained during the research, the research questions were shaped and continued to guide the thesis as follows:

- 1- What are the specific parameters that bring social sustainability into a common denominator in the Kemeraltı Bazaar?
- 2- In which areas should the conservation efforts concentrate in the Kemeraltı Bazaar to ensure social sustainability?
- 3- How could we read social sustainability within the historical development of the Kemeraltı Bazaar?
- 4- How do various actors such as local community, tradespeople, visitors, conservation specialists, etc., contribute to the social sustainability of the Kemeraltı Bazaar?

1.3. Aim of the Study

The primary aim of this thesis is to emphasize that the social approaches of sustainability are as important as ecological approaches, and to discover the common values between social sustainability and architecture.

In line with the information obtained and the observations made during the research, another aim of this thesis is to state that the conservation studies carried out in the historical regions are much more than a physical approach; and to re-examine this through the human-space relationship within the framework of social sustainability.

While conducting the thesis research, the potential of the Kemeraltı Historical Bazaar was proven once again with the İzmir Historical Port City entering in UNESCO World Heritage Temporary List in April 2020. Therefore, lastly, in addition to the above-mentioned objectives, this thesis has the aim of shedding light on the values of the Kemeraltı Bazaar within the framework of social sustainability and relocating the Kemeraltı Bazaar within the social sustainability cycle.

1.4. Significance of the Study

This thesis deals with the relationship amongst the physical environment, the social, economic, cultural, and historical dynamics of the region, and sustainability that exists within the Kemeraltı Bazaar. In the scope of the research, the relationship between ‘place’ and ‘social sustainability’ that people or society associate on a common ground is analyzed considering different periods of Kemeraltı in history. With this analysis, the phases of the physical environment over time were associated with social sustainability by revealing how the social, cultural, and economic balances in society changed during these phases. After all, the boundaries between other objectives of sustainability and social sustainability are rediscovered in this thesis.

Besides, this research is important to reveal the values of Kemeraltı, to witness the stages it has passed in history, and to examine it within the framework of social sustainability. Based on field research and social sustainability studies in historical regions, another important point emphasized by this thesis is that conservation activities are the first step of cultural, economic and social changes in society rather than just a physical renewal practices.

There are many studies on Kemeraltı in the literature. There are various studies in Architecture and City and Regional Planning branches that have been put forward by considering the built environment and values of the Kemeraltı Bazaar in different frameworks. For example, in the studies on Kemeraltı, Çetin (2012) worked on the revitalization policies in Kemeraltı and evaluated the regional problems within this scope. On the other hand, Yakıcı (2018) examined the Kemeraltı Bazaar within the scope of urban regeneration and evaluated the region in line with the projects made. Besides these studies, this thesis qualifies as being the first academic research in the literature that argues the traces of social sustainability in the spatial development of

the Historical Kemeraltı Bazaar, and evaluates the human-space relationship within the framework of social sustainability.

1.5. Methodology

This study includes spatial studies in the Historical Kemeraltı Bazaar within the framework of social sustainability. Social sustainability consists of a series of concepts that can be customized according to the field studied. Kemeraltı Historical Bazaar is an old town district of İzmir, and is valuable in terms of social sustainability research with its intense historical, economic, social, and cultural dynamics that have been maintaining a commercial texture for centuries. Therefore, this thesis follows a combined research methodology including case study and qualitative research.

Qualitative research is explained as a type of interpretative and naturalistic research that occurs when researchers study and interpret the phenomena in their natural settings, attempting to make sense of in terms of the meaning people bring to them (Groat, and Wang, 2013). Accordingly, a qualitative methodological paradigm was found appropriate to investigate the concepts of sustainability and social sustainability in Chapter 2, and to enucleate the history and the built environment of the Kemeraltı Bazaar in Chapter 3.

Since social sustainability is a context-based concept, the method under the qualitative paradigm was determined as a case study in the Kemeraltı Bazaar to add specificity to social sustainability. The case study as a method is defined by Robert Yin as:

“An empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident” (Yin, 2009 cited in Groat, and Wang, 2013, p. 93).

In this thesis, the case study is presented in Chapter 4. The case study dealt with the physical texture that develops simultaneously with the commercial identity in the Kemeraltı Bazaar and the social sustainability parameters (social interaction, architectural identity, flexibility, social security and safety, social participation) created specifically to the region were examined.

Within the scope of the combined research methodology, this study uses data collection strategies that includes field observations, on-site inspection, interviews, photographing, mapping, and literature research. By applying the data collection strategies specified in the field research conducted in the Kemeraltı Bazaar, a map that demonstrates the social relationships shaped by the built environment and economic formations in the region, was created. This map aims to analyze the relationships between the built environment and the economic and social dynamics of the region in the assessment of the region in terms of social sustainability. Besides, the case study includes interviews with Özden Coşkun Öner, Chief of the İzmir Tarih Project Project Unit, and Semih Girgin, Chairman of the Association of Kemeraltı Tradesmen and TARKEM Board Member. The evaluations, observations, and studies carried out by these institutions actively working in the Kemeraltı Bazaar today include up-to-date data for this thesis. At the same time, Kemeraltı Tradesmen Association is important for this thesis to observe the point of view of the tradesmen and their views on the projects in Kemeraltı. At the same time, Kemeraltı Tradesmen Association is important in this thesis in order to observe the point of view of the tradesmen and their views on projects in the region. For this reason, within the scope of social sustainability parameters determined according to the Kemeraltı Bazaar and its dynamics; these interviews aim to support observations made with up-to-date information and to examine other studies and conservation-revitalization projects in the region.

CHAPTER 2: SOCIAL SUSTAINABILITY IN THE BUILT ENVIRONMENT

2.1. Concept of Sustainability

People tend to move towards a goal in every need, thought, or action in the course of history. Survival, achieving a certain quality of life, and sustaining a quality standard are some of the goals that people try to achieve to meet their needs. The ability to maintain these goals at a certain rate or level is called sustainability (Oxford Dictionary, 2019). Sustainability focuses on meeting the needs of the present without compromising the ability of future generations to meet their needs (Grant, and Kenton, 2019). Yet, throughout history, while people have been immersed in the adventure of achieving the standard of living, they have realized, quite late, the importance of sustainability for humanity.

With the effects of Industrial Revolution, the aims of people to reach ideal living standards after the 20th century have been facilitated and accelerated by the advancement of various technologies and opportunities for survival. However, this process has been out of control over time. Cities started to grow rapidly and irregularly. Air pollution and noise increased with population density. People moved away from nature, and thus, social segregation started. Technology has turned into an investment instrument in favor of global powers. Committing the societies to consume technological resources consciously led to an increase in consumerism, and the value of technology has replaced natural resources. As a result, ecological crises, such as environmental pollution, destruction of the ecosystem, pandemic crisis, shortage of natural resources, global warming, and the danger of extinction of many plant and animal species have emerged.

Especially after the mid-20th century, reports, organizations, policies, debates, and public pressure have started to create environmental awareness. For the first time, the concept of sustainability emerged in the 1960s, with the increased sensitivity to the destruction of the environment, caused by poor resource management. To prevent this destruction sustainability became a common political objective, and the Organization for Economic Cooperation and Development (OECD) was established to promote

policies that would ensure the highest sustainable economic growth, encourage employment and increase living standards (McKenzie, 2004).

In later years, The World Conservation Strategy of 1980, as the first international strategy to protect living resources is released by The United Nations Conference on Environment and Development (UNCED). For similar purposes with the OECD, the World Conservation Strategy was also targeting policymakers, conservationists, and development practitioners. In this notice, poverty, population pressure, social inequality, and trade conditions are mentioned as the main factors of habitat destruction and environmental degradation; also ways of coping with these factors and priority protection issues are emphasized (Environment and Society Portal, 2019).

In 1987, the World Commission on Environment and Development has officially initiated sustainability studies under the heading of Our Common Future Report (also known as Brundtland Report). While intergenerational equity and environmental integrity were emphasized in Our Common Future, ‘sustainable development’ is explained as:

“Sustainable development is the development that meets the needs of the present without compromising the ability of future generations to meet their own needs.” (The United Nations Commission On Environment and Development, 1987, p. 43).

2.2. Social Sustainability

The concept of sustainability involves enhancing the quality of life by allowing people to live in a healthy environment with improved social, economic, and environmental conditions (Akadiri, Chinyio, and Olomolaiye, 2012). In this process, policies aiming to raise economic standards and efforts to ensure environmental sensitivity emerge. But there are also undeniable factors, such as poverty, population pressure, social inequality, and intergenerational inequality; which address the social aspects of sustainability. The concept of sustainability is explained by emphasizing the social aspect as:

“The challenge of sustainability is to limit the environmental harm created by human activity while reducing the deprivation and suffering resulting from poverty as well as excess” (Dillard, Dujon, and King, 2008, p. 2).

A holistic approach to sustainability requires simultaneous integration of economic, social, and ecological knowledge to understand human evolution in a constantly changing and developing world. The concept of sustainability has been represented in many ways in the literature in order to examine the balance between economic, social and ecological aspects of sustainability and the relationships between them. The Venn diagram, which is the most common of these representations and is also accepted by International Union for Conservation of Nature (IUCN), is shown in Figure 1. Although Figure 1 emphasizes that sustainability is an interdisciplinary concept; the information provided by the models remained limited, and it was only effective in further spreading and simply understanding the concept of sustainability (Todorov, and Marinova, 2009).

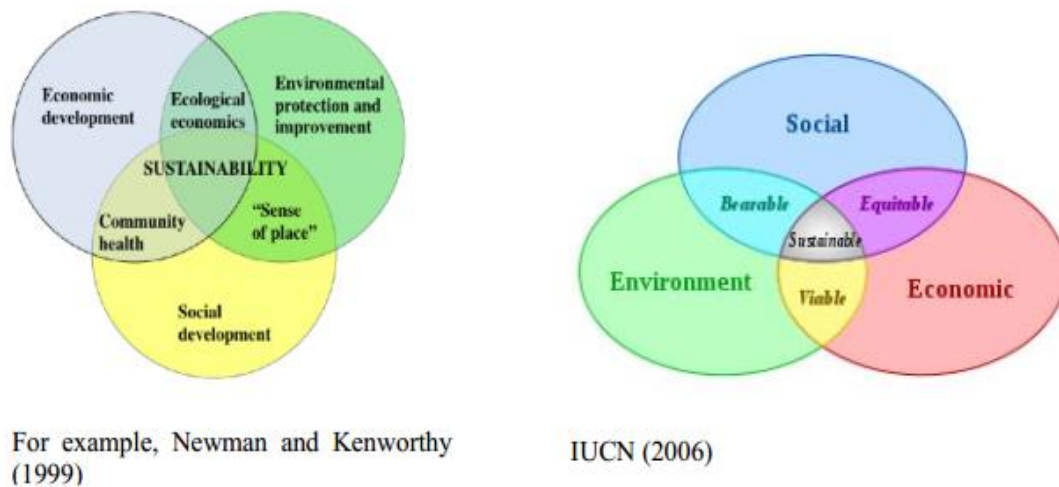


Figure 1: Representation of the concept of sustainability and its sub-branches
(Source: Todorov, and Marinova, 2009)

Even the social aspect of sustainability is handled equally with its economic and environmental aspects as shown in these models, social sustainability cannot be explained in a precise framework due to its context-based and dynamic nature. Although the social aspect of sustainability is treated equally with its economic and environmental dimensions as seen in these models, social sustainability cannot be

explained in a precise framework due to its context-based and dynamic nature. The reason why social sustainability can be explained with various parameters is that the subjects included can differ and be shaped according to the area studied. For this reason, while conducting social sustainability studies, the characteristics of the study area are important in determining the parameters.

2.3. Parameters of Social Sustainability

Social sustainability is an organic concept that can contain different fields in its content, and can be diversified or shaped according to the scope of examinations. The vitality of the concept is explained by Littig and Grießler (2005) as the approaches to the concept of social sustainability are based on practical logic, not theory (Colantonio, and Dixon, 2010). Also, there are different perspectives in the related literature and there is no consensus on parameters of social sustainability. Andrea Colantonio, and Tim Dixon have referred to the social sustainability statements of various authors in their book *Urban Regeneration and Social Sustainability: Best Practice from European Cities* (2011) as follows:

- 1- *“A strong definition of social sustainability must rest on the basic values of equity and democracy, the latter meant as the effective appropriation of all human rights – political, civil, economic, social and cultural – by all people”* (Sachs, 1999, p. 27).
- 2- *“... is a quality of societies. It signifies the nature-society relationships, mediated by work, as well as relationships within the society. Social sustainability is given if work within a society and the related institutional arrangements satisfy an extended set of human needs [and] are shaped in a way that nature and its reproductive capabilities are preserved over a long period of time and the normative claims of social justice, human dignity and participation is fulfilled”* (Littig, and Grießler, 2005, p. 72).
- 3- *“[Sustainability] aims to determine the minimal social requirements for long term development (sometimes called critical social capital) and to identify the challenges to the very functioning of society in the long run”* (Biert, 2002, p. 6).
- 4- *“Development (and/or growth) that is compatible with harmonious evolution of civil society, fostering an environment conducive to the compatible cohabitation of culturally and socially diverse groups while at the same time encouraging social*

integration, with improvements in the quality of life for all segments of the population” (Polese, and Stren, 2000, pp. 15-16).

Since sustainability is a desirable objective (Yung, Chan, and Xu, 2014), the concept of social sustainability has various dynamics and these dynamics may include similarities or differences with respect to the sociological dynamics of the research context. Therefore, to use wider disclosures in a particular context could be too general to be useful. Although the dynamics and measurability of social sustainability are context-based, it is observed that different studies unite at many common points.

The auxiliary parameters or key themes created by the authors' research to overcome the generality of social sustainability are shown in Figure 2. Even though the authors make different choices in terms of the words used in the parameters they have formed, it is seen that some concepts show similarity and some of them have not even changed.

Feature	Reference	
Livelihood	Chambers and Conway (1992)	
Equity		
Capability of withstanding external pressures		
Safety nets		
Inclusion	DFID (1999)	
Equity		
Poverty		
Livelihood		
Equity	Sachs (1999)	
Democracy		
Human rights		
Social homogeneity		
Equitable income distribution		
Employment		
Equitable access to resources and social services		
Paid and voluntary work		Hans-Böckler-Foundation (2001)
Basic needs		
Social security		
Equal opportunities to participate in a democratic society		
Enabling of social innovation	Thin <i>et al.</i> (2002)	
Social justice		
Solidarity		
Participation		
Security		
Education	Omann and Spangenberg (2002)	
Skills		
Experience		
Consumption		
Income		
Employment		
Participation		
Basic needs	Baines and Morgan (2004); Sinner <i>et al.</i> (2004)	
Personal disability		
Needs of future generations		
Social capital		
Equity		
Cultural and community diversity		
Empowerment and participation	Bramley <i>et al.</i> (2006)	
Interactions in the community/social networks		
Community participation		
Pride and sense of place		
Community stability		
Security (crime)		

Figure 2: Key themes for the social sustainability table by Colantonio and Dixon (Source: Colantonio, and Dixon, Urban Regeneration and Social Sustainability, 2011)

Looking at Figure 2, it is observed that the parameters are created on the basis of individuals' ability to sustain their lives physically, psychologically, socially, and economically. In addition, Figure 2 can also be interpreted as goals that need to be brought to appropriate conditions to ensure social sustainability. Of course, as the challenges have varied, the parameters of social sustainability took shape accordingly. For example, Colantonio and Dixon (2011) state that over the chronological analysis

of social sustainability, the traditional themed (hard themes) parameters such as equality, poverty reduction or livelihood, are replaced by more concrete and less measurable concepts (soft concepts) such as identity, sense of place or the benefits of social networks (Colantonio, and Dixon, 2011). The transition from hard themes to soft concepts reveals the context-based aspect of social sustainability and allows soft concepts to be more concretely formulated with spatial explorations.

According to Dayoudi (2012) spatiality is presented dynamically and complexly and as a result of the nexus between natural and physical features, social expectations, cultural norms, power dynamics, and political bargaining (Erdiaw-Kwasie, and Basson, 2017). The spatial functioning of the dynamic structure of social sustainability brings a new framework to the parameters created. For this reason, the framework includes the parameters which have both social and physical effects such as sense of place, identity, culture, social network, etc. However, since sustainable development requires to synchronize and harmonize economic, social, and ecological processes (Todorov, and Marinova, 2009), it is important not to be isolated from other natural, political, and economic dynamics that are shaping social sustainability (Woodcraf 2012). In this case, to maintain social sustainability spatially, the physical environment must be organized in accordance with the social, economic, cultural, historic dynamics.

2.4. Social Sustainability in Historic Urban Environments

The heritage-oriented renewal and the potential of historic environments procured the cultural heritage to be valued at the policy level to increase social capital and promote social inclusion (Landorf, 2011). This reasoned the value of cultural heritage to be reconstituted by using the methods of strategic planning, consensus building, and conflict resolution to achieve sustainable development targets such as economic growth, social equity, cultural, and ethnic cohesion, environmental protection (United Nations Human Settlements Programme, 2008). In addition to these non-physical potentials of the cultural heritage that came to the fore with the concept of social sustainability, the extent to which social sustainability is expressed through the physical fabric has been questioned. Within the scope of UNESCO's MOST program, where architects examine historical sites within the framework of social sustainability, some physical conditions adversely affecting social sustainability were expressed in

examinations in various countries. The reason for the gradual deterioration of historical regions in recent years was determined as old housing stock, congestion, outdated infrastructure and poor services; and the migration of inhabitants to outlying settlements due to these physical conditions reasoned unoccupied buildings and an ageing population to increase (United Nations Human Settlements Programme, 2008). In this period when social sustainability was discussed in the historical context, Rodwell (2003) emphasized the importance of conservation in following principles as:

“The wise use of resources to ensure their continuity of supply; minimum intervention to fabric and cultural identity (physical, social, economic, artistic); and constructive evolution as opposed to destructive revolution” (Rodwell, 2003, p. 60).

The neglect of the social functionality in historic environments where the physical conservation studies were conducted for the preservation of cultural heritage, may cause greater problems than expected regarding the dynamics of that particular region. For this reason, with the increase of policies towards economic sanction in regions with cultural heritage, the concept of social sustainability, which gives importance to the protection of the physical, social and economic rights of the society under this sanction, has gained importance. Although efforts to protect the historical environment are continuing, studies incompatible with the parameters determined within the scope of social sustainability cause disruptions in the functioning of the society. At this point, while preserving the historical texture, revealing the active functioning and value of structure in the past and establishing a connection with the present should be the main goal of conservation studies. Since the direct effect of the physical environment on social, economic, and cultural dynamics is an undeniable fact; in this thesis, it is aimed to discover the link between the parameters of social sustainability and historical texture in Kemeraltı context. The fact that context-based research is the main step towards ensuring social sustainability requires that all the unique dynamics of historical heritages be discovered and examined. The following headings are the parameters that will be spatially investigated in this thesis, which have been derived out of the internal dynamics of the Kemeraltı Bazaar.

2.4.1. Social Interaction

We, humans, are social beings who, by nature, tend to share. Sharing, communicating, having common values, and being accepted are of great importance for human psychology. Creating these values between people can be accomplished by creating a healthy social infrastructure. Interaction, belonging, and feeling equal, being healthy in all respects are common features of socially sustainable communities.

The interaction between the physical environment and society is as important as the social interaction among society. The physical environment can be effective in the frequency and quality of social interaction and non-verbal interventions, with the effects of non-verbal cues in the interaction between people, can provide ease of communication or efficiency (Brand, 2009). In social sustainability studies that are especially concerned with urban issues, topics associated with the physical environment such as mixed-use, quality of urban spaces, accessibility, etc. are discussed. For example, Mousavi states that proximity, homogeneity, density, success, and purpose are the primary factors that shape the interaction among people and can lead to cooperation and competition (Mousavi, 2016). Also, environments that provide a sense of security, psychological and physical comfort, a sense of enjoyment, satisfaction, and belonging within the scope of social sustainability contribute to social interaction in a long term (Mousavi, 2016). But in order to examine these ties, the relationship between the social structure and the physical structure in every region should be examined through research to be conducted by the dynamics of each region. The general parameters of social sustainability should be determined by region and whether it is related to the physical space or not, should be evaluated.

The main reason for determining social interaction criteria for Kemeraltı in social sustainability research is that the Kemeraltı Historical Bazaar still has an economic value with commercial functions via social interaction. Social interaction, which is one the most basic strategies for sustaining historical heritages, naturally exists in Kemeraltı due to its commercial culture. The Kemeraltı Bazaar is a physical and non-physical channel in which social interaction is transmitted from past to present. In this context, it was aimed to examine not only the interaction among people but also the interaction between people and the physical environment (shops, historical buildings, etc.). Since it has a significant value in the social, physical, economic, and cultural

development of the region, traces of social interaction are not only found under this title but also other social sustainability indicators selected for this thesis.

2.4.2. Architectural Identity

Culture is an alliance of material and non-material values of societies. The non-material aspects of culture include a group's skills, knowledge, attitudes, values, and motives (people.tamu.edu, 2020) and when these non-material aspects are put into practice, they turn into material values such as symbols, rituals, social or visual aspects, as well as architecture. Yılmaz (2006) stated architecture as:

“A part of the non-verbal system of symbols that transmitted and shared, influence human life: these symbols express cultural values - images and beliefs, that produce a sense of social unity and security leading to a feeling of identification of the inhabitant with the environment” (Yılmaz, 2006, p. 140).

Architecture, as a way of expressing culture, takes shape according to context. These contexts have been affected by physical conditions such as topography or climate as well as non-physical conditions like people's economic and social conditions. The design of spaces with an identity rooted in culture and history of the society is reflected in each region as a unique architectural identity (Kefayati, and Moztarzadeh, 2015). Architectural identity can be formed by transforming non-material values into practice, and it also has the potential to create cultural values.

Starting with Nara Document on Authenticity in 1994, many organizations such as the Council of Europe in 1995 and the UNESCO's Management of Social Transformations Program (MOST) in 1996, have worked on ways to preserve and maintain cultural heritage. In 1995, the Council of Europe defined the cultural interaction between society and topography as 'cultural landscape' and described it as:

“Combination of human and natural agencies that reflected the evolution of human society as well as past land-use activities, traditions, depiction of literary and artistic works or the historic events” (Europe, 1995, p. 2).

The MOST program of UNESCO, which has been working actively since 1996, addresses social perspectives for the renewal of historic city centers and aims to promote socially and environmentally sustainable towns and cities. At the Habitat II Conference of the program, the ways of revealing the historical heritage were discussed. It was stated that rehabilitations should protect the cultural urban heritage and local identity and include not only physical development but also the revival of traditions, knowledge, and workmanship.

Kemeraltı Historical Bazaar has been accepted to the temporary Unesco World Heritage Temporary List in 2020 with its architectural and cultural heritage. With this feature, it has gained an opportunity to announce its values in aspects and regional development. The historical architectural identity of Kemeraltı is a great potential for economic, cultural, and social sustainability in the region. For this reason, in this thesis, it is aimed to examine how architectural identity affects the various dynamics of the region, and what has changed from past to present within the framework of social sustainability.

2.4.3. Flexibility

Since we live in a ‘fast world’, we are rapidly adapting to the conditions that evolve around us. Social sustainability has the purpose of maintaining long term viable settings for human interaction, communication, and cultural development in the urban scale (McKenzie, 2004). The term flexibility, which exists in different scales of the built environment; is handled within the framework of social sustainability as follows:

“Flexibility depends on socio-psychological and economic performance; and the spatial organization of a building must be in harmony with the natural and cultural environment, manmade environment, economic and political environment and the livelihood of the community” (Kefayati, and Moztarzadeh, 2015, p. 46).

The two principles of conservation in historical districts highlighted by Rodwell's explanation as:

“Minimum intervention to fabric and cultural identity (physical, social, economic, artistic); and constructive evolution as opposed to destructive revolution” (Rodwell, 2003, p. 60).

According to this statement, physical intervention applied in historic built environments could be against the principles of conservation. Therefore, maintaining flexibility in a historical built environment is to adapt the historical area physically and functionally without harming the existing conditions. Therefore, maintaining flexibility in a historical built environment should be regarded as adapting the historical space functionally without harming existing conditions. Functional flexibility, which has an important value in social sustainability studies in historical regions is beneficial to sustain social and economic development, maintenance of the physical environment, creation of environmental and cultural awareness in the society, and the ownership of the region. The scholars Kefayati and Moztarzadeh explained the term ‘flexibility’ in three parts as diversity, adaptability, and variability. All three concepts are different indicators of flexibility criteria.

Diversity is defined as:

“Having a multifunctional space where it is possible to change the function of the space proportional to requirements”. (Kefayati, and Moztarzadeh, 2015, p. 46).

Adaptability is defined as:

“Functional and functional-spatial flexibility, in which mobility is possible between sectors and spaces, proportional to change in time and season”. (Kefayati, and Moztarzadeh, 2015, p. 46).

Variability is defined as:

“Usability for a longer time, compliance with the experience and intervention of the user, benefits of technical innovations, economic and ecological endurance, and re-use of all or part of the building structure and component” (Kefayati, and Moztarzadeh, 2015, p. 46).

The Kemeraltı Bazaar has witnessed many natural phenomena and social movements like fires, earthquakes, wars, modernization movements, etc. For this reason, the historical built environment in the region is not only a reflection of physical masses but also an important factor in preserving the authenticity and reflecting the non-physical value of the region. Today, while some of the historical buildings are regained to present life, preserving the cultural value of Kemeraltı and adding a touristic expression; some others could not be reintegrated into society physically and functionally. The reason for choosing the criterion of flexibility as an indicator of social sustainability is to see how the historical built environment, as one of the biggest potential of the region to ensure social sustainability, has been shaped according to changing conditions from past to present. With this examination, it is aimed to evaluate the dynamics of Kemeraltı for social sustainability under current conditions, to determine the importance of the historical environment in regional development and to reveal the situations that need to be corrected, if any.

2.4.4. Social Security and Safety

The desire to be safe and stable is one of the most basic intangible needs of man (Mutlak, and Schwarze, 2010). People have used various methods to be safe and feel safe in line with these needs. Today, security systems such as security cameras, alarms, CCTVs have become common methods in every scale to provide safe environments. However, although the security systems—that are almost everywhere, create a physical security web around us; feeling safe in a certain area is a subjective judgment that every person can perceive differently. Therefore, the social infrastructure and non-physical dynamics of an environment are as important as physical forces to provide an environment where people can feel safe (Barton, 2000). Since social sustainability is an approach to meet the basic needs of each individual in the community, community safety is an essential prerequisite for a healthy society and the sustainability of cities (Barton, 2000). In the studies carried out in the historical regions, the objectives such as rehabilitation of properties, restoring unsafe and abandoned buildings, improvement of public areas are seen as common points. Besides, rehabilitation of culturally important buildings should be in contact with other parts of the city and historic districts; simultaneous investment in urban furniture, lighting, and security would help

people feel safe by providing acceptance and popular use in a short time (United Nations Human Settlements Programme, 2008).

In addition to these physical safety factors, the non-physical conditions are necessary for people to feel safe in the long term are very important to create a sense of security. Although these conditions have an important point among the social sustainability parameters separately, they also have priority value to create social and economic security. According to the research conducted in Kemeraltı, %61 of the participants stated that they did not feel safe in the region (Yakıcı, 2018). For this reason, it is quite necessary to examine the security factor in the region for social sustainability research. Under this heading, it is aimed to examine the social sustainability topics that help the sense of safety in the long term according to the dynamics of the region.

2.4.5. Social Participation

Communities are part of the society in which the people it encompasses willingly or involuntarily in common value. As most people see the community as a positive expression of their identity, communities provide social importance for individual and collective solidarity (Barton, 2000). To ensure sustainable development in a region, these communities are sought to be open to the collective aspects of social life. Social interactions, neighborhoods, volunteer communities, formal-informal communities, etc. and healthy communication between them create collective networks that provide the infrastructure for social sustainability for a region. Barton (2000), states that these communities could not manage themselves without external interventions or legal controls and that both governmental organizations and informal networks are required for a sustainable society with constant interaction (Barton, 2000). For this reason, social participation is quite important to ensure the development of the community, to increase diversity, and to manage the discussion between communities.

Social participation takes place in spatial studies in achieving social sustainability through socio-spatial planning. Basson and Erdiaw-Kwasie (2018) state that social sustainability goals such as social empowerment, capacity building, community control, and ownership could be achieved by contributing to concepts such as self-help spirit, transparency, and accountability through socio-spatial planning (Erdiaw-Kwasie, and Basson, 2018). Besides that, social participation plays a crucial role in

historical districts. Practices that do not involve social participation may cause residents to be excluded and forced to leave the area, as well as destroying the habitats of locals due to gentrification. UNESCO, having a social and humanitarian approach to sustainable revival, aims to prevent this situation and to protect and restore historical areas as habitable places by considering the lives of residents (United Nations Human Settlements Programme, 2008). During the practices, participants such as municipal authorities, universities, international organizations, foundations, decision-makers in central and local government, major social groups and organizations, local authorities, industry, etc. have contributed the studies (United Nations Human Settlements Programme, 2008). The importance of social participation in these practices has been beneficial for the following situations:

- 1- Managing change processes and structures based on consultation and dialogue,
- 2- Shaping the social conditions necessary to achieve the changes,
- 3- Ensuring consensus among people or groups,
- 4- Maintaining regular maintenance,
- 5- Creating a sense of ownership,
- 6- Elimination of confusion and misunderstanding in conservation efforts, etc. (United Nations Human Settlements Programme, 2008)

In order to make a progress at targeting community benefits; social participation has a great value on social sustainability, having the purposes of caring, protecting, and maintaining user rights, as well as providing the ownership, sense of belonging, and sensitivity to the society. The Kemeraltı Bazaar, which includes various communities including commercial groups, is a project region where organizations, universities, foundations, local municipal authorities, etc. value and take joint decisions to develop. Therefore, social participation in Kemeraltı Bazaar will also be examined in this thesis.

CHAPTER 3: HISTORY OF KEMERALTI

Kemeraltı is one of the oldest bazaars in the world with its commercial and social characteristics. Today, besides the modernized shopping life in İzmir; Kemeraltı still keeps its commercial identity with its traditional features, historical buildings and places. In order to reveal the spatial reflections of social sustainability in Kemeraltı, first of all, how the commercial identity of this Historical Bazaar has shaped throughout the history of the city has been examined.

3.1. Brief History of Smyrna (İzmir)

The oldest known settlement in İzmir dates back to 8500 years ago and its traces were found in Bornova Yeşilova Mound. Similarly, traces of about 10 settlements established between the 11th AD and 4th centuries BC were found in the Bayraklı region. Smyrna, one of these settlements, was a trade and policy center with a 300-year-old city-state feature and was the foundation of today's İzmir (İzmir Development Agency, 2016). At the end of the 4th century BC, after the Persians attacked the city, it was rebuilt under the name of Pagos by Alexander the Great. Pagos was located from the hill (of Kadifekale) through the sea. After the Hellenistic period, the city entered the Roman Empire in 133 BC and had a comfortable period of up to 700 AD throughout the Roman and the Byzantine Empires. During this period, the popularity of port cities such as Ephesus, Miletus, Herakleia undermined the commercial characteristics of Kemeraltı (Göregenli, 2009), but during the Roman Empire, the construction of ships for Rome and Italy and the provision of food and clothes for the Roman armies shows that the city was very prosperous (Çetin, 2012).

In the 9th century, during the Byzantine period, the city gained its identity as the base of the Byzantine Navy due to its strategic location and it became stronger in administrative, religious, and military terms. The administrative identity of the city has led to an increase in works of architecture and sculpture, but these works have not survived to the present day. The economic aspect of the city increased at the beginning of the 10th century when the city was chosen as the 'Cypriot Sea Theme' (it was an administrative establishment which was formed with commercial concerns.) (Yakıcı, 2018).

Between the 11th to the 15th centuries, wars, invasions, and turmoil prevailed in İzmir. During this period, the ongoing turmoil between the Turks and the Byzantines prevailed in the city. With the Battle of Malazgirt in 1071, the domination of the Turks in Anatolia began, and with the conquest of Çaka Bey in 1087, Turkish domination began in İzmir. In this period, the city had a military value rather than being a commercial center, dominating the Aegean Sea, and having a shipyard (Göregenli, 2009). After 20 years of Turkish domination, with the death of Çaka Bey, the city re-entered Byzantine rule. Between 1204 and 1261, Smyrna became an international trade center with the domination of the Empire of Nicaea. As a triumph and economic symbol of the city, a castle was built in the inner harbor. Harbor Castle was located at the mouth of the harbor and founded by the Byzantines in the 12th century. The castle was important in terms of ensuring the security of the inner harbor and forming a key to city defense. Kemeraltı, on the other hand, emerged with the presence of a castle built to defend the port entrance (Ünlü, 2019). The concessions granted to Venetians, Genoese, and Hospitaliers under the Nif Agreement led to the development of commercial as well as architectural activities. With this agreement, people had the right to create their neighborhood (Frankish Neighborhood) and they built spaces that would increase social and economic environments such as churches, bakeries, bathes, etc. With this settlement, while the lower parts of the city began to be called as cosmopolitan part (Lower Christian Smyrna), Mount Pagos constituted İzmir's Turkish core (Upper Muslim Smyrna) (Wikipedia, 2019).

When Timur invaded Anatolia in 1402, the city was largely destroyed. First, Smyrna took over by Aydınöğlü Umur Bey in 1317 but Harbor Castle of the city went into Latin reign because of the Crusade invasion. Timur took the Castle from Genoese fortress guarding the harbor and gave it to Aydınöğlü Cüneyt Bey in 1402. After the Ottoman forces took over the harbor region in 1414, they also ended the Aydınöğlü State together with Venetians, Genoese reign, and the city became Ottoman's in 1426 (Yakıcı, 2018).

Smyrna was a small city in the early years of the Ottoman conquest. At the end of the 16th century, the Hisar Mosque was built on the part that Timur had filled in the inner harbor and which would later be found in the key point of Kemeraltı (Çetin, 2012). Then the Ottoman Empire revived economic activities and changed the city

administration. The Venetians, who were uncomfortable with this situation and lost their dominance in Smyrna, attacked the Harbor Castle with their navy and caused great damage to regain their former privileges (Yetkin, and Yılmaz, 2020). Since the Harbor Castle was strategically located in the defense center of the city, it was repaired by Mehmet II. After these attacks, its importance became more apparent. Thus, Smyrna reunited with its inner castle Mount Pagos and the seaside castle Harbor Castle, and this image of the city gave it the identity of a small commercial seaside town in the 15th and the 16th centuries (Yetkin, and Yılmaz, 2020).

3.2. Commercial History of Kemeraltı Bazaar

After İzmir became the last stop of long-distance caravan trade routes connected to the Far and Middle East via Anatolia; the commercial identity of Kemeraltı Bazaar started to be shaped (Göregenli, 2009). Starting from the 17th century, people were able to start and manage their own business freely. In this period of active trading, rich European traders settled in İzmir and this affected the physical texture of the coastline. Until then, the image of the city was like a small port city. According to travelers' description, there was a castle (Harbor Castle) in the northern part of the inner harbor as well as a settlement around it. In addition to its security function, the castle was also used for collecting taxes and to manage the city (Çetin, 2012). Due to its proximity to the castle and its location, even if it was not built for commercial purposes, the Hisar Mosque was able to meet the functions of the port and the castle. Various craftsmen were present the goods on the radial axis extending from the Hisar Mosque area (Göregenli, 2009). This commercial pattern is subdivided into functional branches where traditional guild organizations were concentrated and those who usually sell similar things were on the same axis (Çetin, 2012). If these were on a line, the street was called '*çarşı*' and if they were located in a building, it was called '*han*'. (Çetin, 2012). During the period of the European traders settled in, some European-style structures such as houses, shops, product processing centers, and storage buildings were introduced. Since the inner port was less active commercially, these houses were used as both living spaces and business centers (Atay, 1998).

After the city was flooded by European traders because of the reorganization of capitulations for the second time (Atay, 2003), the revival of commercial activity and the newly occurring needs generated the physical texture. Rather than small structures

with insufficient functionality, the mid-18th century's physical formation was generally based on big commercial centers. The number of *hans* has increased around the square nearby the Hisar Mosque. In these *hans*; it was ensured that trade goods were kept safe, and caravans, merchants, and animals were sheltered and cared for (Çetin, 2012).

At the beginning of the 19th century, the increase in the European population led to the establishment of consulates, which also led to the emergence of a new commercial branch. During this period, consulates of more than 20 countries were active in İzmir (Atay, 1998). In order to follow Europeans' workflow in their large commercial networks, groups of Armenians, Greeks, and Jews, in general, started to work as intermediaries. With the expansion of this sector, the *hans* that were built so far could not meet the spatial needs. Therefore, *hans* changed their function by adapting to changing needs. Now, large-scale Ottoman *hans* located in the city center such as Büyük Karaosmanoğlu, Mirkelam, and Kızlarağası were divided into small rooms and transformed into offices (Göregenli, 2009). This is one of the examples in history that shows the spatial reflections of economic and social variables. Kıray explained this situation as follows:

“During the 18th-century hans were only used for the temporary storage and transportation of different types of goods. In the 19th century, they were built in large blocks and built on valuable lands. In these hans, fewer kinds of products are stored and processed at the same time” (Kıray, 1972 cited in Çetin, 2012, p. 52).

If these spatial differences were examined throughout the city, as understood from the descriptions of the travelers who came to the city during this period, the part where the Turkish neighborhoods located in the upper parts were like a Turkish urban settlement, whereas the part where the Levantine, the Greek, and the Armenians were mostly located in (the coastal areas) was like a western urban settlement (Çetin, 2012). This social and spatial dilemma also had an impact on the trade zones of the city.

In the second half of the 19th century, İzmir advanced to a higher level in commercial terms and was declared as the only export port of the Ottoman Empire in Anatolia. Due to the increasing demand for the port, the existing inner harbor was insufficient.

The port area became more passive; even the ships were not berthing to shore but anchoring in open waters. Upon this, the port was filled and *hans* were built as unplanned for quick storing. So some of the *hans* that were built for the quick storing purpose had a type of façade, which was designed to give a direction to the entrance and exit of the goods. Since the goods were stored here and sent to the harbor, these *hans* were built on the axles of Kemeraltı towards the sea (Göregenli, 2009).

While these functional developments began to occur in Kemeraltı *hans*, the spaces had to go through different phases with changing conditions over time. In this period, some investments were made to facilitate foreign capital under the new foreign trade relations of the city (Çetin, 2012). The İzmir-Aydın railway, which aimed to provide commercial synchronization with the inner sides of the city, was completed. This increased the variety of products sold and some luxury goods such as figs and grapes began to dominate the market (Çetin, 2012). With the contribution of trading luxurious products, İzmir became the city where new trade organizations and new institutions were fed and controlled. However, compared to these trade activities, the biggest exporters of this period were foreign traders and banks, insurers, and companies that had the best contact with foreign trade circles (Çetin, 2012).

As foreign traders were more active in the coastal zone, the natural trade flow of the city caused the caravan culture to be slowly erased and caravan *hans* remaining on the outer side of the city have lost their function (Atay, 2003). This decrease in caravan culture led to changes in the functions of *hans* to meet their accommodation needs in the city. These needs were met by hotels arranged according to a new and spatially western-style approach (Çetin, 2012). At first, Bölükbaşı, İmamoğlu, and Dervişoğlu *Hans* underwent this change, but later this culture became a commercial hotel function. The process of formation of the hotels started with the 1858 Land Law (*Arazi Kanunnamesi*), which stipulated that the people could have private property on the land to make the state income. This also caused the division of land. As foreign traders started to own land, it became difficult for the low-budget peasant people to own land. Due to the surplus of products in the regional parts, it was not sold at an adequate price; which caused the local people to sell their products in the city. This process led to the formation of middle-income groups. Moreover, this change in the socio-economic structure of Kemeraltı led to the emergence of the service sector. As a spatial reflection

of this situation; the alteration and renewal movements started at the beginning of the 20th century and the existing *hans* were functioned and started to be used as hotels. Barut *Han* as Meserret Hotel and Kemahlı İbrahim Efendi *Han* as Kemahlı İbrahim Efendi Hotel, are the first examples of this shift in spatial order (Atay, 2003).

The 20th century, which began with these commercial and social changes, was a difficult period, in which the city was involved in wars, invasions, and fire. The economic, social, and spatial structure of the city has been damaged by these occurrences and major changes had been made in the city. There was a shortage of housing in the city and the population had decreased. Some of the commercial areas, such as Frank Street, were damaged by fire. During this period, there was no order in the physical condition. From Anafartalar Street to Hisar Mosque; artisans, wholesale and retail trade units, self-employed offices, and other functions were intertwined (Çetin, 2012). Besides, the limited access of the consumer in narrow spaces has prevented the merchant's earnings and the quality of the merchant's goods has gradually decreased. Irregularity in space functions and inadequate physical space were thought to have caused economic damage at that time. Upon this, the buildings were asked to be renewed. In this process, while street stalls dominated the bazaar, the Republican Period of Turkish Architecture also began to manifest itself with modern structures. Although modern building typologies such as passage and business center had emerged in this period; it was observed that the old structures and their orientation in the district reflected some repertoires of organic spatialization in Kemeraltı. Göregenli specified some examples for this, such as Oska Pasajı which reflects the linear circulation of the bazaar, and the Havuzlu Bey Çarşısı which reflects the central organization consisting of shops lined up around a gallery with a pool (Göregenli, 2009).

After the conversion of Konak Square with public buildings, the number of hotels and tall buildings has increased in this area. This further led to a decrease in the use of *hans* as hotel buildings in Kemeraltı. In this process, which started in the 1970s, the *hans* lost their value and were occupied by small business owners.

Today, Kemeraltı still maintains its historical and commercial identity. According to the data obtained in 2015, Kemeraltı with its capacity of 270 hectares, more than 230

different business lines, more than 800,000 different product types and more than 10,000 workplaces, continues its efforts for survival today (Ege Genç İş Adamları Derneği, 2015). The increasing frequency of the projects carried out to protect the historical and cultural characteristics of the Bazaar and to revive the commercial life is a sign that survival efforts for the Kemeraltı Bazaar have come into prominence in the 21st century. In this chapter, it is aimed to analyze how the existing dynamics of Kemeraltı was affected by the events and to observe the process of reaching the present state. In the following section, to have a better understanding of the spatial qualities of the Kemeraltı Bazaar, which forms the case study of this thesis, the existing building typologies in Kemeraltı will be investigated (See also Appendix 1).

3.3. The Commercial Built Environment of Kemeraltı Bazaar

3.3.1. Hans

Aktepe (1971) stated that every building that has commercial activity in the Ottoman Period, was named as ‘*han*’ (Aktepe, 1971). In literature, *hans* have been examined under various titles. According to different studies, these titles vary from materials to usage areas and plan types. In Aktepe’s studies (1971), *han* typology was examined in six categories according to its materials and functions: old stone *hans*, new period wooden *hans*, *hans* with shops, fruit and vegetable *hans*, storage *hans*, and grape, fig, tobacco and bonito *hans* (Aktepe 1971). The reason why the *hans* are examined in different categories is that the needs and the use of *hans* differ in time. One of the most noticeable differentiations is the new type of *han* which emerged in the 19th century. The 19th century was the time when the influence of Westernization manifested itself in the Ottoman Empire. In this period, with the development of transportation, long-distance caravan trade gradually decreased and this situation caused a new spatial reflection in *hans*. Until this period, the *hans* kept the accommodation, trade, and storage functions together. However, in this process, which started with the decrease of caravan trade later, *hans* have reached today by spatially adapting to various functions according to the needs that occurred over time. So in the following sections, these spatial changes will be examined separately and *han* typology will be examined under the titles of accommodation *hans*, commercial *hans* and storage *hans* in the light of Aktepe's reviews in the book *İzmir Hanları ve Çarşıları Hakkında Ön Bilgi* (1971). The headlines about the *hans* in Aktepe’s examination will be re-interpreted with this functional separation.

3.3.1.1. Accommodation Hans

Çiçek (2006) stated that the emergence of accommodation buildings in a city is directly proportional to the density of city trade and foreign trade capacity (Çiçek, 2006). Foreign trade relations, which have strengthened since the 17th century, caused a significant increase in the number of *hans* built in the 18th and 19th centuries in the commercial center of İzmir, Kemeraltı. While these *hans* created a commercial environment, they also met the accommodation needs of people and animals coming from outside the city for commercial purposes. With the effect of changing systems and needs over time, some *hans* concentrated only on meeting accommodation needs. This functional change in *hans*, instead of any destruction or reconstruction processes; was realized through an adaptation process by making use of the flexibility of spaces.

In his researches, Aktepe (1971) divided the *hans* into different categories by their construction styles. According to his explanations, the structures that can be accepted as accommodation *hans* are examined in two different categories as old stone *hans* and new period wooden *hans*. Old stone *hans* were depicted as:

“These include rooms built-in single or two stories around an open courtyard, usually in four corners or detached form. In some of them, the rooms facing the courtyard are open to a corridor with a door and a window and in some others, there are rooms both on the street and the courtyard side, the doors of these rooms open to the corridor between them. The windows are usually small and with iron fingers. Some of the old stone hans have a masjid inside and a Turkish bath for the cleaning of passengers” (Aktepe, 1971, p. 110).

On the other hand, new period wooden *hans* are usually similar to old stone *hans* in terms of plan layout and outlook, except the material. The new period wooden *hans* were mostly half-wooden and built-in the 19th century (Aktepe, 1971). These two types, which are very similar to each other in general, were functionally separated from each other and started to be used for different purposes.

3.3.1.2. Commercial Hans

The 18th and the 19th centuries are two important periods, during which İzmir was developed commercially; so these periods are referred to as the second growth phase

in the existing literature. In this period since the 18th century, İzmir freed from the status of its intermediary city in international trade and became the international trade city where the products grown in Anatolia are sold. Especially in the 19th century during the industrialization period, the raw material needs of the west were met from İzmir. The city where products such as cotton, fig, grape, bonito, oil were exported became an international market at that time. During this period, the trade took place in streets called *çarşı* or in buildings called *hans*. Commercial life that accelerated in this period resulted in the construction of more *hans* such as Mirkelemoğlu Han and Karaosmanoğlu Han located in the *hans* zone of Kemeraltı. These buildings, called long-distance *hans*, had various functions in the same place, such as the storage of goods, the shelter of caravan traders and animals, commercial activities, etc.

After the use of mixed-use *hans* of the 18th century, commercial *hans* were spatially separated due to the increasing need for commercial functions such as production, storage, and sales. The commercial *hans* have two plan forms in the literature: the *arasta*-like plan scheme (Fig. 3) and the courtyard plan scheme (Fig. 4).

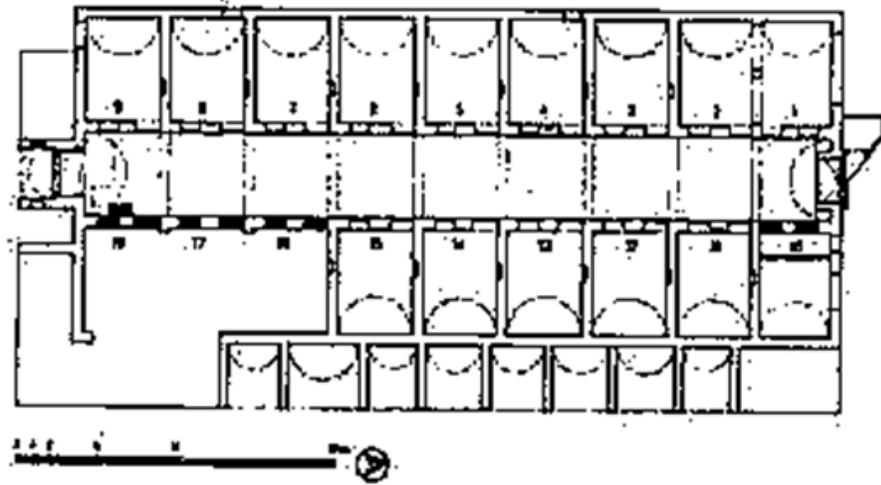


Figure 3: *Arasta*-like plan scheme - Çakaloğlu Han (Source: Kayın, 2001)

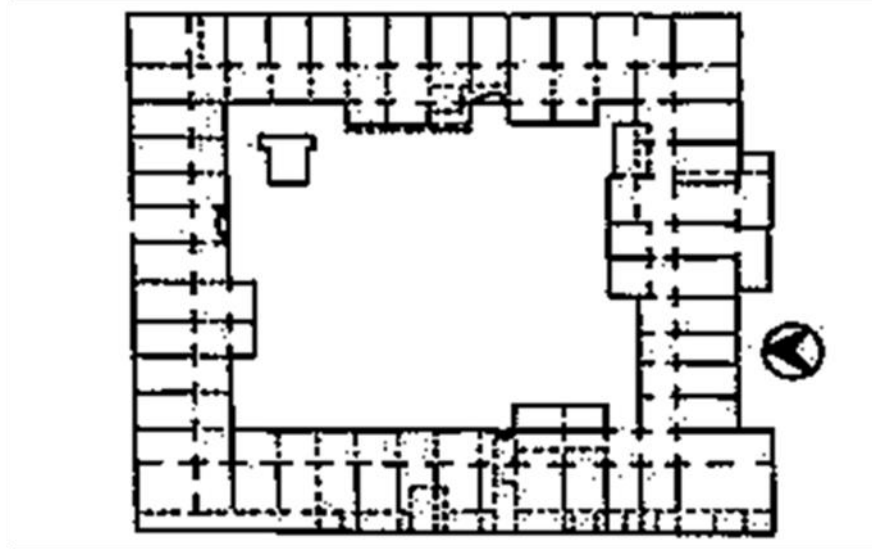


Figure 4: Courtyard plan-scheme - Vezir Han (Source: Kayın, 2001)

Courtyard plan layout has similar features with accommodation *hans*. They may be facing the courtyard or both the courtyard and the outside (Atalan, and Erel, 2016). In *hans* with an *arasta*-like plan scheme, barrel vaults were used to provide light and ventilation through the openings (Dokuz Eylül Üniversitesi Şehir ve Bölge Planlama Bölümü, 2002). Kıray (1972) depicts these *hans* as:

“A mixture of a covered market and a long-distance han but like a wholesaler place working as a single unit” (Kıray, 1972, p. 37).

Münir Aktepe (1971), examined commercial *hans* in 3 categories: *hans* with shops, fruit and vegetable *hans*, grape fig tobacco and bonito *hans*. Even if there are storage areas in these commercial *hans*, it was underlined that there was no place for accommodation. In addition to *storage hans*, the need for storage was temporarily met in the commercial *hans* with rooms, mezzanines, or basements (Aktepe, 1971).



Figure 5: Blocks with mezzanine floors in Abacıoğlu Han (Source: Aktepe, 1971)

Hans with shops are expressed as blocks with a mezzanine floor and lined up around a narrow courtyard. These blocks and mezzanines were used as stores, storages, or offices. In some types, the top of the courtyard was covered. These covered types resemble the *bedesten* form. *Hans* with shops were generally made out of brick or stone. There were two doors, the entrance, and the exit, and the openings were covered with shutters (Aktepe, 1971). Abacıoğlu Han can be shown as an example that fits this definition.

Fruit and vegetable *hans* are expressed as one large volume. They have both open and covered examples. The entrance to the *han* was made through a single large door to transport the goods into the *han* easily. These *hans* are likened to the market and it is stated that sales are made in the empty space inside. Therefore, it can be said that the function of the courtyard was shifted to commercial activities. These *hans* remained open until the goods were finished, they were closed as soon as the commercial activity ended. Aktepe stated that this type of *hans* were generally located around the Başıdurak Mosque, and after the 1950s, they turned into bazaars or passages and lost their former functions completely. Laz Han is shown as an example of such formations (Aktepe, 1971).

Grape fig tobacco and bonito *hans* were described by Aktepe (1971) as the buildings without architectural features (Aktepe, 1971). They contain one or more spaces under a large roof and spaces were used for storage and production functions. These *hans* mentioned by Aktepe have the same features as the buildings built on valuable lands in the second period of the 19th century mentioned by Kıray (1972). However, in Aktepe's descriptions; grape fig tobacco and bonito *hans* are perceived as storage *hans* rather than commercial *hans*, conversely Kıray (1972) categorized them as commercial *hans*. By looking at these descriptions, it is observed that commercial and storage needs are met in the same spatial cycle. For this reason, if the grape fig tobacco and bonito *hans* are evaluated in terms of architectural features, they are categorized as storage *hans*; but if they are evaluated in terms of their functions such as production and packaging, they are categorized as commercial *hans*.

3.3.1.3. Storage Hans

Storage *hans* are the stone structures consisting of one or more partitions covered with a flat roof. Especially in the 19th century since the goods were not sold in the courtyard with the change of function in the accommodation *hans*; storage *hans* were built for the sale and storage of products. These *hans* were generally built around Hisar Mosque for the storage of various goods.

Storage *hans* were considered as architecturally unqualified buildings in the studies of Münir Aktepe, and grape, fig, tobacco, bonito *hans* are included in this category (Aktepe, 1971). Although they are physically evaluated with similar characteristics; grape, fig, tobacco, bonito *hans* show a functional distinction as buildings where such products are produced or processed. These *hans* usually take the name of the product processed in it (Aktepe, 1971). This may have laid the foundations of the guild system that currently available in Kemeraltı. Today rather than *hans*, spatial traces of the guild system are often seen in passages, streets, or even in a few shops next to each other.

3.3.2. Passages

From the 17th century onwards, the *hans* began to be built to meet the arising needs that occurred with the development of commercial life in İzmir. The commercial life, which had its golden age until the 19th century in Kemeraltı, formed the commercial network of the region through *hans*, *arastas*, *bedestens* or *çarşıs*. Since the 19th

century, the effects of the Industrial Revolution began to be seen in the Ottoman Empire. The traces of the Western culture that gradually dominated the trading system also started to be seen in the Turkish commercial culture both architecturally and linguistically. The passage type, which was not encountered in Kemeraltı until the 19th century, started to be seen in Kemeraltı since the 20th century. The passages in the region were formed either by the demolition and reconstruction of some *hans* or only by making a name change.

The word ‘passage’ came from French and it was used in this language for the private roads that were used to pass through the large building blocks in the 18th century (Gülenaz, 2011). Spatially, passage typology was described as:

“A passage, above all, a place with a beginning and an end” (Geist, 1979 cited in Gülenaz, 2011, p. 39).

In another article, it is stated that the passages are the 19th-century buildings which were generated after Industrial Revolution with the emerging use of glass and steel in architectural structures and were used as commercial areas where consumption occurred due to changing social and economic conditions due to the increase in consumption and production (Yiğitpaşa, 2010).

Passages in Kemeraltı took place after the 1950s when Western culture began to dominate the commercial environment. In that period, some *hans* were demolished and some reconstructed buildings were re-named as passages. The passages in the region aim to reach more than one street by extending into the building blocks and facilitated circulation (Benzergil, 2006). While Aktepe (1971) examined the fruit and vegetable *hans*, he stated that these *hans* completely lost their former duties by turning into a *çarşıs* and passages after the 1950s (Aktepe, 1971). Today, the commercial spaces called *çarşı* can resemble the spatial features of the passages and *hans* with their spatial arrangements. For this reason, there is no specific spatial distinction of *çarşıs* in Kemeraltı today.

3.3.3. Office Buildings – *İşhanı*

Although most sources claim that office buildings were based on the Roman Empire, today office buildings have evolved into multi-storey building types that are used as offices and workplaces to create commercial spaces outside of manufacturing. This typology, which spread rapidly with globalization and capitalist commercial system all over the world, started to be seen in İzmir during the Republican Period. At first, the office building typology was not seen physically, but with the use of *hans* as offices in the 19th century it emerged functionally in Kemeraltı. During this period, the *hans* that started to be used as offices were not named as office buildings. However, in the 20th century, the new commercial building types started to be seen in Kemeraltı with the dominant Western activities in the trading system. In this period, the types such as office buildings and passages, which emerged from the modernization movement, became neighbors with the historical fabric of Kemeraltı. Due to the dense physical texture in Kemeraltı, these new types were generally built after the demolition of old *hans*, or they occurred with the renaming of the old *hans* as '*işhanı*'. The office buildings built after the 1930s generally have modern architectural traces. These buildings are multi-story office buildings made out of reinforced concrete systems and have shops on the ground floors. In some office buildings, the ground floors might have been designed as passages. Today, some buildings that spatially have similar features with office buildings could be named as *çarşı* or business center in Kemeraltı. For this reason, there is no exact functional -sometimes spatial differentiation between these types due to the commercial identity of the region.

3.3.4. Hotels

Hotels, another spatial reflection of the westernization process, have started to be seen intensively since the 19th century, especially in Ottoman cities that were commercially active. Besides the Western-style hotels that met the accommodation needs of the Levantine traders in the Kordon region, the traces of hotel typology were also seen in Kemeraltı *hans*. The commercial function, which was met until the 19th century in the *hans*, was separated from the accommodation function in this period and caused the buildings to be named as hotels over time. In this process, besides the decrease of the long-distance caravans, the effect of the economic developments in the West on İzmir was another reason why *hans* took the names of hotels. Trade agreements with Western

states increased the interest of foreign traders towards İzmir, therefore the change in accommodation buildings in Western-style increased after the 20th century.

In the early 20th century, hotel typology in İzmir developed in two forms: the hotels that were built in the Western-style and the *hans* that were re-named as hotels. The Western style hotels had places such as cafes, bars, restaurants, clubs; ballrooms that sustain the Western culture (Kayın, 2000). Similarly, the *hans* that were re-named as hotels after the 20th century contributed to the social life with such places as restaurants, coffeehouses, or grocery stores (Kayın, 2000). Since the Republican era apart from the historic *han* buildings, modern style hotels such as Ankara Palace started to be built in the Kemeraltı Bazaar. After the 1970s, the hotels in the region started to be negatively affected by the change of direction of the commercial center in İzmir. Although hotels like the Yeni Şükran Hotel still function today, some others such as the Meserret Hotel were physically damaged without resisting the commercial identity of the bazaar.

3.3.5. Mosques

As a cosmopolitan center that hosts different civilizations in which the western culture and the eastern culture are blended, İzmir continues to reflect these cultures with its historical structures. Kemeraltı Bazaar, which is a commercial reflection of the eastern culture, also hosted mosques as the religious symbols of the Muslim population. The mosque density in the Kemeraltı Bazaar is concentrated along the axis, currently named as Anafartalar Avenue, reflects the traces of the shoreline before the inner port is filled. While these structures still retain their religious and cultural value, they also became a reference for finding directions by standing out amongst the congested fabric in Kemeraltı with their volume.

Some of the mosques have the *fevkani* characteristic that plays a significant role in the commercial identity of Kemeraltı. The *fevkani* form is designed by placing the mosque in the upper level especially in the areas with congested fabric. In this way, while the commercial activities continue on the street level, the worshiped part on the upper levels is not being disturbed. In some mosques, this makes it difficult to detect the mosque from the street level, while in others it gives a monumental impression to the mosque (Akkurt, et al., 2005). Şadırvan Mosque, Başdurak Mosque, and

Kestanepazarı Mosque, which are located on Anafartalar Street, maintain their *fevkani* characteristics today. It was stated that Kemeraltı Mosque also had this feature but was later surrounded by a courtyard (Güner, 2005).



Figure 6: Başdurak Mosque as a *fevkani* character

Although the mosques in Kemeraltı, which were generally built in the 16th and the 17th centuries are among the best-preserved structures in the region, the *fevkani* characteristics and the commercial density in the region negatively affected these structures. Problems such as physical applications against the original structure in the shops on the ground floor of the mosques or the transformation of spaces that were not designed as shops into shops were observed in *fevkani* characters (Aktepe, 1974). For this reason, preserving mosques today is of great importance as it is a historical heritage that provides cultural continuity in the Kemeraltı Bazaar and contributes to the social and commercial environment.

CHAPTER 4: SPATIAL REFLECTIONS OF COMMERCIAL ACTIVITIES IN KEMERALTI

From the 17th century onwards, with the needs of increasing utilization of the caravan routes and the power demonstrations of the states in this newly formed commercial city led to the rise of *hans* around the Hisar Mosque and in the inner harbor. With its growing business area, Kemeraltı has become one of the biggest trade centers of Ottoman Empire. And as the trade center of the city, the Historical Kemeraltı Bazaar's commercial activity has been continuing since the beginning of the 17th century. The landmarks such as the Hisar Mosque, the Kızlarağası Han and the others have led to the formation of the region's economic and social identity. In this section, the commercial identity of Kemeraltı will be examined with spatial reflections on the basis of selected social sustainability parameters: “social interaction, architectural identity, flexibility, social security and social participation.”

4.1. Social Interaction

The relationship between architectural space and social interaction is stated by Kefayati, and Moztarzadeh (2015) as follows:

“Socialization feature of architecture space can reduce or increase the level of social interaction among people in space, and therefore causes an increase in social capital and thus the development of social sustainability” (Kefayati, and Moztarzadeh, 2015, p. 44).

The term ‘social interaction’ is explained as:

“A changing sequence of social actions between individuals (or groups) who modify their actions and reactions due to the actions by their interaction partner(s)” (Chen, Caropreso, Hsu, 2008).

As it demands an interdisciplinary focus in the fields of architecture, psychology, sociology, anthropology, geography, etc. it requires complex synthesis in a determined

context. Before the spatial reflections of social interactions, determining the factors that caused these reflections would enable us to address the topic in general terms.

Socially sustainable architecture concerns physical environmental design with a focus on how people are living and using the space with each other based on the community they are part of (Bayraktaroğlu, 2014). The social infrastructure in Kemeraltı Bazaar is based on its economic identity. In this context, the network between tradesmen has become one of the key elements of maintaining social interaction. Although there is a competition that exists between tradesmen; common goals such as creating a livelihood, maintaining Kemeraltı's economic identity and increasing customer density have also created a natural and strong socio-economic bond between tradesmen.

The social network that formed according to economic purposes is also reflected in the bazaar layout. The Anafartalar Street extending from the Konak Square to the Basmane region surrounds Kemeraltı in an arc shape, which was the trail of the Kemeraltı coastline before being filled, creates a main axis with dense pedestrian flow. This flow starts from Konak Square, where public transportation is dense, towards the Anafartalar arc, and spreads through other streets. As the most intensive shopping area of the bazaar (Çetin, 2012), one of the most important factor among the spatial features that make up the characteristic of Anafartalar arc is the continuity of the street which ensures changing views, visual incidents, changes and contrasts of the enclosure. Carmona et. al. stated that the streets that are wind or having irregular frontages enhance the sense of enclosure and provide a constantly changing prospect for the moving observer (Carmona, et al., 2003). In the Kemeraltı Bazaar, the sense of the enclosure is formed by a boundary consisting of a variety of products as well as narrow and continuous streets. While tradesmen display their products on street stands outside their stores, the border with these products causes a natural visual interaction between tradesman-customer, product-customer, environment-customer along the street.

Unlike shopping malls, the shopping habit in which tradesmen interact with their customers has been continuing for centuries in Kemeraltı Bazaar. Therefore, besides the quality and variety of the products, the shopkeeper's relationship with the customers has an impact on the social interaction and financial performance in the bazaar. Accordingly, Girgin (2020) stated that qualified tradesmen are important for Kemeraltı. He added that the shopping culture and tradesman-customer relations in the

region have deteriorated when qualified tradesmen left the region (Girgin, 2020). Even though the people of İzmir have a sense of ownership for Kemeraltı, it is quite important to examine what customers expect from the region with a solution-oriented approach in order to improve existing customer-tradesmen relations (Girgin, 2020). On the other hand, reducing the tenant circulation in shops and having long-term tenants in the region is quite important to increase social interaction and ensure continuity (Öner, 2020). The decrease in tenant circulation and continuity is effective in many issues such as improving the relationship between the shopkeepers in the region, continuous customer flow to the region, preserving and maintaining the shopping culture in the region, decreasing physical damage in historical buildings, increasing the ownership of the region and providing a safe environment. Stating that increasing the quality of the products sold in the market is important for customers with different economic revenues to come to the region, Öner (2020) added that efforts are underway to increase social interaction within the scope of the İzmir Tarih Project (Öner, 2020). As well as the conducted works like public space projects, events and concerts having a unifying effect on customer-tradesmen relations; they also increase the visitors and create a suitable environment for social interaction in the region (Öner, 2020).

The guild system, which is a kind of social interaction in trade centers, has been seen in Kemeraltı for many years. However, the traces of the guild system cannot be seen clearly in Anafartalar Street, which can be considered as the main axis of Kemeraltı today. Although Anafartalar Street has an intense customer flow; since it is an axis that has transit characteristics and provides pedestrian / customer flow to other regions, it contains different guild groups instead of belonging to a specific guild. In other parts of Kemeraltı, tradesmen are lodged in certain zones according to their product types, while there is no such effort on the Anafartalar arc. Although these are concentrated in certain parts of Kemeraltı, a precise homogeneous typology is not always observed among the shops and products in these zones. Yet, it is not known whether these formations occur intentionally or accidentally but it is observed that it facilitates the orientation of customer in the bazaar and provide a legible environment in Kemeraltı. According to a study (*Esnaf Arası Bağımlılık İlişkileri ve Ekonomi Analizi*) conducted by Mehmet Ufuk Tutan and Burak Çapraz in 2014 in Kemeraltı, the presence of tradesmen from the same business line in a certain place increases the desire of new

entrants to do business in these regions (Tutan, and Çapraz, 2014). The most important reason for this situation has been attributed to the fact that being close to tradesmen who have similar branches of business gives confidence, and it is determined that 70% of tradesmen are in agreement (Tutan, and Çapraz, 2014). This situation is an important factor to sustain the commercial identity up to the present day by keeping the economic-based social relations in the Kemeraltı Bazaar alive, and it ensures that the Bazaar remains active and valid. Therefore, commercial products sold in Kemeraltı and the guild zones formed are shown in Figure 7 (See also Appendix 2).

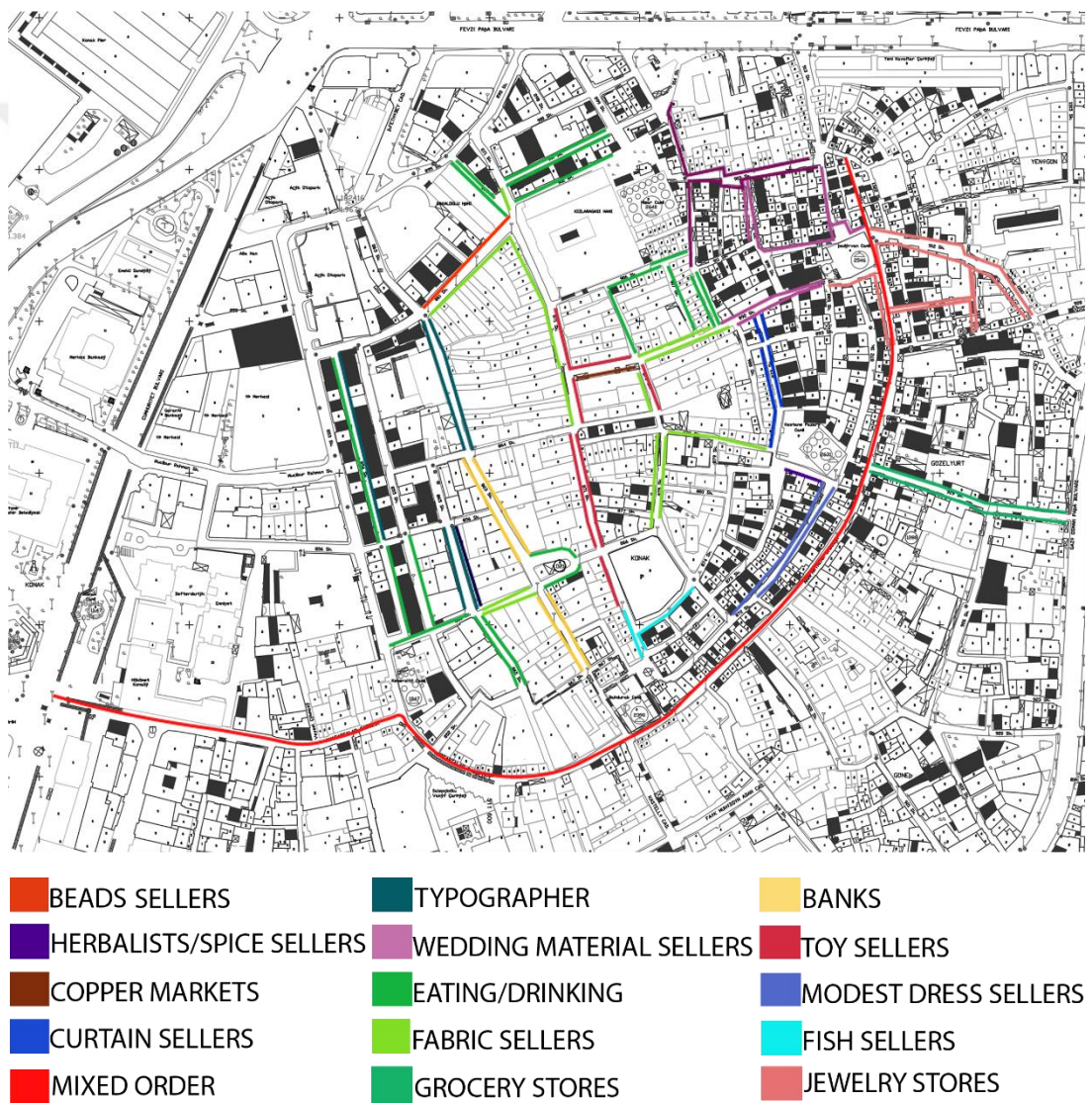


Figure 7: Guild zones map

Considering the zones formed by the colors representing different range of products in Figure 7, the regions where the tradesmen operate in the same range of products caused

a spatial diversity depending on the characteristics of certain product types. While some shops that display products like jewelries, curtains, toys, etc., they need spatial arrangements like showcases, street stands, or dining environments. Other shops like printing houses, banks, or post offices mostly use visual arrangements like billboards and promotional tools. These spatial arrangements are essentially those that aim to establish an interaction between the customer and the product/shop.

According to the investigations made, typographers and banks are concentrated along 863. Street in Kemeraltı. This street does not have an arrangement formed through the sale of products on the facades. The windows of the shops do not function as showcases; instead, the visual interaction is provided in through billboards and promotional tools along the street. On 892. Street, where toys, fabrics, and wedding materials sellers are concentrated, the facade layout consists of hangers, street stands, and showcases. In the zones where the products exhibited in these ways, the facade arrangements created by the products are dominating the streets (See also Appendix 4). As seen in Figure 8, the spatial arrangements where the visual interaction provided through the product enclosure also affect the social interaction in the street. It is observed that the zones/shops where the interaction between customers and the products are provided over hangers, showcases or street stands are more active in terms of customer flows.



Figure 8: An example of the spatial and visual arrangement for interaction between customers and products provided over showcases/street stands

The intensity of customers during the working hours is less in the zones where just the visual arrangements like billboards and promotional tools are used in. On the other hand, as seen in Figure 9, the table-chair arrangement seen in zones where eating / drinking activities are intense is another example of this visual interaction. According to the observations, these arrangements are redefining the transition areas where customer circulation is present in some streets, creating a new perception of the border, and the eye-level details become more noticeable on the streets narrowed by these borders. In this way, these arrangements intensify the visual interaction between the customer and space, and cause a new spatial perception to develop.



Figure 9: An example of the table-chair arrangement in the streets where eating-drinking activities are dense (Railway, 2020)

Although the spatial arrangements have great importance in ensuring the interaction between the product and the customer, the purpose of visitors coming to the region is not only for shopping. According to Çetin's research, 23% of visitors come to Kemeraltı for shopping, while 32% come for sightseeing (Çetin, 2012). More than 80% of the visitors, who come with the purpose of sightseeing, state that the historical feature of Kemeraltı bazaar and the attraction of the mosques/*hans* are the reasons why they prefer the bazaar; and also 62% of them stated that they preferred Kemeraltı due to social activities like eating/drinking (Çetin, 2012). Based on these data, it is observed that people desire to be in an environment that reflects history and culture, and these environments are suitable for creating social interaction between people.

In public spaces, elements that can create social interaction, or the arrangement of these elements, can encourage strangers to communicate with other strangers by providing interaction between people (Carmona, et al., 2003). This situation, which Whyte calls 'triangulation', may occur in public spaces with elements such as benches, telephones, fountains, statues, and coffee carts (Carmona, et al., 2003). Despite the triangulation effect provided by the product enclosure, the survey (Çetin, 2012) claims that visitors are looking for more sightseeing elements in the Kemeraltı Bazaar. According to Carmona, et al. (2003) successful public spaces provide opportunities for varying degrees of interaction (Carmona, et al., 2003). In the case of Kemeraltı,

although the created product enclosure contributes to the continuity of visual interaction and contact, it is observed that the historical buildings as the traces of historical, cultural and architectural identity are not sufficient in providing sightseeing, social interaction and triangulation in the region. In the next section, this situation will be examined as the effects of architectural identity in pursuit of social sustainability.

4.2. Architectural Identity

The issues covered by social sustainability, are more abstract than environmental and economic concerns of sustainability; it deals with protecting and maintaining all the values to that people belong, such as their history, identity, the culture that make them who they are. The decrease in social values, diversity, and awareness with the effect of globalization in the 90s and 2000s resulted in studies to protect these cultural heritages all over the world. While the economic base and social interaction of the people were mentioned as important factors in the protection of historical districts, the importance of linking the historical and modern parts of the cities by creating commercial activities, and improving the quality of life was also came into prominence (Güner, 2015).

After 2000s, conservation and renewal efforts in historical buildings have gained value with the meeting of cultural heritage and existing values on a common ground. The fact the Kemeraltı Bazaar is one of the living cultural heritage of İzmir increased the spiritual value of the region and led to the intensification of conservation and revitalization studies in the historical structures that have survived. If conservation and revitalization projects are carried out with awareness of historical value, successful places can be achieved by preserving the historical identity of the region. However, there are many damaged and abandoned historical buildings in the Kemeraltı Historical Bazaar today.

The commercial identity of Kemeraltı can be read from the spatial traces left by various civilizations living in the region. The filling of the inner harbor during the Ottoman Period was the starting point for the formation of the bazaar called the ‘Region of *Hans*’ in the Kemeraltı. The bazaar, when it was first established, resembles a closed, partially vaulted and tile covered structure; and the name ‘Kemeraltı’ emerges from this visual expression (İzmir İl Kültür ve Turizm Müdürlüğü, 2020). This bazaar,

which has been providing commercial infrastructure to the city since then; has an important place to reflect architectural identity with its building types such as *hans*, *hamams*, passages, *çarşıs* and even mosques where many social and commercial networks are formed.

Although mosques are usually not accepted as structures where commercial activities are dense, the mosques in Kemeraltı were built in accordance with the commercial environment. Due to the densely built settlement in the region, generally, the mosques were constructed with *fevkani* character (Kuyulu, 1999). The mosques, which were taken to the upper level in their design, were isolated from the busy commercial area crowd of the city with their semi-open area and were integrated into the commercial texture around the building through shops on the ground and provided continuity (Yüksel, and Akar, 2016). As it is seen in Figure 10, most of the Kemeraltı mosques are designed in accordance with the commercial identity of the region. The active use of these mosques today shows that these mosques contribute to the protection of social and commercial networks as the vital dynamics of the region.



Figure 10: Şadırvanaltı Mosque as an example of a *fevkani* character with the commercial space underneath it

The *hans*, as another symbol of commercial life in Kemeraltı, increased in the region especially in the 18th and 19th centuries. In addition to meeting commercial, storage, and accommodation needs, *hans* were also a symbol of prestige for rich people. These buildings were the social and commercial attractors of that period, as they may be today (Çetin, 2012). Kemeraltı *hans* have the potential to turn the Kemeraltı Bazaar into a successful place with its historical value. However, most of the *hans* were demolished in İzmir during the renewal studies in the 20th century. Due to the changing commercial culture, other architectural types like multi-story office blocks, hotels, plazas, etc. are constructed and changed the physical texture. This caused the degenerateness in architectural identity.



Figure 11: The silhouette of the height differences between new and old buildings

Even if it is difficult to identify all the buildings in Kemeraltı, this section aimed to explain the importance of maintaining social, cultural, and economic life through architectural identity. According to the observations made, the Kemeraltı Bazaar has not been very successful in preserving its historical identity through physical structures even the district has so much potential to ensure social sustainability. Although some *hans* such as Kızlarağası and Abacıoğlu were restored and kept up with today's conditions, most of the *hans* exist as collapsed or ruined buildings. To prevent this situation, it is quite important to raise awareness of users, visitors and people of İzmir on the historical identity of Kemeraltı. If this problem is not avoided, people's approach to the region may be affected negatively and creating further problems in the existing social and commercial networks.



Figure 12: An example for dilapidated *hans* - Büyük Demir Han

On the other hand, the shops, which cover a wide range of commercial activities, have been negatively affected by the disadvantages of commercial identity. The commercial circulation in the region has caused the shops to be renewed and renovated as they change hands; this has caused serious damage to the architectural identity of historical buildings. Öner (2020) mentioned that expropriation efforts were carried out to prevent this situation so that the buildings were taken under protection without destruction (Öner, 2020). Preventing the destruction in historical buildings, it is quite important to raise awareness of the tradesmen about the historical values of the region and to control the moves that will harm the historical identity. Girgin (2020) stated that based on TARKEM's works in the region, the shopkeepers are satisfied with the conservation efforts and that the conservation efforts have a positive effect on the conscious approach to the historical structure in the shopkeepers (Girgin, 2020). However, to preserve the regional values, a common approach is required by the İzmir Tarih Project, TARKEM, and other organizations as well as tradesmen and İzmir residents.

Regional development can be achieved mainly through comprehensive cooperation (Girgin, 2020).

In order to meet the needs of people changing over time without harming the historical and cultural heritage, the studies carried out in historical regions are quite critical. To ensure social sustainability, the current living conditions and daily life order in cities should be structured in harmony with the historic built environment. In this case, although the concept of sustainability is important, the issue of socially responsible architecture in historical areas should be specially considered. Kefayati and Moztarzadeh (2005) explained socially responsible architecture as:

“A socially responsible architecture demands an environment where activities for strengthening economic activities, human needs and behavior, and the relationship between man and the built environment will be established for a long time” (Kefayati, and Moztarzadeh, 2015, p. 46).

The ability to increase the sense of social identity by creating spaces with an architectural identity, preserving historical places, buildings, parks, and museums, is an indication of how interrelated the various dynamics in the regions are (Kefayati, and Moztarzadeh, 2015). According to the demands of the visitors for the sightseeing elements stated in the survey (Çetin, 2012), doing restoration studies in historical *hans* which have been abandoned for a long time, accessible and legible as a location, may encourage the historical, architectural, cultural and social dynamics in Kemeraltı. The revitalization of such buildings can also facilitate the acceptance of the project by the society and their transformation into functioning spaces. For this reason, the studies to be carried out in the historical regions should be done by considering the other dynamics of the region, and conservation/revitalization projects should be developed in line with the historical structure.

Maintaining the architectural identity in Kemeraltı is critical since the region located in the buffer zone between the historical district and the modern business district. In previous projects, conservation works were carried out in Kızlarğası and Abacıoğlu *Hans*, by taking into account the architectural identity of buildings. These *hans* have re-functioned with current uses; in this way, historical identity and daily uses got

balanced. In the next section, the re-functioning of the *hans* during the commercial evolution in Kemeraltı will be examined under the title of flexibility.

4.3. Functional Flexibility in Kemeraltı Hans

Flexibility is to regulate the spatial organization in the building according to the active dynamics in the environment and make it suitable for reuse. Although physical competence is necessary to achieve flexibility, it is stated that the harmony of this organization with the natural and cultural environment, man-made environment, economic and political environment, and livelihood of the society is important (Kefayati, and Moztafzadeh, 2015). On the other hand, according to Rodwell's (2003) conservation principles, functional flexibility is considered as the preservation of the historical environment with minimum physical intervention and the reintegration of historical buildings with the society by re-functioning studies.

The spaces suitable for a variety of physical settlements, different social uses, and responding to the different functions are open to using for a longer period. Reaching and establishing these criteria in space is one of the main goals of social sustainability. Within the Kemeraltı Bazaar, these criteria will be analyzed in three sections as follows:

- 1- Diversity as capability of different physical arrangements in *hans*
- 2- Adaptability as capability of different social uses in *hans*
- 3- Variability as spatial respond to changing conditions in *hans*

As explained earlier, the changes in commercial life caused spatial and functional evolution in İzmir. The flexibility of the space is one of the features that protect the physical values of historical spaces to the present day. Today, conservation studies are carried out as restoration and re-use projects in Kemeraltı in order to preserve historical and cultural heritage within the scope of the İzmir Tarih Project. In addition to physical protection, İzmir Tarih Project aims to attract other prestigious activities to the region instead of the old prestigious activities that have left the region (Öner, 2020). Intending to turn Kemeraltı into an experience center, Öner (2020) stated that they are working to bring the old buildings back to life with different functions (Öner, 2020).

Besides these ongoing projects, the re-functioning of historical buildings has been a transformation required by the region's commercial identity. For centuries, building types such as *hans*, shops, office buildings and hotels that have commercial functions in the region have hosted commercial business circulations. For this reason, functional flexibility is observed in the buildings rather than physical flexibility. If the re-functionalization of the buildings is not implemented considering all the dynamics of the region, it is not possible to address them under the flexibility criteria of social sustainability.

As the type of building where the functional flexibility criterion can be observed, *hans* have taken place in the built environment of the Kemeraltı Bazaar since the 18th century. These structures were the main units where daily activities were met in the region such as accommodation, commerce, socialization, etc. Although the *hans* are not used with their old functions today, it has been observed that these units form the spatial basis of most of the modern typologies such as hotels, business offices, passages, and some shopping centers in the Kemeraltı Bazaar. During the formation of these types, the sections of diversity, adaptability, variability cannot be clearly distinguished by spatial qualities, but their effects on space formation are surely observed. For this reason, *hans* are considered as the main typology of the Kemeraltı Bazaar under the title of functional flexibility. Why and in what direction these typologies have changed in the process until today will be examined under the titles of accommodation *hans*, commercial *hans*, and storage *hans*. As spatial changes evolve linearly over time, these titles are considered in chronological order.

4.3.1. Functional Flexibility in Accommodation Hans

During the 18th and 19th Centuries

Until the 19th century, accommodation *hans* were multifunctional structures included spaces like accommodation rooms, spaces for commercial activities and storage areas. When the close-range sellers have become more active in Kemeraltı due to the decrease in caravan trade, the traders that living around İzmir used these *hans* only until they sold their goods. This caused the accommodation period of traders to be decreased gradually. Aktepe (1971) compared this shift in the use as *like a hotel* (Aktepe, 1971). Accordingly, the *hans*, which could keep up with this transition in time, continued to function under the name of 'hotel' by undergoing some spatial

changes. This situation can be interpreted as one of the spatial Westernization effects seen in the Ottoman Empire in the 19th century.

After this shift in the accommodation system, one of the spatial features developed with the hotel concept is the separation of spaces where people and animals stay in *hans*. It is stated that with the separation of these spaces, the courtyard is functionalized for animals and goods to be sold in some hotels (Aktepe, 1971). Along with the reorganization of the areas inside the *hans*, the furniture also underwent some physical arrangements. Atay (2003), mentioned that the *döşek* (a type of bed that made up on the floor) was no longer used in rooms (Atay, 2003). These spatial arrangements are the first signs that local producers were accepted commercially and socially in Kemeraltı, as well as the steps taken towards the spatial modernization in Kemeraltı *hans* in the 19th century. These spatial modernizations can also be read as the steps of social sustainability due to the increased value given to people.

These changes, which took place in the 18th and 19th centuries, can be examined under the heading of flexibility as follows:

- 1- The spatial change caused by the decrease of the accommodation period of the local traders in the *hans* caused the Kemeraltı *hans* to meet the hotel function. The social and economic reflections of this spatial change were observed in this period. The hotel function, which has acquired a new spatial identity with Kemeraltı *hans*, has undergone new arrangements with the needs that have emerged over time.
- 2- The separation of living spaces between people and animals and the modernization of hotel rooms is one of the important social steps taken with the increase in the value given to tradesmen within the framework of social sustainability. Creating a separate space for animals in the courtyards built in this direction is valid for all three sections of spatial flexibility.
- 3- Although precise information about the spatial changes in the courtyard could not be reached in the old stone *hans*, the flexible use of the courtyard is observed in the new period wooden *hans*. After separating the areas used by people and animals, it is seen that the barns were built in a small part of the courtyards in the new period wooden *hans*. Therefore, it is possible to find the same spatial arrangements in the courtyards of the old stone *hans*.

During the 20th and 21st Centuries

The 20th century was the time when the spatial changes that started in the 18th century had settled. Furthermore, the modernization movement in many fields started with the establishment of the Turkish Republic. In the previous section, the effects of the caravan trade on the accommodation function in *hans* were evaluated. Under this title, how the modernization movement in İzmir affects accommodation *hans* will be discussed in the flexibility dimension of social sustainability.

The destiny of the hotels in this region was affected by the relocation of the İzmir Port. In the 19th century, due to the shortage of the coastline and the inability of the ships to approach the shore, the embankment was made at the point where Basmane Station was connected to the sea. After this, construction work was started in this region for the storage of customs goods (Çiçek, 2006). However, due to the huge damage of the port after the earthquake in 1867, the coast was filled for the new port in an area of 3800 meters extending from Konak to Alsancak region (Çiçek, 2006). The 18-meter area of this filled section was used as a dock and the tram line connecting these two sides was laid (Çiçek, 2006). With the construction of the new port and tramline, the interest of Western traders to İzmir was increased. In Kordonboyu, the high circulation of foreign traders and their efforts to reflect their own lifestyle in the regions where they live, caused the Western style hotels to be seen intensely. In this period, the accommodation buildings built by European traders were outstanding and these structures were depicted as multi-story buildings with facades facing two streets (Çiçek, 2006).

While these Western-style hotels dominated the Kordonboyu part of İzmir, the hotel signs started to show up in Kemeraltı, too. In the 1905 Insurance Plan; Beyhanı, Eşrefpaşa and Batak Hans were registered as hotels (Kayın, 2000). The fact that these accommodation *hans*, which are called ‘hotels’, are different from the Western Hotel buildings, giving them new functions and spatial features as well. The buildings, which were seen as new accommodation buildings in the 20th century, have the typology similar to *hans* (Kayın, 2015). The preservation of *han* features in transition to hotel function can be explained by the fact that *han* typology has some spatial features that Turks can preserve and reflect their traditional values. As one of them, the courtyards continued to take place in hotels in the 20th century as places where social life is

continued in a more private way. In this period, some spatial changes blended with bazaar culture were included in 20th century accommodation buildings, especially on the ground floors. The coffeehouses, one of the other important places where social life is maintained in Turkish culture, were seen in the hotel parcels in this period. They were generally located apart from the hotel building, facing the street next to the courtyard entrance and also used as a waiting room in hotels with a small entrance hall (Kayın, 2015). Ekmekçibaşı Hotel, Evliyazade Hotel, Yusufoğlu *Han* are some examples of hotels with coffeehouses (Kayın, 2015).

The reason that the hotels as accommodation buildings, and the places for socializing such as coffeehouses were being in the same parcel can be related to two situations:

- 1- As Turks are seen more active in Kemeraltı, their social lives are also reflected in places. The small shops of Kemeraltı, which were emptied with the shift of commercial spaces to Frank Street after the construction of a new port, started to be used by the Turks. In this period, the abandoned big properties started to be broken down by the Turks and became small shops (Atay, 1998). The fact that the coffeehouses were located in the same parcel with the hotels may have been caused by the fragmentation of the parcels and the increase in the number of facades facing the street. Due to this reason, the coffeehouses may have built on the same plots with hotels and the culture, social life and values of the Turkish people may have been reflected in the spaces.
- 2- The coffeehouses were built on the same parcel to meet the services of hotels other than accommodation. The absence of such commercial functions on the ground floor of trade and storage *hans* in the 1905 Insurance Plan supports this statement. From this perspective, it makes sense that coffeehouses are usually built in the same courtyard to meet the short-term needs of hotel customers, such as waiting, eating or socializing. And the fact that increase number of places such as restaurants and taverns on the entrance floors of hotels makes this statement stronger (Kayın, 2015).

Until the first quarter of the 20th century, *Yusufođlu Han*, *Bey Han*, *Eřref Pařa Han* and *Batak Han* re-functioned as hotels. Although the names of these buildings have been changed as hotels, they function spatially like Ottoman *hans*. The plan type is usually rectangular; besides, there are *hans* designed according to the shape of the land on which they are located. In general, these buildings have a hall opening to the courtyard, a barn at the end of the courtyard, and commercial spaces such as a grocery store or coffeehouse with a street front. Most of them have two floors and the accommodation section located on the second floor.



Figure 13: A view from the courtyard of the Güzel İzmir Hotel (Yusufođlu Han) (Source: Levantine Heritage, 2020)

Later, the increase in the use of hotels in the city began to be noticed in Kemeraltı. The number of hotels were increased in Anafartalar Street in parts closer to the Konak Square, due to its proximity to the shore, tram line, and government buildings. These *hans*, which mostly preserved the effects of the period they were built, also maintained a courtyard layout as a plan scheme. They left their *han* names and continued their functions as hotels. Gaffarzade Hotel, Ekmekçibaşı Hotel, Halk Hotel, Kemahlı Hotel, Güzel İzmir Hotel, Meserret Hotel were the late examples of this transformation. After the establishment of the Turkey Republic, the movement of modernization influenced the spatial arrangement in hotels. For example, Ankara Palas Hotel does not have a courtyard unlike other Kemeraltı Hotels and it was built in a modernist style. The

number of floors increased and some part of the hotel was built with 3 floors. The ground floor was adapted to the commercial identity of the region and used as a coffeehouse, and later as a patisserie.



Figure 14: Ankara Palas Hotel (Source: Pinterest, 2020)

After the proclamation of the Turkish Republic, the modernization movement has increased the number of places where families and also well-known people such as journalists, authors, doctors can socialize in Kemeraltı. This indicates that the region was used by different social groups and had features to increase social interaction. The places on the ground floor of Kemeraltı hotels had become the main places where the social life of the period passed similar to the Ankara Palas example. After the Big İzmir Fire in 1922, Kemeraltı Hotels became the main places where the accommodation needs of the city were met. In this phase until the 1950s, Kemeraltı hotels and their ground-floor functions were still in active use. Although these *hans* were rebuilt or renovated, there were no obvious changes in the plan schemes despite their new functions.

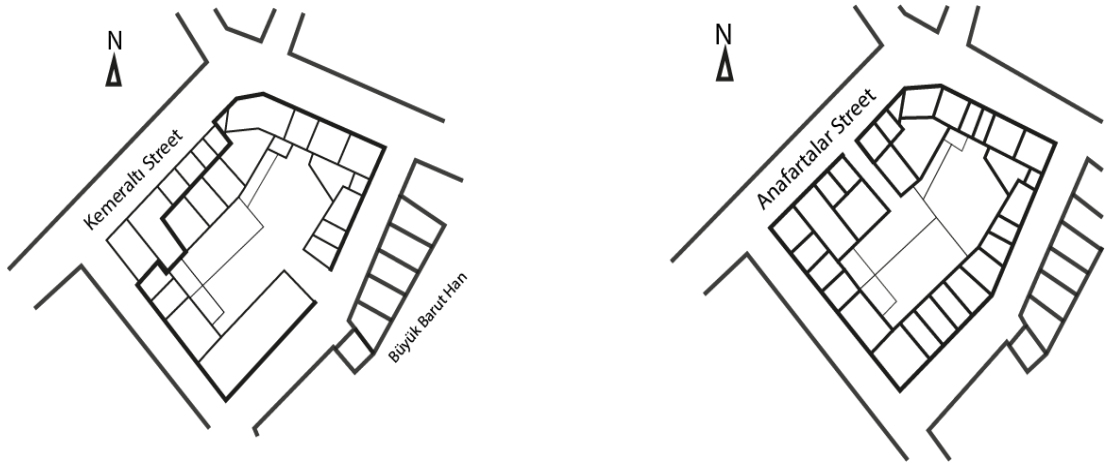


Figure 15: Küçük Barut Han's original form (left) and after it transformed into Meserret Hotel (right) – Redrawn from (Atay, 2003)

After the recovery movement in the city, the hotels built in modern style were mostly seen in the 1st Kordon and Basmane regions. They started to have commercial and social value after the 1950s. The increasing need for accommodation caused the rise of multi-story modern buildings in these areas. Meanwhile, historical hotels in Kemeraltı lost their old density since they could not meet the modern needs of time such as technical equipment, space size, and comfort. Since Kemeraltı lost its feature of being a center of accommodation in İzmir, the interest and the need for these structures in the region decreased gradually. In the 1990s and the early 21st century, these historical buildings were mostly unrecognizable because they were destroyed, abandoned, used as warehouses, or undergoing many renovations. Unfortunately, the old Kemeraltı Hotels, which have preserved their social and commercial historical identity until the mid- 20th century, need a detailed study to contribute to the social and commercial identity of Kemeraltı. The preservation of historical places and the implementation with different functions provided the functional flexibility criteria in accommodation buildings until the middle of the 20th century. But, social sustainability is a continuous cycle. And in the first phase of the 21st century, the spatial dysfunction of the historical buildings, neglectfulness, or wrong interventions prevented the potential of Kemeraltı and damaged social sustainability.

So far, how *hans* transformed into new type accommodation structures has been examined. After these examinations, the following inferences could be made:

- 1- Various uses of the courtyards in commercial-social interactions over time, and the adaptation of the hotel section to interior changes show that these structures are suitable for different physical arrangements that occur over time.
- 2- The emergence of commercial buildings such as coffeehouses and restaurants in the courtyards, entrance floors of the hotels shows that the places have the capability of different social uses. This also ensures the physical continuity of the commercial axis on the Anafartalar Street.
- 3- The proper functioning of these spaces until the middle of the 20th century is an indication that some of the historical buildings in the Kemeraltı Bazaar were able to react spatially to the conditions and functions that had changed until then.
- 4- It is observed that functional flexibility requires spatial flexibility as well. Rather than spatial arrangements, it is important to achieve functional flexibility without damaging historical buildings with physical applications. Even if the buildings remain active for a long time contribute to social sustainability, the continuity of this cycle has not been achieved sufficiently in Kemeraltı.

4.3.2. Functional Flexibility in Commercial Hans

During the 18th and 19th Centuries

After the use of mixed-use *hans* of the 18th century, the commercial function was spatially allocated due to the increasing need for places where functions such as production, storage and sales would be met. After this period, two spatial changes were seen in 19th-century commercial *hans*. The first spatial change is seen in the *hans* which were built in the filled inner harbor. In this type, the spaces related to the transportation phase of goods were removed and only the classification, storage, and sale of goods were met. Rather than the courtyard, there were spaces for goods to be found separately in these buildings. The middle area was empty and this space can be used for displaying goods, bargaining, and write transactions. By looking at this layout, it can be said that there was a flexible plan scheme in this typology.



Figure 17: An example of an interior view of a fig *han*-courtyard plan scheme
(Source: APIKAM, 2020)



Figure 18: Another fig *han* example with *arasta*-like plan scheme (Source: Yeğin, 2009)

In 1830-1835, after the filling of the inner harbor, the *hans* which lost their coastal function, continued to exist by undergoing some functional changes. In this period, caravans became a separate organization that provides only the transportation of the product, besides, the merchant class that only deals with the commercial business of the product emerged (Kıray, 1972). This situation is an example of a new social and economic order that occurs in parallel with spatial characteristics (Kıray, 1972). Later with the increase of this merchant class, some long-distance *hans*, such as Kızlarağası Han started to be used as offices (Atay, 2003).

Retail sales, which were provided from a single center in the city until then, made a difference in purchasing power with the increase of European traders. Purchasing power divided the city into two centers; and it was determined that the purchasing power is high in the region where Kordon and Frank Street are located, while in

Anafartalar Street it is low (Kıray, 1972). The sale of international products was started to be provided by Kordon and Frank Street, then the central business district shifted to the northern part in the late 19th century. These new type of commercial *hans* were built on these valuable lands from Hisar Mosque to Gaziosmanpaşa Boulevard. In this typology, there were no goods of all kinds, only one or two products were processed and sold. In particular, there were places where luxury goods such as figs, grapes, tobacco were stored, processed, and even packaged. Atay (2003) describes these buildings as magnificent stone structures where the goods to be exported are processed and stored (Atay, 2003). They had thick outer walls and had a height corresponding to 2-3 floors (Kıray, 1972). The guild system was also seen in these *hans*, and these *hans* usually took the name of the product traded inside (Aktepe, 1971).



Figure 19: A tobacco *han* today (Tütün Hanı)

During the 20th and 21st Centuries

In the 20th century, İzmir witnessed a series of historical events that affected the commercial, social, and economic structure of the city. The modernization process in the city, which started with the construction of the Clock Tower in 1901, contributed to the social and cultural fabric of the city by erecting buildings such as the Alhambra Cinema and the National Library. During this period, the fire that occurred in 1922 destroyed the city's upper-level retail market (Frank Street) and a large residential area. After the commercial power zone of the city disappeared, İzmir faced an economic recession. Meanwhile, the Kemeraltı Bazaar as the other commercial center of the city was not affected by this incident. At that time, the shops of business units such as tradesmen, retailers, and independent businesses have dominated the area between the Anafartalar Street and the Hisar Mosque. The Kemeraltı Bazaar, which has preserved its organic formation until that day, has entered an economic and social renewal process as well as physical transformation with the redesigning of the burning area (Kıray, 1972).

During this transition period, commercial and financial structures started to occur in the city. Since the grape fig tobacco and bonito *hans* were not damaged, they temporarily changed the function and provided the office needs of the burning region, but later, the buildings of foreign companies started to be formed in this area. Banks and the stock exchange moved to the buildings that were formed during the redesign process on the Atatürk Avenue and the Cumhuriyet Avenue between 1928 and 1935. These buildings are the new '*hans*' formed by the demolition of the old commercial *hans* in the area. Although these new buildings were named as *hans* at that time, they are different from the historical *hans* of Kemeraltı (Kıray, 1972). Mostly, they were built in the Turkish National Style and bear the traces of modernization, such as Büyük Kardiçalı Han, as one of the first concrete buildings in Turkey (Akkurt, et al., 2005). As well as the functional features, traces of some spatial characteristics of the historical Kemeraltı *hans* can be seen in *hans* built during this period. For example, Büyük Kardiçalı Han has a gallery space that resembles a courtyard and helps the floors to be lightened. The offices are connected with corridors in a linear circulation as in the

commercial *hans*. These two features can be considered as the evolution shown by the *hans*.

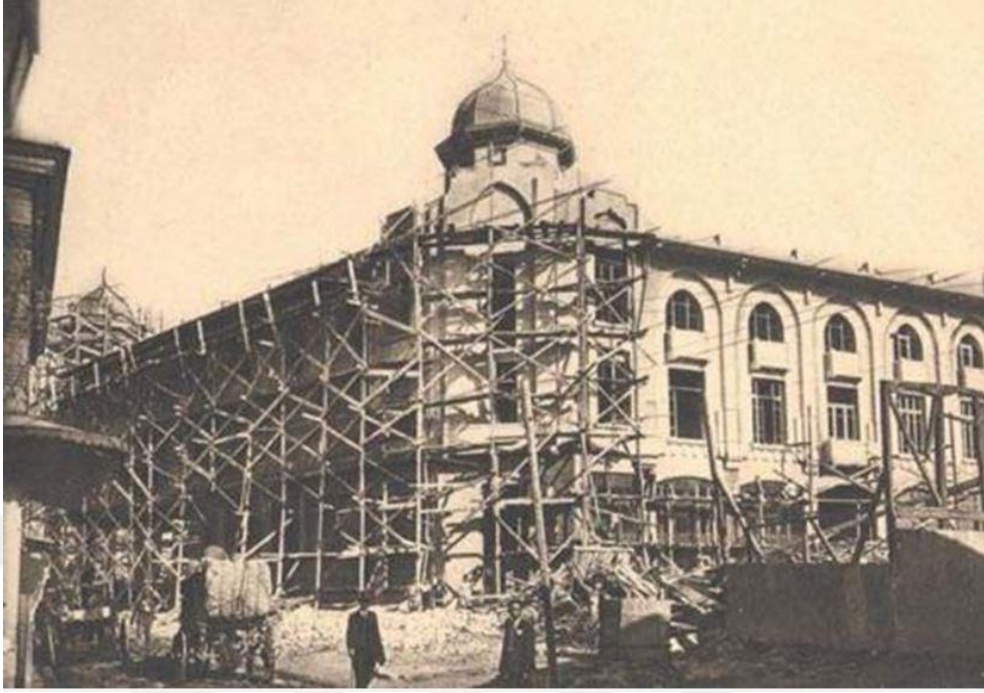


Figure 20: Construction of Büyük Kardeş Han (Source: NTV, 2019)

As new buildings are built with office function, social sustainability is not a definitive judgment for this evolution. However, social sustainability can be met over time if the value of historical buildings can be transferred to the future by using these historical buildings with different spatial arrangements, social uses, and functions without physical damage.

After the city's financial center shifted to the area where the banks and the stock exchange were located, various office buildings were started to be built. These buildings generally took the names of the *hans* they were built in. Regarding the historical buildings, a non-spatial functionality has been introduced to the flexibility criteria of social sustainability. Although these new buildings are spatially different from the historical *hans* in Kemeraltı, it is intended not to be erased from the memory of the people by giving the same name. Just as the words of a formally coded language have agreed-upon meanings (Carmona, et al., 2003), naming demolished *hans* to new office buildings can be interpreted as an attempt to maintain the social and cultural meaning as a verbal sign. This situation can be interpreted as the flexibility of verbal representation. But for communities that do not witness the spatial culture of the

destroyed *hans*, this flexibility could be associated with the new perception since the meanings would be attached to the new built environment.



Figure 21: Banks as new office buildings (Source: APİKAM, 2020)

Until the 1950s, Kemeraltı was an important center that hosted the city's main commercial and social activities. However, since the 1960s, the region could not keep up with the industrialization process of the city and fell into decline economically. At this stage, it caused the region to be preferred by small manufacturers as it is affordable. Kıray (1972) stated that these small manufacturers were placed in small units due to the lack of organization between common fields and therefore the passages consisting of small units intensified inside the large buildings (Kıray, 1972). Also, the spread of small businesses caused the uncontrolled use of historical buildings. Old *hans* have been subjected to a spatially forced change by shops, offices, warehouses. In this process, the protection of these structures has become more difficult; problems such as changing the originality of the spaces, being damaged or becoming incompatible with the original have gradually increased.

On the other hand, the *hans* which can differentiate and specialize, have continued their new functions as much as they can and have become new business buildings (Kıray 1972). Since the 1960s, office buildings changed their forms in Kemeraltı, and a new spatial dynamic occurred with modern buildings inspired by the historical commercial *hans* of Kemeraltı. These structures are similar to the commercial *hans* as

the plan scheme, but the buildings were made of reinforced concrete as the modern architectural understanding of that period. For example, concrete buildings with passages such as the Oska Passage can be interpreted as a modernized version of the *arasta*-like plan scheme. Another perspective is that Salepçiođlu Vakıf Çarşısı can be seen as a multi-story version of the courtyard *hans*. In this respect, unlike accommodation *hans*, spatial change in commercial *hans* was mostly observed in the change of building forms rather than functional adaptation.



Figure 22: The Courtyard of Salepçiođlu Vakıf Çarşısı

4.3.3. Flexibility in Storage Hans

Storage *hans* were expressed by Aktepe (1971) as buildings without architectural features (Aktepe, 1971). The need for space for storage in the Kemeraltı Bazaar, where the commercial function occupies a lot, continues today. Except that the formerly built storage *hans* are now in ruins, some are used by tradesmen or still function as warehouses. Although these *hans* meet the storage function in the region to some extent, they cause problems such as the danger of collapse and security problems today. Therefore, storage *hans* have not been able to make any progress in terms of flexibility compared to the other type of *hans*.

4.4. Social Security and Safety

According to Yiftachel and Hedgcock (1993), urban social sustainability is continuing ability of a city to function as long-term survival of a viable social unit (Yiftachel, and Hedgcock, 1993). As stated before, basic human needs are quite important within the scope of social sustainability where the social unit is handled with a human focus. According to Maslow's (1968) work on human motivation, physiological needs, affiliation needs, esteem needs, self-actualization needs, safety and security needs are the five-stage hierarchy of basic human needs (Carmona, et al., 2003). In human-oriented approaches, meeting these basic needs by the environment at all scales is a valid priority to ensure a sustainable society. Providing security in the physical, economic, and social fabric is the three basic features required for the development of a healthy environment. As mentioned in Section 2.3 parameters of social sustainability, the transition from hard themes to soft themes within the framework of social sustainability is increasingly focused on measuring these emerging themes rather than improving the measurement of traditional concepts (Horner, et al., 2009). Therefore, context-based examinations in hard themes like security provide more robust analysis. In this chapter, determining the soft themes of the physical, economic, and social dynamics that constitute the social security will be examined as a context-based study in Kemeraltı.

The fact that Kemeraltı has a historical bazaar feature is an indication that the region has physical and economic dynamics. Throughout history, social infrastructure has been formed on these dynamics in the region and has survived to the present day. However, to provide social security in the region, the physical and economic dynamics must be maintained in a sound manner. According to a survey prepared in 2018, 61% of visitors of Kemeraltı, do not feel safe in the region (Yakıcı, 2018). Participants of the study stated that the crowd, theft, human diversity, insufficient security systems, insufficient lighting, and the empty restoration areas are the reasons for their insufficient sense of security.

Social sustainability focuses on the quality of life, being actively involved and integrated with society, including the possibility to sustain oneself and all dependents based on one's salary, plus on social security in times without paid work (Spangenberg, and Omann, 2006). Social security is a prerequisite for sustainable

development; and the basic conditions for social security are to maintain the standard of living and especially to avoid *poverty* (Spangenberg, and Omann, 2006). Because the increase of intangible welfare can only start beyond poverty (Spangenberg, and Omann, 2006). Since customer-tradesman relations constitute the basic social infrastructure of this region; economic success, economic diversity, and economic relations are the main criteria that must be met in the region.

Jane Jacob stated that diversity is the heart of economic success and mixed primary uses are a prerequisite for creating it (Jacob, 1961). The emergence of alternative options to the shopping culture has caused some market dynamics to leave Kemeraltı in recent years, and other businesses have suffered losses due to decreased competition and diversity (Tutan, and Çapraz, 2014). Increasing the *variety of uses* is important for an economic strategy, as well as supports the formation of *social interaction, stability, and cohesion* in the region (Barton, 2000). According to the survey by Yakıcı (2018), the demands that people stated to increase the activities, organizations, good quality shops and places are important indications that this deficiency in a variety of uses should be met. If these deficiencies stated by the users are completed and mixed uses are provided in the region, a *high level of involvement* by the users will be provided and the concepts that contribute to social security such as the *sense of control* and *ownership* will emerge in users.

In the scope of urban design, Crime Prevention Through Environmental Design (CPTED) defined the controllability and sense of control as natural access control aimed at reducing opportunities by denying access to the crime target. Regarding this, the territorial reinforcement is identified as a physical design strategy for creating or extending a sphere of influence so that users develop a sense of proprietorship (Carmona, et al., 2003). In order to develop a sense of ownership in users either the majority of the users must be a stable population or must have a sense of commitment to the region (Barton, 2000).

The research area of this thesis covers the zone where the commercial functions of the Kemeraltı Bazaar are intense. Therefore, these concepts will be evaluated for tradesmen and visitors of the region. According to researches on tradesmen (Tutan, and Çapraz, 2014), 79% of tradesmen in the region think that there is still a culture and

identity peculiar to Kemeraltı; and 80% think that they have social relations between each other. When these results are evaluated outside of economic conditions, it is observed that there is a sense of ownership in tradesmen for Kemeraltı. In the meantime, according to the survey on visitors (Yakıcı, 2018), the majority of the visitors (39%) stated that they visit the region once a month. This low rate is a numerical expression of the insufficient commitment of visitors to the region. In this case, to ensure social security in the Kemeraltı Bazaar, analyzes should be made to increase the sense of commitment in the visitors and to evaluate the existing potentials of Kemeraltı.

Protecting and highlighting historical and cultural heritage have an important role in ensuring social sustainability. Since 1996, UNESCO has been practicing with the urban revitalization studies in historical districts as social sustainability studies. Although conservation efforts are mostly done to prevent physical and environmental decay such as public health and fears of personal safety, they are also carried out to prevent economic problems caused by degradation and poverty (United Nations Human Settlements Programme, 2008). Historic places, which are a reflection of the past and culture, serve as a physical reminder to people while at the same time providing a *sense of attachment* and *sense of place* (Yung, Chan, and Xu, 2014). By giving physical focus and point of convergence, features of social sustainability such as the sense of attachment and sense of place can be enhanced and historical places can be turned into safe attraction points where people will gather and interact (Barton, 2000). Expressions are proving that these features are missing in Kemeraltı in the suggestions made by the users who do not feel safe in the Kemeraltı Bazaar:

- 1- Emphasizing the cultural values,
- 2- Events, sightseeing tours, and different programs can make the region interesting, so everyone can become conscious about the history,
- 3- New shopping malls are challenging economic exchanges of these kinds of historic shopping areas, it needs to be emphasized more in terms of cultural and social aspects and transformed into such areas (Yakıcı, 2018).

In addition to the examples such as the Kızlarağası *Han* and the Abacıoğlu *Han* that are renewed with the revitalization policy, it can be interpreted that according to the

results of the survey (Yakıcı, 2018), these examples have been asked to increase to achieve more visitors in the region, reflect the cultural value of the region and contribute to the regional development economically and to make both the locals and the visitors feel safer.

Besides the Yakıcı's survey (2018), Girgin (2020) said that the tradesmen thought that the Kemeraltı Bazaar is safe and that the shopkeepers are conscious to intervene in a situation that would impair security (Girgin, 2020). Despite this idea of the tradesmen, Girgin (2020) stated that the back streets are useless, commercial activities stop when it gets dark and there are physical factors that cause security deficit in Kemeraltı such as the lack of street lights (Girgin, 2020). Also, Girgin (2020) and Öner (2020) agree upon that, apart from commercial activities, functions such as accommodation buildings, hotels, houses, and dormitories that can maintain a stable life in the region should be increased. Öner (2020) also underlined that they worked with the İzmir Police Department and the Gediz Elektrik to find solutions on street lighting and physical security systems to find a solution to the security problem within the framework of the İzmir Tarih Project (Öner, 2020).

Apart from the scope of urban design, in the architectural scale, designing safe urban façades and defensible spaces are specified as important points to give the user a sense of control (Kefayati, and Moztaizadeh 2015). The feeling of control can be achieved by establishing an abstract or a concrete relationship between space and users. At this point, the design is the main factor as an example of soft control, to provide a safe environment that can control behavior and the use of public spaces (Németh, and Schmidt, 2011). The mosques in Kemeraltı, described in the social interaction chapter, have the characteristics of making people engage with the place; is an example of how effective the design is on behavior, control, and engagement.

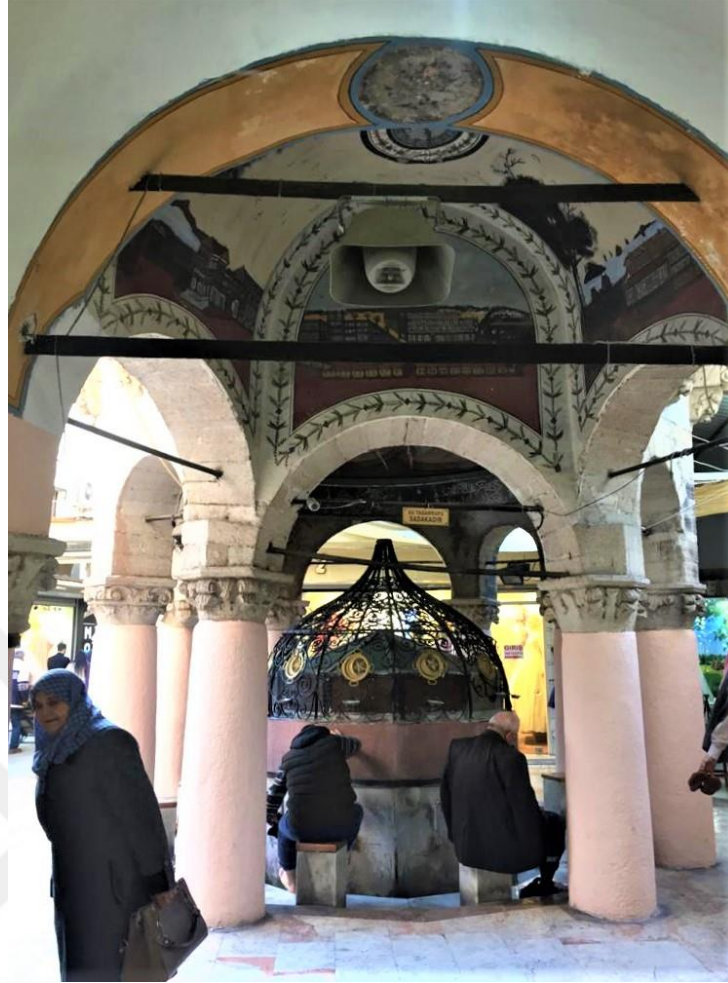


Figure 23: Engagement provided by şadırvan under the Şadırvanaltı Mosque

On the other hand, unused *hans* without revitalization studies create a security gap in the region. In addition to the fact that the *hans* being empty and neglected is one of the main reasons for the region not to be felt like a safe environment, they also have some disadvantages for sustaining security spatially such as high walls and non-engaged facades. In this case, facades may need to be reconsidered with methods such as lighting, greening, or street art associations to provide a safe environment for users. Participants in Yakıcı's survey (2018) stated similar comments to these suggestions and requested that the region be improved in this direction (Yakıcı, 2018) .



Figure 24: An old façade that does not create a sense of control

In addition to insufficient physical security elements stated by the participants (visitors) of survey (Yakıcı, 2018), the lack of social infrastructure with the growing anonymity in the cities is also the other major reason for people to not feel safe in Kemeraltı. If people do not use a place because they feel uncomfortable or afraid there, the public realm is impoverished (Carmona, et al., 2003). Worpole (1998) stated that crime rates are low in regions with strong community participation (Barton 2000). For this reason, it is important to create shared values and interests that will unite the people living or visiting the region in a common point and to increase community participation.

4.5. Social Participation

Since Kemeraltı is a buffer zone that is allocated between the historical and modern sides of İzmir in the 21st century, the physical texture of the region has had to keep up with the commercial culture that changes over time so that the people of the region do

not suffer from financial difficulties. For this reason, many historical buildings in the region have been damaged and lost their origin due to the commercial circulation. In this case, local governments and voluntary organizations have been established so that local people can live in a self-sustaining Kemeraltı with embracing the historical-cultural heritage at the same time.

Social participation is explained by Rodwell (2003) in the context of historic cities as:

“To secure common ownership of a conservation- and sustainability-orientated vision and approach to our tangible and intangible heritage” (Rodwell, 2003, p. 71).

Many formal and informal organizations established for this purpose of social participation and continuing the studies for the Kemeraltı Bazaar. With the declaration of 210 hectares of land in the Kemeraltı Bazaar in 2007 as the ‘renovation area’, the number of organizations working in the region increased (Eğercioğlu, and Taşçı, 2016). Some of these organizations are İzmir Metropolitan Municipality and its subsidiaries, Konak Municipality and R&D Directorate, İzmir Foundations Regional Directorate, İzmir Surveying and Monuments Directorate, Kemeraltı Tradesmen Association, İzmir Chamber of Commerce, İzmir Development Agency (İZKA) (Çetin, 2012).

Including these institutions, as well as the other organizations from universities, the private sector (TARKEM) and financial supporters signed one of the most important conservation projects in İzmir under the name of İzmir Tarih Project. The projects aims to provide historical awareness in İzmir residents and to prepare operation plans that will revive the social and economic life in the area (İzmir Büyükşehir Belediyesi, 2016). Another reason that makes this project valuable is that it is an interdisciplinary study where user participation is intense. Participant-oriented projects create a sense of belonging and ownership in the residents; making them feel valued as a part of the society, at the same time uniting people in a common value and providing social interaction (Yung, Chan, and Xu, 2014). Thus, the projects that are implemented could easily be owned by the locals and the projects are likely to achieve their goals (Girgin, 2020).

According to Öner (2020), social goals are as important as the physical goals in the İzmir Tarih Project; and the cultural consciousness has a value for the development of the region. In terms of the social participation studies in the İzmir Tarih Project, Öner (2020) mentioned that they are in negotiation with tradesmen, local people, citizens, domestic/foreign visitors, etc. and cooperate in projects to spread cultural awareness. Informing people about the historical and built environment of Kemeraltı would be one of the most valuable works to be done in the pursuit of social sustainability in Kemeraltı.

As Öner (2020) suggests when the other studies of the İzmir Tarih Project are examined, the effort to actively ensure social participation is observed. For example, İzmir Tarih Sustainable Transport Report, prepared in 2017, aims to be a guide that will form a basis for applications that will support the access of users and plans and applications that will develop public uses and functions in to create a legible city (Akı, et al., 2017). Within the scope of this study, in addition to the organizations like TARKEM, Konak Municipality, IMM, Kemeraltı Tradesmen Association, other organizations formed by users such as Contemporary Visually Impaired Association, IMM Disabled Services Branch Directorate, İzmir Bicycle Association, İzmir Tarih Design Workshop also participated face to face group meetings (Akı, et al., 2017). Besides, the opinions of four main groups in the region such as pedestrians, cyclists, tradesmen (workplace workers), and residents of residences were taken into consideration with the survey conducted within the framework of İzmir Tarih Sustainable Transport Report (Akı, et al., 2017). By the analysis of the information obtained, in the sub-regions of Kemeraltı -which are separated according to various dynamics of the region; solution suggestions were created for topics such as pedestrian transportation, bicycle transportation, public transportation systems, and parking areas (Akı, et al., 2017). The data disclosed in this report is important to create an accessible Kemeraltı Bazaar for all, taking into account the views of minority users in contrast to primary users.

According to the investigations made under the title of social participation of the thesis, it is aimed to reveal the effects of abstract patterns such as social participation, consciousness, and values on the physical environment. İzmir Tarih Project is a rare organization that includes such a wide range of institutions and participants in

conservation and revitalization studies. However, besides the studies on user participation, the voluntary and positive participation of users in these studies is also very crucial to have a successful attempt. Negative participations are creating a great paradox to ensure social sustainability within conservation projects in historical regions. For example, during the projects within the scope of the Kemeraltı conservation studies, some dilemmas have occurred between tradesmen and local authorities. In an interview of Çırak and Yörür (2007) with Kıvılcım Keskiner as the Director of İzmir Metropolitan Municipality Directorate of Historical Environment and Cultural Entities Conservation, Keskiner stated that sociological problems arise during the implementation and it is very difficult to reach a common point with the tradesmen during the project. Keskiner said that voluntary participation reaches only 20% and one-to-one interviews with tradesmen are made as a solution. And it is also added that in case of disagreement, the municipality can ensure participation by threatening legal sanctions against tradesmen (Çırak, and Yörür, 2007).

At the same time, Semih Girgin, who is the Chairman of the Kemeraltı Tradesmen Association and a member of the board of TARKEM, mentioned that the tradesmen's initial reaction to organizations such as TARKEM was negative and that the tradesmen were afraid that they would be displaced due to gentrification. Seeing this problem as a result of the lack of communication between tradesmen and associations, Girgin (2020) highlighted that they are doing various works to find a middle way with tradesmen and create a conscious audience. One of these works is to examine the Kemeraltı Bazaar in 35 different zones and receive one envoy from each zone and three assistant support for each envoy. This study aims to become more aware of the problems in the region and increase communication, as well as to increase the sensitivity and participation of people. Another study is to raise awareness of the tradesmen about the values of the region with 1 hour 15 minutes of training in collaboration with TARKEM. Girgin (2020) said that with these studies, positive feedback was received from tradesmen; and he stated that the factors such as insufficient education level and environmental awareness, the high average age of tradesmen, low number of innovative trades, and loss of trust in new works due to the failure of the past organizations are the main reasons for the dispute in collaborative studies (Girgin, 2020).

Given that social sustainability is a concept that protects the thoughts and rights of all individuals, the work should be done within the framework of everyone's opinions. But it is very difficult for all people to have a common view on an issue. In this case, the validity of social sustainability on an individual scale can be questioned. On the other hand, when a contradiction occurs between the participant's benefits and the benefits of the historical fabric during conservation activities, ensuring social sustainability could be very difficult. In this case, the participant's role in the study can be questioned. Can the participant cease to be just an idea in the project? This paradox can achieve a positive result with the participant's opinion contributing to the project. To ensure this situation, in addition to the residents who can communicate in a healthy manner, who are aware of the potential and dynamics of the region, who are conscious and feel belonging to the region; it is also important that institutions and organizations that consider historical and cultural protection ethically, support fair participation and supervise each other are involved in conservation efforts. But on a community scale, each upper link has power over controlling this system. Achieving general public awareness is important to ensure that conservation activities in historical regions are at the level of social sustainability. Apart from the efforts of the tradesmen and other institutions that are participating in Kemeraltı conservation studies, the awareness, effort, and participation of the İzmir residents on the region is important to help, develop, supervise and promote the system that has been carrying on.

CHAPTER 5: CONCLUSION

In this thesis, which started by evaluating the place of the concept of sustainability, the concept of sustainability has been explained as the ability to meet the needs of today without affecting the ability of future generations. As examined in Chapter 2, although the concept of sustainability is schematized under three main headings as ecological, economic and social; this thesis emphasizes that the concept of sustainability cannot be examined only with these headings and that the concept of sustainability actually includes many dimensions such as cultural, historical, physical, etc. Based on this situation, one of the most important implications of this thesis is that there are no clear boundaries between the dimensions of sustainability, these concepts are in balance and even complement each other.

This thesis aimed to discover to what extent the discipline of architecture, which is in a circle with people, can be associated with the social aspect of sustainability. Social sustainability has an interdisciplinary scope in the literature and is open to interpretation in every field. This concept is explained by starting from the most basic rights of human beings and revealing every right that an individual has to sustain his life physically and mentally healthy. In current researches, social sustainability is explained with different ethical concepts and parameters in different studies with each subject it is associated with. Therefore, this area does not contain definite boundaries or judgments; on the contrary, different studies may intersect in common parameters and each information presented by the studies adds a different perspective to social sustainability. In the literature, architecture and social sustainability discourses have been examined in the scale of public spaces, historical districts, cities, etc. instead of building scale, where the parameters of social sustainability can be analyzed more clearly. In this case, Kemeraltı has become an ideal research area for this thesis, as a historical area and public space in the İzmir city center that has various dynamics. Kemeraltı Bazaar is one of the oldest open-top bazaars known today. The region also carries the public space feature since it continues to be used as a bazaar. Investigating the reasons why the Kemeraltı Bazaar continues to be used as a bazaar today has been a step to discover the dynamics of the region. Therefore, in the first step, the relationship between social sustainability and historical heritages was clarified in

Chapter 2.4. While conducting this research, UNESCO's Best Practices on Social Sustainability in Historic Districts (2008) report was a supplementary reference to establish the relationship between the physical environment and social sustainability parameters. In this report, the conservation and revitalization studies carried out in the historical regions; the problems, the deficiencies, and the potentials of the region were determined and implemented with the plans to improve the region. As an additional reference, the following sentence of Rodwell (2003) has been an important emphasis in this thesis as it coincides with the way conservation efforts should be within the scope of social sustainability:

“The wise use of resources to ensure their continuity of supply; minimum intervention to fabric and cultural identity (physical, social, economic, artistic); and constructive evolution as opposed to destructive revolution” (Rodwell, 2003, p. 60).

After all, social sustainability parameters related to the region were determined by revealing the shortcomings and potentials of the Kemeraltı Bazaar. These parameters have been examined briefly under the title of Chapter 1.

In order to analyze the reasons for the Kemeraltı Bazaar to maintain its bazaar identity today, the history of the Kemeraltı was clarified by literature research focusing on the commercial, physical and social dynamics of the region in Chapter 3. These dynamics of the region are in a continuous transformation with the intensive effect of their commercial identity and in an effort to match with time. For this reason, under the social sustainability parameters determined by the examination of the Kemeraltı Bazaar, how these dynamics have shaped throughout history were also examined. Social sustainability is in a cycle and represents an ideal situation. In this case, the examination and comparison of the old and new situations of Kemeraltı with the determined parameters add a realistic perspective to the interpretations made within the framework of social sustainability for the region.

The historical and cultural value that Kemeraltı has is an undeniable fact. The fact that the region is a buffer zone between the modern business center and the historical zone of the city creates many potentials such as achieving human circulation in different variations, easy adaptation to the re-functioning works, making a difference as a

historical destination in the city center, and meeting the needs due its various contents and accessibility. However, besides all these potentials, as one of the most important features of the region, its commercial identity is a cause for the degeneration in the region's value over time. Today, modern pursuits in shopping and trade culture create an environment that is in line with the benefits of shopping centers. The Kemeraltı Bazaar, on the other hand, is trapped between the past and the modern shopping culture. This dilemma has caused great problems both in the social and historical structure of the region and these problems have caused new ones. The fact that the tradesmen lost their faith that the Kemeraltı will regain its former value (Tutan, and Çapraz, 2014) is a sign that the balances in the region should be considered in terms of social sustainability criteria.

Based on the investigations made, it has been determined that the spatial quality in Kemeraltı is quite effective in the attitude of the visitors to the region. Considering the attitude of the visitors to the region revealed by the survey (Yakıcı, 2018), the spatial quality and social interaction relationship in Kemeraltı is insufficient. While the historical fabric is stated as an issue that people are in search of in the region, it is noted in the views of the visitors that Kemeraltı did not make enough progress in the protection of the historical fabric. At the same time, according to the unstructured interviews with the tradesmen, it is stated that the historical fabric is challenging for tradesmen on issues such as electricity, heating, infrastructure, aesthetics, etc (Çamtaş, 2020). The solution methods preferred by the tradesmen for these problems cause the historical identity to disappear, and also prevent the legibility of the architectural identity in the region. On the other hand, the dominance of commercial function has caused great damage in Kemeraltı through the late 20th century. The historical bazaar has lost its authentic identity with the evolution of shopping culture to modern conditions, and improper renovations, irregular billboards, modern buildings, unplanned development have become a kitsch cover for the region. This situation prevents the historical, social, and economic potentials of the region and poses a problem in reaching the ideal social sustainability point in the region.

In addition to these, the spatiality and social relations in the Kemeraltı Bazaar are related to product variety and guild system in the region. It was determined that the guild system provides an environment of solidarity among tradesmen. The guild

system also contributes to the interaction within the region by providing diversity for the customer. In the zones of different guild groups, different spatial layouts such as showcases, stands, hangers, advertisement signs etc. on the facade have varying effects on the interaction of customers with products. Accordingly, besides visual impressions such as showcases and advertisement signs; it is observed that the customers are more interested in the interaction established directly with the products with the help of tools like stands, hangers etc. This situation proves that the traditional shopping culture in Kemeraltı is still valuable and effective. In order to provide and increase social interaction, Kemeraltı shopping culture should be preserved, historical structures and modern shops should be encouraged to be structured accordingly. Considering that building typologies gained spatial quality in line with the commercial identity of Kemeraltı, it is thought that this incentive will contribute positively to reaching social sustainability in the region with preserving the cultural heritage.

In Section 4.3, it has been suggested that various building types existing in Kemeraltı are formed by the influence of Kemeraltı *hans*. The fact that the *arasta*-like and courtyard plan schemes in the region are seen in modern building types such as passages, bazaars, office buildings, hotels demonstrates that there is a spatial interaction in Kemeraltı. In this spatial interaction, it is predicted that the flexibility parameter of social sustainability will be provided at the point where the buildings are functionalized compatible with the stated balances of the region. In addition, the functional flexibility resulting from the re-functionalization of historical buildings is seen as a result of the commercial identity in the region. Although the high circulation of tenants in commercial spaces is one of the important factors that damage the architectural identity in the region, it is beneficial in terms of social sustainability when the historical structure is preserved. According to the literature research and investigations put forward on Kemeraltı in this thesis, it is thought that functional flexibility is one of the most important dynamics in the region and that it is necessary for the maintenance of commercial identity in Kemeraltı Historical Market, but it should be kept under control in order to protect the historical and architectural identity.

Social sustainability requires that conservation activities be carried out in the historical regions according to the historic, cultural, social, economic, and physical dynamics of the regions. The efforts of İzmir Tarih Project and TARKEM in conservation and

revitalization projects are discussed in detail under the title of social participation. However, apart from these studies, tradesmen's sensitive attitude to historic identity is rarely seen in structures where commercial activities are carried out. As long as the re-functioning of the buildings creates a harmful result for the architectural identity, it cannot be compatible with the conservation criteria required by social sustainability. The functional flexibility parameter can be obtained through regional conservation activities that stimulate architectural identity, increase social interaction, continue commercial activities, and reflect cultural values in Kemeraltı. However, the conservation activities in the region are insufficient compared to the dense historical structure in the region. Therefore, insufficient conservation efforts or failure to provide functional flexibility parameter may cause some problems in the region. The fact that many abandoned historical buildings in the region that cannot meet the sightseeing expectations of the visitors raises security problems in Kemeraltı. Especially the *hans* with high walls and low façade qualities have the potential to create indefensible spaces and to make visitors feel unsafe in the region. In this regard, it is possible that if the conservation works are compatible with the functional flexibility parameter, they can be effective in preventing possible security problems in the region by contributing to social interaction. For example, the conservation efforts carried out in Kızlarağası Han and Abacıoğlu Han have transformed the abandoned and unsafe impression of the buildings and created successful places that contribute to the social and commercial dynamics of the region.

However, in addition to these spatial deficiencies, unhealthy social interaction in the region may also pose security problems. As a result of Yakıcı's (2018) survey, the participants stated that they were uncomfortable with the tradesman's attitude towards the customers. This situation may negatively affect the impression of Kemeraltı and create problems in terms of social sustainability in the region. Besides, the fact that the tradesmen define Kemeraltı as a safe environment (Girgin, 2020) is an indication that there is a contradiction about security issues in Kemeraltı. In this case, it could be necessary to conduct various studies to increase mutual awareness, interaction, and sharing by clarifying the expectations of Kemeraltı visitors and tradesmen by methods such as surveys and meetings. This method will also contribute to social participation by providing mutual understanding and communication between tradesmen and customers.

Social sustainability research is a basis for understanding the cities. As can be seen from these inferences, the social sustainability parameters determined in the Kemeraltı context are in a natural balance with each other. Improvement in one parameter may affect another, but will not be sufficient. The parameters set forth in this thesis aim to create a new perspective for other studies to be carried out in Kemeraltı, taking into account the dynamics of the region within the framework of social sustainability. As a social sustainability study, this thesis has been prepared as a guide that will shed light on social sustainability as a new perspective for other future regional studies.



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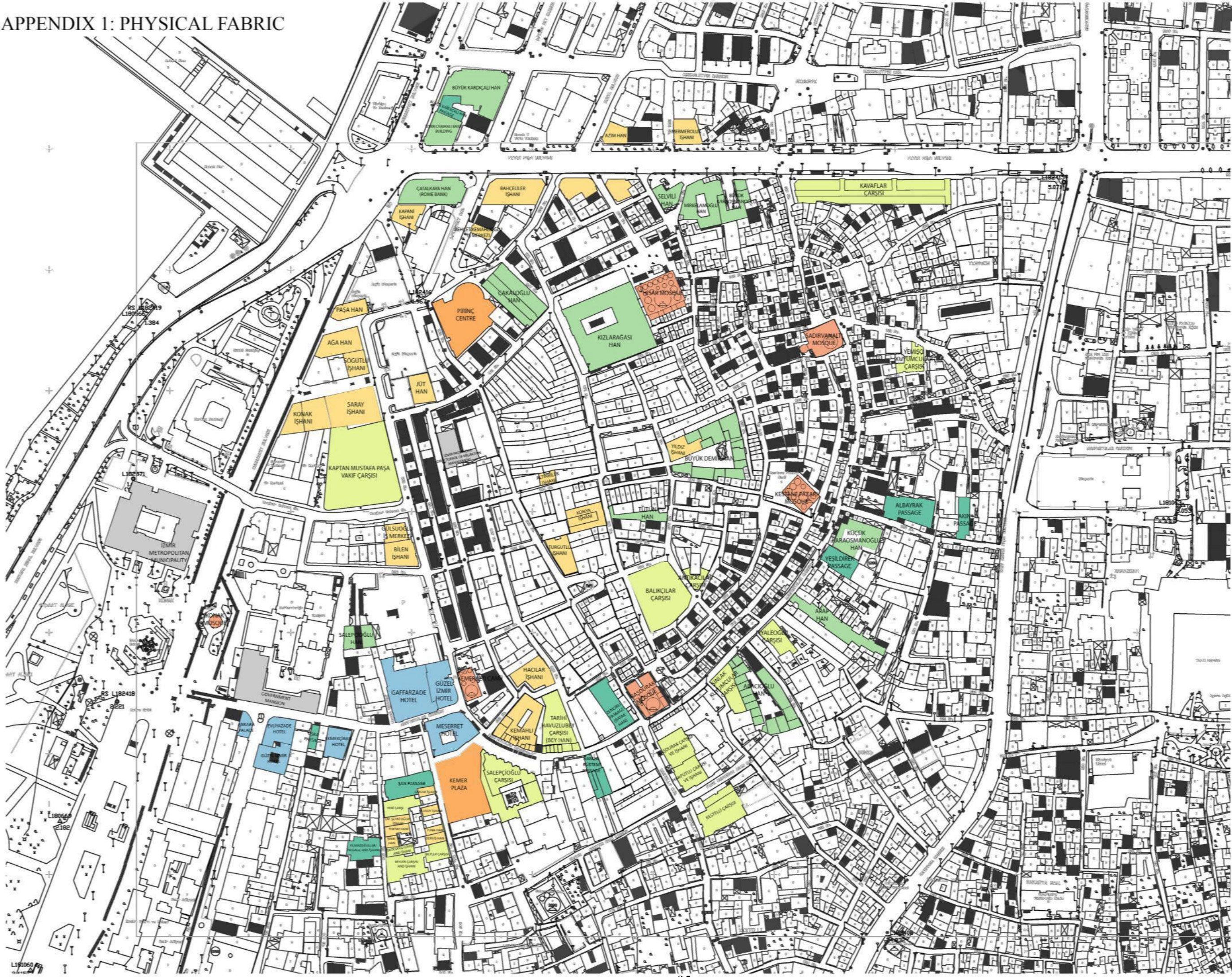
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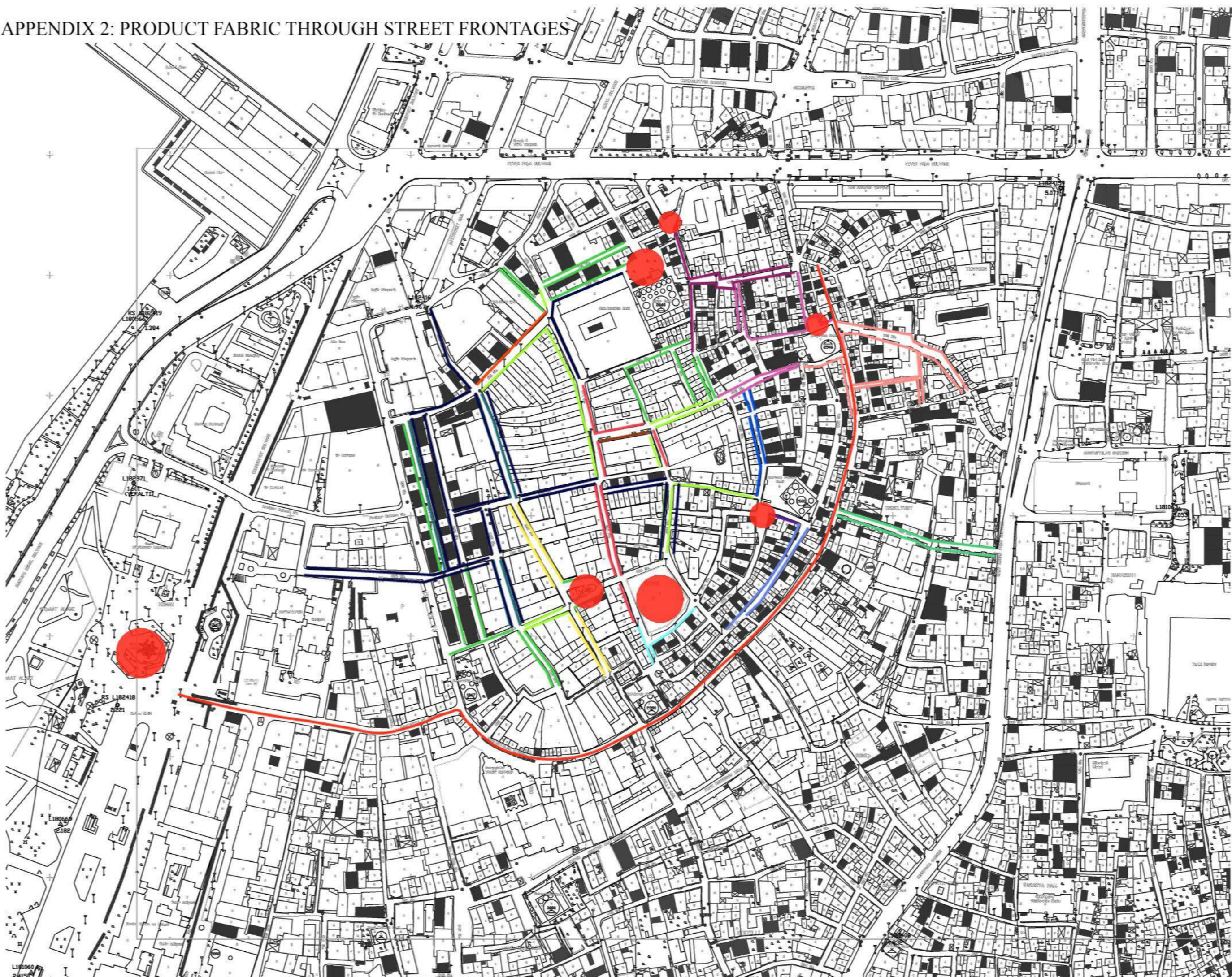
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APPENDIX 1: PHYSICAL FABRIC



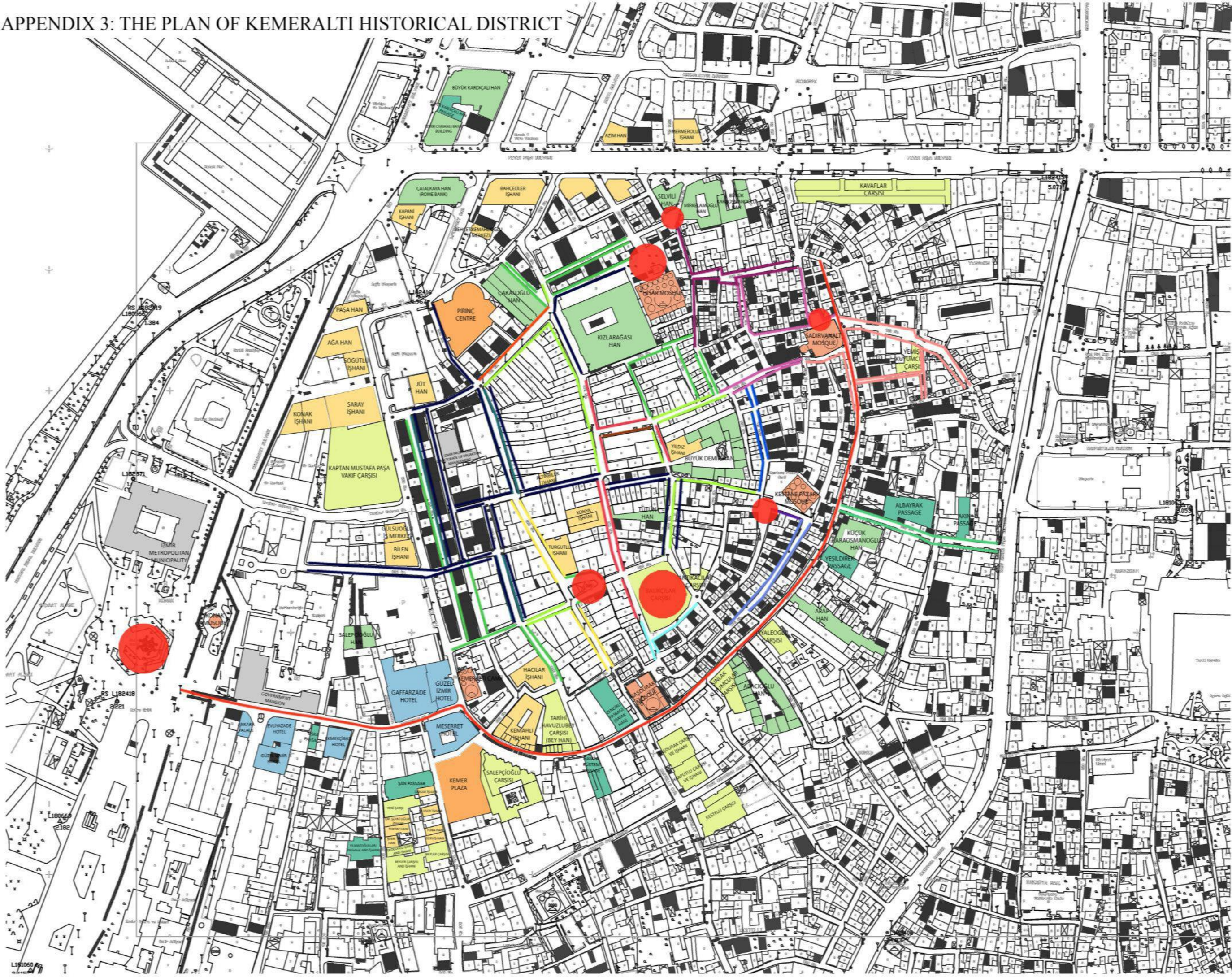
- GOVERNMENTAL BUILDINGS
- MOSQUES
- ÇARŞIS
- HANS
- PASSAGES
- PLAZAS
- HOTELS
- ISHANI

APPENDIX 2: PRODUCT FABRIC THROUGH STREET FRONTAGES

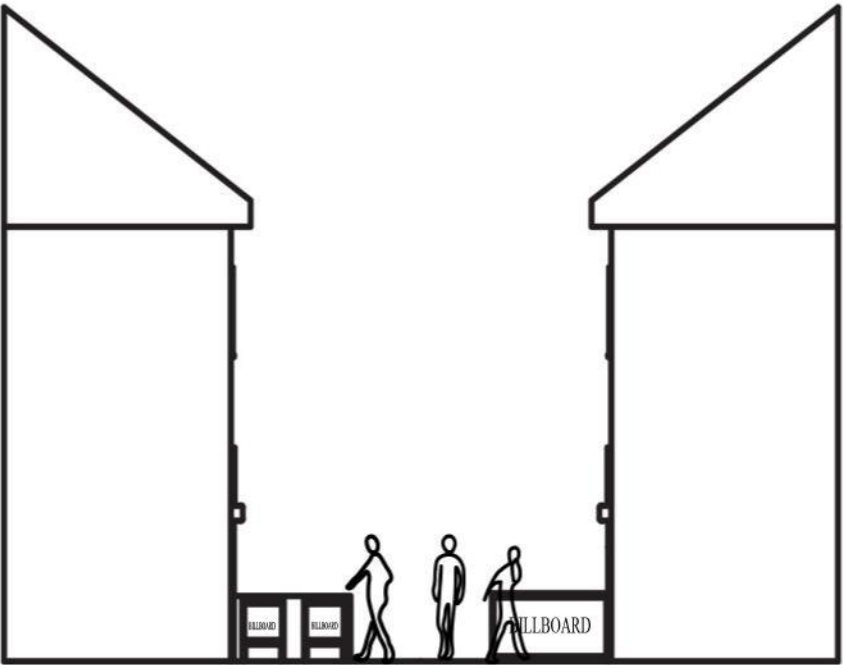


- NON-ACTIVE FRONTAGES
- SQUARES
- MIXED ORDER
- JEWELRY STORE
- BEADS SELLERS
- HERBALISTS/SPICE SELLERS
- COPPER MARKETS
- CURTAIN SELLERS
- TYPOGRAPHER
- WEDDING MATERIAL SELLERS
- EATING/DRINKING
- FABRIC SELLERS
- BANKS
- TOY SELLERS
- MODEST DRESS SELLERS
- FISH SELLERS
- GROCERY STORES

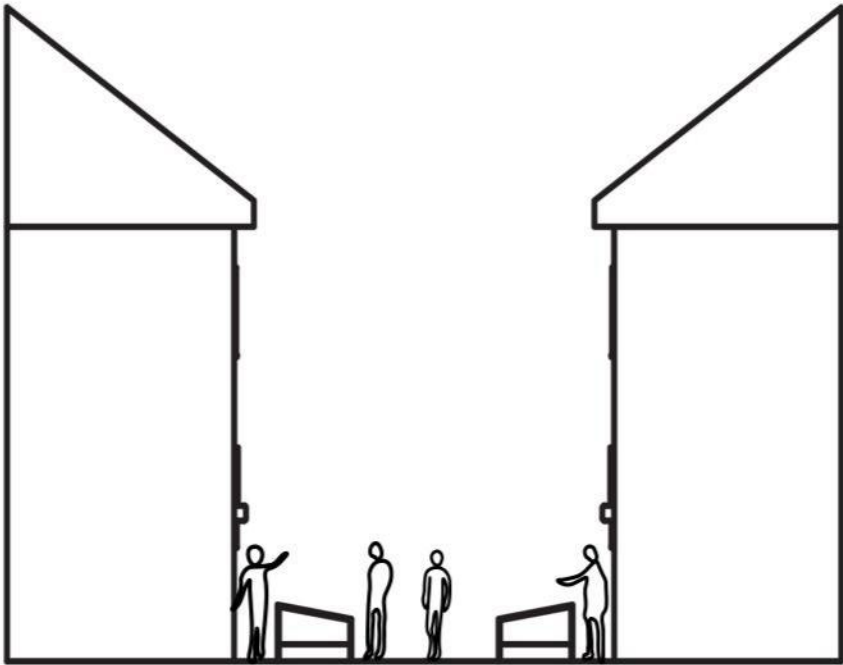
APPENDIX 3: THE PLAN OF KEMERALTI HISTORICAL DISTRICT



- NON-ACTIVE FRONTAGES
- SQUARES
- MIXED ORDER
- JEWELRY STORE
- BEADS SELLERS
- HERBALISTS/SPICE SELLERS
- COPPER MARKETS
- CURTAIN SELLERS
- TYPOGRAPHER
- WEDDING MATERIAL SELLERS
- EATING/DRINKING
- FABRIC SELLERS
- BANKS
- TOY SELLERS
- MODEST DRESS SELLERS
- FISH SELLERS
- GROCERY STORES
- GOVERNMENTAL BUILDINGS
- MOSQUES
- ÇARŞIS
- HANS
- PASSAGES
- PLAZAS
- HOTELS
- ISHANI



BILLBOARDS AND PROMOTION TOOLS
AS A PRODUCT DISPLAY METHOD
(EXAMPLE OF 863. STREET)



STREET STANDS
AS A PRODUCT DISPLAY METHOD
(EXAMPLE OF HAVRA SOKAGI)

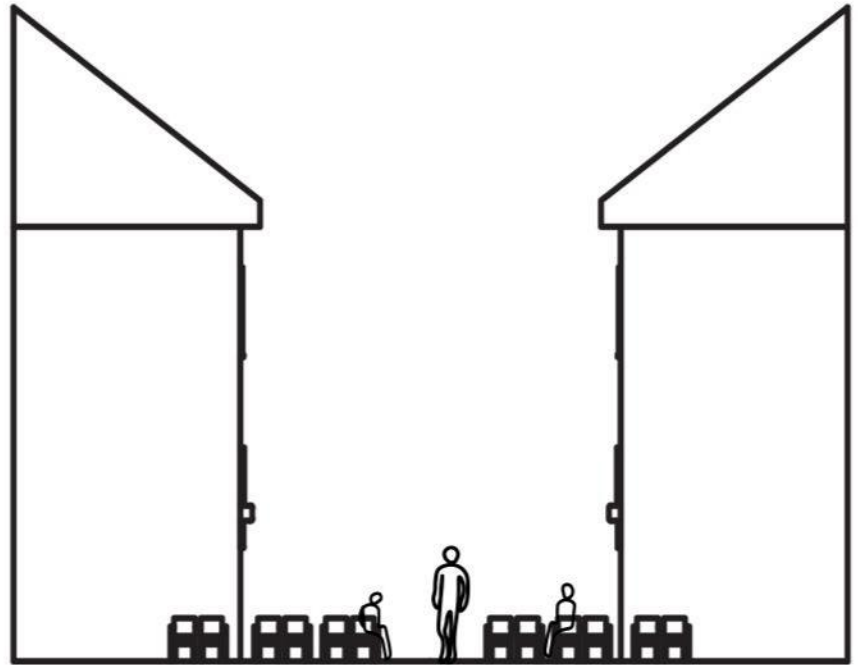


TABLE CHAIR ARRANGEMENT
AS A DISPLAY METHOD
(EXAMPLE OF 902. STREET)