

**İZMİR KATİP CELEBİ UNIVERSITY ★ GRADUATE SCHOOL OF SCIENCE AND
ENGINEERING**

**AN INTEGRATED URBAN REGENERATION APPROACH FOR HISTORIC
CITY CENTERS: TİRE AND MELAKA CASES**



M.Sc. THESIS

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Department of Urban Regeneration

Thesis Advisor: Assist. Prof. Dr. Yakup EĞERCİOĞLU

JUNE 2016

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İZMİR KÂTİP ÇELEBİ ÜNİVERSİTESİ ★ FEN BİLİMLERİ ENSTİTÜSÜ

**TARİHİ KENT MERKEZLERİNİN DÖNÜŞTÜRÜLMESİNDE BÜTÜNLEŞİK
BİR YAKLAŞIM: TİRE VE MELAKA ÖRNEKLERİ**

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To my family,



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ABBREVIATIONS

GEEAYK	: Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu (The Higher Foundation of Immobile Historic Artefacts and Monuments)
ICCROM	: International Center for the Study of the Preservation and Restoration of Cultural Property
ICOM	: International Council of Museums
ICOMOS	: International Council on Monuments and Sites
IUCN	: World Conservation Union
JPBD	: Melaka State Town and Country Planning Department
KUDEB	: Koruma Uygulama ve Denetim Büroları (Application and Auditing Offices for Preservation)
MBMB	: Melaka Historic City Council
PERZIM	: Melaka Museums Corporation
PPS	: Project for Public Spaces
TOKİ	: Toplu Konut İdaresi (Housing Development Administration of Turkey)
UNESCO	: United Nations Educational, Scientific and Cultural Organization
VOC	: Dutch East India Company
WHL	: World Heritage List



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AN INTEGRATED URBAN REGENERATION APPROACH FOR HISTORIC CITY CENTERS: TİRE AND MELAKA CASES

ABSTRACT

Historic city centers are places of collective memory, daily gatherings and stages of past events for a community. Therefore they have a crucial role in the context of city identity and urban character due to their tangible nature. They generate a sense of belonging and self-attachment. Cities keep their unique identities through their living historic city centers and cultural heritage.

Nevertheless, after the industrial revolution and World War I and II, cities started develop very rapidly. New job opportunities and financial conditions caused people to migrate to cities leaving their rural areas behind. Due to the increasing population and demand, rents and building prices raised dramatically especially in city centers. City centers were generally the commercial centers as well and so they were almost the most valuable places in cities. As a result, people started to leave their shops and houses because of the high prices and rents abandoning the commercial centers. The city centers shifted to new places while the old city centers went through decay and marginalization. They became half ghost urban spaces and historic buildings started to deteriorate. The situation today necessitates a comprehensive urban regeneration and conservation for historic city centers, as they are significant elements of urban identity and character.

UNESCO is a worldwide-recognized institute when it comes to cultural heritage and historic conservation. The foundation has strict regulations and a long-established organization. UNESCO's criteria for outstanding universal value and the selection process are explained in detail in this thesis study. There are advantages and disadvantages being enlisted on World Heritage List for historic urban spaces. Worldwide recognition, raised awareness and access to financial funds are all beneficial but the tourist flood and migration due to even more job opportunities sometimes result in loss of identity for such historic city centers. Therefore, this thesis study investigates the possibility of creating an integrated approach to urban conservation by combining UNESCO's criteria for entering World Heritage List and placemaking principles.

Placemaking is an emerging concept in the urban planning studies and it suggests urban spaces that are functioning, embraced by its users and cities that exist for people. Placemaking turns the urban space into place by taking several aspects into consideration. Projects for Public Spaces Organization has come up with some principles for this process by learning from its projects and experiences. Adjusting these principles to the unique conditions of a city or urban space can be an ultimate method for creating living urban places. In this context, historic city centers can be conserved and revitalized at the same time and this way they can actually survive and form a bridge between the past and the future. Only physical conservation and enhancement are not enough for cultural heritage structures and historic city centers as they should be living parts of daily life.

As an example, Melaka, a small city in Malaysia is investigated for this purpose. Melaka has a long and diversified history, which has hosted many different civilizations. Today, it is known as one of the most complete historic city centers that

are still standing in Asia. This small city was once the heart of trade and an important political center but after the rise of Singapore and Kuala Lumpur it became a quite city with an important historic cultural heritage. Melaka made it to WHL in 2008 after a very complex process and lived the advantages and disadvantages of this.

Tire is a small town in Izmir, Turkey and it resembles Melaka in many ways. Tire was also an important capital in the past and a commercial center. The town witnessed history for thousands of years through different civilizations and today it has an outstanding cultural heritage that is still standing. Nevertheless, Tire also lived the disadvantages of decline and its historic city center deteriorated in time. Valuable historic structures are abandoned and in bad shape waiting for a comprehensive urban conservation. This thesis study makes suggestions for Tire's historic city center in the light of Melaka example and its experiences on the way to WHL and also placemaking principles. This way, Tire's historic city center can be conserved and revived at the same time keeping pace with modern necessities and trends.



TARİHİ KENT MERKEZLERİNİN DÖNÜŞTÜRÜLMESİNDE BÜTÜNLEŞİK BİR YAKLAŞIM: TİRE VE MELAKA ÖRNEKLERİ

ÖZET

Tarihi kent merkezleri, bir toplumun ortak hafızası, günlük buluşma noktaları ve geçmişin vücut bulduğu sahneler olarak görev yapan yerlerdir. Bu sebeple, elle tutulabilir varlıklarından dolayı şehir kimliğinde ve kent karakterinde yadsınamaz bir rolleri vardır. Şehir için bir aidiyet ve bağlılık hissi yaratırlar. Şehirler de, özgün kimliklerini, yaşamakta olan bu tarihi kent merkezleri ve kültürel mirasları sayesinde koruyabilmektedirler.

Ne var ki, endüstriyel devrim ile 1. ve 2. Dünya Savaşlarından sonar şehirler çok hızlı bir şekilde gelişmeye başladı. Yeni iş imkanları ve ekonomik sebepler insanların kırsal bölgelerden şehirlere göç etmesine sebep oldu. Artan nüfus ve talepten dolayı, özellikle de şehir merkezlerinde fiyatlar ve kiralar hızla yükseldi. Şehir merkezleri aynı zamanda ticari merkezler de olduğundan şehirlerin en değerli sayılabilecek alanlarındandılar. Kiraların ve fiyatların artması sonucunda, kullanıcılar ticari merkezleri terk ederek dükkanlarını ve konutlarını bırakıp gitmeye başladılar. Böylece, eski kent merkezleri boşalıp çöküntü alanlarına dönüşürken yeni kent merkezleri ortaya çıkmış oldu. Tarihi kent merkezleri yarı hayalet mekanlara dönüşürken tarihi binalar zarar görmeye başladı. Bugünkü duruma bakıldığında, kentsel kimliğin ve karakterin önemli bileşenleri olmalarından dolayı tarihi kent merkezlerinde kapsamlı bir kentsel dönüşüm ve koruma kesinlikle gerekmektedir.

UNESCO, kültürel miras ve tarihi koruma konusunda, dünyaca Kabul gören bir kuruluştur. Bu kuruluşun katı yönetmelikleri ve köklü bir teşkilatı vardır. Bu tez çalışmasında, UNESCO'nun evrensel değer kavramı ve kültürel miras listesinin seçim süreci detaylı bir şekilde anlatılmaktadır. Kültürel miras listesine girmenin tarihi kentsel mekanlar için hem avantajları hem de dezavantajları mevcuttur. Dünyaca tanınma, farkındalık yaratma ve finansal kaynaklara daha kolay erişim gibi avantajların yanında turist akını ve iş imkanlarına bağlı olarak daha da artan göç bazen bu tip tarihi kent merkezleri için kimlik kaybına yol açabilmektedir. Bu sebeple, bu tez çalışması yer oluşturma prensipleri ile UNESCO'nun kültürel miras listesine girebilmek için koyduğu kriterleri birleştirerek bütünsel bir tarihi koruma yaklaşımının mümkün olup olmadığını araştırmaktadır.

Yer oluşturma, şehir planlaması çalışmalarında yükselmekte olan bir kavramdır ve çalışan, kullanıcıları tarafından kabul edilen kentsel mekanlarla insanlar için tasarlanmış şehirler önerir. Yer oluşturma, bir kaç boyutu dikkate alarak kentsel mekanı yere dönüştürür. Projects for Public Spaces kuruluşu, bugüne kadar gerçekleştirdiği projelerden ve deneyimlerinden aldığı dersler sonucu yer oluşturma prensiplerini belirlemiştir. Bu prensipleri, bir şehrin veya kentsel mekanın özgün durumuna göre uyumlandırmak, yaşayan kentsel yerler oluşturmak için nihai bir yöntem oluşturabilir. Bu bağlamda, tarihi kent merkezleri aynı zamanda hem korunmuş hem de canlandırılmış olacak ve böylece geçmişle gelecek arasında gerçek bir köprü oluşturabilecektir. Kültürel miras yapılarının ve tarihi kent merkezlerinin sadece fiziksel olarak korunması ve iyileştirilmesi yeterli olmamaktadır çünkü günlük hayatın bir parçası olmaları gerekmektedir.

Bir örnek olarak Malezya'nın küçük bir şehri olan Melaka bu amaçla incelenmiştir.

Bu şehrin oldukça uzun ve birçok medeniyete ev sahipliği yapmış zengin bir tarihi bulunmaktadır. Günümüzde, Asya'nın hala ayakta duran en eski tarihi kent merkezlerinden birine ev sahipliği yapmaktadır. Melaka, bir zamanlar ticaretin kalbinde bulunmaktaydı ve politik olarak da önemli bir merkezdi. Fakat Singapur'un ve Kuala Lumpur'un artan önemi ile birlikte değerli bir kültürel mirasa sahip sessiz bir şehre dönüştü. 2008 yılında, oldukça karmaşık bir sürecin ardından dünya miras listesine girmeyi başaran Melaka bu durumun hem artılarını hem de eksilerini yaşamıştır.

Tire ise İzmir'in küçük bir ilçesidir ve Melaka'ya birçok yönden benzemektedir. Tire de zamanında önemli bir başkent ve ticari merkezdi. Pek çok farklı medeniyetle birlikte binlerce yıllık bir tarihe sahip olan kentin, günümüzde hala ayakta duran bir kültürel mirası vardır. Ne var ki, Tire de önemini zaman içerisinde yitirmiş ve tarihi kent merkezinin bazı bölümleri çöküntü alanı haline gelmiştir. Kapsamlı bir kentsel korumaya ihtiyaç duyan değerli tarihi yapılar terk edilmiş ve kötü durumdadır. Bu tez çalışması, Melaka örneğinin dünya miras listesine grime yolundaki deneyimlerinden çıkarılan derslerin ışığında ve yer oluşturma prensipleriyle Tire için bazı önerilerde bulunmaktadır. Bu sayede Tire'nin tarihi kent merkezi, modern ihtiyaçlara ve trendlere cevap verebilirken hem korunabilecek hem de aynı zamanda canlandırılabilir.

1. INTRODUCTION

Especially after the Second World War, the cities started to grow very rapidly. Migration to cities from rural areas increased due to industrialization and job opportunities. This fast urbanization led to urban problems and it also destroyed the historic areas and city centers in the cities. Even though new developments in the urban context affected the urban life in a positive way, they also had negative effects on cultural, physical and social impacts on the cities. Due to this inevitable problem, urban regeneration and urban conservation are worldwide emerging concepts. Urban regeneration should be a wholesome approach taking social, cultural, economical, physical and historical aspects into consideration. Besides, the residents' and local authorities' participation is a crucial matter as well when it comes to long-term solutions.

Conserving historic city centers is a significant and complex issue because of the importance they possess. They have historic heritage and they are located in the center of development and dynamic change at the same time. Therefore, finding a balance between conservation and development for historic urban spaces has always been a challenge for local authorities and urban planners.

Cities are urban places, which their residents use for living, interaction, commerce and culture. As a result, historic city centers are significant parts of these activities. Such historic centers generally include heritage sites, historic structures and monuments but it's the history and collective memory of the inhabitants that constitute the identity and character of the city. Therefore, historic city centers act as a space of memory, belonging and identity. They serve to the entire city as places of urban character and historic heritage while at the same time dynamic new developments occur just next to them. Additionally, historic city centers are also the commercial centers of cities because they most probably have been used as trade and business centers throughout history until today. As a result, historic city centers are the social, economic and cultural core of the cities with considerable heritage value.

Due to the dynamic and alive nature of historic city centers, they are prone to change more than any other urban space. Therefore, the rapid urbanization affects the historic city centers first leading to abandonment and decay. Rents rise, and the commercial city center shifts to another spot. This also causes the tangible historic heritage to be destroyed and unsecure areas emerge. As a result, urban regeneration and conservation become inevitable in these areas.

It is a known fact that United Nations Educational Scientific and Cultural Organization (UNESCO) is a highly recognized foundation when it comes to both tangible and intangible historic heritage. When a cultural heritage area makes it to World Heritage List (WHL), it gains international recognition and easier access to financial funds, not to mention the rise in touristic attractiveness. Additionally, the awareness of both the residents and visitors is raised eventually leading to embracement of their past. In most cases, cultural heritage areas that apply to enter to UNESCO's WHL also gets to have high standard advice from advisory bodies of the organization which results in decent urban conservation. However, making it to the list does not only have advantages, there are also down sides. High tourism movement and new job opportunities cause even more migration and overcrowding. This way the urban identity and character start to dissolve again, the residents move out of the city center and feel left out. Another problem is that, historic cultural heritage sites go under urban conservation projects but they are only enhanced in physical context. These sites then become ghost urban spaces that look like museums and never get used by residents or visitors. They turn into enhanced historical structures but they still lose their purpose and sense of place they once possessed.

Therefore, this dissertation suggests an integrated approach for historic city centers. In addition to urban conservation and physical enhancement, placemaking principles can be implemented into the process to make the historic urban space a living "place" and bring back the sense of belonging. Historic city centers are the hearts of cities and they are almost a tangible form of urban identity. They act as gathering points of daily life and automatically build a self-attachment among residents in addition to the historic monuments that witnessed the past. Composition and lay out are important for a historic city center in this context because they need to be used in order to survive. Placemaking seeks ways to sustain the viability of such gathering points and turns them into attraction points for users as the way they own it. This

process involves the local residents, urban designers, local authorities and even the visitors and creates living historic centers for the community.

Placemaking is a popular trend in the urban planning context but actually it is not a new aspect. It is a transformation process where urban space is turned into a “place” that users feel a kind of belonging. This method takes the concepts of city identity, urban quality and perception of the residents to draw a path for the revitalization of an urban space. Therefore it can be a great tool to implement into urban regeneration and conservation projects. This study aims to understand the principles of placemaking and tries to find practical ways to integrate them into urban conservation process for historic city centers. In this context, the process of applying and entering the UNESCO’s WHL is investigated with an example and placemaking principles of Projects for Public Spaces Organization are discussed in detail. Ways of revitalizing and conserving a historic city center in this frame with an integrated approach of combining these two processes are searched. In addition to the undeniable recognition WHL brings, placemaking can be a vital tool. Urban conservation and placemaking can work well together for historic public spaces to be protected and strengthen the sense of place. This integrated approach can be adjusted according to every culture and city to create ever-living historic city centers.

In this study, Melaka, which is a small city in Malaysia with a rich historical background, is investigated. The cultural heritage of Melaka dates back to 1500’s with the influence of various civilizations. At the end of a complex process, Melaka entered WHL in 2008. As the other case study, Tire; which is a small town in İzmir is selected. Tire also has a very rich history and it resembles Melaka in other ways as well. Historic city center of Tire is still standing but it is also suffering from abandonment and decay even though it fits the criteria of UNESCO’s WHL. In the light of Melaka case and placemaking principles, suggestions for the urban conservation and revitalization of Tire are made. The aim of this study is to constitute a rough guide for the historic city center of Tire.

1.1 Purpose of the Study

At the basis of this study lies the need for a new and innovative approach for urban historic city center conservation projects in Turkey and the world. Historic city centers in Turkey seem to be a problem due to fast urbanization; they are suffering

from abandonment, marginalization, uncleanliness and security problems. This dissertation aims to identify the problems and needs on the path to UNESCO WHL and combine this process with placemaking principles.

The purpose of this study is to develop outcomes that will enhance the urban conservation process which is a crucial part of urban planning and urban regeneration. Placemaking is a highly emerging concept of urban regeneration recently. While physically transforming and enhancing cities, the users should also be involved in the process and also the result by owning their cities. This can be achieved by means of placemaking. Urban territories with historical significance and cultural heritage should be handled delicately by conserving and regenerating at the same time forming a bridge between the past and the future. UNESCO is a recognized and distinguished authority about cultural heritage and conservation having a selected list of World Heritage Sites. In this study, the criteria of UNESCO World Heritage Sites and the steps of urban regeneration within this process will be deeply examined in Melaka case and placemaking principles are explained in detail to create an integrated approach. In the light of this information, suggestions will be made for İzmir-Tire historic city center in order for it to be eligible to enter UNESCO World Heritage List and to be revived as a living urban place.

1.2 Research Questions

At the basis of this research study lies the hypothesis that only physical protection of historic urban spaces are not resulting in functioning urban places. This brings about many problems in the context of social, economic, architectural and safety related aspects. The questions selected for this research are:

- 1- How are historic city centers connected to urban identity and sense of belonging?
- 2- What are the reasons that necessitate urban conservation in the historic urban spaces? What is the place of urban conservation in the context of urban regeneration?
- 3- How can the process of entering UNESCO WHL can be integrated with placemaking principles in order to create a wholesome urban regeneration project for historic city centers that protects and regenerates at the same time?

1.3 Methodology of the Study

In order to evaluate the research questions thoroughly, a detailed usage of various sources was carried out. Master's and PhD studies about the subject were used to gain insight about the topic. Scientific articles that were published both in Turkey and abroad were used to enrich the dissertation. The articles from Turkish and foreign daily newspapers and websites also contributed to the study. Especially for the theoretical part of the dissertation, Turkish and foreign books about the subject were used.

Observations in both case studies, Melaka and Tire, were done on site on different various dates. I spent six months in Malaysia, University Putra Malaysia, as a researcher. During this period, Melaka was visited several times on different dates to make observations, capture images and to understand the features of the historic city center. Likewise, for Tire case, several excursions were made to explore the region and capture images. Sources for both case studies in literature were scanned and most scientific essays, books and publications were used to understand the current situation and background. Model projects in Melaka case were observed both in person and also in drawings. For Tire case, the development plan prepared by the municipality was investigated deeply along with the detailed reports.

The sources from related conferences also made a contribution to the dissertation. Libraries of Turkish universities and foreign universities were benefited. Additionally, internet was used to reach some publications and reports as well as news articles. In order to develop a guide for historic city center conservation and revitalization, Melaka case and placemaking principles of PPS (Project for Public Spaces) were investigated. As a result, an integrated approach combining urban conservation and placemaking was presented objectively with suggestions to Tire.

This thesis study is constructed in seven chapters:

In the first chapter, which is the introduction, the purpose, scope, methodology and objectives of the study are outlined briefly.

The second chapter includes the theoretical framework and general explanation of the related concepts. The concept of urban regeneration, its objectives and history are explained. The terms built heritage, urban conservation, city identity and their relations in the frame of historic city centers are investigated. Additionally,

placemaking and its principles are explained in this chapter. The place of urban conservation in the context of urban regeneration is discussed.

The third chapter explains the term world heritage site from UNESCO's perspective. The chapter continues with the detailed explanation of UNESCO World Heritage Site criteria and selection process. This part focuses on the organizational structure of UNESCO and how they interact with countries and historic sites. At the end of the chapter, the effects of being on the WHL are discussed.

The fourth chapter discusses Melaka case in detail. Starting with its political history, its architectural history is also explained. The urban characteristics, the historic city center's core, daily urban rhythm of the city and its UNESCO process are discussed in this part of the study. The advantages and disadvantages of UNESCO for Melaka along with the mistakes throughout the process are discussed. The approach of local authorities and governmental policies are investigated and the impact of entering WHL is explained.

The fifth chapter explains the governmental policies and regulations about urban conservation in Turkey. Since these regulations play a key role in the historic city centers' conservation and revitalization, they are explained with a simple language and some important cases from Turkey about the subject are mentioned briefly along with problems and benefits they bring.

The sixth chapter explains and investigates Tire case in detail. Political and urban histories of Tire are explained in a chronological manner, telling about the characteristic structure types of the region. These structures are categorized in groups and then the significant structures within the study area are explained briefly. The urban problems in the area are discussed along with the development plan of Tire, which was prepared in 2010.

The last chapter, Conclusions and Suggestions, makes some detailed observations and suggestions for Tire. A comparison with Melaka case and the lessons that should be taken from it are listed in a table with explanations. A pathway for Tire historic city center to be enlisted on WHL is suggested with step-by-step actions. Lastly, placemaking principles are discussed in the context of Tire's historic city center making detailed suggestions for the wholesome urban regeneration approach combining urban conservation and placemaking principles.

1.4 Limitations of the Study

Space Limitations: The space limitation of the thesis study has been determined to be Turkey and Malaysia. Two small urban settlements that resemble each other were selected as the sample areas in order to gather data and prepare a rough guide for the proposed integrated approach to urban conservation. This guide can only be applicable to Tire historic city center due to the unique nature of every urban place.

Limitations of the Subject: This dissertation was limited with the aimed target and related concepts. In this context, social, economic, cultural, physical and spatial aspects of urban conservation, entering the UNESCO WHL and placemaking principles are discussed within the scope of the subject and suggestions for the integrated urban regeneration process are made. Additionally, governmental and legal dimensions of urban conservation in Turkey and Malaysia are also explained.

Limitations of the Methodology: The methodology of the thesis study involves the investigation of doctoral and master studies about the subject, a comprehensive literature review of studies done in Turkey and abroad as well as the documents obtained from related institutions. Besides, detailed observations and information gathering were done at the case study areas.



2. THEORETICAL FRAMEWORK

2.1 Definition and Brief History of Urban Regeneration

Urban regeneration can be defined as comprehensive and integrated vision and action which leads to the resolution of urban problems and which seeks to bring about a lasting environment in the economic, physical, social and environmental condition of an area that has been subjected to change. (Roberts, 2000). The concept of urban regeneration includes the revitalization of illegally developed unhealthy areas, historically significant decayed places, marginalized city centers, areas that are under threat of natural disasters, and urban places that are abandoned such as old factories, industrial neighborhoods, harbors, etc. Urban regeneration lets communities to rehabilitate and repair the deteriorations within their towns but for this act to be functional, the reasons for deterioration should be eliminated efficiently first. Urban regeneration is an act of urban planning that considers safety, quality, historic, cultural and natural significances as the primary aspects.

Urban regeneration tries to comprehensively restore the urban areas that went through decay whether it is a physical, economical or social decay. The aim of this approach is to revitalize the urban fabric of the city. Therefore, urban regeneration is a fundamental part of urban planning. It could be operated through various modes: by demolition and redevelopment, through refurbishment for the current use or conversion for a new use (Tiesdell, OC and Heath, 1996). Urban regeneration shouldn't damage or destruct the unique identity of towns. On the contrary, the process should be planned and managed according to the unique character and needs of the urban place. Besides, new functions that will be assigned to the urban place should also consider the urban identity.

Generally, urban regeneration starts with a small-scale region and it enhances the existing physical, social and economic structures of the region. Then, this region acts as a catalyst for the whole town's transformation. Therefore, it is best if the

economists, engineers, architects, planners and sociologists work together. It is an ongoing, multi-dimensional process that includes all the layers of the society in every step and many regeneration concepts simultaneously (Yüksel and Özdemir, 2007).

The social, economic and cultural levels of the community in the area that will go under urban regeneration should be carefully observed and they should be included in the process as well. In order to specify the limits and methods, this data should be considered. The regeneration process should be managed and planned together with the community; no part of the local residents should be left out in this phase. The process of urban regeneration should be transparent in order to continue the trust. The locals should be able to follow and sometimes question the steps.

In modern day cities, urban regeneration is a form of process where sustainable solutions to city problems are searched such as minimizing the physical, social and economic differences between neighborhoods for social integration, improving environmental quality and decreasing the risk of earthquake damage by reducing building density, rethinking of urban life standards, creating new job potentials, etc (Sökmen, 2006). Instead of taking the neighborhood as only a physical object, urban regeneration also takes economic, environmental and social dimension into account also. Cities are solid places with physical structures and spaces with an intangible social life going on inside; therefore urban regeneration have to be considered as a wholesome concept.

The key to success in urban regeneration projects is to follow a strong urban policy and strategic planning. Urban policies that are led by the local authorities but also participated by public and private sectors should be produced. The partnership of government and private sector will decrease the financial risks. Local authorities should also follow the after phase of urban regeneration projects closely to intervene and revise the objectives of the project if needed. The urban regeneration projects should be flexible and adoptive to changes.

The main objectives of urban regeneration can be defined with respect to the main objectives of urban planning:

- To find solutions for urban deterioration by establishing a direct relation between the physical state and the social problems of the town,

- To respond to the need of constant change of many aspects that form the urban fabric,
- To adopt the approach of improving urban life quality due to economic betterment,
- To generate strategies of efficient use of urban spaces and controlled urban growth,
- To shape the urban policies (Roberts, 2000).

The concept of urban regeneration started to form at the beginning of 19th century. The differentiating layouts, social and economic structures, and the needs due to cultural characteristics have changed throughout time. Thus, the need for unique techniques for rehabilitating the towns have surfaced and these techniques went on developing. In time, the concept of urban regeneration has widened and social change along with physical change has also gained importance. New models were developed and some interventions were made simpler when needed. This was roughly the evolvement of the urban regeneration concept.

In 1850's, the cities in Europe and North America started to get a dense migration from the rural areas. In time, some deformations began to form in the areas of structuring, infrastructure, health services, cleaning, urban planning and a balanced economic and social city life. As a solution to this, in all the big cities of Europe, in-depth city plans and modern city centers were initiated. This was how the proletarian cities were formed due to the Industrial Revolution. Later on, World War II tore up most of the urban fabric and historical buildings. In the second half of 1940's, after the war, the urgent need to rebuild these structures, rehabilitate and revive the surroundings emerged and as a result, plans in the scale of urban towns were made (Kocamemi, 2006: 10-11).

With the increasing importance of urban planning, new urban movements with purposes of cleaner, better-regulated and higher quality towns have emerged. In the second half of 19th century, parks movement achieved to insert big parks, boulevards and roads into urban plans of city centers. Later on, in the first half of 20th century, Modernism followed Garden City Movement and City Beautiful Movement. Modernism, has influenced the urban renewal projects for towns and thus, towns were re-planned removing unhealthy regions and adding more green areas instead (Uluoğlu, 2010).

In the era of industrial cities, in order to rebuild the cities, elements of the past were demolished and new structures were built in their places (Thorns, 2004). With the acts of demolishing and recreating, which are the basis of modernism, towns changed morphologically proving that the towns are actually living organisms.

The first acts of urban regeneration took place in USA, Germany, England and France. Projects were prepared in the US to renew the town of New Haven, in Germany to erase Hitler's marks, in England to turn proletarian towns, which were established with the industrial revolution, into livable places, and in France to prevent and control the rebellions (Eren, 2006).

Thus, in USA and Europe, urban regeneration gained importance in 1950's and in 1970's the context and method continued to evolve. Their policies were taken under control of central or local authorities. Since 1980's the theoretical aspects of urban regeneration are mostly understood and the practice is still developing (Kara, 2007).

2.2 Built Heritage

According to World Heritage Convention heritage can be divided into two categories:

Cultural heritage: A monument, group of buildings or site of historical, aesthetic, archaeological, scientific, ethnological or anthropological value.

Natural heritage: Includes outstanding physical, biological, and geographical features, different kind of plants or animals species and areas with significant scientific or aesthetic value (UNESCO, 1972).

This study mainly focuses on urban cultural heritage in the scale of neighborhoods.

The built heritage notion is related to some concepts such as the worthiness of the past, the significance of the tangible remnants and its relationship with the identity of citizens and the city. It can be claimed that its direct affiliation to history through a physical object is the most attractive quality of built heritage because it had a part in forming the social, daily and economic interactions of a community at a time. It had served as an actual space where memories of a community occurred and these spaces are repeatedly used throughout time witnessing significant events and they become part of the history.

Built heritage is all physical surroundings that previous generations have passed to the present people. The residential buildings, work places, religious buildings, gardens and green areas, town squares where social interactions happen, city centers, districts for shopping, etc. are all considered elements of built heritage. Besides being physical objects, these places possess a value beyond their mere being and function.

2.3 Urban Conservation

Conservation is the process of maintaining and managing change to a heritage asset in a way that sustains and where appropriate enhances its significance (URL-1). Heritage conservation is a concept dealing with the preservation of heritage from destruction and damage due to the irrecoverable nature of heritage. When it comes to urban conservation, the basic concept of conserving a building is to protect the built and cultural heritage (Nasser, 2003).

Urban conservation is not only enhancing a historic building or an urban area physically, creating an open-air museum. Even though, restoration helps keep the original style and architectural aspects of the urban place or building, it mainly seeks to increase the value of the place by recreating its glory and bringing it to life.

Another term emerging from this is sustainable urban conservation, which is “an approach to conservation that preserves the best of the heritage but does so without imposing insupportable costs and which affects a rational balance between conservation and change” (Delafons, 1997). This approach can bring in an important amount of social capital and economic capital besides improving the sense of place.

Community should be involved via a wider policy for heritage conservation because when the community takes place the effectiveness increases in terms of the solution process to urban problems and needs. Demolition of historical buildings due to negligence is not so uncommon in many communities. A building is not simply a physical object owned by a citizen. Some education for property owners to understand the value of their historically significant buildings and to encourage maintaining them is needed.

The advantages of urban conservation for the locals are very clear and substantial:

- The value of the properties and land increase around the conserved place and they stay that way. The value of heritage properties tend to be resistant to market downturns. (Shipley, 2000).
- The conservation area becomes a touristic attraction for locals and tourists creating economic opportunities.
- Urban preservation decreases demolition waste as it uses the existing structures rather than constructing new ones.
- Urban conservation is a responsible act considering the future generations and leaving them an important heritage resource.
- Historic neighborhoods and centers possess functional urban design and planning already. They are thought to be crowded and multi-use places.
- When restoring and revitalizing an urban historic center, there is no need to use extra land.

Historically significant neighborhoods should be kept alive and in order to achieve this, historic city centers should be supported to have mixed use functions as they were designed to have in the first place. The dynamic atmosphere of a “meeting point” for the locals and visitors should be encouraged to continue. This way, the economy, social life and physical use of the historic place will be viable. Historic buildings are beings that need to be returned to effective use (Rypkema, 1999).

All components of the environment including physical remains that has a role in the intercommunication of locals and places throughout time make up the historical environment. These historical environments are generally in the city centers. Some parts or in some cases the whole historic environment are significant to the society, not because of their monetary value but their historical importance. This significance may be architectural, artistic or historic. Generally they form a bridge between generations, therefore there is a responsibility to maintain and protect them.

Conservation rarely stays in the boundaries of sole physical restoration. Most conservation or preservation projects are worked to be viable and be adapted to optimum functions. This is one way of getting recognition and investment. Local authorities should have the aim to revitalize the historic urban places to improve the urban life quality of the town for locals and coming generations.

2.4 City Identity

Cities are made of neighborhoods, and neighborhoods are made of streets and public places. Mostly, these small-scale places have an emotional, intangible meaning for the local residents that have formed over time. These places have their own history, therefore a unique identity that is shaped with its functions and users.

The city's unique urban identity, economic endurance and urban life quality are strongly connected with historic city centers and monuments. Urban conservation is a concept that really serves to maintain the city identity and character by holding on to the city's past and bringing it back to life. Historic buildings give us a glimpse of our past and lend character to our communities as well as serve practical purposes now (Australian Government, Dept. of Environment and Heritage, 2004). Cultural heritage can act as a bridge between people and their history resulting in self-attachment and the sense of socially belonging.

The notion of built heritage is the physical embodiment of human interaction with the urban place creating the symbolic value and city identity. Besides, these historic centers generally have an extended background of usage with diverse functions and they have witnessed the historical context of the community. The built heritage eventually identifies with the local character and identity.

Urban conservation is a requirement for the sense of place. It is the bridge between the past and the future. Historical significance can be architectural, contextual or in another form but the first step is to realize that those places are the milestones of a town's identity. It is important to hold on to them for remembering the cultural identity of a place. If the historical heritage is damaged, disappeared or demolished much of this collective memory of city identity also vanishes.

Historic city centers serve as a place of identity, memory and belonging (Carrion, 2005). The whole city remembers its urban character with the existence of these centers because they are generally the embodiment of city's identity due to the heritage they are hosting. City centers generally also function as the central business districts of cities as they mostly accommodate office buildings and public edifices. To conclude, historic city centers act as the social and economic cores of cities besides the high value of heritage they possess.

Historic city centers are the essential components of urban identity. They possess a significant heritage of culture and architecture but more importantly, the residents generate a self-attachment to their cities through these gathering points. Urban conservation is successfully achieved when elements such as composition, planning, local materials and feeling have integrity in historic urban places. For historic city centers, place making tries to sustain the economic life of these centers and it aims to convert them into revived attraction points for the users. The key point here is to conserve the cultural heritage as the local residents own it. This can only be possible by involving them and the urban planners in the place making phase to create a common point between the past and the present. This way, preserved historic city centers will be living places of identity serving the community and nestling the heritage.

2.5 Placemaking

To explain the term place making, it is important to define “place”. Simply, a place is a physical three-dimensional space that inhabits people. An urban neighborhood is roughly an inhabited place. By human interaction and environmental effects, the urban space is reshaped and its character is transformed physically and socially in time. During this transformation, the urban place becomes a special and unique space for its inhabitants; it now has the ability to generate a sense of attachment, which is elementary for the concept of place. Friedmann states:

This happens naturally through the simple fact of being lived in and the spatial patterns of social interaction that are formed over time, as newcomers arrive, old residents depart. It may also be a result of specific joint actions undertaken by neighbors. External circumstances and forces impinge on the neighborhood as well, contributing to its changing character. In the course of these several actions and changes, the neighborhood acquires particular meanings for its inhabitants, though not all of them may be shared; it thereby becomes a distinctive place and may even acquire a name (Friedmann, 2010).

Another fundamental element of place is the common meeting points for the dwellers because every inhabitant is having a somewhat similar daily life with others and they can have the opportunity to share their urban daily lives in such gathering points. These meeting spaces can also be used for significant events like urban festivities every year.

Public spaces are the common places of the community to live and share their public lives. They are the fundamental elements of a society's communal life and social wellbeing. Therefore these public spaces act as the foundation of city identity. Nevertheless, there are also non-functioning public spaces as well such as dangerous or abandoned areas, roads or stations that have inadequate maintenance, unsafe parks, etc. It would be wrong to indicate that these urban spaces contribute to the identity or wellbeing of the locals and their city. They are actually creating borders between the city and people destroying the relationship among the community. Functioning public urban spaces are "places" where social interaction happens, yearly festivities are celebrated and cultural exchange occurs. So what are the criteria beneath a well functioning public space?

According to PPS, as can be seen in Figure 2.1, successful public spaces are accessible, comfortable, sociable and people are engaged in activities there. In order for a public space to be well functioning it has to be easy to access and get through, and also visible from a certain distance. It should be easy to reach the public transport or park the car to somewhere near. Additionally, the borders of this space are important; rather than a blank wall or an empty lot, it is better to walk by a row of shops. The second key element is to be comfortable and have a good image. These criteria generally includes perceptions about safety, cleanliness and the availability of places to rest or sit. When a "place" is sociable, people tend to meet with their friends there, interact with their neighbors and sometimes also strangers. This quality strengthens the attachment to place and community. Lastly, if there are things to do in the buildings that surround this public space, people will have a reason to come and cherish this place. If there are no activities to engage, the place will most likely be empty (URL-2).

For urban planners, the importance of great, well-functioning public spaces goes back to the concept of Agora in ancient Greece. These public spaces were always a reflection of the characteristics and needs of the community and fostered the gatherings of residents binding them together. However, since the end of 19th century the cities are rapidly growing and so the physical environments of urban places are deteriorated over time leading to decay. After the industrial revolution and construction of highways came the idea of urban renewal projects with the aim of slum clearance leading to the destruction of public places with a character. The

walkability decreased with the increase of car usage and the concept of modern city started to erase diversity. As a result of uncontrolled rapid urban sprawl, “places” of many cities started to look alike, especially in America. In other words, they lost their unique identities.

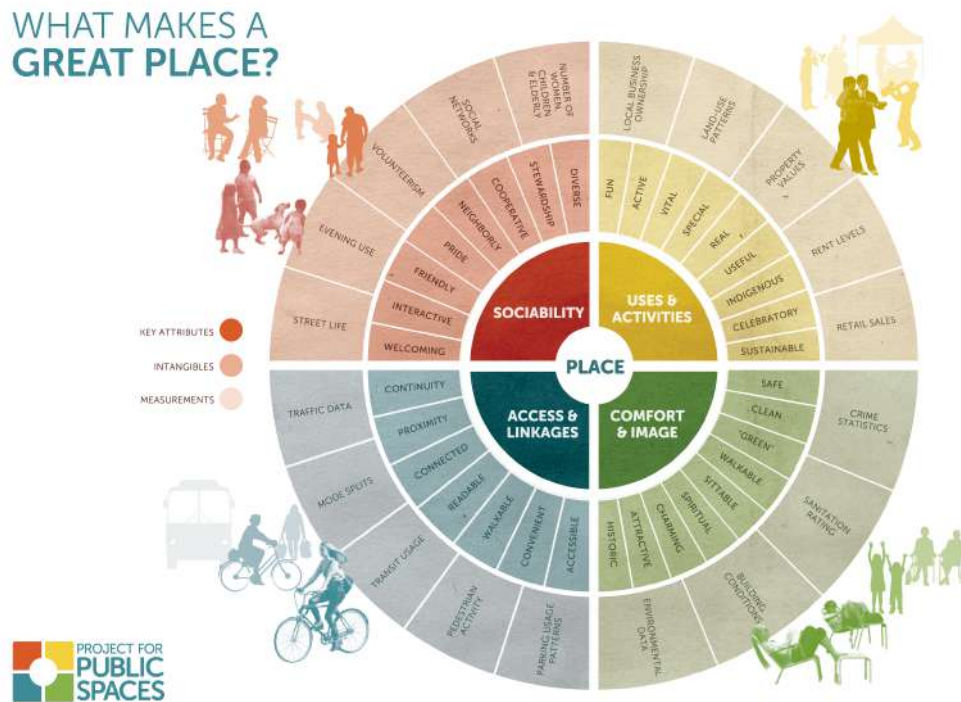


Figure 2.1 : Components of a Successful Urban Place (URL-2).

Urban regeneration approaches take care of physical renewals and enhancements, however the sense of place and the city character of neighborhoods are mostly overlooked creating urban places without a soul. When urban regeneration projects damage the unique identity of the neighborhood, gentrification and displacement start in no more than a few weeks. Whether it's slum clearance or gentrification, the results are the same: the erasure of places is a violent act, as established patterns of human relationships are destroyed (Friedmann, 2010). The possibility of decay is even higher for historic city centers with significant cultural heritage because their self-attachment is stronger and deeper. Thus, it is essential to protect the identity of place in urban preservation and regeneration approaches. This process can only be defined as place making if physical enhancements follow the sense of place to protect the identity of the urban place.

Placemaking is a multi-dimensional planning and urban space design method, which is a response to modern day placelessness. It aims to create public areas for the benefit of community and acts as a bridge between the users and the local authorities. Place making is a handy tool that helps transform urban areas and answer community's demands. This kind of transformation involves aspects concerning the place's identity such as environmental, financial, social and cultural dimensions besides the physical design of public places. Comprehending local residents' needs and encouraging them to participate in the process is a significant part of the regeneration. In order to constitute an optimum application plan the data collected from the local users is essential. Place making enables people to realize just how inspiring their collective vision can be, and allows them to look with fresh eyes at the potential of parks, downtowns, waterfronts, plazas, neighborhoods, streets, markets, campuses and public buildings (URL-3).

In the second half of 20th century, urban planners and philosophers started to question the modern city policies and regulations along with the appropriation of public spaces. In 1960, Kevin Lynch presented his research on human perception of the city in his published work *The Image of the City*, leading to consideration of human-centered urban design (Silberberg and Lorah, 2013). Place making concept also erected in the 1960s, Jane Jacobs and William H. Whyte mentioned some unconventional suggestions like designing cities for the actual people that are living in them, not for cars. Their work centered on animated and appealing neighborhoods that created social life for the local residents. In 1970s, urban planners continued to use the term for defining their designs (Friedmann, 2010). In 1975, PPS started its urban transformation operations in USA and they are still active. PPS's eleven principles of place making are shown in Table 2.1. Since then, the organization has spent nearly a half-century as a thought leader in the field of place making, setting an early standard of practice with a global influence (Silberberg and Lorah, 2013).

In 1977, Christopher Alexander's *A Pattern Language* was published in 1977, in which Alexander vehemently rejected the top-down urban design and architectural trends due to their nature against fundamental needs of human nature. He claimed that "people should design for themselves, their own houses, streets and communities. This idea comes simply from the observation that most of the wonderful places of the world were not made by architects but by the people."

Alexander's ethos of community-centered design is the core philosophy of place making. Later in 1980, Whyte catalogued the elements and factors that make a good public space according to his research and findings. His observations about human behavior in public spaces had linked urban design with the needs of people (Silberberg and Lorah, 2013).

Table 2.1 : Principles of Placemaking (URL-3).

	<u>PRINCIPLES</u>	<u>APPROACHES</u>
PHILOSOPHICAL ASPECTS	<p>P1. The Community is the Expert.</p> <p>P2. Create a place, not a design.</p> <p>P3. Look for partners.</p> <p>P4. Lighter, quicker, cheaper.</p>	<p>A1. The important starting point in developing a concept for any public space is to identify the talents and assets within the community.</p> <p>A2. The goal is to create a place that has both a strong sense of community and a comfortable image, as well as a setting and activities.</p> <p>A3. Partners are critical to the future success and image of a public space improvement project.</p> <p>A4. Elements such as seating, outdoor cafes, public art, striping of crosswalks and pedestrian havens, community gardens and murals are examples of improvements that can be accomplished in a short time.</p>
PLANNING WITH COMMUNITY	<p>P5. Have a vision.</p> <p>P6. You can see a lot just by observing.</p>	<p>A5. It should instill a sense of pride in the people who live and work in the surrounding area.</p> <p>A6. By looking at how people are using (or not using) public spaces and finding out what they like and don't like about them, it is possible to assess what makes them work or not work.</p>
DESIGNING WITH COMMUNITY	<p>P7. Triangulate</p> <p>P8. Form Supports Function</p>	<p>A7. In a public space, the choice and arrangement of different elements in relation to each other can put the triangulation process in motion.</p> <p>A8. Although design is important, these other elements tell you what "form" you need to accomplish the future vision for the space.</p>
IMPLEMENTATION	<p>P9. They always say it can't be done.</p> <p>P10. Money is not the issue.</p> <p>P11. You are never finished.</p>	<p>A9. Creating good public spaces is inevitably about encountering obstacles, because no one in either the public or private sectors has the job or responsibility to "create places."</p> <p>A10. By following these steps, people will have so much enthusiasm for the project that the cost is viewed much more broadly and consequently as not significant when compared with the benefits.</p> <p>A11. Being open to the need for change and having the management flexibility to enact that change is what builds great public spaces and great cities and towns.</p>

Today, place making is a comprehensive and complex concept dealing with human centered urban design. The reason behind this complexity is the modern day's complex needs and place making is also evolving to address these desires of the community in a way beyond the physical dimension.

Every person has a right to public places and functions of their cities. Placemaking is focused on public spaces because they are the common grounds for everybody, referred to as “third places” by Ray Oldenburg. Third places are the places of social gathering where the community comes together in an informal way, to see familiar and unfamiliar faces, somewhere civic discourse and community connections can happen. They are neutral grounds upon which people may gather, in which none are required to play host, and in which all feel at home and comfortable (Oldenburg, 1999). Placemaking's main goal is to create and sustain these third places.



Figure 2.2 : Power of 10+ (Project for Public Spaces).

In order to apply these principles, the concept, Power of 10+ is developed by PPS (Figure 2.2) and it is sort of a handbook for place making. This approach summarizes how cities can be transformed in the scale of places by simplifying the process into

ten rules. This tool can be used effectively in a short time and its effects on the city are generally remarkable. These ten rules of PPS are summarized below:

1. Improve Streets as Public Spaces

Streets are the main arteries of every day life both socially and economically and they are linking places and neighborhoods. In most modern cities however, the streets are mostly designed for cars leaving no space for pedestrians. On the contrary, the streets should be planned for people and they should contain the right balance of traffic, walking and cycling. This can be accomplished by effective public transit systems reaching to the city's different parts. Streets of the city should be a safe, comfortable space, only then they can add to the community's well being allowing human interaction.

2. Create Squares and Parks as Multi-Use Destinations

Urban parks and squares are the breathing spaces of cities. If they are poorly designed, they can be a spot of danger and frighten people but if they are carefully planned squares and green areas, it will help the community to better connect and make them feel at home.

3. Build Local Economies Through Markets

For centuries, commerce and exchanging goods are in the center of urban growth. Public urban markets are in the heart of cities' economic lives. They also bring different cultures and levels of society in a welcoming public space. Nevertheless, modern cities value supermarkets losing their valuable local markets. Even if these local markets exist, they are in a chaotic, uninviting shape. However, they can actually provide a place where small businesses can grow, local economy can thrive and shoppers/residents can have a more attractive destination to go to.

4. Design Buildings to Support Places

Modern day cities generally have high-rise buildings, gated communities are being built and traditional neighborhoods started to disappear. Buildings are not permeable on the street level, forming castle-like structures that are not contributing to the public places. Architecture, in this matter, should enhance the public space creating multi-use areas and they should fit the urban fabric.

5. Link a Public Health Agenda to a Public Space Agenda

The residents of a city must have the opportunity to access basic infrastructure, healthy food, clean water, sewage and sanitation. They also should have a certain level of safety and comfort enjoying their city.

6. Reinvent Community Planning

The community's ideas and perception of what matters to them when it comes to their city is the key to place making. It is essential to collect this data from the people of the neighborhood, that way the project will create a sense of ownership and residents will embrace the process. This kind of attachment lasts long, even though the needs of the community changes over time, the public spaces should have the flexibility and ability to respond to the changing urban environment.

7. Utilize the Power of 10+

Creating one great public place is a huge step for regenerating the urban environment but if every neighborhood had ten great public places, both the residents and the visitors would cherish this neighborhood and social, cultural and economic life would be boosted there. One step further, if a city had ten such neighborhoods, then everybody in the city would have access to a great public space and the whole city would be revitalized.

8. Create a Comprehensive Public Space Agenda

In order to enhance and develop public spaces, a comprehensive approach is a must. Both governmental strategies and actions by the public are required. First of all, a detailed assessment of city's under performing or empty spaces should be done. After that, a large-scale plan can be generated with local authorities and the community working together.

9. Start Small and Experiment, Using a "Lighter, Quicker, Cheaper" Approach

The place making principle "Lighter, Quicker, Cheaper" is generally the best approach to revive a public space. Starting with the small scale and experimenting on what is working and what is not, the public space evolves over time with the creative energy of the community.

10. Restructure Government to Support Public Spaces

Place making is newly emerging and it is unfortunately not very coherent with conventional governments. The local authorities and governmental institutions also need to change and develop consensus-building and institutional reform besides including the community. In the past place

making projects, rather than direct governmental involvement; neighborhood partnerships and community development organizations take lead (Project for Public Spaces, Inc).

This set of rules generally creates or revive the sense of place giving people reasons to be in that place. These activities may be just sitting and enjoying the environment, encountering art, eating, experiencing history, listening to music, etc. It would be much better if these activities represent the history and characteristics of the community.

Place making can be the ultimate solution to underperforming urban regeneration projects with common problems like isolated, little used public spaces, and traffic loaded streets. Success of an urban regeneration project lies at the scale of 'place' rather than the city and embracing place making principles will be a step towards a successful urban regenerated city consisting of actually improved spaces that evolved into 'places' (Ertan and Egercioğlu, 2015). The concept of "place" is gaining more importance every day all over the world because it has a real power for transforming the cities and it can be a vital tool for creating healthier, safer and livable neighborhoods.

2.6 Urban Conservation in the Context of Urban Regeneration

A successful urban regeneration approach seeks sustainability where the damaged urban fabric is restored and the place starts to live again. Only then, the social life, economy and environmental health of the urban place can be secured. Sustainable development meets the needs of the present without compromising the ability of future generations to meet their own needs (United Nations, 1987). There should be a balance between old and new while an integrated urban development plan is applied. In such an urban development approach, urban life quality should be improved considering elements like economy, culture, environment, education, and social life without imposing deadweight as legacy to coming generations. In order to achieve this, an extensive policy is required which integrates urban conservation into urban regeneration. Regeneration should begin from within, building upon local history, culture, heritage and community, and adopt multi-disciplinary and cross-boundary approaches to revitalize society and space (Ng, 2001).

Historic urban conservation may be a helpful assistance in order to understand the variance of urban heritage and form as well as highlighting the historical and cultural identity of the urban places. In addition, heritage preservation will also bring out some historically significant events that effected the formation of the city identity. Therefore, urban preservation is a vital component of a successful urban regeneration plan, especially when the locals are involved in the process of urban conservation. Heritage is an important motivation on the way to a comprehensive urban regeneration. A broader policy that integrates urban conservation into urban regeneration concept also involving the local community as a partner will lead to sustainable urban growth. Conserving historical buildings, urban neighborhoods and centers contribute to the wellbeing of the community. It creates more walkable, safe routes because historic city centers were planned for pedestrians in the first place. Besides creating diversity of uses in the area, historic centers link us to our past and help us remember our identity. They create the sense of place and belonging as well as pride.

Urban conservation is part of urban regeneration. In urban regeneration and urban renewal projects, heritage buildings should be taken into account as an important aspect. Besides restoring the historically significant buildings physically, the aim should be to revitalize them for the community to enjoy it culturally, commercially and creatively. The conserved and revitalized historic buildings should be in harmony with new buildings and new functions of the space whilst maintaining their local characteristics. Physical conservation alone cannot maintain the dynamic urban life and characteristic urban fabric. A wholesome process dealing with the adaptive reuse of the urban place including the economic, social and environmental measures should be the key to urban preservation in the context of sustainable urban regeneration.

Urban conservation is a tool for protecting and maintaining the heritage value of the city's history, however it also helps the urban regeneration approach in a lot of ways:

- Urban conservation revives and influences the urban area's sense of place and strengthens the historic environment's character.
- It encourages the regeneration in the area via tourism, aesthetics and economic improvement.

- Urban conservation also acts as a catalyst for high quality design and creative solutions for the historic urban places.
- Since the old urban fabric is used and renewed, there is little construction waste.
- Urban conservation also leads the way to flexible diversity of uses that last.

When historic urban places are not treated well, they mostly tend to deteriorate and they lose an important part of their allure with the disappearance of their historic heritage. The case in Turkey is that with the fast development of modern economy, the commercial centers shifted and historic city centers were abandoned. The historic centers become a deteriorated, out-of capacity remains of what was once a witness to the past of the city.

In order to be viable and successful, urban conservation projects must be a part of a greater urban regeneration approach. Such an approach should not only restore the physical remains but also converts the area into a fully functional, living part of the town. An integrated strategy involving both public and private actors along with local authorities such as municipalities would be efficient. The issue with financial costs and stakeholders also requires some complex partnerships and relations between various kinds of actors. When this complex structure is considered, an authority is needed to organize and encourage this process. This is where the government intervention is required to coordinate the actors for operating and contributing to the urban conservation process of the deteriorated urban areas. Local authorities also play an important role in informing the community about the significance of this project. Community has to be fully informed and understand the sociocultural, aesthetic, symbolic and historic values of their public spaces and historic city centers.

In order to successfully transform a historic city center, cultural, economic and social regulations of urban regeneration should be considered together. For creating a balance between urban preservation and new developments, the residents and local authorities should participate in the process. Urban regeneration is a comprehensive and integrated vision and action which leads to the resolutions of urban problems and which seeks to bring about a lasting improvement in the economic, physical, social, and environmental condition of an area that has been subject to change (Roberts,

2000). The process of urban regeneration includes many partnerships as well as creating plans and public approaches that are policy-based. Putting the community into the role of a partner and combining the process with urban conservation can achieve comprehensive regulations for historic city center regeneration. This will result in sustainable development that nestles physical enhancement and economic viability in a balance within the process of urban regeneration. In other words, heritage conservation mostly helps to discover the cultural and historical character of cities in the light of urban form diversity becoming an essential factor and catalyst in urban regeneration projects.





3. UNESCO

The need for an international establishment that will preserve the world heritage had increased after World War I. In 1972, UNESCO has adopted the Convention Concerning the Protection of World Cultural and Natural Heritage as a start for the World Heritage List (WHL). Today, UNESCO, with 191 State signatories, works for the recognition of unique, significant sites of the world that have outstanding universal values transcending national boundaries (Haw, 2013).

The convention describes what a heritage site is and defines the borders of the world heritage list. It is a guideline for responsibilities and it gives the state parties the duty to identify, protect and preserve potential heritage sites. State parties sets the appropriate staff to provide necessary services for the site and give these heritage sites a daily function in the community's life to sustain them. It also guides the state parties about how to use the world heritage fund in some certain situations. The convention acts as a bridge between the state parties and the world heritage committee with the helps of reports. These reports allow the committee to make correct decisions and bring appropriate solutions to problems. Educating and informing the public via some programs are also encouraged by the convention (Preparing World Heritage Nominations, 2011).

3.1 World Heritage Site

Significant structures and places in the context of cultural or physical significance that are listed on the World Heritage List by UNESCO are considered to be World Heritage Sites (WHS). In other words, A World Heritage Site is a place or an area that has outstanding universal value and is listed by the United Nations Educational Scientific and Cultural Organization (Managing Cultural World Heritage, 2013). The World Heritage Program under the control of UNESCO World Heritage Committee prepares this list.

In July 2015, the list has 1031 properties; 802 cultural, 197 natural, and 32 mixed properties (URL-4). Even though each selected heritage site is under the responsibility of the state it is located in, UNESCO acts as an important actor to preserve the site due to the international community's interest (URL-5).

Heritage is a rising important aspect for societies probably due to rapid development and growth. Residents and members of the community desire a sense of belonging and self-attachment to place through objects, places and monuments from the past. The heritage sites, mostly historical properties, act as a reminder of cultural and urban identity. The definition of heritage has also expanded in time. In the past, mostly one structure was seen as cultural heritage such as a church but now a whole neighborhood or a historical city center can be defined as a heritage site due to its interaction with the history and past of the community.

As a result of this definition broadening of the term heritage, World Heritage Convention came up with a brief but comprehensive classification of heritage sites with a wide range of structure and place types. Another effect of this broadening is that the management authorities has to think out of the box with a wider angle and a bigger set of skills as the amount of threats also increased for the heritage sites. One can easily argue that the authorities' statements concerning the financial and social advantages must also consider the heritage site's prosperity as well. What's more is that the decisions should also influence the surrounding environment decisions of the heritage site because it directly has an impact on the heritage place. The inevitable change in the environment can in fact be a catalyst that unlocks new forms of support, in turn affecting significance (Managing Cultural World Heritage, 2013).

Heritage sites can be classified as cultural, natural, cultural and natural, cultural landscape and movable heritages. According to these definitions, a cultural heritage can be one of the followings:

Monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;

Groups of Buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;

Sites: works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view.

A natural heritage can be one of the followings:

Natural Features consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view;

Geological and Physiographical Formations and precisely delineated areas that constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation;

Natural Sites or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty.

Mixed cultural and natural heritage are the ones that reflect part or whole of cultural and natural heritage criteria as mentioned in Article 1 and 2 of the Convention;

Cultural landscapes are cultural places that are combined works of nature and of man as specified in Article 1 of the convention. They reflect the evolution of human society in time in relation with their natural environment and social, economic and cultural forces that surround them;

Movable heritages are those that can be movable and immovable heritage that are likely to become movable are not considered in this group. (Operational Guidelines for the Implementation of the World Heritage Convention, 2015)

3.2 Criteria of UNESCO

3.2.1 Outstanding Universal Value

Outstanding universal value is an exceptional and international cultural or natural significance that relates to present and future generations of the world. Thus, the proper preservation of such heritages is a serious matter. Outstanding universal value is considered to be present for a heritage site if it has one or more of the following criteria:

- i. to represent a masterpiece of human creative genius;
- ii. to exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;
- iii. to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;

- iv. to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;
- v. to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;
- vi. to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria);
- vii. to contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;
- viii. to be outstanding examples representing major stages of Earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features;
- ix. to be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;
- x. to contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation. (Operational Guidelines for the Implementation of the World Heritage Convention, 2015)

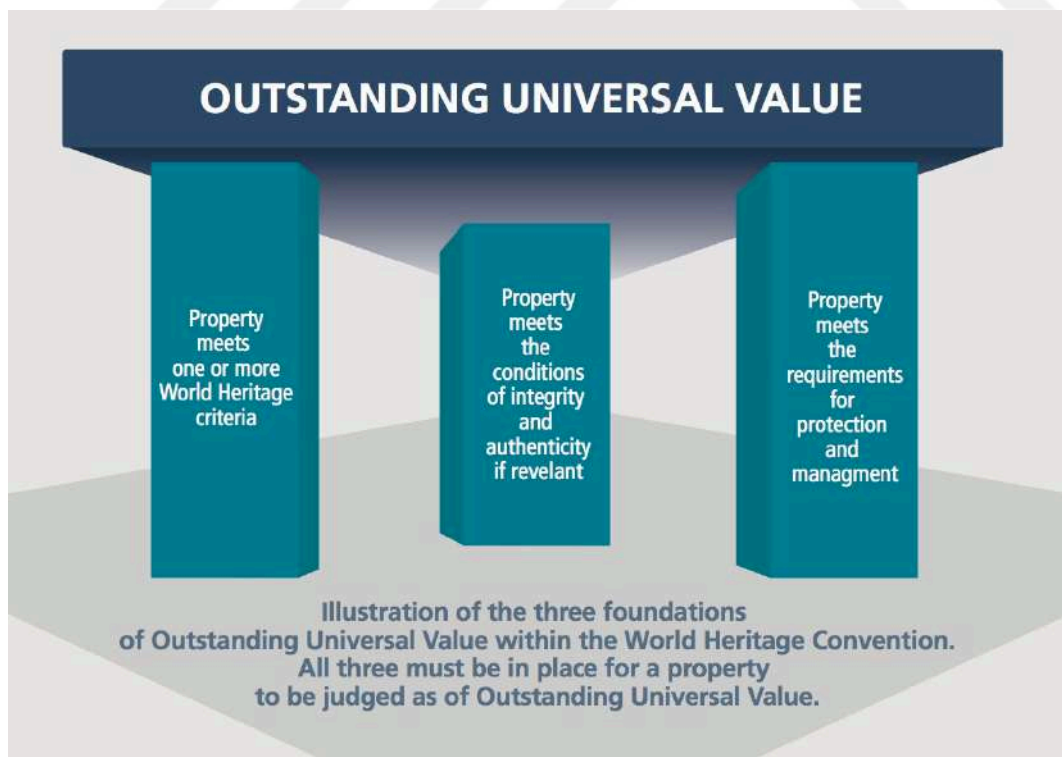


Figure 3.1 : Outstanding Universal Value (Preparing World Heritage Nominations, 2011).

Having one or more of these qualifications is not the only selection reason to be on the world heritage list. Protection, management, authenticity and integrity are also important concepts that the nominated heritage site should meet (Figure 3.1).

3.2.1.1 Authenticity

Sites that meet the criteria (i) to (vi) must also have authenticity. The reliability and trustworthiness of the sources that declare the site's value is the main measurement of assessing the authenticity of the site. When it comes to cultural heritage, judgment is best done within the cultural context that it comes from. Within their own cultural contexts, cultural heritages meet the criteria of authenticity if their cultural values are reliably stated by a variety of sources including:

- Form and design;
- Materials and substance;
- Use and function;
- Traditions, techniques and management systems;
- Location and setting;
- Language, and other forms of intangible heritage;
- Spirit and feeling; and
- Other internal and external factors.

Some clauses from the above list are hard to define such as “spirit and feeling” but they are indeed very important aspects of sense and character of place. Use of all these reliable “information sources” let authorities to perceive the artistic, historic, social and scientific layers of the cultural heritage. Therefore it is crucial for the state party to investigate all of the applicable attributes of authenticity if authenticity is considered while preparing the nomination. Accordingly, the reconstruction of historic buildings or structures is only allowed in exceptional situations, for example if there are extensive number of documentations about the building to be reconstructed (Operational Guidelines for the Implementation of the World Heritage Convention, 2015).

3.2.1.2 Integrity

Integrity is an essential criterion for all the sites that are nominated for WHL. Integrity is an aspect of wholeness for cultural and natural heritages. It checks if the

site:

- includes all elements necessary to express its Outstanding Universal Value;
- is of adequate size to ensure the complete representation of the features and processes which convey the property's significance;
- suffers from adverse effects of development and/or neglect. (Operational Guidelines for the Implementation of the World Heritage Convention, 2015)

After the above matters are checked, a statement of integrity is prepared. For sites that possess the criteria (i) to (vi) the physical conditions and significant features should be in good shape and dynamic functions that are still present in cultural landscapes, historical towns and all the other essential features of their unique character should be sustained.

For sites that are nominated with the criteria (vii) to (x) bio-physical processes and landform features should be wholesome even though it is recognized that all natural areas are in a dynamic state, sometimes in contact with the people. These human activities, mostly the traditional local communities, are sometimes consistent with the site's outstanding universal value (Operational Guidelines for the Implementation of the World Heritage Convention, 2015).

3.2.1.3 Protection and Management

Sustaining the world heritage status requires coordination and administration. The process needs a conscious approach that can adapt, modify, revise and adjust strategies, techniques and policies (Shevren and Ooi, 2015). It is a strategic lens, a decision-making tool (Allen, 2007). Besides the international recognition and tourism flood, being a world heritage site may not always result beneficiary for the local development. In order to balance the tourism demands and socioeconomic well-being of the locals, a detailed management and planning is needed.

Protection and management assures the outstanding universal value of the heritage sites, with integrity and authenticity conditions as well, are maintained. If they are absent, they assure to enhance the conditions over time. The process of conservation and the general state of the outstanding universal value should be reviewed regularly. This will bring a standard and it will make sure that every heritage site that is registered to WHL to have adequate legislations, regulations, proper protection and management. State parties should provide adequate protection at the national,

regional, municipal and traditional levels for the nominated site and also provide reports for the nomination file about this protection method (Operational Guidelines for the Implementation of the World Heritage Convention, 2015).

3.3 Selection Process of UNESCO

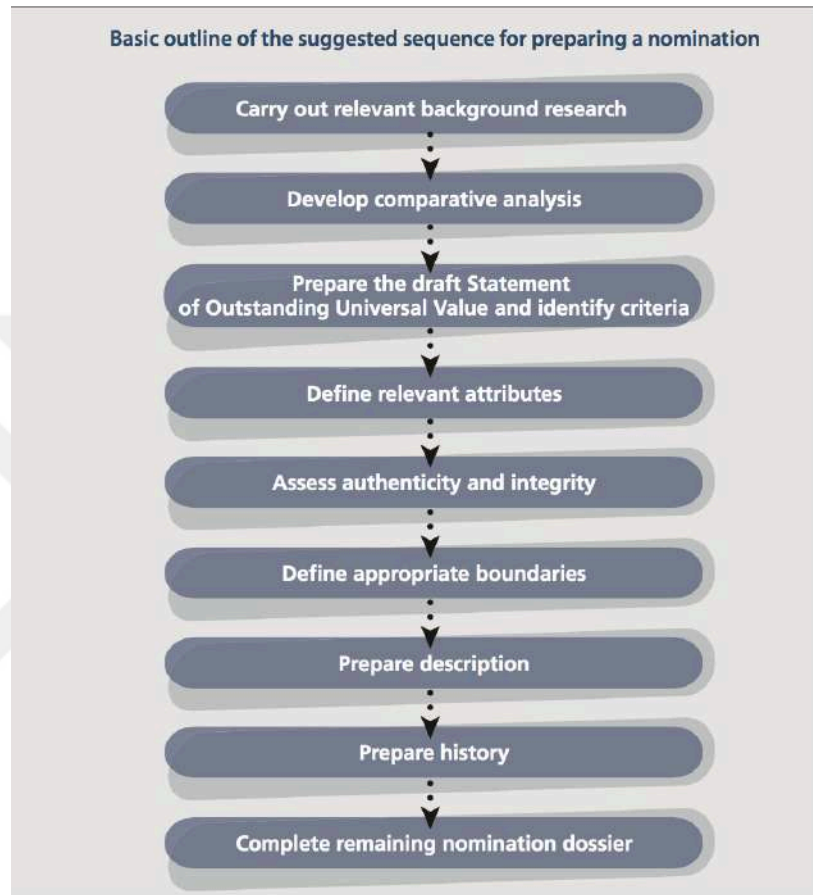


Figure 3.2 : Nomination File Preparation (Preparing World Heritage Nominations, 2011).

The complex process of entering WHL starts with tentative lists of 190 states where they nominate heritage sites with outstanding universal values and prepare nomination files for each of them every year. The nomination file includes detailed maps, history of the site and an extensive necessary documentation (Figure 3.2). While preparing this nomination file, state parties may cooperate with other foundations such as local authorities, non-governmental organizations, etc.

This file gets the approval of first, the World Heritage Center to check the completeness and after that the complete files are sent to the relevant advisory bodies. The advisory bodies evaluate if the files meet the outstanding universal value

criteria, authenticity and/or integrity conditions and protection and management requirements. During this stage, before the nomination file is presented to World Heritage Committee, International Council on Monuments and Sites (ICOMOS) and World Conservation Union (IUCN) are also consulted. Advisory bodies have the right to ask the state parties for more information at this time. Additionally, state parties are responsible to inform the World Heritage Center about any changes and/or developments that have taken place in the site during evaluation process (Preparing World Heritage Nominations, 2011).

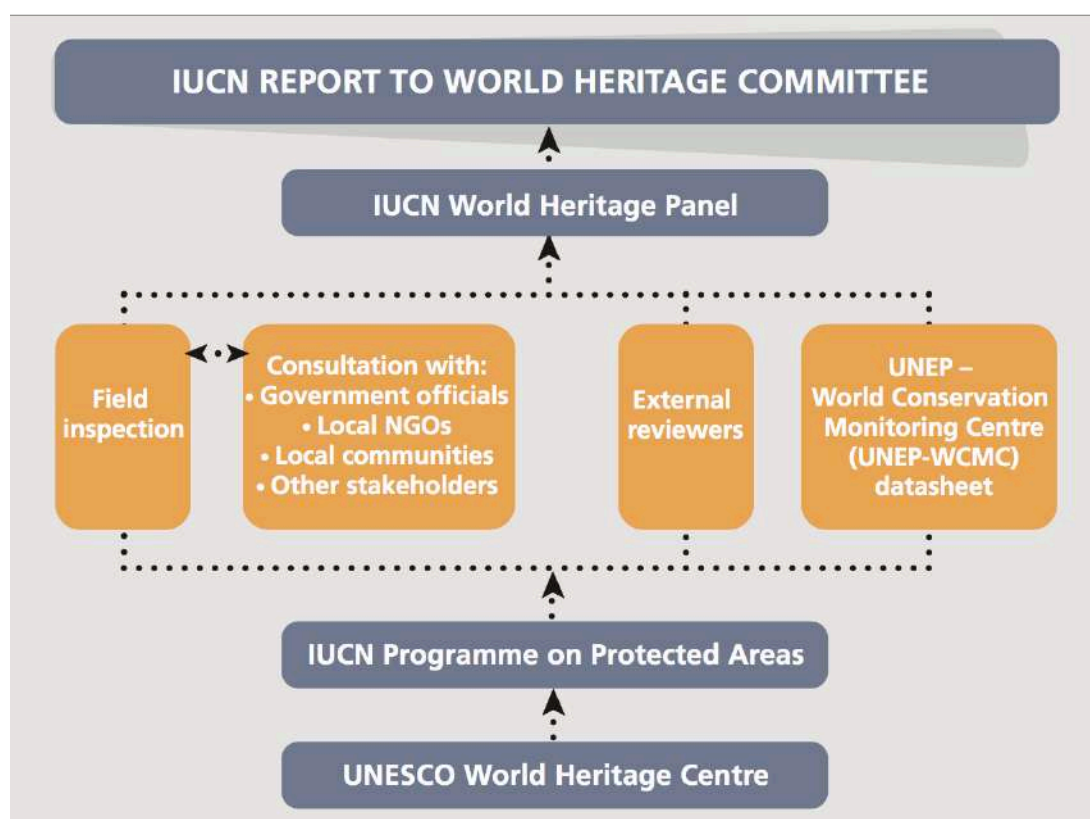


Figure 3.3 : IUCN Work Chart (Preparing World Heritage Nominations, 2011).

The evaluation period of IUCN, shown in Figure 3.3, takes a year and it is guided by the operational guidelines of the convention. IUCN starts with *data assembly*, using reliable sources and the nomination file. Next step is the *external review stage* where independent experts related to the site, 100-500 reviewers participate each year, review the natural values of the heritage. The third step is *field mission*. During this mission, the site is physically visited and evaluated by IUCN and other experts while they also conduct discussions with the local authorities and communities. If the site is mixed natural and cultural heritage, then this stage is jointly operated by ICOMOS. After these steps, IUCN World Heritage Panel meets in Switzerland to examine the

collected data and evaluate the nominated files. As a result, IUCN World Heritage Panel Review, containing recommendations for the nominated sites, is presented to IUCN and a final report is forwarded to the World Heritage Committee. Separately, IUCN also makes a presentation to World Heritage Committee supported by images and maps. Throughout all this evaluation process by IUCN, the dialogue with the state party is maintained and at some certain levels, additional documentations may be requested by IUCN. In the final stage, the natural heritage stage is compared by previous examples to see the situation more clearly and identify the globally significant specialties of the region that has an outstanding universal value (Preparing World Heritage Nominations, 2011).

ICOMOS, as shown in Figure 3.4, carries out the evaluation of cultural sites with the guidance of operational guidelines. The process of evaluation involves experts from ICOMOS, its committees and other specialists of the field. Members of ICOMOS also carry out confidential on-site evaluations that result in extensive and detailed recommendations to be presented to World Heritage Committee. ICOMOS tries to choose experts, who are experienced in heritage conservation, from the region that the cultural heritage is located. During site missions, they should be able to communicate with the site managers on a professional level and conduct evaluations of site documents such as plans, restoration projects, maps, etc. ICOMOS submit its reports confidentially to executive committee because unconscious publicity may cause embarrassment both for ICOMOS and the heritage site. They prepare two types of reports; one cultural assessment and the other is site mission report. These reports are converted to draft evaluations containing brief history of the site, documents that include the conservation, management and legislative protection states of the site with comments and suggestions to World Heritage Committee. This evaluation is presented with 15 minute presentation in the World Heritage Panel that meets every year and examines the nominations. As a result of this confidential panel, recommendations and examinations of ICOMOS are brought together to be presented to World Heritage Committee (Preparing World Heritage Nominations, 2011).

Then it is presented to world heritage committee who decides if the site really has an outstanding universal value. The World Heritage Committee, consisting of 21 states elected by the general assembly, meets once a year and evaluates the applications

with the provided consultations of ICOMOS and IUCN (Preparing World Heritage Nominations, 2011).

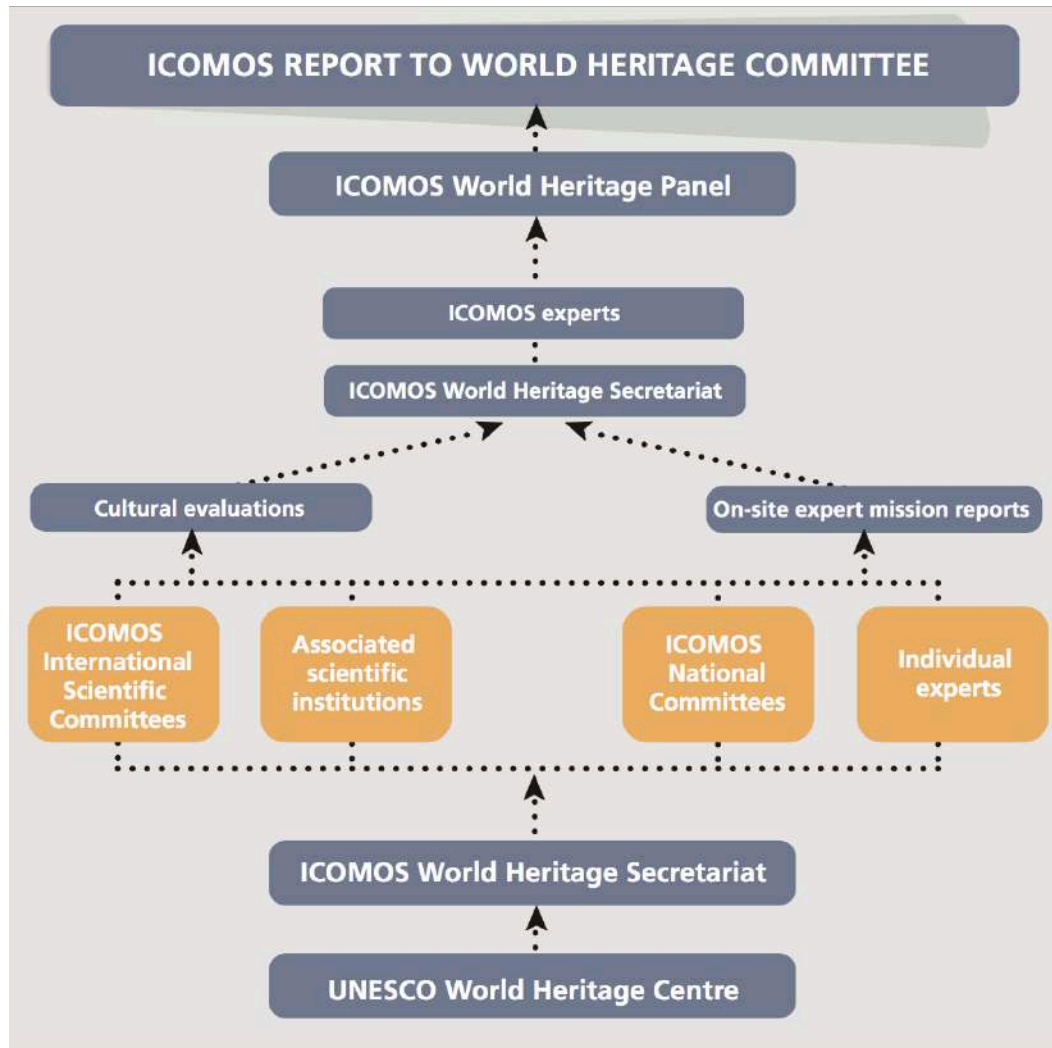


Figure 3.4 : ICOMOS Work Chart (Preparing World Heritage Nominations, 2011).

If the property is selected to be inscribed on the list, the committee makes a “Statement of Outstanding Value” which demonstrates a key path for the future preservation and administration of the property (Operational Guidelines). In some cases, as shown in Figure 3.5, the committee may choose to postpone the final decision and ask for more documents and information from the nominated heritage’s country. After the selection, World Heritage Committee has to ensure the sustainable conservation by visiting the sites every six years, sometimes by also assisting economically (Haw, 2013).

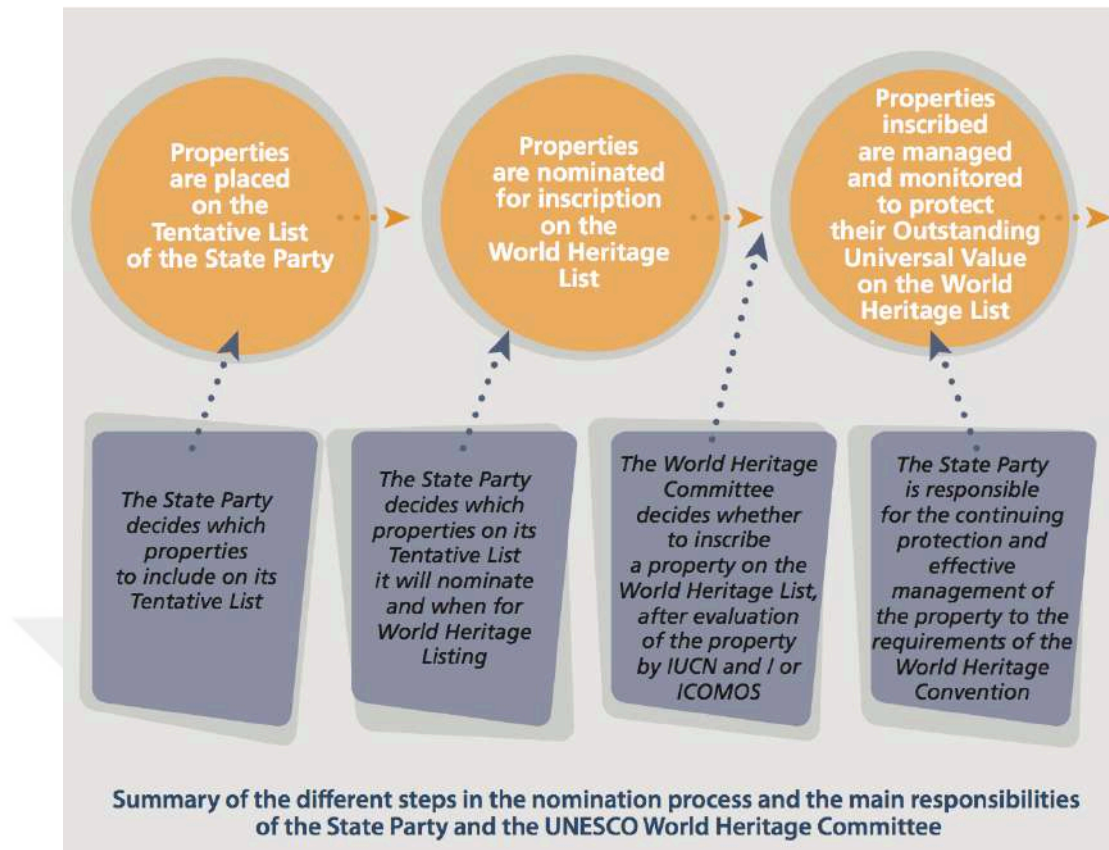


Figure 3.5 : Nomination and Selection Outline (Preparing World Heritage Nominations, 2011).

3.4 Impact of Entering to World Heritage List

This process sometimes takes years but the benefits once the heritage site goes in the list are huge. Especially for tourism, the WHS status brings many opportunities along because it certainly attracts more visitors both local and foreign. The international recognition also affects the visitors' perceptions of the place (Poria, Reichel and Cohen, 2011). The heritage site almost becomes a brand with registered value, not to mention that world heritage status is investigated and approved by UNESCO, a well known, reputable organization recognized all over the world. As a result of a research, it is stated that visitors coming to world heritage sites are above a level of cultural engagement and they tend to spend more money (Shackley, 1998).

Countries are always willing to inscribe their heritage sites to WHL. With the recognition it brings, besides the touristic financial income accessing some conservation funds from UNESCO or other organizations becomes easier. UNESCO is a prestigious organization and thus, other organizations are willing to provide funds or services for UNESCO world heritages. Urban quality of life in the area

increases in the context of social life and physical surroundings as well as the economic benefits that come with the tourist attraction. Job opportunities for the locals also emerge. One issue that can damage the historic or natural site would be the unbalanced rapid flood of tourists. In order to prevent this, a well-planned development strategy respecting sustainable tourism principles should be designed (URL-6).

UNESCO has a world heritage fund of 4 million dollars yearly for the use of heritages in developing countries or sometimes for the heritages that are in danger. For sites that are under threat either by humans or natural disaster, emergency assistance is provided as well (Preparing World Heritage Nominations, 2011).

Since UNESCO is investigating, reporting and monitoring the process and afterwards, the local urban preservation standards tend to improve with international interaction and awareness for heritage preservation increases. Wider management policies and visionary protection mechanisms help the urban preservation be more successful. With the reputable recognition comes the alliances between local authorities and private sector. Well-developed urban regeneration projects for historical city centers come to life due to the cooperation of private sector and non-governmental organizations (Ertan and Eğercioğlu, 2015).

Sites that are enlisted on WHL also receive an implementation of a well-developed management plan for the site as well as technical education to the local management teams (URL-6).

In addition, local attention is obtained leading to embracement of their own city by the residents. They remember and appreciate the social and cultural values the historic city center possesses leading to a wider community participation where locals interiorize the outcomes of the preservation process. Social, physical, economical and political benefits of the inscription to WHL can't be ignored (Ertan and Eğercioğlu, 2015-2).

4. CASE OF MELAKA

Malaysia is a tropical country that is slightly at the north of equator. Peninsular Malaysia, the western part, has a border with Thailand on the north and with Singapore on the south (Figure 4.1). Melaka State is located on the Western Coast of Peninsular Malaysia, just next to the Straits of Melaka. Its capital is Melaka City, which is located on two sides of Melaka River. Melaka is easily accessible from all states of Malaysia, from Kuala Lumpur it is 2 hours away while from Singapore, it can be reached in 3 hours approximately.



Figure 4.1 : Malaysia and The Location of Melaka (Lai and Ooi, 2015).

According to the statistics of 2011, Melaka State's population was around 831,000 and approximately %65 of the population is Malay, %25 is Chinese and %6 is Indian (URL-7). The population of Melaka City is around 485,000 (URL-8).

Melaka originated from the Melaka Sultanate in the 15th century, and went through the colonization of the Portuguese (1511-1641) and the Dutch (1641-1824) before coming under the British (1824-1957) (Lim and Jorge, 2006).

Before the rise of Kuala Lumpur and Penang, Melaka was already a busy trading port and an important economic hub of Southeast Asia. In time, Singapore became a

better trading port and this decay helped Melaka City to preserve its characteristic architecture without much damage and development (URL-9). After the enlistment to World Heritage List in 2008, an urban revitalization started in Melaka, especially in the historical city center. Today, it is a touristic attraction point bustling with visitors and most of its buildings are renewed gaining new functions.

After Melaka went into British hands completely in 1824, it was part of the Straits Settlements along with Penang and Singapore. These three British centers were thought to expand later into Malaysia. As mentioned before, Singapore grew way more rapidly, causing an economic decay in Melaka, which had helped its urban characteristics to be conserved. Melaka's historic city center was announced as a UNESCO World Heritage Site in 2008, the same year Georgetown of Penang was listed as a World Heritage Site also.

Melaka and George Town, historic cities of the Straits of Malacca (Malaysia) have developed over 500 years of trading and cultural exchanges between East and West in the Straits of Malacca. The influences of Asia and Europe have endowed the towns with a specific multicultural heritage that is both tangible and intangible. With its government buildings, churches, squares and fortifications, Melaka demonstrates the early stages of this history originating in the 15th-century Malay sultanate and the Portuguese and Dutch periods beginning in the early 16th century. Featuring residential and commercial buildings, George Town represents the British era from the end of the 18th century. The two towns constitute a unique architectural and cultural townscape without parallel anywhere in East and Southeast Asia. (URL-10)

4.1 History of Melaka

History of Melaka goes back to 14th century. According to the legend, Parameswara was looking for a place to establish a new kingdom after the fall of Malay Srivijaya in 1377 and he took a rest in Sungai Ujong at the mouth of Melaka River. At this rest, his men's hunting dogs fought with a small mouse deer and strangely got defeated. After this incident in 1396, he decided to start his new kingdom there and named it Melaka. Soon, the city became a shining trade center in the Malay Peninsula (URL-8).

City of Melaka played an important role in the cultural, social, economic and political development of the country throughout history. At first Melaka Sultanate was thought to rule many states in Malaysia. In this period, with the arrival of

Gujarat traders from India and large number of Arab and Persian traders, Islam religion was spread in the territory and also Melaka became an important center for silk and porcelain trading. In the beginning of the 16th century, the city was attracting hundreds of ships per year leading it to become a cosmopolitan port (URL-11).

4.1.1 The Chinese Period

In the beginning of 1400's Parameswara made a trades agreement with the Chinese in order to be protected against the Siamese. Chinese people came and started to settle in Melaka and they married the local Malays. This mixed culture of Chinese and Malay was named as Baba-Nyonya. Later in the 15th century, by the influence of Arab, Persian and Indian traders, Melaka converted to Islam becoming a sultanate and started to draw traders from Middle East and its current trading potential with Asian nations increased (Ramsden, n.d.). Parameswara also married a Pasai princess and converted to Islam changing his name to Sultan Iskandar Shah. With the Chinese protection, Melaka Empire was strong and rich. During this period, a Hindu-Malay and Tamil-Malay societies were also formed (URL-8).

This rapid growth of economy was recognized by European nations that were seeking a colony. Melaka Sultanate lasted for 110 years until conquered by the Portuguese in 1511 (URL-11).

4.1.2 The Portuguese Period

The news of Melaka's richness was spreading and Portugal already had some ports in India. Diego Lopez de Sequiera came to Melaka from Portugal with 18 ships in 1509 as the first Europeans who arrived in Southeast Asia (URL-11). Portuguese were accepted to the country as trade partners at first but they were attacked and sent away later because of their dominant attitude over the country and their violent attitude towards the Muslims in Goa. Two years later, the Portuguese came back and took over the city and built a strong fortress called A'Famosa for themselves. They ruled for 130 years. However, they couldn't keep the Dutch from seizing the city in the 17th century (Ramsden, n.d.).

During the Portuguese period, A'Famosa Fortress was built and Catholicism tried to be spread. Nevertheless, the Muslim traders from India and Arabia did not continue to do business in Melaka and other ports around Melaka grew more. The Portuguese

imposed higher taxes over Chinese traders and restricted their ownership of land (Daniels, 2005).

Around 1550's, Aceh and Johor Sultanates attacked the Portuguese to conquer Melaka. Johor and Portuguese made a pact to beat Aceh because it was a threat to both. However, both Johor and Aceh was weakened by the Portuguese with the help of large additional forces coming from Goa. With Johor making a treaty with the Dutch East India Company (VOC), the Dutch took over Melaka (URL-8).

Portuguese dominance in the East was not very long and Melaka suffered due to the attacks from the south. Dutch, on the other hand, continued to grow in Indonesia and overshadowed Melaka as they became the main European port of the region (URL-12).

4.1.3 The Dutch Period

In 1641 the Dutch took over the city after a 6-month siege, during which the local residents suffered a lot. Under the Dutch, Melaka gained its old importance back in terms of trade but they had more interest in Java and Maluku Islands so they stayed more neutral in the area. After the French attacked Holland, all their overseas possessions surrendered to the British. When the wars settled, British nation made an agreement with the Dutch to take Melaka in exchange with their Sumatran colonies at the end of 18th century (Ramsden, n.d.).

4.1.4 The British Period

In the beginning of 19th century, due to the trade monopoly policies of the Dutch, British was planning to shift Melaka's important trading potential to Penang. In 1807, they even started to demolish A'Famosa but by the arrival of Stamford Raffles, founder of Singapore, the decay was prevented and Melaka stayed as it was after 1824 (URL-12). Other than the brief Japanese invasion in the WW2, the city stayed in the possession of British until 1957 when Malaysia declared its independence (Ramsden, n.d.).

4.1.5 Melaka Today

Penang, Singapore and Melaka, as the three strategic British colonies, formed the Straits settlements. However, by the rapid growth of Singapore, Melaka returned to

being a quiet, small city (URL-12). The British handed over the independence of Malaysia on the 31st of August 1957 and the formation of today's Federation of Malaya took place in 1963 with the participation of Singapore, Sabah and Sarawak. After that Melaka became a part of Malaysia and as it developed extensively, it took the city status in 2003 (URL-11).

With long periods of different invasions and trades, Melaka today consists of a diverse ethnic and cultural structure. It achieved to enter the UNESCO World Heritage List in 7 July 2008 together with George town in Penang and it can obviously be stated that Melaka has a unique city identity.

4.2 Urban Development of Melaka

During the Sultanate period Melaka developed as an urban, trade society (Lim and Jorge, 2006). Nevertheless, there are no built structures left from that era presumably because of the used materials. We can only guess that developing trade activities were taking place on two sides of the Melaka River.

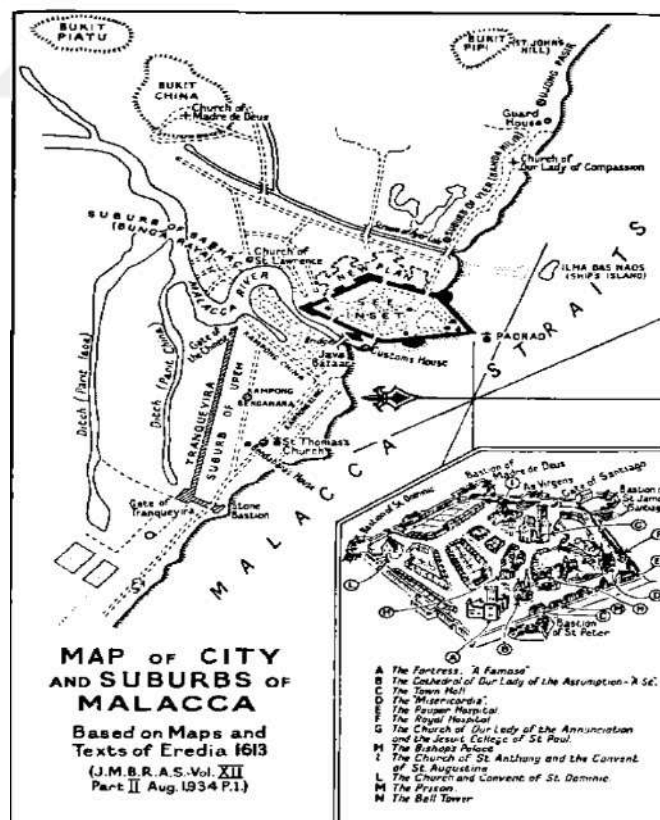


Figure 4.2 : Melaka in Portuguese Period (Wan Ismail, 2012-b).

The Chinese chose to settle down on the southeast side of the port, the area is now called Bukit Cina. According to Eredia's maps, shown in Figure 4.2, the eastern side of the city was more developed containing squares, streets and houses with Portuguese characteristics. The western side of the river had more suburban areas and villages (Wan Ismail, 2012-a). A Famosa, a fortress that has the same height of a five-story tower, was finished in 1512 during the Portuguese era (URL-11). They used rocks and stones taken from other buildings and Muslim graves for this fortress. Additionally they constructed churches, administrative buildings and convents (URL-8). Also, the Portuguese settlement neighborhood that still exists today was built during this period and it is called Medan Portugis. It is still nestling Portuguese Eurasians. Portuguese buildings have made the influence of European architecture of the time, Manueline Gothic, in the east for the first time. It is mainly known with structures that have square shapes. They also implanted Christian town characteristics by some churches, especially with the Portuguese Catholic Chapel at the hilltop, mainly known with its Dutch name, St Paul Church (Kamal and Ab Wahab, 2004).

In the Dutch period, rich people settled in the west side of the Melaka River and constructed brick houses. This area is called Kampong Kling (Lim and Jorge, 2006). As seen in Fig. 2, the streets were in a rectilinear pattern in Kampong Belanda and the long and narrow row houses were also in harmony with these streets. Once the materials that are more permanent were started to use, the urban character of Melaka had started to show itself. Besides, the long and narrow buildings reflected the Dutch dictated rules for forms and materials due to the high taxes depending on the street façade of each building (Wan Ismail, 2012-a). Dutch ruled for 150 years in Melaka and they constructed many of the public buildings that still remain from the European character (URL-11). Portuguese had concentrated on churches and fortresses but the Dutch focused on brick houses and it can be said that they expanded the number of building types (Kamal and Ab Wahab, 2004). Cheng Hoon Teng, the oldest temple in Malaysia, and Stadthuys, the administrative building, and the famous Christ Church were built during the Dutch era (URL-11). They also expanded the town inside the fortress and added an important amount of infrastructure (URL-8). Stadhuys, the town hall, resembles the colonial buildings by the Dutch in South Africa and it is the oldest Dutch building that still exists in Asia.

It was originally red, later it was painted white but from 1820 until today it is painted bright red. Today, this square is called the Dutch Square including the Stadthuys, Christ Church, the clock tower and the fountain. The characteristics of Dutch architecture is still present in Melaka, it can especially be observed on the façade details and window copings (Kamal and Ab Wahab, 2004).

After the treaty between Dutch and British was signed, the fortress was demolished. There were some regulations in the British period for the infrastructure transformation such as building back alleys, pedestrian arcades, chimneys and fire escapes (URL-8). They also improved the means of sea and land transportation by building an iron jetty at the harbor for ships. The British period was a highlight for the public buildings with their symmetrical plans, proportions and the usage of classic motifs (Kamal and Ab Wahab, 2004). During the British period, rich Chinese people started to dominate the city when Dutch merchants left. This means, the Asian migrants started to dominate Melaka in the 19th century (Lim and Jorge, 2006). These newcomers built new row houses and made some changes to the Dutch buildings due to their own cultural traditions. As a result, these Dutch houses formed a unique architecture with the characteristics of western, Chinese and Malay styles. Some of these row houses transformed into shop houses leading also to a citywide transformation (Figure 4.3). There are a few Dutch houses stayed in their original version. They can be recognized with their lower heights and simple façades.



Figure 4.3 : Shophouses of Different Styles (Nomination Dossier of Historic Cities of the Straits of Malacca, 2008).

Luckily, the town was not damaged during the Japanese invasion due to lack of heavy battles (URL-8). The unique eclectic architectural style of Melaka was surfaced mostly at this era with the mixture of Asian and European styles but somehow existing in harmony.

After the independence, there was a need for some spaces for remaining British people to use according to their culture. Melaka Club building was erected after 1957 for rich British people to socialize. The same building is now being used as a commemoration place of the Independence Day of Malaysia (URL-11).

The locations of the historical commercial and residential neighborhoods, as can be seen in Figure 4.4, are still the same today (Ismail, 2012). The historic buildings in the center of Melaka have changed throughout the time with their changing owners and they adapted to new functions and needs. There are many shop houses, some religious buildings and row houses with other functions. They are mostly still in use like Baba House Hotel and Puri Hotel. Several shop houses are converted to hotels, restaurants and galleries with the implementation of required additions such as modern toilets, fire emergency tools, etc (Wan Ismail, 2012-b).

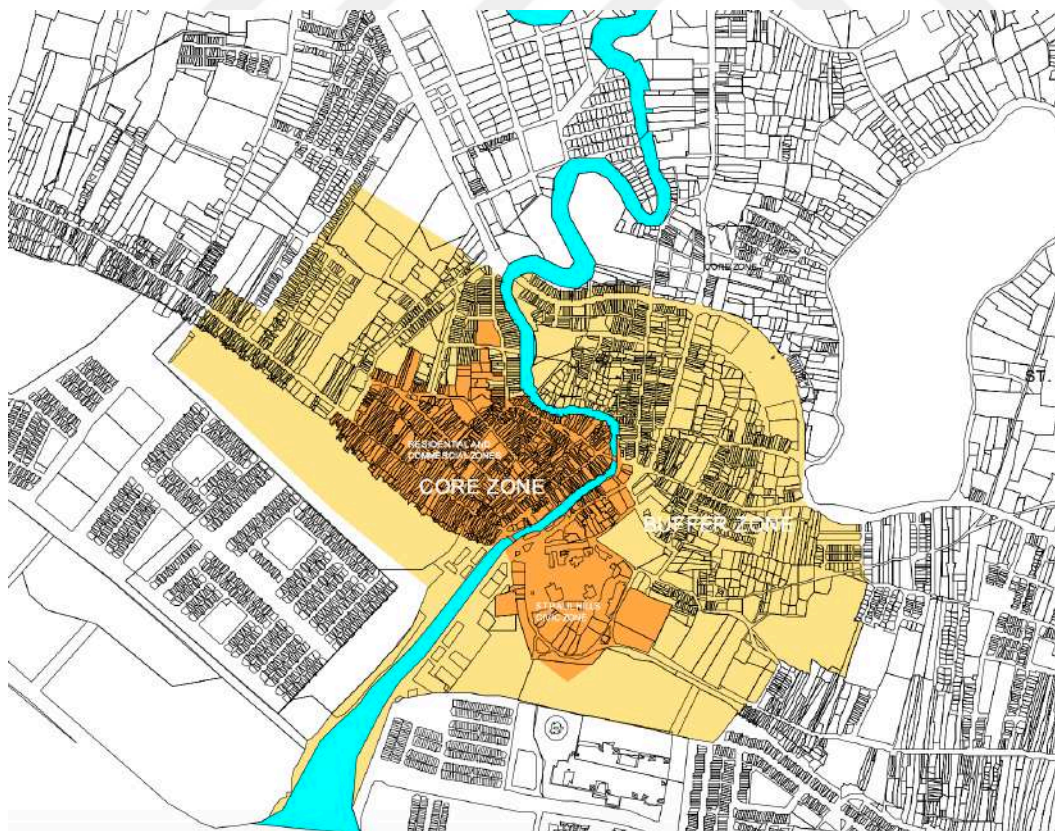


Figure 4.4 : Melaka Core Zone and Buffer Zone (Nomination Dossier of Historic Cities of the Straits of Malacca, 2008).

In Melaka, a conventional urban character with long and narrow structures that have a unique scale has been conserved. It can easily be said that the historic city center of Melaka possesses a rich cultural and architectural influence, being ruled by so many cultures both from Europe and Asia. These two distant cultures adapted to Melaka's local conditions and with a busy trading life, a unique character and urban identity were formed. The tangible and intangible heritage of the city is still alive and nestles a daily life with urban places for different ethnic cultures and various functions for multicultural social layers.

4.3 Study Area

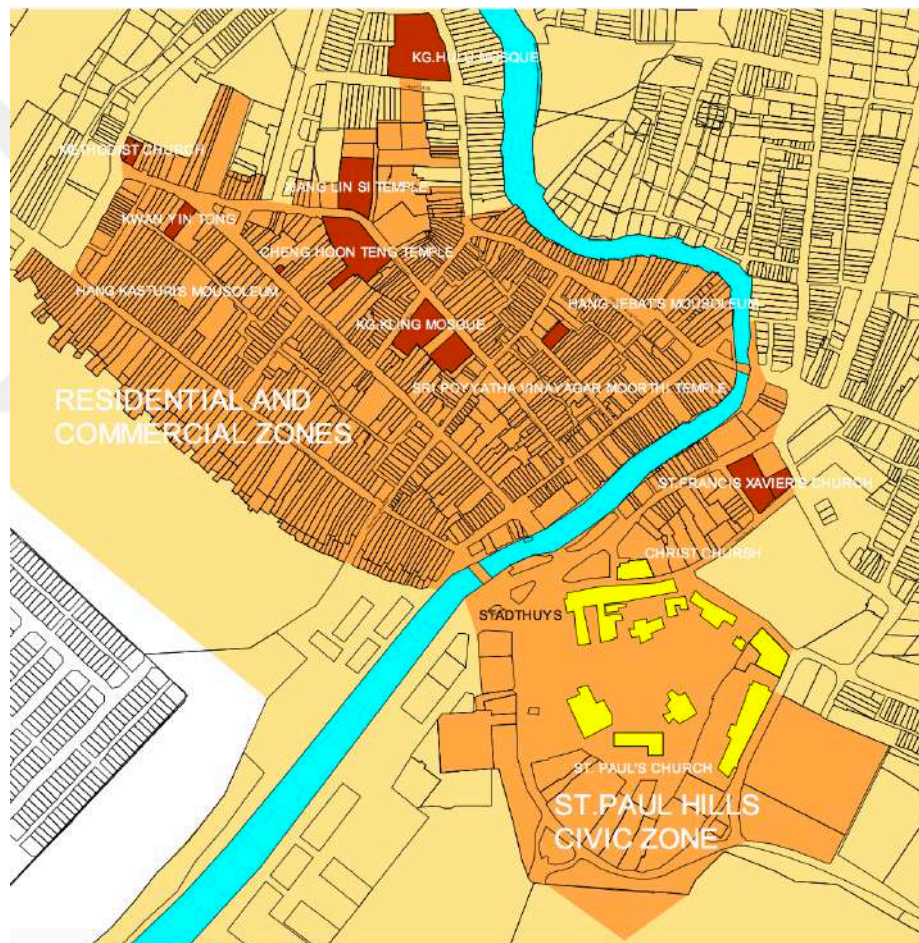


Figure 4.5 : Melaka Core Zone (Nomination Dossier of Historic Cities of the Straits of Malacca, 2008).

The study area is the historic center of Melaka City, which is called The Core Zone by the Historic Melaka City Council. The historical city center of Melaka is close to the coastline and it includes Saint Paul's Hill, the ruins of the Portuguese fortress A Famosa, Dutch Square on the east part of the river and the old traditional China

Town, where Jonker Street and Heeren Street are located, on the west side of the river (URL-8). In this study, the urban regeneration and historic conservation approaches in the historic city center of Melaka along with the UNESCO process will be discussed.

To be more precise, the UNESCO heritage site in Melaka is approximately 38.62 hectares including 930 buildings. As shown in Figure 4.5, the site consists of two zones: St. Paul's Hill Civic Zone and the residential and commercial area which includes the main shophouse district on Jonker Street and Heeren Street along with the Melaka River side. This historic city center is divided with Melaka River and they are connected with some bridges. The heritage zone nestles residents which are 80% Chinese, 10% Malays and 10% Indians and others (King, 2012).

4.3.1 Dutch Square



Figure 4.6 : Dutch Square

This red painted square's main structures are the administrative building called Stadthuys, Christ Church, the old clock tower and the Queen Victoria Fountain (Figure 4.6). The Stadthuys was fully finished in 1661 and it has a reputation of being the oldest Dutch building in the East. This building has an important number of solid wood doors and louvred windows and it serves as the History and Ethnography Museum today (URL-11). The Christ Church was constructed in 1753 again in the Dutch period. The significance of this simple church building is its 15-meter long

beams that were made from a single tree each. The wooden seating elements are handmade and 200 years old. At the back of the altar, the Last Supper is painted on glazed tiles. The Queen Victoria Diamond Jubilee Fountain was completed in 1904 (URL-11).

4.3.2 St. Paul's Church

The Portuguese built the church in 1521 as “Our Lady of the Hill”. It was house to the grave of St. Francis Xavier for a brief period. In 1556, a second story was and a tower were added to the church and it was renamed as St. Paul's Church by the Dutch after the take over. Nevertheless, the Dutch built their own Christ Church down the hill on the Dutch Square, so this church was not used after that and turned into ruins. Today, as seen in Figure 4.7, it is still a roofless church ruin. In 1953, a marble statue of St. Francis Xavier was ordered from Italy to be put in front of this church (URL-11).



Figure 4.7 : St. Paul's Church

4.3.3 A Famosa

The Portuguese built this fortress in 1512 but the British later destroyed most of it. At the base of the hill, which houses St Paul's Church, there is the Porta de Santiago (Figure 4.8), the only remaining part of A Famosa (URL-11).



Figure 4.8 : Porta de Santiago

4.3.4 Jonker Street & Heeren Street

These two streets are typical Dutch streets lined with rows of characteristic long and narrow shop houses with generally two floors. There are also religious buildings for different religions. None of the buildings is a copy of the other but there is a strong sense of urban character and unity (Figure 4.9).

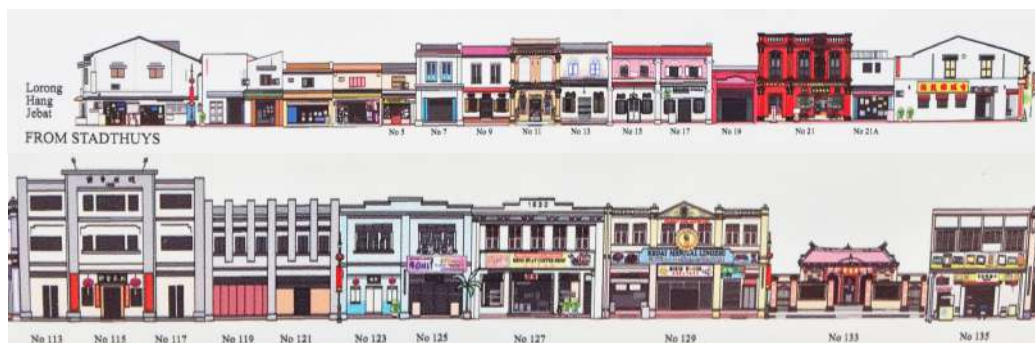


Figure 4.9 : Shophouses on Jonker Street (Taken from the Billboard of Melaka's Renewal Project).

The shop houses generally have similar architectural plans and soft bricks were used in their construction along with lime plaster on walls. The internal spaces such as rooms are also long and narrow, traditionally facing an inner courtyard. The façades of shop houses have a certain symmetry and generally they are painted in white or pale colors. Heeren Street is more residential whereas Jonker Street (Figure 4.10) is the center of trade where a bustling night bazaar is set every Friday and Saturday.



Figure 4.10 : Jonker Street at Day Time

4.4 The Process of Entering the WHL and After In the Urban Context

Melaka and George Town started the process almost in 1986 and after a long period of discussions and arrangements, finally they entered the World Heritage List on 7th of July 2008 (Lai and Ooi, 2015). Actually, starting from 1980's the state government had the motivation of improving and transforming Melaka by enhancing the accessibility and linking the northern cities of Malaysia by Singapore to make it a tourism destination (Ismail and Baum, 2006). As a result of this approach, many actions took place to improve Melaka's image including urban planning strategies.

Melaka Museums Corporation (PERZIM), Melaka Historic City Council (MBMB), Melaka State Town and Country Planning Department (JPBD) and Chief Minister

Office played active roles in this process (Kirshenblatt-Gimblett, 2006). Some actions were the renewal of old corners with the help of urban design, some streets were renamed with the influence of important historic characters of the city and colonial historical buildings gained importance due to the touristic attraction they usually get. Actually, before 2008, Melaka was already revitalized and regenerated as a historic place with modern amenities (Lai and Ooi, 2015).

The application to UNESCO WHL of Melaka is a process that directly effected heritage preservation and management. Malaysia first started the application process for Melaka to enter the World Heritage Site list in 1997 and received some recommendations from UNESCO advisory missions in 2000. When they applied in 2004, they got rejected due to the incomplete dossier (Williams, 2010). The benefit of this was the eagerness of Malaysian authorities to set a standard and ethic for the preservation for the historic city center of Melaka. It can be said that, at this phase of the application, UNESCO can really influence the preservation approach.

The integrity of the nominated areas in both towns is related to the presence of all the elements necessary to express their Outstanding Universal Value. The properties have retained their authenticity; listed monuments and sites have been restored with appropriate treatments regarding design, materials, methodologies, techniques and workmanship, in accordance with conservation guidelines and principles. The protective measures for the properties are adequate. Both towns exhibit a generally acceptable state of conservation, although efforts are required to ensure the conservation of shop houses. The management plans and structures are adequate, and can be enhanced through the continuing conservation programs of the State Party.

Requests the State Party to:

- Submit a comprehensive conservation plan dealing with all the buildings and its schedule for implementation in both cities;
- Develop measures for decreasing motor traffic;

Improve the definition of key indicators for monitoring the architectural heritage components. (URL-13)

The National Heritage Agency (Badan Warisan Malaysia) undertook a model project on Heeren Street No 8 as an answer to UNESCO's advice. This project was to set an example because shop houses were rapidly disappearing in the historical city center of Melaka (Williams, 2010). 8 Heeren Street is a typical example of a two-story shop house built in Melaka between the mid 1600s and late 1800s. Early shop houses

generally served as shop, residence, stable and animal yard all at the same time (URL-14). Heeren Street No 8 is a successful result to show how shop houses can be saved and the characteristics of these buildings can survive even if they are adapted to new functions. The project was completed in 2002 and opened in 2005 as a free information center for the visitors and local community, running on a volunteer basis (Williams, 2010). For the conservation project, traditional local materials were used in order to learn about their character and measure their performance. In the end, it acted as a resource for other conservation projects in town, especially on Heeren and Jonker Streets where shop houses line on both sides, both in the means of local materials and the conservation process.

The situation is not so bright when it comes to the archeological remains of A Famosa which is one of the oldest European remains in Asia. This fortress was almost completely demolished during the British period. The only remains known was the Porta de Santiago gate. However, during the Taming Sari tower in 2006, another part of the fortress called Middlesburgh Bastion was found (Williams, 2010). This part of the Portuguese fort was an addition by the Dutch between 1650 and 1670 (Ramerini, n.d.).

Actually, it was clear that there would be other remains of the fort when excavated according to the maps of the city dating back to 1780 as shown in Figure 4.11. As a result, the tower was replaced but the conservation process did not continue so well.

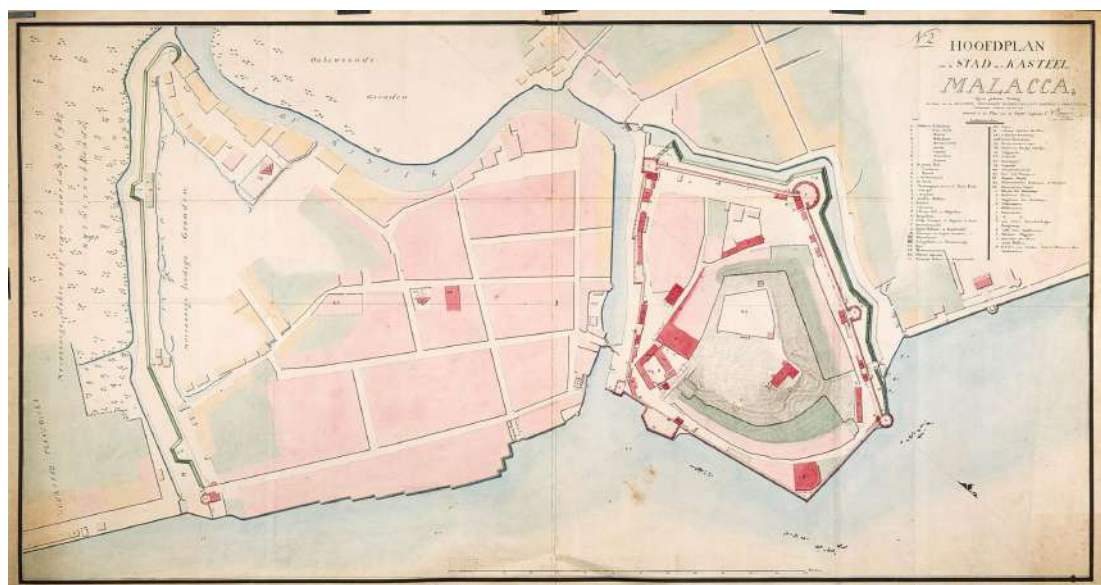


Figure 4.11 : Melaka in the Dutch Period, 1780 (URL-15).

After uncovering the historical remains of the fortress in 2010, the Culture, Arts and

Heritage Ministry suggested to rebuild 350 meters of the buried walls. Head of the team Prof. Zuraina Majid, stated that the built fort would cover a vast area and authenticity would be the primary concern of the project. They investigated the documents and paintings dating back to 1512 to be able to reconstruct the fort walls as they were in the past. The decision was made to use laterite stones from Upeh Island of Melaka and not touch the existing structures (Matthews, 2007).



Figure 4.12 : The Reconstructed Middlesburgh Bastion and the Actual Remains Contradicting Each Other (Williams, 2010).

However, the objectives of this project were more touristic than archeological and historical conservation. They wanted to build something authentic and visual for the visitors. Some important problems started to emerge as the project started. First of all, the area to be rebuilt was extensive and so the project was costly. Authenticity was another major issue because the task needed a serious expertise and solid documents from the past, but the reconstruction team was using mainly the old paintings as historical documents. They also didn't consider to experiment with laterite before reconstruction process (Koh, 2007). There were a lot of local objections and worries that the historical value would be damaged more rather than being preserved. In the light of these problems, only the Middleburgh Bastion was

decided to be re-erected. During this process, they imported bricks from Burma and started to build a replica on top of the newly discovered ruins, just to entertain tourists. The historical city seemed to be developing but actually it was destructing the city identity and heritage values (Prystay, 2008).

Dr Nordin Hussin stated:

We would like to restore the bastion to its original form. It is the soul of Melaka. We are attempting to bring the soul of Melaka to its original form. This is what heritage is all about. It is not only about the buildings but also what life was like for the cosmopolitan society of the city (Lai, 2008).

However, the method used and the approach were doing just the opposite. Instead of just preserving what still remains, the replica became a vague supposition of the real history. The re-emerging of Middlesburg Bastion has finished in 2010 and opened to public (Williams, 2010). The real ruins, which were left as they were found besides the replica (Figure 4.12), are now considerably small in scale and the details of the replica are not worked well.

This had all happened before Melaka was listed in WHL and surprisingly these rather negative approaches to the archeological remains didn't take place in the ICOMOS Technical Evaluation Report in 2007. The evaluation report mentions the historical significance of the heritage and the importance of the remains, however there is no information about the below ground part of the remains.



Figure 4.13 : Shophouses in Melaka

One of the main building types that were affected by the enlistment of Melaka in the World Heritage List are the classic historical shop houses (Figure 4.13). The buildings in the core zone of Melaka are both public and private; most of them were built during the European colonization times. The dominant part of the heritage buildings is shop houses and they are more open to damage because mostly the visitors use them on a daily basis. Nevertheless, it is the same reason why these shop houses survive, they are an attraction point for the visitors and so they are alive and therefore survive. Shop houses are one of the main aspects that keep the historic city center of Melaka alive because they are the most visited building type in Melaka (Wan Ismail, 2013).

The remaining shop houses and buildings are mostly from the early structures of Dutch period, densely on “Heeren Straat” (Figure 4.14). They were built for Dutch officers and in the old days, these row houses were facing the Straits of Malacca. As mentioned before, when the Dutch left, most of the shop houses were bought by Chinese and transformed accordingly. These shop houses are generally attached to each other and they form a row of houses making the access from one shop to another very easy. Thus, the verandah way in front of these houses are being used since old times for merchandise, and this pattern forms a cultural sense. These verandahs are narrow and they are getting over-crowded especially on weekends, making the access difficult.



Figure 4.14 : Heeren Street

Along with the influence of 8 Heeren Street, most of these shop houses along Heeren Street and Jonker Street were renovated and adapted to new uses. In fact, these two streets are ever-evolving and the functions are sometimes rapidly changing leading to the existence of historical buildings that are always under renovation. One can argue that recycling of historical buildings may change their unique character but in most cases, new uses help that building to continue its life like in Melaka example. The Control of Rent (Repeal) Act 1997 (Act 572) caused the rents to rapidly increase and therefore, most old tenants had to move out due to unaffordable rents. The repeal has had a dramatic effect especially for the artists and merchants who were making a living in the old town. Some of them had closed their shops or stopped trading and headed elsewhere out of the area (Wan Ismail and Shamsuddin, 2005).

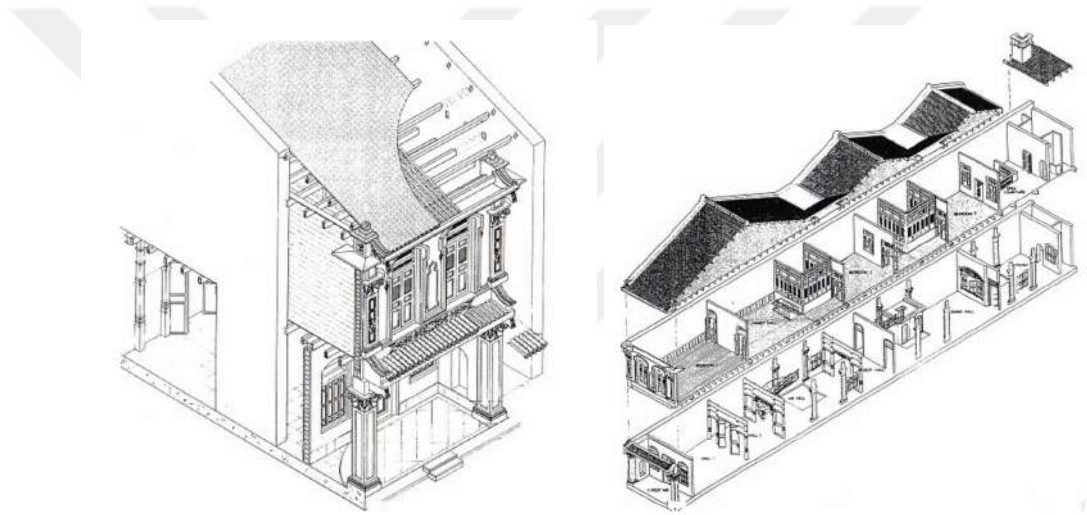


Figure 4.15 : Typical Shophouse (Nomination Dossier of Historic Cities of the Straits of Malacca, 2008).

8% of the shop houses in Melaka are still in their Dutch built original form, 51% had been renovated and 41% had either vanished or lost its originality because of the renovation projects (Wan Ismail, 2013). The characteristics of these shop houses are that they are low, have simple forms and they are generally in white color (Figure 4.15). With a wholesome evaluation, it can be stated that the outer lines and boundaries of the shop houses still possess the long and narrow character. Most of the changes took place in the interior, at the back or on the façade, for example extending the ceiling height (Wan Ismail, 2013). Despite these changes, the street still keeps its character alive.

The historical shop houses were suggested appropriate new uses by the local council such as hotels, cafeterias, shop houses, galleries, museums, etc (Historic Melaka City

Council, 2003). For example, as seen in Figures 4.17, 4.18 and 4.19, the Geographer Café on Jonker Street was successfully turned to a café/restaurant with the process of adaptive re-use. However, some of the heritage buildings in the heritage zone are being used as parking spaces. Heeren Street has a busy traffic but parking inside the historic buildings is unacceptable. Another factor that really endangers the heritage buildings is the nestling of birds in the heritage buildings (Wan Ismail, 2013).



Figure 4.16 : Jonker Street

According to Ismail's research in 2012, 61% of the local residents of Melaka City was not aware of the preservation policies, they were lacking heritage knowledge and they worried about the low financial returns (Wan Ismail, 2012-b). This and a number of other factors can be an obstacle on the way of sustainability of historic buildings in Melaka. Another aspect is that, Heeren Street and Jonker Street are perceived as shopping districts only.



Figure 4.17 : Geographer Cafe Renewal Project (URL-16)

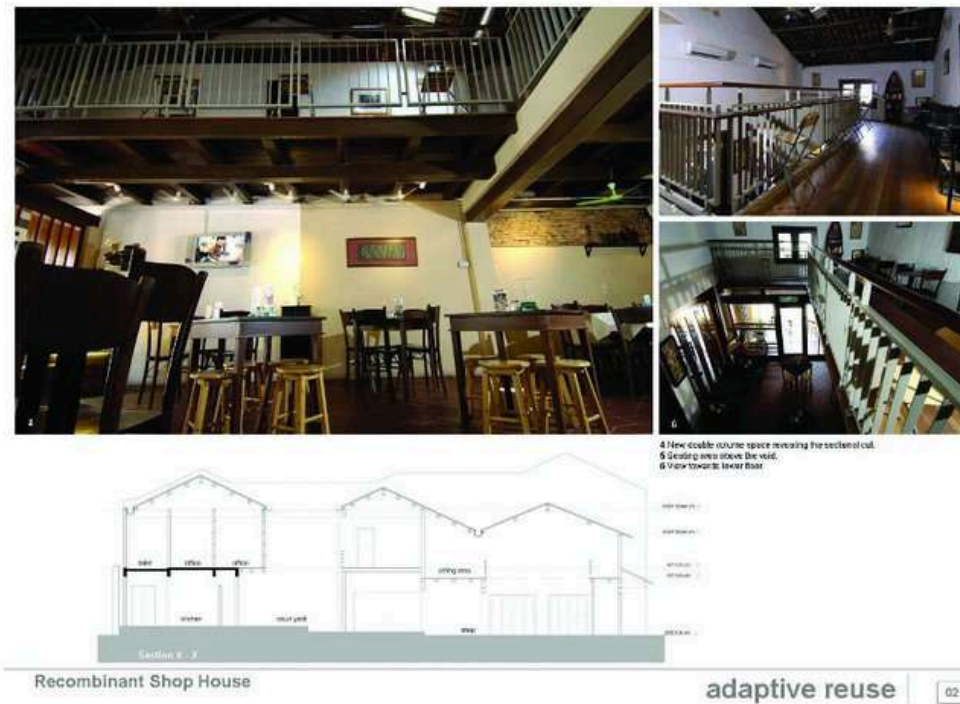


Figure 4.18 : Geographer Cafe Renewal Project (URL-16)



Figure 4.19 : Geographer Cafe

In order to retain the historic and cultural identity of a historical city center, it is important to have unity and the continuation of architectural character. Some shop houses have different sizes and forms of openings on their façades due to their different functions. In the past, shop houses were generally residential buildings with small windows; some shop houses still sustain this character such as 100 Heeren Street while some others deform the unity of the street such as 101 Heeren Street with a large window (Wan Ismail, 2013). If this incoherent formation is not controlled, it can lead to character loss in the near future.

Another unity problem is the color choice for façades and the negligence of rear façades (Figure 4.20). The shop owners are free to choose their façade color

however, some of them really look out of place and betray the sense of place. Some authoritative control for façade decisions would be better to preserve the heritage street's coherence.



Figure 4.20 : Neglected Rare Façades

Apart from these problems, a deep research and consultation to experts were achieved for the case of shop houses. The conservation approaches and projects were actually sensitive to remain loyal to the original architectural styles of the structures. Even though, there is an overwhelming tourist flood to Jonker Street on weekends, the influence of UNESCO has transformed the city into a successful preservation project with economic, social and physical benefits (Ertan and Eğercioğlu, 2015).

4.4.1 Outstanding Universal Value of Melaka

Melaka is a significant case of historic colonial town on the Straits of Malacca which has experienced a series of historical events throughout time. It reflects the rich history and culture of its trading past, having been a socially, economically and culturally important port connecting west and east. It also bears the status of being one of the most complete historical city centers, that is still living, in Asia with the heritage of hundreds years of trading during British and European periods. Melaka, together with Georgetown, were once the key points of trade for India, Malaysia,

Middle East and even China. They are both multicultural cities with their eclectic architectures, blended food cultures and inhabitation of different religions. Melaka still hosts a living multi-cultural heritage due to many different colonization periods, different religions and cultures. It is an alive urban stage where Malaysian, Indian and Chinese cultural elements coexist with European culture, leading to a unique urban identity and architecture.



Figure 4.21 : Melaka River

Melaka has 3 out of 10 of the outstanding universal value criteria set by UNESCO:

Criterion (ii): Melaka and George Town represent exceptional examples of multi-cultural trading towns in East and Southeast Asia, forged from the mercantile and exchanges of Malay, Chinese, and Indian cultures and three successive European colonial powers for almost 500 years, each with its imprints on the architecture and urban form, technology and monumental art. Both towns show different stages of development and the successive changes over a long span of time and are thus complementary.

Criterion (iii): Melaka and George Town are living testimony to the multi-cultural heritage and tradition of Asia, and European colonial influences. This multi-cultural tangible and intangible heritage is expressed in the great variety of religious buildings of different faiths, ethnic quarters, the many languages, worship and religious festivals, dances, costumes, art and music, food, and daily life.

Criterion (iv): Melaka and George Town reflect a mixture of influences which have created a unique architecture, culture and townscape without parallel anywhere in East and South Asia. In particular, they demonstrate an exceptional range of shophouses and townhouses. These buildings show many different types and stages of development of the building type, some originating in the Dutch or Portuguese periods. (Advisory Body Evaluation, 2008)

For the integrity criterion, Melaka's nominated historic city center has the aspects needed to reflect the significance of the place. St Paul's Hill has the importance of being the civic zone in history and the residential and commercial zone shows the comprehensive impression of mixed cultural identity with its built environment. Even though the connection with sea has vanished, Melaka River (Figure 4.21) acts as a linkage to sea (Advisory Body Evaluation, 2008).

4.4.2 Policies

Malaysia has 13 federal states. According to the 1957 Malaysia Federal Constitution, the governmental structure consists of three levels; federal, state and local. Thus, when it comes to historic preservation and tourism development, The national government, state governments and local authorities are the key actors (Marzuki, 2008). The conservation issues of Melaka are mainly run by Melaka Chief Minister Office (Lai and Ooi, 2015).

Within every state in Malaysia, there is a local authority responsible from general policies for the use of land development of the city. There are a number of guidelines to handle the built environment within Melaka such as Town and Country Planning Act, 2001 (Act 172), Melaka Enactment no.6 of 1988, Control of Rent (repeal) Act 1997 (Act 572) and the National Heritage Act (2005) (Wan Ismail, 2012-a).

The Town and Country Planning Act 2001 (Act 172) is used for regulation of town and country planning in the scale of local authority areas. It also specifies the boundaries of the local government for planning and lets it be an agent of development (Wan Ismail, 2012-a).

The Melaka Enactment no.6 of 1988 allows the local government to collect taxes, public utility rates, fees and fines from the residents in its region and also receive some financial grants from the government. This enactment is the regulation that gives Historic Melaka City Council the authority for the preservation of old buildings and the urban management of the old town. It specifically forbids the old buildings to

be demolished and the new buildings have to be no higher than the existing adjacent edifice. The height of the new building had to be no higher than the existing lower adjacent building while the interior is up to the owner (Malacca Enactment no.6 of 1988).

The previous Control of Rent Act was preventing the tenants of pre-war buildings to be evicted without compensation and pre-war buildings to be in their original styles. It was then reviewed in 1997 (Act 572) to be adaptable to growth and need of development.

Both the National Heritage Act 2005 (Act 645) and Melaka Enactment for old buildings are in use by the local authorities and other than these regulations; the structure plan of the city acts as a major guideline for the preservation of old buildings in the historical city center (Wan Ismail, 2012-b). The National Heritage Act also raised the fine of demolishing a historical building from 10,000 RM to 500,000 RM (Controller 3; National Heritage Act 2005). However, in 2006 Bok House which had 77 years of history was demolished which was a sign that the National Heritage Act was not taken seriously (Wan Ismail, 2010).

In general the structure plan states that the preservation and the retention of historic buildings mean the retention of the first block, the two-story height and the façade. For the changes on façade or a renovation proposal an approval from the City Council is obligatory but sometimes there is flexibility allowed. For the new buildings, both in the historical city center and the buffer zone, the maximum allowed height is three stories (Wan Ismail, 2012-a).

The renovation proposals that need to be approved legally by the City council are as follows:

- Any extension in terms of height or width of building
- To build a roof or rebuilding a roof for the building or part of it
- Any extension or changes to a building that affect drainage in terms of its arrangement, cleanliness or stability
- Any extension or changes to a building before or after the building is completed, or differ from the original approval
- Any extension or changes to a building
- Any other work that is done by a person or another that involve construction

(Wan Ismail, 2013).

Melaka City Council encourages the adaptive re-use of shop houses such as accommodation, art galleries and shops but discourage the ones that can damage the old fabric of the houses such as workshops, factories and wholesale shops (Wan Ismail, 2013).

4.4.3 The Effects of Entering the WHL

Melaka historic city center has made it to World Heritage List in 2008 and Melaka's tourism income has increased rapidly ever since. With the enlistment, the historical conservation acts and makeovers for shop houses and old buildings accelerated, they gained re-use functions such as art galleries, hotels, restaurants, etc. The area was revived in an important context with both local and foreign visitors, especially on weekends. Accordingly, street sellers, businesses and artisans started to earn more money. Melaka has become a touristic attraction point with a high amount of cultural exchange and locals are proud to embrace their city and its unique identity.

Although this is mostly considered as a positive affect, there is a slight concern for the touristic impact that may be a serious danger to the sustainability of heritage destinations such as historical city centers. The number of tourists coming to a place is closely related the World Heritage Sites and for historic sites, tourists can sometimes be a danger besides being an economic benefit. For 2015, Melaka had targeted 15 million tourists (The Star, 2014).

It is undeniable that when a cultural heritage zone makes it to the UNESCO list, it becomes an international touristic attraction, in some cases even a brand city. Malacca City has become one of the important places to explore in Malaysia. With more than 25 million tourist arrivals in 2012, Malaysia targets 36 million tourist arrivals by year 2020. This flow of tourists and recognition makes it easier to find sponsors for the area when needed. By the improved urban quality of the place, economy of the area gets better and job opportunities arise (Ertan and Eğercioğlu).

However, as mentioned before, there is also a down side of this many tourists. After the enlistment in World Heritage List, the local authorities considered again to revise the city image, this time mentioning a modern, exciting, fun, adventurous and sustainable Melaka. The historic city center has already undergone many renewals and restorations with several urban design approaches, from now on the local

authorities plan to do the maintenance (Lai and Ooi, 2015). However, there are so many governmental actors involved in the conservation process that disagreements are not a surprise about the management of conservation and chaotic bureaucracy. Additionally, the renewal approaches are more on the tourism side than conserving and protecting the city identity because the main economic drive is tourism in Melaka. This leads to the lack of local residents' voice and ideas about their own town but rather moves along with big businesses' decisions and benefits. This started the feeling of marginalization among locals; they started to think that tourists are more important (Lai and Ooi, 2015). As seen in Figure 4.22, the property values and rents dramatically raised leading to high hotel, mall and residence buildings around Melaka (Krich, 2015).



Figure 4.22 : Shopping Malls and Hotels Rising Around the Historic Center

Since money is flowing from the federal state, the local authorities tend to do very big projects that will damage the local identity and urban character of Melaka. In a naive manner, the authorities assume that tourists are attracted to modern buildings with expensive, entertaining functions (Lai and Ooi, 2015). If this approach continues, the local identity and city character will vanish leaving behind a junkyard of touristic consumption. According to Victor T. King's findings in 2012, tourists in Melaka are searching for more authenticity in the heritage buildings along with the

search of a living cultural community that gives meaning to the historic buildings (King, 2012).

Head of Local Malaysian History and Heritage Club, Bert Tan states:

Before the inception of Unesco World Heritage, our town was rustic and unpretentious, full of unique flavors, hybrid races, the smell of incense, wood houses, the muddy river, the sounds of craftsmen at work but World Heritage status has changed Melaka from a quiet community to the monstrosity of tourist commercialism and business. Old traders have been replaced by fancy bars and hotels. We have cartoon heritage, monstrous mega-projects, Hello Kitty buildings. (Krich, 2015)

4.5 Conclusion

Tourism is one of the most important parts of Melaka's economy but in order to sustain the historic identity of the city, all historic elements should be treated equally. A Famosa walls restoration project should be corrected according to historical evidences, not for the tourists. Urban historical preservation is still a new concept in Malaysia and it is normal for some flaws to occur but Melaka is a unique historical city that has to be sustained and preserved with the right methods. The city's heritage seems to be in danger with the rapid impact of tourism. The shop houses are changing into touristic points with the traditional local residents and tradesmen moving out. It is a must to retain the original owners and dwellers in order to preserve the soul and identity of the historic city center. A suggested solution for this can be to limit the number of shops on one street and balance the activities (Wan Ismail, 2013). Heeren Street No 8 was a solid and perfect example for a sustainable urban environment and influence for techniques and projects but only one project cannot be enough for the whole historical city center.

As a UNESCO WHS, the revival of historic heritage buildings in the core zone of Melaka is vital in order to retain the environment of living heritage. Problems in the preservation of the historic city center may be due to the way the heritage buildings are valued by the users. Local authorities and educated professionals realize the significance of the old buildings in the context of city identity, however the users may not be feeling likewise. Thus, it is a vital issue to help users understand the heritage value of the historic city center in order for them to embrace their own city.

The historical significance of a place is best restored with its use through its heritage

buildings. In Melaka, mostly visitors use the historical city center due to the diversity of functions especially in shop houses. According to Ismail's research in the area in 2010, one third of these users did not perceive these shop houses as comfortable spaces due to the traffic, the compactness of the interiors and the inadequate verandah. Although the local authorities had an effort to upgrade the center, the users didn't find it enough (Wan Ismail, 2010). Thus, to ensure the survival of the historic city center of Melaka and the sustainment of the UNESCO WHS, an upgrading has to be done starting with the shop houses.

The adaptive re-use of historical buildings without damaging the physical and cultural heritage is a vital method for Melaka. It is already being done in the core zone and it should be continued because they can be revived and protected at the same time with this approach. Instead of replacing old buildings with new buildings, using the old buildings with contemporary functions helps sustain and preserve the city identity both physically and socially. Appreciation for the historic identity also follows along both by the locals and the tourists and therefore, the city continues to become a bridge between past and the future, providing a setting with a character for the future activities.

Since before the enlistment in WHL, conservation projects and approaches are taking place. Nevertheless, conserving the whole street or the historical core zone is not fully achieved yet. What can be done is to educate the heritage building owners about retaining the heritage value and correct conserving methods. Local authorities should also become more conscious about the historic city identity and value and bring a wholesome perspective to the façade openings and colors as well as managing the adjacent urban areas.

It seems that the balance between historic preservation, economic development, conserving the urban identity and being a touristic attraction is about to disappear. Constructing grandiose structures for tourists and building new residences started to speed up in Melaka nowadays. For one thing, Melaka has a keen heritage management and it has survived until today. However, the needs of tourists, the need for economic development and the need for conservation started to contradict and create a tension. Major problems in the historic city center are the noise pollution, accessibility for pedestrians and the damage occurring in the heritage buildings.

Being on the World Heritage List is undeniably an advantage for being a touristic attraction but in practice the methods for protecting local heritage and urban identity lacks supervision in some cases like Melaka. This study, therefore, suggests an integrated approach to heritage and urban identity preservation. This integrated approach suggests to implement placemaking principles into UNESCO World Heritage List criteria.

Being a world heritage site is both an advantage and a challenge for Melaka. It has to preserve its identity and historical heritage but at the same time be a modern, touristic attraction. However, all the actors such as local residents, visitors, shop owners, local authorities, politicians and tourism workers have different opinions and expectations. The federal authorities want a developed city that is sustainable and modern whereas being a preserved world heritage site brings recognition and most of the income. The historic site has to be conserved but it also has to be equipped with accessibility and quality amenities. This is where the integrated approach of historic urban preservation and placemaking works together. Change in living cities is constant but this evolution has to be administered in order not to lose the urban character of the place. The intangible heritage and users' own interaction with the physical environment is as vitally important as the tangible historic remains.

All actors have different, contradicting and sometimes overlapping beneficiaries when it comes to historic preservation and world heritage sites. Keeping the balance between them is often challenging and time consuming. However, for an integrated approach of historic urban preservation and placemaking, the communication and balancing between these actors is crucial. The decisions have to be accepted by all parties. The key can be an intermediary body between the local residents, businesses, visitors, federal authorities and local authorities. This may also be a solution to educating the tourists and also local residents about the meaning and importance of world heritage site because generally, they don't get the significance and damage the urban identity as well as the historic heritage. Local support is a key point for embracing the historic heritage and urban identity but local residents are often left out during the nomination process of UNESCO. Public communication and education is needed at this point for informing the public.

A historic city center is an essential element for urban identity and at the same time, a living urban place that ever evolves. Historical city centers, especially when they

get enlisted on WHL, encounter a high pressure of popularity, rapid economic growth and the loss of urban identity. This pressure usually results in improving the urban facilities for tourists while ignoring the need for restoring the sense of belonging and urban identity for the local community. Nevertheless, heritage cities only remain significant if they are still living and their local residents inhabit the place. Implementing placemaking principles into the conservation process can attain improving the urban quality of life and conserving the urban identity as well as the physical heritage and create a city that is embraced by its local residents.

Table 4.1 : Advantages and Disadvantages of Being on WHL for Melaka

Advantages for Being on WHL	Disadvantages for Being on WHL
Being on the WHL brought a considerable recognition.	Some of the archaeological remains were not handled according to their original structure such as Middlesburgh Bastion.
New Job opportunities arised and economy is revived.	Dramatic rise in the rents caused the locals to move out of the center.
UNESCO asked for a model project which started a revitalization in the region.	Too many tourists caused a lot of pressure and started deterioration.
Decent urban conservation standards were maintained and checked by UNESCO.	Number of high-rise buildings and hotels that harm the urban fabric is increasing every day.
Melaka became a touristic attraction point.	Residents are ignorant and uneducated about the process and the significance of their historic city center.
Old buildings gained new functions and they are renovated.	There are too many parties and they are not communicating well leading to disagreements.



5. URBAN RENEWAL POLICIES AND EXAMPLES IN TURKEY

Urban preservation has emerged as an answer to the need of preserving the historical values and uniqueness of the modern societies and to industrialization in general. The increase of urbanization due to industrialization and the increase of commerce and transportation networks have led to the transformation and change of urban spaces. Therefore unique and historical values of cities have faced the danger of disappearing and decline. Since cities and urban spaces consist of tangible components, first approaches of historic preservation were architectural and in the scale of urban places. Even though many societies resemble each other when it comes to the process of industrialization, urban preservation varies greatly from one country to another. For example, in France, urban preservation had been centralized in a very early stage under governmental authorities whereas in England and US, national or local private sector foundations were handling it in general. After a certain period, it can be observed that in the before mentioned countries, urban preservation was institutionalized on a governmental scale (Barthel, 1989).

The preservation of immobile cultural heritage assets helps to protect the national and universal values that were significant to shape cultures. Therefore, preventing the destruction of such heritage is a mission of the governments. Authorities generally choose to regenerate and renew the historic urban spaces with a wholesome approach.

5.1 Urban Renewal in Historical City Centers in Turkey

Turkey is a country with a very rich historical background that has hosted many different cultures and civilizations throughout history. The 63rd article of the constitution of Turkey states: “The government assures the preservation of historic, cultural and natural assets and values and it takes precautions for supporting and promoting these activities” (The Constitution of the Republic of Turkey, 1980). This is the main law that assures the protection of historic heritage assets. Other than the

63rd article of the constitution, there are a number of other laws concerning historic preservation in Turkey such as laws 2863, 5226, 5366 and 6306. This chapter will try to explain these laws and their relationships with historic preservation applications in Turkey.

Historic preservation approaches and projects for historic urban places are done in a frame of “development plans for preservation of protected areas” in Turkey. Mostly central governmental bodies administered these urban preservation projects before 2004. However, after some legal arrangements in 2004, it started to evolve and came under the control of local authorities on a big scale (Özcan, 2008).

Especially after 1950's, rapid urbanization brought urban decay and destruction for historical heritage properties and therefore the need for historic preservation increased. As a result, to solve these problems, a central body called The Higher Foundation of Immobile Historic Artefacts and Monuments (Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu(GEEAYK)) was established in 1951. This foundation had the duties of setting a standard for historic preservation in Turkey and inspecting the applications. GEEAYK had a wide range of authorization but there was no other establishment to inspect GEEAYK so it wasn't very effective and couldn't develop better politics about the issues. Nevertheless, it can be argued that it has been the most important foundation of documenting the historical heritage assets in Turkey. This foundation was active until 1983 (Özcan, 2008).

The first law that suggests a historic urban space to be preserved as a whole is the Law 1710 that was enacted in 1973. It formed the basis of the development of historic preservation in Turkey. It is important because it takes the historic urban space as a whole, not as just a single building. This law had been dismantled with the enactment of Law 2863 in 1983 (Özcan, 2008).

The fundamental law for historic preservation can be stated as Law 2863 - Law for the Preservation of Cultural and Natural Assets. It seeks to specify the definitions about mobile and immobile cultural and natural heritage assets, regulate the actions needed to be taken and make decisions about preservation applications. This law was enacted in 1983 and it necessitates a “Development plan for Conservation of Protected Areas” (Aykaç, 2009). Law 2863 forbids any kind of physical intervention to cultural and natural heritage assets that are under historic protection. This law

specified the definitions of “conservation area” and “development plan for conservation of historic areas” with the aim of protecting the socio-cultural structure as well as the physical structure in historic sites (Özcan, 2008).

Law 2863 is still in use along with the changes done for Law 5226 in 2004. With the change, the authorization has slid more to local authorities from central governmental bodies. The addition of Law 5226 to Law 2863 enables local municipalities to have authorization in historic preservation approaches such as establishing local preservation, application and inspection offices (KUDEB) to run operations related to cultural assets. Municipalities also gained the right to educate construction workers and design offices that are going to accomplish restoration projects for historical structures and places (Özcan, 2008). This was a huge step in giving local authorities the right to do their own historic preservation projects and therefore better communicate with the local community through representatives.

Following this evolution, Law 5393, also known as The Municipalities Law, enacted the article; “Urban areas that are in decay should be restored and rebuilt in accordance with the city’s development and urban regeneration and urban development projects should be applied in order to preserve the historical and cultural fabric of cities” (Aykaç, 2009). This was a sign that central management for the historic preservation applications was not very effective and therefore the authorization of local authorities such as municipalities should be increased.

In 2007, Law 5366 for Preservation of Damaged Historical and Cultural Immobile Assets by Renewal and Revival was enacted and it was the first law for using a renewal concept about historic preservation areas. The main aims of this law are;

- To restorate and renew historic heritage sites in accordance with the region’s development,
- To develop residential, commercial, cultural, touristic and social areas in these sites,
- To take precautions against natural disasters,
- To let historic and cultural heritage assets be used by renewal and revival (Aykaç, 2009).

To enable the feasibility and increase the speed of the application, the concerned local authority also has the right to expropriate the historic cultural assets that belong

to individuals (Özcan, 2008). This law is highly criticized because it allows the historic cultural assets to be renewed and new additions to historic assets' surroundings can be done also. Nevertheless, if acted correctly, this law might be the answer for how to revive and save a historic cultural asset. Historic urban spaces are saved and actually preserved when they are living, being used and they are real parts of the daily life.

Another law that has a significant role on historic preservation applications is Law 6306 that regulates the regeneration of areas under risk of disasters and it was enacted in 2012. The purpose of this law is to specify the methods and principles for the renewal or demolition of urban areas and structures that are under risk of disaster in order to create healthy and safe living environments in accordance with science and aesthetics standards (Çolak, 2013).

Structures that were not properly monitored when they were built, structures that became dangerous due to getting old and damaged in time and structures that are sitting on lands which are under natural disaster risks should be regulated and taken into consideration by authorities because they threaten the safety of communities. However demolishing these kinds of buildings may not always be the best answer because they may be representing a historically significant era or there can be residents living in these buildings or areas. Therefore, law also states that authorities are responsible for the applications to renew and strengthen these urban spaces.

Risk of disaster is a real problem in Turkey. Earthquakes have caused serious damage before and therefore construction regulations are very strict about earthquake preventions. However, existing buildings including old and historic structures need to be regenerated also. Law 6306 enables the government to regenerate the risky areas and buildings with full right to act. Central and local authorities have full authority to regenerate and enhance the areas under disaster risk with the condition of preventing the residents to be mistreated and aggrieved. Additionally, the regeneration process should be carried out within the borders of urban planning rules and principles. At this point, Law 6306 also has the goals of orderly, healthy and aesthetic urbanization. When historic preservation regulations such as Law 2863, or Law 5366 conflicts with Law 6306, Law 6306 has priority over the others (Çolak, 2013).

Organizations that are responsible about historic preservation in Turkey can be classified as follows;

- Official Organizations
 - Central Authorities
 - Local Authorities
- Semi-Official Organizations
 - International Organizations (ICOM, ICOMOS, ICCROM, UNESCO)
 - Non-Governmental Organizations (Ergüç Özdemir, 2012).

When the history of historic preservation in turkey is examined, it can be observed that both national and international laws and specifications protect cultural heritage assets in our country. Additionally, historic preservation areas are considered as whole rather than single structures and historic preservation projects are under the responsibility of local authorities rather than central governmental bodies.

Today, the experience shows that development plans for conservation of protected areas are not enough alone because besides the physical actions, management structure, regulations and decisions concerning financial funds should also be considered within a wider frame to constitute a certain level of consciousness for historic preservation.

5.2 Urban Renewal Areas in Turkey and Example Projects for Historic City Centers In This Context

There is a historical axis in the Western part of Turkey including Bergama, Kemeraltı and Ephesus. It is a continuation of cultural and historical heritage from the ancient times. Besides the historical route, these places are connected with public transportation trains. In this context, Tire is almost a continuation of this axis and it can also be accessed via the same train route. For this matter, Kadifekale and Kemeraltı historic urban regeneration projects are explained in detail in this chapter. They provide insight about urban renewal and historic conservation processes in Turkey, specifically on the historical axis of Western Anatolia.

5.2.1 Kadifekale Urban Regeneration Project



Figure 5.1 : Historical Axis and Kadifekale Map, (URL-18).

Izmir is the third biggest city of Turkey with 8500 years of history. The city has hosted many cultures including Hittites, Greeks, Lydians, Persians, Romans and Ottoman Empire and it was known by the name of Smyrna in the past. Izmir is located on the western coast of Turkey. As shown in Figure 5.1, Kadifekale is a historically important location where old Smyrna was settled and it includes significant archeological remains. Additionally, it is located on a hill that overlooks the historic center of İzmir. This region contains two of the most important historical remains of İzmir, Kadifekale Castle, which used to be the acropolis, and the ancient theater.

Because of its central location, it quickly turned into a slum area where immigrants from other towns settled in the 1970's leading to a safety problem in the area. Kadifekale went through a rapid urbanization and squatting in 1970's with a high amount of immigration from the east part of Turkey. Even though there was the landslide disaster risk in the area then, no action was taken but water and electric was provided for the dwellers and taxes were taken in return.

Due to the landslide risk, cracks were formed on house walls and shearing occurred in the houses (Figure 5.2). The area was declared as a disaster area with risk in 1978, 1981, 1999 and 2003 by the government. Eventually in 2002, The Conservation and

Regeneration Project of İzmir's historic axis, which contains Kadifekale, the ancient theater, Kemeraltı Bazaar, Agora and the Stadium, was launched by İzmir Metropolitan Municipality. As shown in Figure 5.3, they also opted for a marginal decision of converting the squatter area near Kadifekale to green space after the regeneration (Özer, Yönten and Yılmaz, 2013). The disaster risk of landslide, squatting, safety issues and the damage done to historic cultural heritage were the most important reasons for a regeneration project in the area.



Figure 5.2 : Illegal Slums in Kadifekale

Kadifekale regeneration project is one of the important projects in Turkey that has taken the precautions before the disaster happened. İzmir Metropolitan Municipality made the decision of expropriation in 2006 for the neighborhoods that were declared as disaster risk areas in Kadifekale. This was due to safety concerns of a region of 420 thousand m² with 1968 residences. The metropolitan municipality purchased a new cluster house project of TOKİ in Uzundere and the owners of the houses under risk in Kadifekale were moved to these cluster houses. For the ones that didn't want the cluster housing option, expropriation price was paid in cash (Özer, Yönten and Yılmaz, 2013).

The purposes of the conservation and regeneration project of the municipality were to further discover İzmir's historic assets by excavating the ancient theater and renovating the castle walls, conserving the historic heritage and revitalizing the area. Specialists from many disciplines worked together for the urban conservation project

and analyzed the highly damaged castle walls that were facing the danger of demolition. There are also a cistern and a chapel within the castle walls and only the remains of the chapel's foundation and arc is remaining today (Aliciğüzel and Keskiner, 2010).



Figure 5.3 : New Trees on the Former Slum Area (URL-18).

5.2.2 Kemeraltı Urban Regeneration Project

Kemeraltı is the historic city center of Izmir and it was originated around 300 BC by Alexander the Great. This area was the center of commerce and social life then due to the inner bay and port castle, which was the western end of Silk Road. During the Ottoman Empire period, the sea in the port area was filled to form an urban space where Kemeraltı Bazaar had grown (Levantine Heritage). Kemeraltı has been the city center ever since. The historic city center still preserves its conventional structure and it is one of the liveliest and most touristic parts of İzmir. The streets and shops still preserve the grouped structure according to craftsmanship and there are many historic mosques, buildings and inns.

Kemeraltı was also affected by the fast urbanization of Izmir due to high migration from Eastern Turkey and went through decay and decentralization. The characteristic urban fabric of the area was damaged and the conventional grouping of craftsmanship had started to dissolve. The historic center was half abandoned due to

the high rents and parcel prices was too low when compared with building prices. Some owners demolished their buildings and built high story buildings due to economic reasons (Ecemiş Kılıç and Aydoğan, 2006). The center shifted to more modern areas such as Alsancak and newly emerging shopping malls in the city. There were, environmental, physical, functional and economic problems that led to the decline of Kemeraltı.

Kemeraltı was declared a preservation area in 1984, which is only one year later then the enactment of Law 2863, and its Historic Urban Preservation Development Plan was approved in the same year. However the law and approaches to urban preservation was not very developed at the time and this plan had to go through many revisions. In the end, in 1999, the legal decision was made to re-plan and renew the urban historic city center as a whole. The Izmir Metropolitan Municipality requested the urban renewal plans of Kemeraltı from Dokuz Eylül University in 2000 and the project was completed with the approval of the Local Municipality of Konak, Izmir Preservation Committee and Izmir Metropolitan Municipality in 2004 (Ecemiş Kılıç and Aydoğan, 2006). This project was a successful project because it considered the area and its problems as a whole. Besides the physical needs, the project also made social and economic analyses as well as specifying the requests of the local residents. As a result, besides the strict physical conservation decisions, strategies for reviving the area to reverse the physical, economic and social decline, which Kemeraltı went through, were developed.



Figure 5.4 : Kemeraltı Façade Renewal, Before & After

In 2008 local authorities started the urban renewal plan for the historic axis of Izmir including Kadifekale, Roma Road, Antique Theater, Agora and Kemeraltı. Kemeraltı

is a big area, therefore the local authorities decided to do the application part by part, in the form of sub-projects. This also resulted in creating a motivation for the other sub-projects that were going to start later. As the first step, main axis of Kemeraltı, which is called Anafartalar Street, went under a façade renewal involving 72 shop façades (Figure 5.4). With this influence, many other streets in Kemeraltı started to be renewed with appropriate restoration projects. Besides, the municipality held a design competition for Kemeraltı upper layer cover coating to form a wholesome image and reduce the inappropriate cover coats that were added by the shop owners (URL-17, 2008). Other unity attempts for the historic bazaar were the decisions by the municipality to put electric and telephone cables underground, renewing the streetlights and standardizing the signboards of shops.

This historic regeneration project was done by a development plan for historic areas that need to be preserved. The project was prepared in accordance with the original styles of the historic buildings. Collective meetings were held for informing the local community and shop owners (Ecemiş Kılıç and Aydoğan, 2006). Kemeraltı Urban regeneration Project was a participated project by the public. Local authorities approached the area in a wholesome manner and went beyond physical conservation and renewal needs by reviving the area and turning the old historic center into an attraction point for both locals and visitors. As a result the historic city center was preserved properly and also transformed economically and socially.

6. CASE OF TİRE

Tire is a town that is located approximately 80 km of İzmir. On its north lies Küçük Menderes Plain and Bayındır, on its east there is Ödemiş town, on its west there are Selçuk and Torbalı towns and on its south there are Aydın Mountains and city of Aydın (Figure 6.1). Tire is a highly green town. The town has an area of 792 km² in total and it includes 64 villages. The total population is approximately 79.000 according to the records of 2011 and 44.000 of this population is living in the city centre (URL-19, 2016).



Figure 6.1 : Location of Tire in İzmir (URL-28).

Tire has a valuable cultural and historical heritage due to the many civilizations it has hosted throughout history such as Hittites, Phrygians, Lydians, Persians, Romans, Byzantine, Seljuks and the Ottoman Empire (URL-20, 2016). The historical fabric

includes a high number of mosques, fountains, hans, baths, shrines, Islamic monasteries and madrasahs. Its location is also very significant as a historical asset. Tire is mostly known by its bustling bazaars, especially the one set on Tuesdays. Both food and handcrafts are sold at this bazaar and it is a significant attraction for visitors.

Tire has been chosen as the case study of this thesis due to its historical and cultural importance. Additionally, its location is very significant as being on the historical axis of Western Anatolia. It can be observed in Figure 6.2 that it is almost a continuation of the historical axis of Bergama, İzmir and Ephesus Ancient City and it has played an important political role in the Seljuks period as well as being an important commercial centre. Tire has the outstanding universal value according to UNESCO's criteria and some of its historic assets seem to be living the disadvantages of urban decay. Besides, Tire still has a living historic city center which is historically and culturally significant.

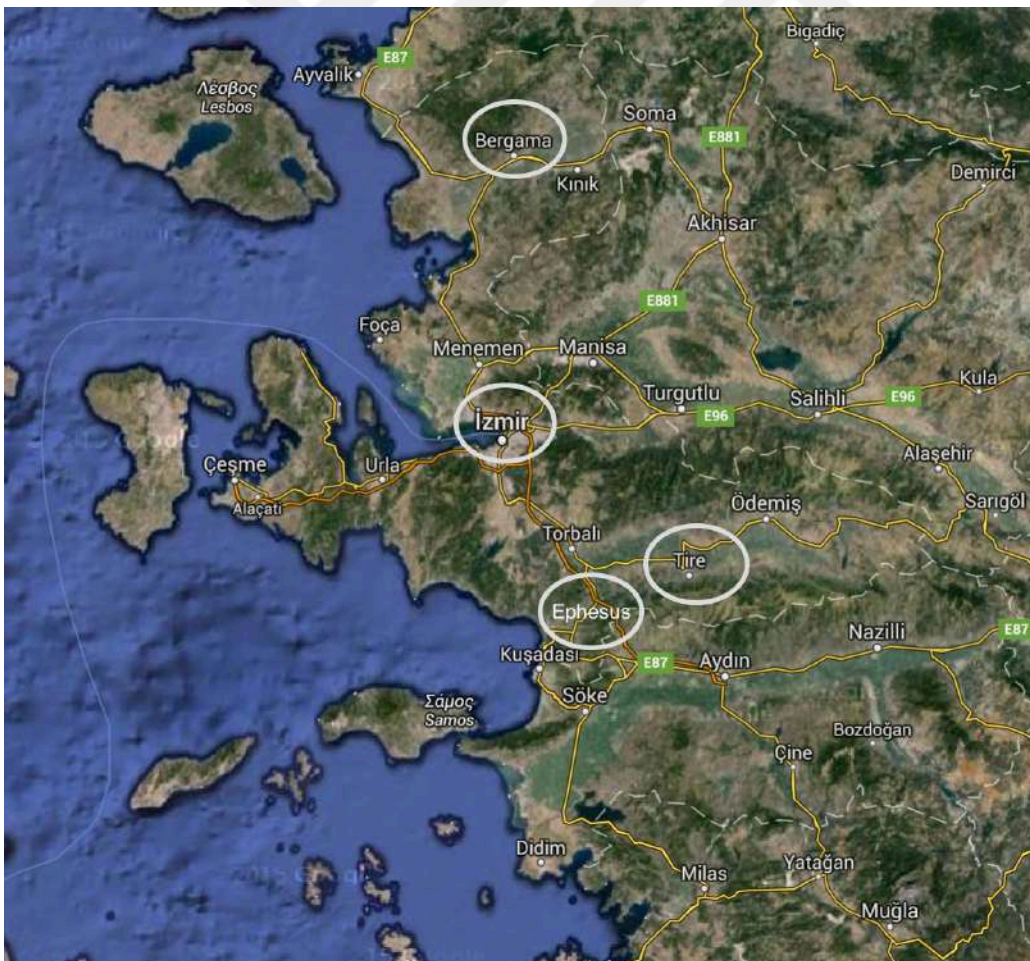


Figure 6.2 : Location of Tire on the Historical Axis

6.1 History of Tire

It is not known when Tire was exactly founded, however its name can be found in resources from 2000 B.C. and it can be seen that until Hittites period it was called as Thyra, Thira, Thyrioion, Apeteria and Teira. Nevertheless, there are no sources for the period of Hittites and Phrygians. It is known that Lydia was a rich country due to its gold reserves and Lydian king Croesus led to establish a big civilization in Tire. After this period, Tire became an important city under Roman rule and during this era it became a Christian city. It is known fact that, Tire was a significant city along side Istanbul and Iznik (Nikaea) also during the Byzantine era (URL-20, 2016).

Tire was also the capital of Principality of Aydın and its leader İsa Bey ruled from here until Principality of Aydın was incorporated completely into the Ottoman Empire in 1426. Ottomans really valued Tire due to its political, economic and cultural assets. During this period Tire was the administrative centre (sanjak) of Aydın city. The administratively significant Tire was connected to İzmir metropolitan city after the establishment of Turkey republic (URL-20, 2016).

6.1.1 Tire After Byzantine Empire

The second era of Tire history starts with the conquest of West Anatolia by Turks. This is a period of about a hundred years after the Byzantine Empire, until the 15th century and it is called the Period of Principalities. Turks had taken Tire from Byzantine Empire in the beginning of 14th century and in this period Islam also became the religion of Tire region. The Principality of Aydın was also founded in this region. The second capital of Principality of Aydın was Tire. During the rule of Aydın Principality, Tire reached a unique character by adding to its rich past. More than two hundred Turkish tribes came to settle in this new Turkish city leading to an economic and cultural richness (Armağan, 1983).

6.1.2 Tire in the Ottoman Period

The third era of Tire is the Ottoman period. Tire was incorporated into Ottoman Empire in 1426 and became the administrative capital of Aydın city. Especially during the period of Murat II and Mehmed the Conqueror the city was highly developed and became an important Ottoman city (URL-21).

Until the end of 16th century Ottoman Empire lived its golden age socially, economically, culturally and politically. This also had a positive impact on Tire's socio-economic character. Tire's strategic location and mild weather made the region convenient for the army to set its military quarters and for the Ottoman emperors to rest after long excursions. Another beneficial factor for Tire was its strong governors designated by the Ottoman Empire to keep the region at peace. However, starting with 17th century, Tire had a decline losing some of its unique character parallel to Ottoman Empire's decline (Armağan, 2003).

6.1.3 Tire in the Republic of Turkey Period

After the defeat of Ottoman Empire in the World War I at the beginning of 20th century, Greek forces invaded Tire between 1919 and 1922. Finally on 29th of October 1923, Republic of Turkey was founded. In a short term of 15 years, the town was highly developed and reached a cultural, social, economical welfare. Tire also was connected to Izmir city administratively (URL-21). Tire is a quiet but still significant town today hosting a rich history and cultural heritage.

6.2 Urban Development of Tire

Tire has a rich architectural heritage consisting of mostly mosques, hans, covered bazaars, madrasahs and baths. Tire was also in a very religious character in 500's BC. A special structure close to Tire from the region of that era is the Temple of Artemis (Tire Koruma Amaçlı İmar Planı, 2010).

When Tire became a Roman city, it continued to be an outstanding Anatolian city. In this period it converted to a Christian city and as a result many churches and religious structures were built. Mausoleum of Teos II from this era can be stated as an important architectural heritage (URL-20). The archaeological evidence from the Roman ages proves that some of the villages of Tire were important settlement regions such as Başköy, Akyurt, Hisarlık, Eskioba, etc (URL-21). In the Roman period, Western Anatolia was fastly developing in the context of urbanism. Due to the economic development, there was a shift from the Aegean coastal to the inner land. The goal was to connect all roads in Anatolia to Roman Empire and the main point of Access to Rome was Ephesus. Therefore the hinterland of Ephesus gained importance as well (URL-21).

The Byzantine period is the period between 4th and 12th centuries when East Roman Empire took control of Anatolia. Aegean region was still important but after Istanbul became the capital in 4th century, the commerce roads started to verge towards Istanbul. Aegean region stayed important only due to its port (Tire Koruma Amaçlı İmar Planı, 2010).

In the principalities period, a unique structure art originated. Using bricks became art especially in mosques with zawiya (Tire Koruma Amaçlı İmar Planı, 2010). During Aydın Principality, most of the commercial functions and markets were in the center and they effected the historic city center's spatial transformation. The historic city center was not the only commercial center but it was the main one due to its location at the intersection of two main roads and the oldest residential area of the town (Armağan, 1983).

Between the 14th and 16th century Western Anatolia went through an urban development and spatial transformation depending on the political powers in the region and the migration of new cultures to the area. The era of Aydın Principality was in search of new urban and spatial production experiments whereas Ottoman period was more of an urban and architectural development on the way to becoming classic. This can be observed from the Islamic social complexes (külliye) and neighborhoods that emerged near them (Caner Yüksel, 2014). Islamic social complexes consist of a number of structures with different functions that all gather around a mosque (Akozan, 1969). They can be described as a collection of buildings, with religious, educational, commercial and social functions, around a mosque and they grow in time by new additions. These complexes are very important in the context of Western Anatolian towns' urban development because they acted as urban seeds where the neighborhoods can develop around. Islamic complexes are located at strategic locations and urban characters of Islamic cities are majorly shaped with these complexes. This urbanization model can be observed in Western Anatolia during both Aydın Principality and Ottoman periods. An example to this is Yavukluoğlu Islamic Complex in Tire where a madrasah, a library, an imaret and an observatory is located around a mosque (Caner Yüksel, 2014). As a result, Tire continued to be a significant settlement area both during Aydın Principality and Ottoman Period and shines out with its architectural heritage from the time between 14th and 16th century.

Before the 16th century, Tire can be evaluated in two parts; the inside of the castle and the outside of the castle. The part inside the castle also consists of two parts; an inner castle where the administrators of the town lived and ruled from. The rich people and the artisans lived outside this inner castle whereas on the outer side of the main castle, the bazaar and the disorganized commercial functions were located. At this outer land, there were also caravanserais for passengers, agriculture workers' dwellings and some Islamic monasteries (Baykara, 1993).

In the 16th century, there was a significant change in this urban model. The disorganized commercial functions outside the castle left their space to covered bazaars (bedesten). The development at this part was maintained by Islamic social complexes with mosques, hans and covered bazaars. For example Tire Covered Bazaar was a place with stone domes and iron doors. It was a place of trade and also a safe place where rich people's money was protected. There was not a strict rule about this but the shops dealing with the same kind of trade or production were located together. In time, some streets around these covered bazaars started to form specializing in production or services. Later neighborhoods formed around such seeds leading to physical growth of the town. There were Muslim, Greek, Armenian and Jew neighborhoods in the town living in harmony. The main streets of the town were crowded and small streets that led to residences had dead ends. The houses were mostly constructed by wood and had inner yards. The transportation was fully on foot inside the town. The shops were so high in number that it can easily be concluded that the economy in Tire was mostly dependent on trading (Tire Koruma Amaçlı İmar Planı, 2010).

As shown in Figure 6.3, due to the urban developments during Ottoman Sultans Murat II and Mehmed the Conqueror periods, Tire gained the image of a planned town (URL-21, 2016). Bath culture emerged in the Ottoman period and these baths became important architectural milestones for the period. Tahtakale Bath in Tire town is one of the best examples of this tradition. In the second half of 18th century, long haul trade lost its importance in Izmir and Black Sea arose as the new point of trade. The railway construction between İzmir and Aydın began in 1856. The line that reaches Tire directly from Torbalı was started in September 1883 (Tire Koruma Amaçlı İmar Planı, 2010).



Figure 6.3 : Tire in Ottoman Period (Koruma Amaçlı İmar Planı, 2010)

Tire was the biggest center in Western Anatolia in terms of population, commercial volume and urban development. The increase in population and economic development, the town also experienced developments in the areas of art, science and architecture. Both Aydın Pricipality and Ottoman administrations welcomed artists and scientists to the region and these intellectuals had political and economic power. They were influential on the shaping of urban character and development by getting monumental and public buildings built (Caner Yüksel, 2014).

Tire lies on the axis of east-west and the historical settlement is located on the South of Selçuk-Ödemiş main Road. The trace of ancient civilizations can be found in the grid planned historic city center of Tire, known as Tahtakale. Byzantine heritage is mostly in nearby villages. However the urban character Tire has today was planted by the Turkish period starting with Aydın Principality and continuing with the Ottoman period (Caner Yüksel, 2014).

In these eras, additions to Tahtakale such as hans and covered bazaars brought the historic city center to its last shape today. In the Ottoman era, new commercial units emerged to connect already existing bazaars and hans. There was a commercial center right under the castle and North of Ulu Mosque and Terziler Bath from the Aydın Principality. Ottomans built a covered Bazaar and the Mosque of Gazazhane

to this area in the 15th century. Ottomans also built Çöplen Han, Kutu Han and Tahtakale Bath together with Tahtakale Square and Tahtakale Mosque to the main historic city center bringing it to its final shape (Caner Yüksel, 2015). Later, to connect these two centers Uzun Çarşı (Long Bazaar) was constructed, Bakır Han was added near Kutu Han and finally, Ali Efe Han was constructed near Terziler Bath in the 16th century. This city center in the heart of Tire acted not only as a commercial centre but also as a lively and dynamic home to public events and social interactions. Urban architectural fabric highly affected the urban character of Tire, public structures such as mosques, madrasahs, inns and baths and Islamic social complexes played a very important role in the urban development (Caner Yüksel, 2015).

Being a trade center maintained an increase in development and growth for Tire both in Aydınoğulları period and Ottoman period. Tire is also located on the intersection of roads that connect inner Anatolia with the Aegean Coast. The town was once a transit market under Aydınoğulları Principality, which was used for overseas transport and trade of Genoa, Ayasuluk, Foça and Venice (Caner Yüksel, 2015). Afterwards, in the Ottoman period, Tire kept being an important trade center for Anatolia and especially for İstanbul. Tire was the biggest trade hub of the region and this enhanced its economy leading to an increase in the living standards. All these factors affected the urban structure as well and the city developed to respond to this vibrant economy and dynamic urban life leading to a lively commercial center that has survived ever since. Active trade had a deep effect on the architectural and urban formation of Tire by locating necessary spaces for trade, production and complementary functions in the city center. Besides, the long distance trading routes dissolved into town shaping its commercial center.

Tire went through some disasters throughout time as well. Especially the fire in 1916 harmed the city center and residential areas. The grid layout of the town today may be a consequence of the renewal projects that were developed then. Besides, the Tire Urban Redevelopment Plan designed by Vedat Erer in 1950 transformed the grid pattern into wide boulevards with a more open and axial plan. This redevelopment plan was applied by architect Can Egeli between 1952 and 1955 and it gave the historic center its last shape (Caner Yüksel, 2015).

As a result, the commercial center of the town grew and the number of commercial buildings increased in the Aydınoğulları period. Hans, bazaars, mosques, baths and

shops also increased both in the center and around the town in the following Ottoman period. It can be said that Tire was the liveliest town center after Bursa at that time.

After the proclamation of Turkish Republic, a serious urban development took place in a short term of 15 years and this also changed the landscape architecture of the town. A town cinema was opened for the first time in Tire in 1927, the public park called Millet Park was designed in 1930, the government building and Alay Park was constructed in 1933, Tire Cumhuriyet Square was opened to public in 1939, the city stadium and the main road İstasyon Boulevard was constructed in 1940 (URL-21).

6.3 Tire Historic City Center

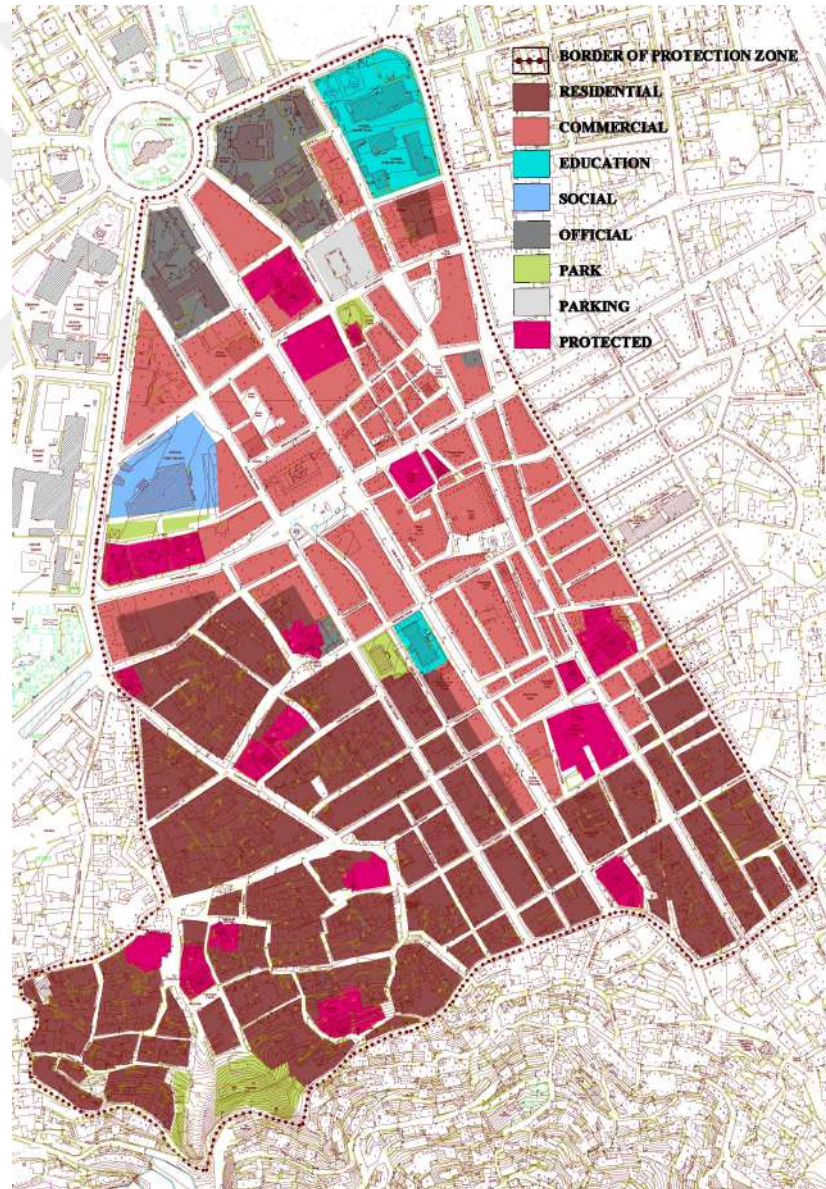


Figure 6.4 : Tire Historic Protection Zone (Koruma Amaçlı İmar Planı, 2010)

The central settlement after the Byzantine period mostly consisted of Greek settlements. These are generally very close to the city center, which seems to be a narrow area. This plan of settlement continued in the early Ottoman period as well. The increasing population caused the empty spaces in between these settlements to be filled as well and became part of the center. Therefore the number of neighborhoods in the Aydın Principality period is low (Tire Koruma Amaçlı İmar Planı, 2010).



Figure 6.5 : Atatürk Road (Koruma Amaçlı İmar Planı, 2010)



Figure 6.6 : Bakırhan Road from East and West (Koruma Amaçlı İmar Planı, 2010)



Figure 6.7 : Fevzipaşa Road (Koruma Amaçlı İmar Planı, 2010)



Figure 6.8 : Gümüşpala Road (Koruma Amaçlı İmar Planı, 2010)



Figure 6.9 : Tahtakale Road (Koruma Amaçlı İmar Planı, 2010)

The historic and commercial center of Tire has a seven hundred years history and still functions with a perfect, wholesome urban plan starting from Ulucami's North until the Greek Neighborhood. In this centre, as seen in Figure 6.4, baths, mosques

and caravanserais are almost hidden between the streets and they helped form the streets with their small shops on their façades.

Tire has a conventional urban character that has been conserved. It can easily be said that the historic city center of Tire posses a rich cultural and architectural influence, being ruled by so many cultures throughout time. Due to Tire's location and a busy trading life, a unique character and urban identity were formed. The tangible and intangible heritage of the town are still alive and nestles a daily life with urban places for various functions that interact multicultural social layers.

6.3.1 Mosques and Masjids in Tire (Group A Structures)

The most important structures in Tire are the religious buildings. Even though the construction times are unknown for some of the mosques, almost half of them date back to the principalities period. It can be observed that they maintain the traditional plans and construction techniques. Some of them are built as parts of Islamic social complexes as mentioned before. Tire mosques can be categorized in four main groups according to their plans and construction techniques:

- 1- Mosques with basilic plans
- 2- Mosques with one dome
- 3- Mosques with timber ceilings
- 4- Mosques with guest houses (Tire Koruma Amaçlı İmar Planı, 2010).

6.3.2 Mausoleums in Tire (Group B Structure)

Mausoleums are an important structure type in Tire and there are a total number of sixteen mausoleums, which are under protection, in the town. Even though there are many different plans, it is possible to categorize them in three groups:

- 1- Cubic Mausoleums
- 2- Polygonal Mausoleums
- 3- Baldachin Mausoleums

Cubic mausoleums sit on a square plan and have a dome at the top. Their domes are hidden with high polygonal drums on the outside. Polygonal shrines sit on pentagon, hexagon or octagon plans. Rum Mehmed Pasha Mausoleum is the only example of a baldachin mausoleum in Tire. In general, mausoleums are built with stone but in

some examples, bricks and other materials are also used (Tire Koruma Amaçlı İmar Planı, 2010).

6.3.3 Madrasahs in Tire (Group C Structures)

Madrasahs were educational buildings in the Ottoman period. They are generally located close to mosques and/or within Islamic social complexes. Madrasahs in Tire generally have the one row plan type. For example the madrasah in Ulucami Mosques's garden has six classrooms in a row. Other than this type, there are madrasahs which surround the inner yard from three sides or two sides and L shaped madrasahs in Tire. Most of the madrasahs in Tire lost their functions in 20th century (Tire Koruma Amaçlı İmar Planı, 2010).

6.3.4 Baths in Tire (Group D Structures)

Baths are a significant indicator of Ottoman architecture and baths in Tire have characteristic architecture, ornaments and heating systems. Ten of the thirteen baths that still exist in Tire are under protection, four of them are in complete form whereas nine of them are partially standing (Tire Koruma Amaçlı İmar Planı, 2010).

Baths are architectural structures of social interaction for important events such as births, weddings, entertainment, etc., besides being a place for body cleaning. They are divided into two categories according to the crew they served: public baths and private baths. Private baths serve to a small number of individuals whereas large groups use public baths. All the baths in Tire are public baths. However, some of them are built as twin buildings, which serve to women and men separately. In these baths, it can be seen that the parts that serve to men are more ornamental (Tire Koruma Amaçlı İmar Planı, 2010).

Bath walls are generally built with rubble stone and bricks and domes, coves and pendentives are built with bricks in Tire. Rare examples such as Tahtakale Bath also have marble materials. Turkish baths' heating systems are constructed with the same logic of Roman baths' heating systems; hot air travels the channels under the floor and gets out from the channels on the walls. There are usually spaces such as warm room, hot room, cold room, space for getting dressed, for shaving and for storing water. Warm rooms generally have a rectangular plan and a pendentive cover but hot

rooms, which are the main bathing areas, have wide variety of plans. The baths in Tire can be categorized according to their hot room plans as follows:

- 1- Cross-like plan with corner cells and four iwans
- 2- Rectangular plan with a dome and double private rooms
- 3- Equal sized warm room, hot room and private room

The water storing area behind the hot room has a rectangular plan and it is usually covered with a pendentive. The baths in Tire are not much ornamental but the existing ornaments are generally located on the top covers, basins and fountains of the baths (Tire Koruma Amaçlı İmar Planı, 2010).

6.3.5 Hans in Tire (Group E Structures)

Especially in 15th and 16th Century, the economic growth of the Empire led to commercial structures such as hans and caravanserais, which are indeed market facilities. Commercial centers formed around these buildings and they acted as centers for both residents and visitors. Therefore they are very valuable structures in the context of urban growth in Tire. Due to Tire's location on the commercial routes, there are a considerable amount of hans in Tire. As long as the researches could locate, there were 31 hans in Tire.

Hans of Tire can be categorized according to their plans and functions as follows:

- 1- Single Story Hans With Inner Yards
- 2- Two Story Hans With Cloisters
- 3- Two Story Hans With Cloisters and Masjids (Tire Koruma Amaçlı İmar Planı, 2010)

6.3.6 Residential Structures in Tire (Group F Structures)

Historic residential structures inside the protected urban zone of Tire are mainly located on the sloping areas that are located on the South-North axis of the town. Due to the shape of the land, some houses have assymetrical plans. Streets are generally paved with cobblestone. Stone and wood are used in residential structures' constructions and the roofs are covered with tiles. Houses have high protection walls and windows and doors have iron shutters. The houses are generally two story buildings with a ground floor built with stone and an upper floor built with wood. Some Turkish houses were built with wood entirely but due to the fire events the

remaining examples are very few. One example is Şanizade House. There are two types of residences in Tire; Turkish houses, which are used by Muslim-Turkish families, and Greek houses (Tire Koruma Amaçlı İmar Planı, 2010).

Turkish houses mostly have inner yards and big gardens with high walls. They generally have massive walls without windows on the ground floors. Almost all of them have an open hall facing the garden. Turkish houses form the main character of the urban fabric. They can be described as inward structures because family privacy was a major concern for the Muslim community in the past. The interaction with the street is established via windows and exhedras on the upper floors. Generally the entrance leads to the inner yard from the street and then to the house. The ground floors were used as storage spaces and the living functions took place on the upper floor. In each room on the upper floor, there were wardrobes, bathing cubicles and closet areas. Some rooms are fancier than the others. Turkish houses in Tire have two types of windows; two winged windows that open to sides and windows that open in the upper direction. They either have gable or hipped roofs with wide eaves. Ornaments take place generally in the middle of the ceilings, wooden closets and skylights. The plans of Turkish houses consist of rooms located around a hall. These plans can be categorized as plans with inner halls, plans with outer halls and plans without halls (Tire Koruma Amaçlı İmar Planı, 2010).

Greek houses, on the other hand, are two story buildings facing the street and they started to spread after the beginning of 20th century. House entrances directly face the street and they generally open to a middle section in the house. Rooms are located around this middle section and rooms have windows opening to the street. Upper floor is generally a duplicate of the ground floor and an exhedria is located on the upper floor. Wooden exhedrias are supported with ornamented iron beams. Both floors have living functions in Greek houses and they have big flamboyant gardens. Greek Houses also have hipped or gable roofs but they have narrower eaves. Ornaments take place on the façades (Tire Koruma Amaçlı İmar Planı, 2010).

6.3.7 Commercial Structures in Tire (Group G Structures)

The commercial structures, shops, can be categorized according to their building dates as structures from the 19th century and before and structures from the 20th (1940-50) century.

Commercial structures from the 19th century and before are generally single story buildings, some with mezzanines but there are a few two-story examples, in which the second floors are used as storage. The windows can be either with or without a cove but all of them possess 16-17 cm window jambs. Shops with mezzanines also have rectangular windows or windows with coves. The display windows' frames are all wooden. The eaves of shops are all supported by iron bearings (Tire Koruma Amaçlı İmar Planı, 2010).

Commercial structures from the 20th century are either single story buildings with a mezzanine or two-story buildings. All the windows are without coves and jambs. The windows of mezzanines are linear rectangles but a few are square shaped. Display windows' frames are made out of either wood or iron (Tire Koruma Amaçlı İmar Planı, 2010).

6.4 Tire City Center Today

Shops, restaurants, cafes, pharmacies, other commercial units and personal service units are mainly located on Atatürk Road and Gümüşpala Road. Small commercial units are located on the ground floors of historical hans. There are also historical mosques and baths in the centre as well as historical hans. Another characteristic of the historic city center of Tire are the fountains on the streets.

The new city center is located around Cumhuriyet Square. The commercial functions are located in the historic bazaar and on the northern part. The traditional production lines are still functioning inside the historical bazaar. Therefore the traditional character still lives. Nevertheless, the historic urban fabric is not very well protected. Due to financial reasons and the under educated population, the historic structures face the danger of vanishing. The historical residential structures mainly form the urban historic character but there are some modern buildings also. The unique historic urban identity still exists. The historic residential buildings are still used but the owners are not very conscious, so the houses are in bad condition.

The Northern part of Cumhuriyet Square has mostly high buildings and residents with high income live in these buildings where low-income people dwell in historic buildings. There are inadequate spaces for visitors to stay in the city, therefore most of the visitors just come to Tire for the day.

6.5 Study Area

TİRE STUDY AREA - HISTORIC HERITAGE MAP

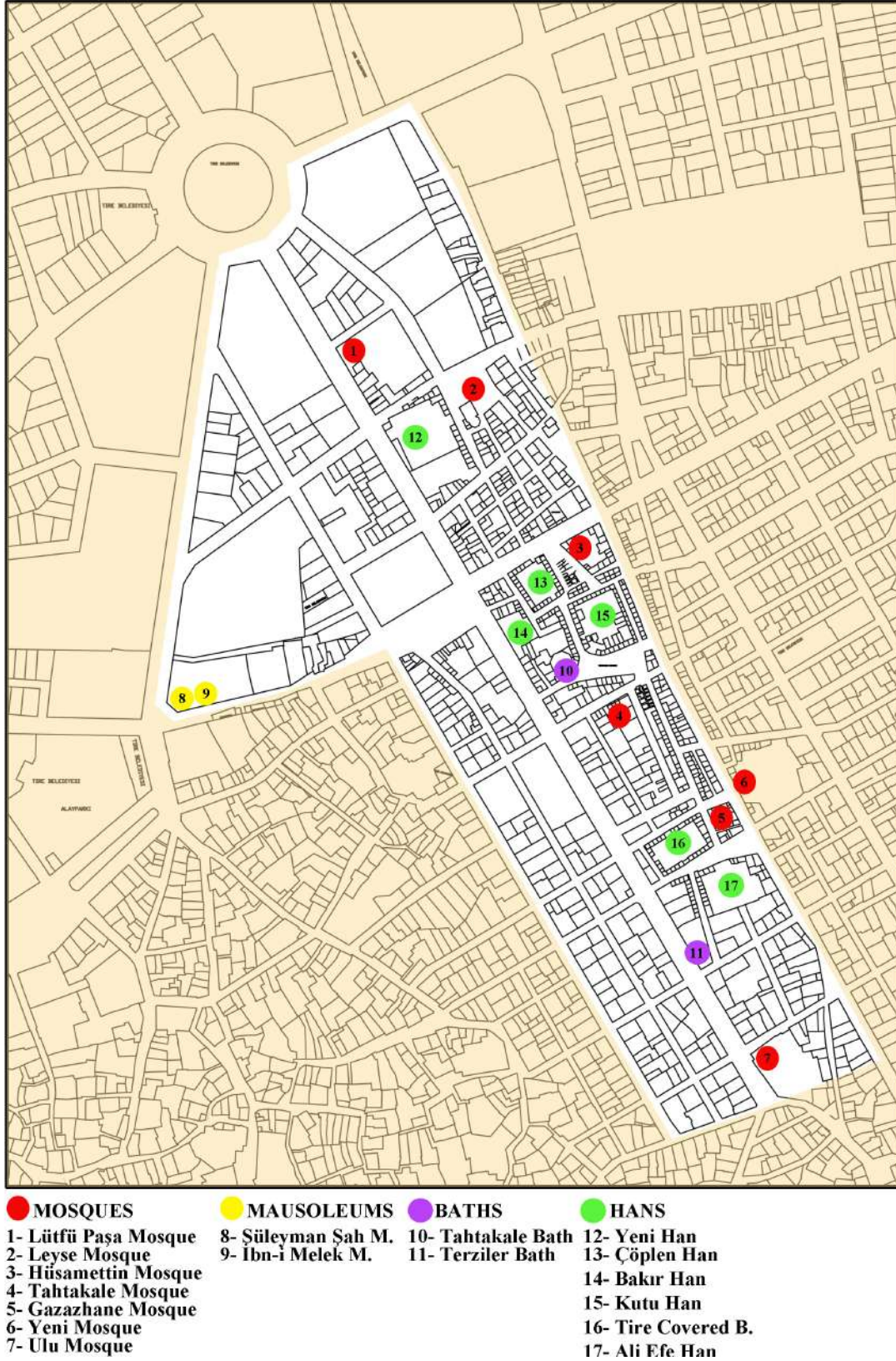


Figure 6.10 : Important Heritage Buildings in the Study Area

The research area is defined as a core zone within the urban protection zone (Figure 6.10). It is the commercial and touristic center of the town that starts from Cumhuriyet Square and continues along Atatürk Road. Most of the important historical landmarks, mosques, hans, baths and old bazaars are located in this area. The selected core zone is bordered with Ulu Mosque at the other end. Besides this linear zone, the small zone that lies between Cumhuriyet Square and Cumhuriyet Road is also included. This area involves the newly built Tire Town Museum and the municipality building. This study area is chosen because the main axis of the town's historic city center is Atatürk Road and most of the significant historic landmarks are in this area. Besides, the area reflects the traditional settlement

6.5.1 Mosques in the Study Area (Group A Structures)

6.5.1.1 Ulu Mosque

Ulu Mosque is the biggest mosque of Tire and it stands at the intersection of Atatürk Road and Ulu Camii Road. It is not known when exactly was this structure built, however, it is known that this mosque was a Byzantine church and it was converted to a mosque later. The minaret of the mosque is estimated to be built in 14th century. The sanctuary has a rectangular plan and it is 7 steps higher than the Street level.

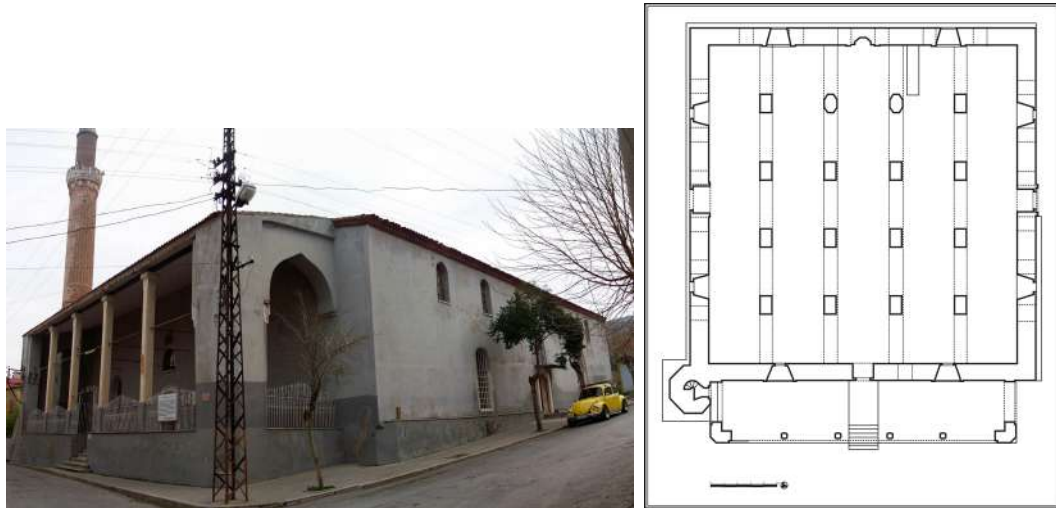


Figure 6.11 : Ulu Mosque & Plan (Tire Koruma Amaçlı İmar Planı, 2010)

6.5.1.2 Gazazhane Mosque

This mosque is located on Gazazhane Street in Yenimahalle district. Even though the exact date of building is not known, it's one of the first mosques built after Istanbul's conquest. The location of this mosque used to be an old silk merchants' (kazaz)

bazaar so its name is Gazazhane Mosque. Due to the added structures around it, the mosque is hardly recognizable from the outside today. It has a usual mosque plan that has been often used in Tire (Tire Koruma Amaçlı İmar Planı, 2010).

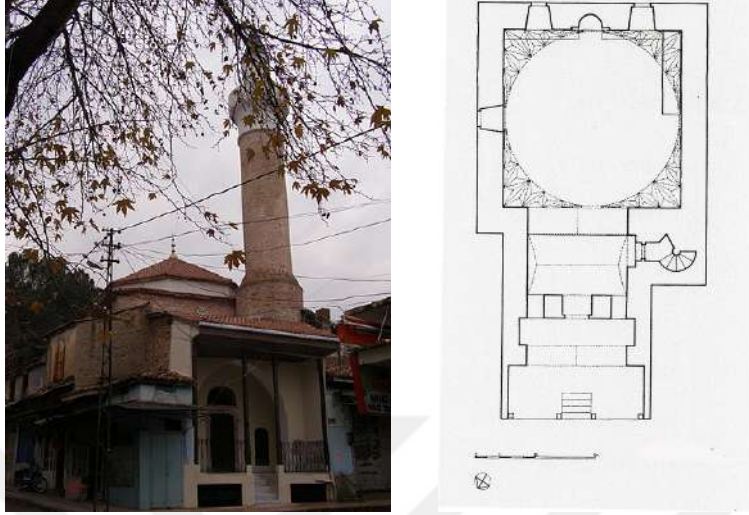


Figure 6.12 : Gazazhane Mosque & Plan (Tire Koruma Amaçlı İmar Planı, 2010)

6.5.1.3 Yeni Mosque

Yeni Mosque, which means New Mosque, is on Fevzipaşa Street and it was built at the end of 16th century. It went through a renovation in 1960. The mosque has a square plan with a dome at the top. The marthex consists of three units and the mosque has a minaret with a polygonal base (Tire Koruma Amaçlı İmar Planı, 2010).

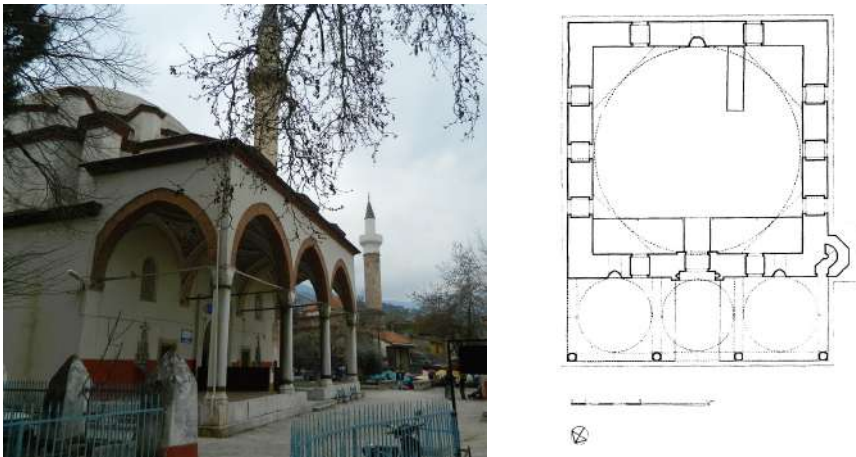


Figure 6.13 : Yeni Mosque & Plan (Tire Koruma Amaçlı İmar Planı, 2010)

This mosque is the second biggest mosque of Tire after Ulu Mosque and it is an important example due to its face stone construction in the Ottoman era. Besides, the mihrab and minbar of the mosque are made of marble. The transaction from walls to

the dome consists of muqarnas and Turkish triangular motives. The dome is covered with led and supported by buttresses (Sert, 2013).

6.5.1.4 Tahtakale Mosque

This mosque is located right in the historic city center on Tahtakale Street and it was built in 1498. Due to the elevation difference, stores are located on the lower level and the mosque is on the upper level. The plan of the mosque is square and the entrance door has geometric designs of Seljuk period. Especially the narthex has lost its unique character because of the renovations (Tire Koruma Amaçlı İmar Planı, 2010).

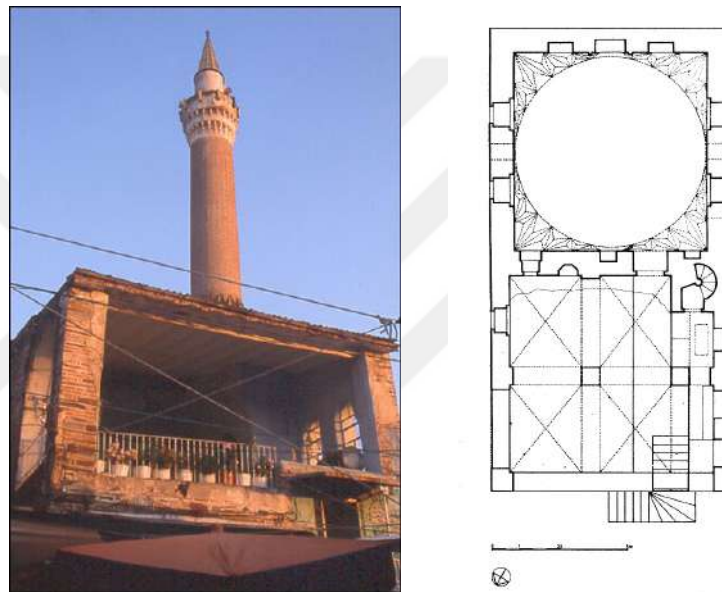


Figure 6.14 : Tahtakale Mosque & Plan (Tire Koruma Amaçlı İmar Planı, 2010)

6.5.1.5 Leyse Mosque

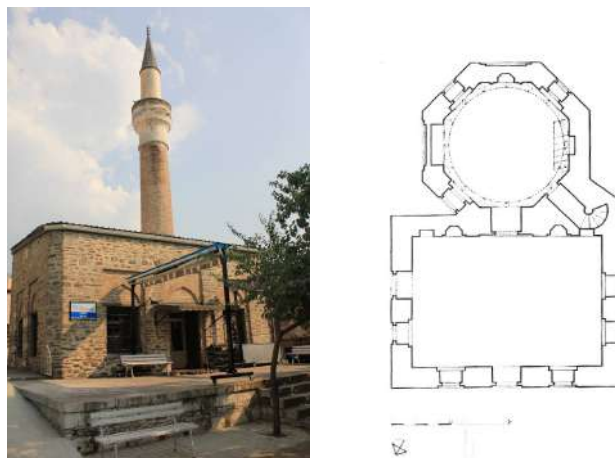


Figure 6.15 : Leyse Mosque & Plan (Tire Koruma Amaçlı İmar Planı, 2010)

Leyse Mosque is located in the Old Animal Bazaar, today the Street is called Lütü Paşa Street. The exact construction date is unknown, it is estimated to be around 1500's. The mosque has an octagonal plan and an octagonal minaret but the narthex has a rectangular plan. Leyse Mosque went through a major restoration in 1980 and today it is still used for praying (Tire Koruma Amaçlı İmar Planı, 2010).

6.5.1.6 Lütü Paşa Mosque

This mosque is also on Lütü Paşa Street in Yeni Mahalle District. It was built in the beginning of 16th century by the son-in-law of Sultan Selim. Lütü Paşa Mosque is actually part of an Islamic social complex together with Bakır Han. It has a typical plan of single domed mosques in Tire and it has a five-domed narthex. Lütü Paşa Mosque is a classic Ottoman mosque with face stone material (Tire Koruma Amaçlı İmar Planı, 2010).

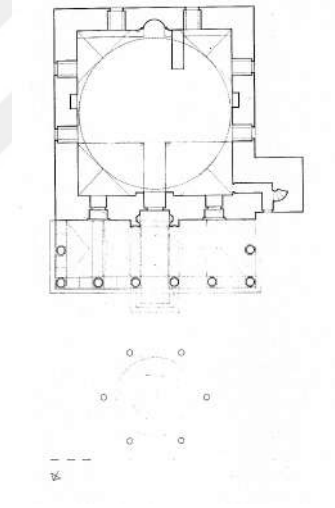


Figure 6.16 : Lütü Paşa Mosque & Plan (Tire Koruma Amaçlı İmar Planı, 2010)

6.5.1.7 Hüsamettin Mosque

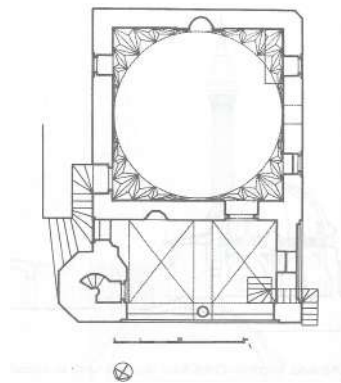


Figure 6.17 : Hüsamettin Mosque & Plan (Tire Koruma Amaçlı İmar Planı, 2010)

This mosque is also known as Hasır Pazarı Mosque as well. It is estimated to be built at the end of 15th century and it has the typical features of early Ottoman structures. There are shops on the ground floor of the mosque and it has one dome located on a cubical plan (Tire Koruma Amaçlı İmar Planı, 2010).

6.5.2 Mausoleums in the Study Area (Group B Structures)

6.5.2.1 İbn-i Melek Mausoleum

Ibn-i Melek Mausoleum was originally in the garden of Ferišteoğlu Madrasah but the madrasah has later collapsed leaving behind only the mausoleum. The municipality restored the open-air mausoleum in 1955 (URL-22).



Figure 6.18 : İbn-i Melek Mausoleum (Koruma Amaçlı İmar Planı, 2010)

6.5.2.2 Süleyman Şah Mausoleum

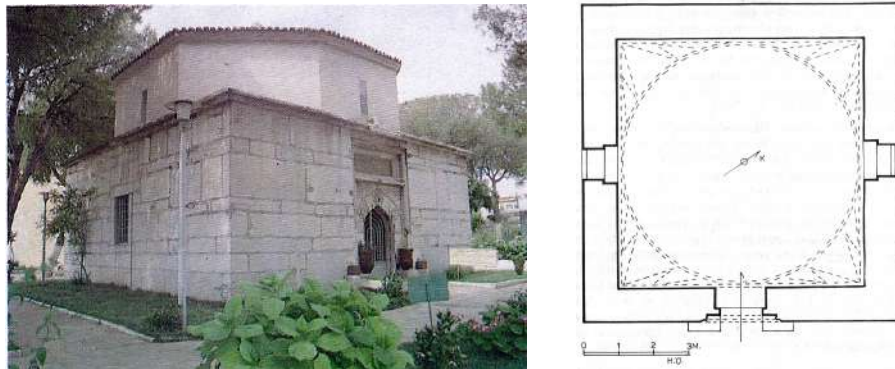


Figure 6.19 : Süleyman Şah Mausoleum & Plan (Tire Koruma Amaçlı İmar Planı, 2010)

This mausoleum is right beside İbn-i Melek Mausoleum inside the park of municipality. The structure has a cubic core which was built with stone material. The

dome that sits on this core is hidden with an octagonal pulley. It was built in 1350. The square planned mausoleum has high pulleys and in hexagonal shape. The dome is covered with tiles. The entrance door is a special example of principality period and has a marble jamb with a sharp arch. There are unique religious motives around the arch. The mausoleum is located near the municipality building of Tire. It had a restoration in 1955 by the municipality (Tire Koruma Amaçlı İmar Planı, 2010).

6.5.3 Baths in the Study Area (Group C Structures)

6.5.3.1 Tahtakale Bath

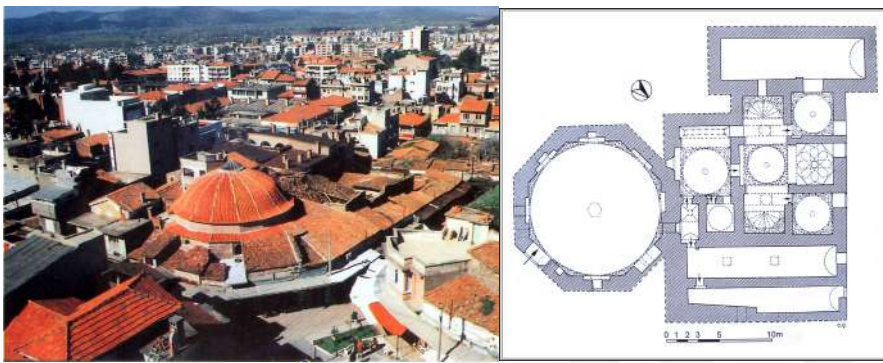


Figure 6.20 : Tahtakale Bath & Plan (Tire Koruma Amaçlı İmar Planı, 2010)

This bath is located on the West of Kutu Han and it was constructed by rubble Stones and bricks. The structure is a traditional Ottoman bath and a row of shops were later added to South, southeast and east façades. Tahtakale Bath was built in 15th century and before the restoration project it was in a very bad condition but after the restoration, one part of the bath is used as a big shop selling traditional Tire clothes and the other parts have some demonstrations for traditional Tire productions. Visitors can freely visit these places and it is a big attraction since it faces the historic city center, Tahtakale Square (Tire Koruma Amaçlı İmar Planı, 2010).



Figure 6.21 : Tahtakale Bath Before and After Restoration (Tire Koruma Amaçlı İmar Planı, 2010)

6.5.3.2 Terziler Bath

This bath is still active on Atatürk Road and it was built with bricks and rubble stone. It has a rectangular plan with two parts, the men's part is on the east and the women's part is on the west. Both parts have the cold room, hot room and halvet but women's part is smaller. The architectural features of the structure indicate that it was built in the 14th century (Tire Koruma Amaçlı İmar Planı, 2010).

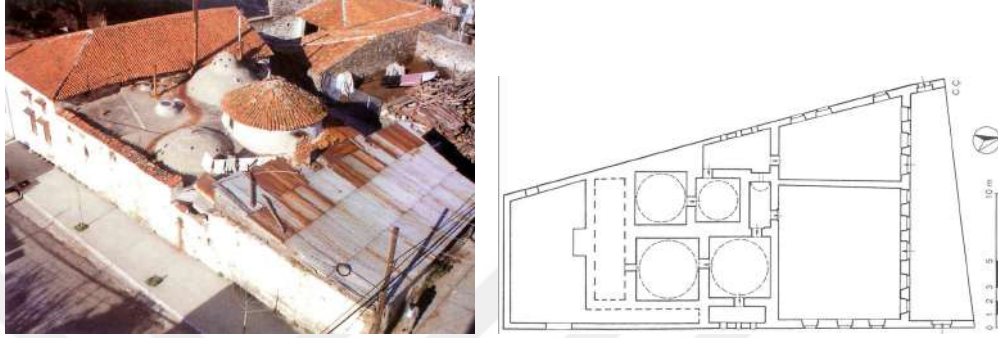


Figure 6.22 : Terziler Bath & Plan (Tire Koruma Amaçlı İmar Planı, 2010)

6.5.4 Hans in the Study Area (Group E Structures)

6.5.4.1 Emir Ali Han (Ali Efe Han)

Emir Ali Han is located on Bedesten Street in the historic city center facing another old bazaar. This han was built in 1525 during Ottoman era. There were 20 rooms upstairs, and 17 rooms downstairs of the structure (URL-23). Except the front façade, the han is in unusable condition today. There is a traditional Turkish coffee house on the front façade still active today.



Figure 6.23 : Ali Efe Han & Plan (Tire Koruma Amaçlı İmar Planı, 2010)



Figure 6.24 : Ali Efe Han

6.5.4.2 Kutu Han

Kutu Han is in Tahtakale Square and dates back to 15th century. It has shops on four façades of the building, which 95 of them are still functioning. There are 48 rooms in unusable condition. The restoration project of Kutu Han started in August 2015 and will be completed approximately in 3,5 years. This structure is an important indicator of the significance of architectural planning in the Ottoman era (URL-24).

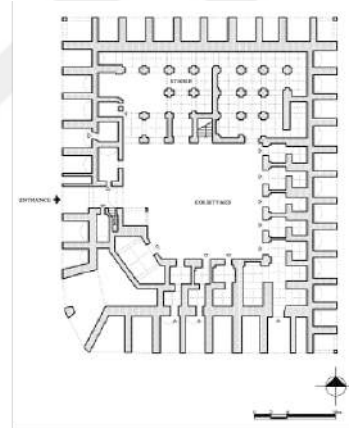


Figure 6.25 : Kutu Han & Plan (Tire Koruma Amaçlı İmar Planı, 2010)

6.5.4.3 Bakır Han

This han is also known as Kurşunlu Han, was used as a caravanserai mostly by copper merchants. It was built as a classical Ottoman structure and had 53 rooms at the beginning but the South and West parts of the building were demolished for road construction and therefore it lost its original structure. It went through a renovation in 1977 and today it is almost fully functioning as a commercial center, an almost historic mall. However, the irrelevant additions of the shop owners make it hard to observe the original historic structure (Tire Koruma Amaçlı İmar Planı, 2010).

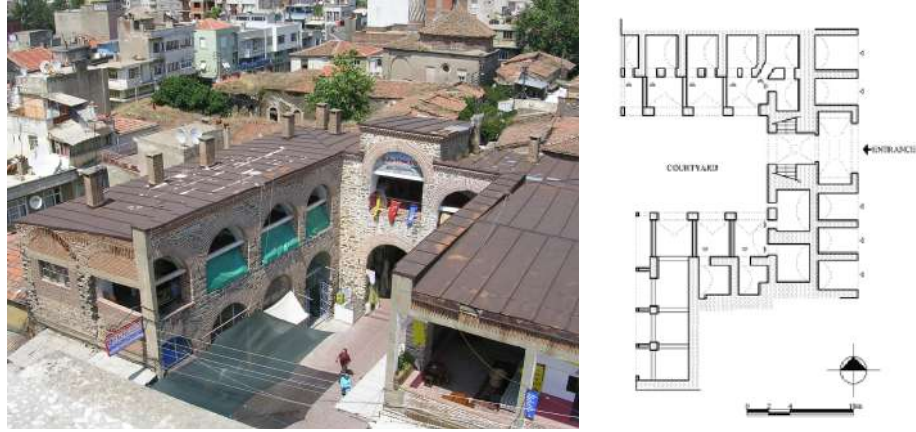


Figure 6.26 : Bakır Han & Plan (Tire Koruma Amaçlı İmar Planı, 2010)

6.5.4.4 Çöplü Han



Figure 6.27 : Çöplü Han & Plan (Tire Koruma Amaçlı İmar Planı, 2010)

Çöplü Han, or Çöplüce Han, is estimated to be built in 15th century to function as a shopping center mostly. It is a single story structure with an inner yard and it has an almost square plan with the dimensions 26 m x 32 m. The han has shops on four façades and the entrance is from the South. In the inner yard, there are cells except the northern part where the stables are located (Tire Koruma Amaçlı İmar Planı, 2010). Today there is a simple coffee shop inside the inner yard and the cells are almost full of rubbish.

6.5.4.5 Yeni Han

Yeni Han, or otherwise known as Mathius Han, is located at the South of Paşa Mosque. There were thirty seven rooms upstairs and twenty four rooms downstairs with a stable of a hundred horses. The shops at the northern façade of the han are still functioning (Tire Koruma Amaçlı İmar Planı, 2010).



Figure 6.28 : Yeni Han & Plan (Tire Koruma Amaçlı İmar Planı, 2010)


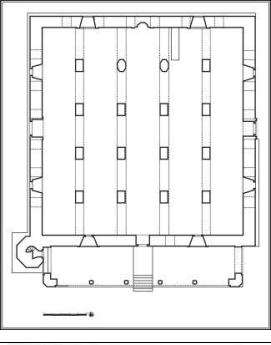

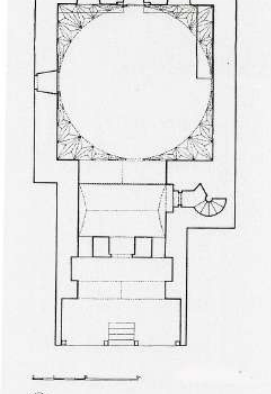

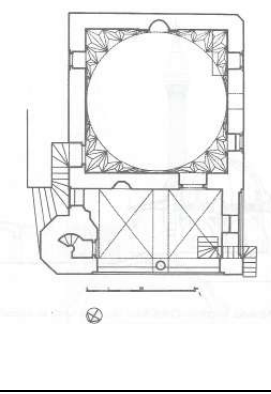

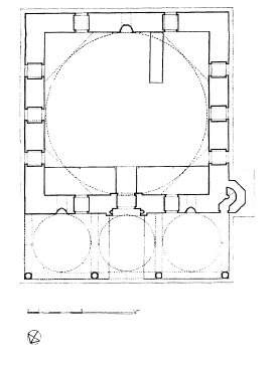
6.5.4.6 Tire Covered Bazaar


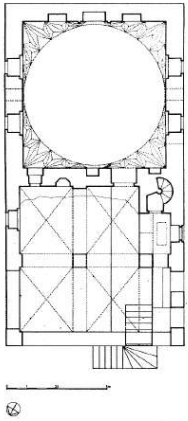

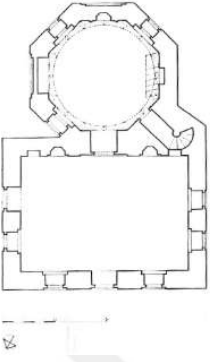

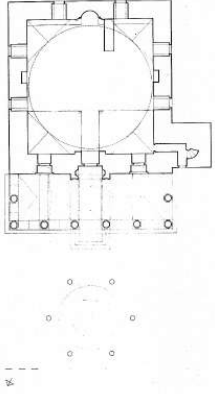




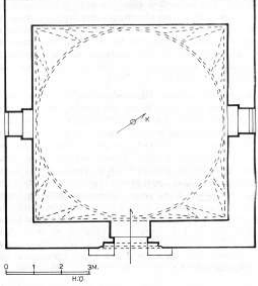

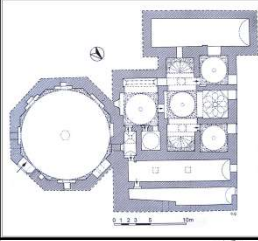

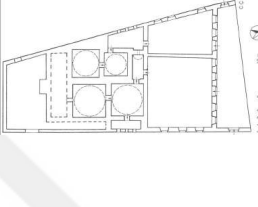



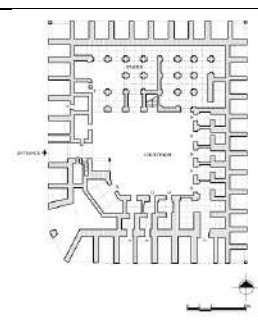
Figure 6.29 : Tire Covered Bazaar


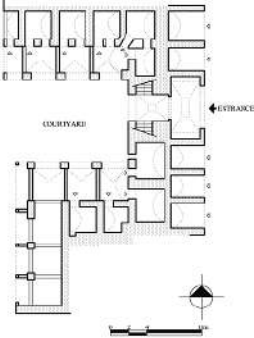

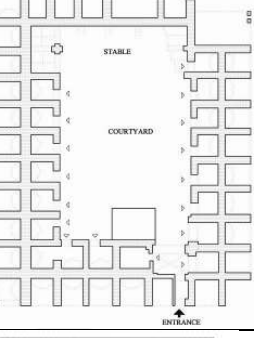

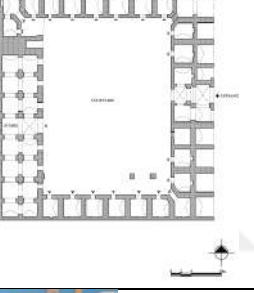


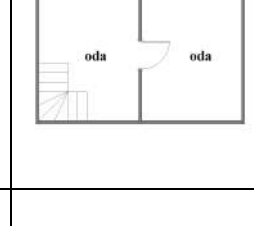

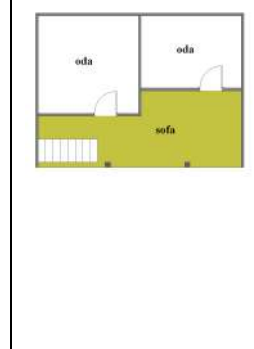
The eight-dome bedesten has played the role of the main shopping centre of the town for centuries and most of its inner shops belonged to Greeks. There are twelve shops on North and South façades each and four shops on its Western and Eastern façades each adding up to twenty-eight shops in total on the outside. The Northern façade was forming the “Jeweler Shops” (Kuyumcular Çarşısı) and there was a very dynamic bazaar at this part. The developing parts around the Bedesten had formed Uzunçarşı in the northern direction. Uzunçarşı has an aesthetic and very orderly plan and it has the appearance of a shopping Street. It is not exactly known from which era Uzunçarşı is. The historic shopping center went through two major fires in 1857 and 1916 which caused some changes (URL-25). Tire Covered Bazaar are now under restoration, the application started in 2014 and will be finished in September 2016.

Table 6.1 : Historically Significant Structures in the Study Area (Tire Koruma Amaçlı İmar Planı, 2010)

Structures Within the Research Area		Name	Period	Plan
Group A Structures	Mosques	Ulu Mosque (Converted from a Byzantine Church)		
		Gazazhane Mosque (Aydınoğulları Period, 15 th Century)		
		Hüsametdin Mosque (Aydınoğulları Period, 15 th Century)		
		Yeni Mosque (Ottoman Period, 16 th Century)		

Group B Structures		Tahtakale Mosque (Ottoman Period, 15 th Century)		
		Leyse Mosque (Ottoman Period, 16 th Century)		
		Lütfü Paşa Mosque (Ottoman Period, 16 th Century)		
	Mausoleum	İbn-i Melek Mausoleum (Ottoman Period)		

		Süleyman Şah Mausoleum (Ottoman Period, 14 th Century)		
Group C Structures	Madrasahs	-		
Group D Structures	Baths	Tahtakale Bath (Ottoman Period, 15 th Century)		
		Terziler Bath (Aydınoğulları Period, 14 th Century)		
Group E Structures	Hans	Emir Ali Han (Ottoman Period, 16 th Century)		
		Kutu Han (Ottoman Period, 15 th Century)		

		Bakır Han (Ottoman Period)		
		Çöplü Han (Ottoman Period, 15 th Century)		
		Yeni Han (Ottoman Period)		
		Tire Covered Bazaar (Aydınöğulla rı Period, 15 th Century)		
Group F Structures	Residential Structures	Residence (18 th or 19 th Century, plan without a hall)		
		Residence (18 th or 19 th Century, plan with an exterior open hall)		

		Residence (18 th or 19 th Century, plan with an exterior closed hall)		
		Residence (18 th or 19 th Century, plan with an interior hall)		
		Residence (20 th Century, plan with an exterior hall)		
		Residence (20 th Century, plan with an interior hall)		
Group G Structures	Commercial Structures	Shop (18 th or 19 th Century)		
		Shop (20 th Century)		

6.5.5 Other Culturally Significant Structures in the Study Area

6.5.5.1 Tire Town Museum

The old municipality building of Tire, which is a building from early republican structures, was renovated and converted into a town museum (Figure 6.30). The museum was opened to public in October 2014 and today it is still open. Visitors and locals can visit it for free. The museum occupies a 1200 m² closed area with three stories (URL-26).



Figure 6.30 : Tire Town Museum Inside

Tire Town Museum was designed with a unique concept, where seven of the traditional handicrafts of locals are really being practiced in a historic shopping center atmosphere. In this context, the museum contributes to the collective memory of city identity besides providing new job opportunities to local residents. The locals who work in the “shops” inside the museum really craft their local traditional handicrafts and can sell their products for modest prices to visitors as shown in Figure 6.31. There is even a traditional barbershop inside. Tire Town Museum is a very succesful example of how tangible and intangible cultural heritage of a place can be revived.

In addition to the actually living historic shops, there are also exhibition halls demonstrating the history of Tire, famous people who are from Tire, old traditional house and work equipments special to Tire, traditional Tire clothes and an

archaeological exhibition. There is also a 3D movie theater attached to the museum building for recent movies.



Figure 6.31 : Shops in Tire Town Museum

6.5.5.2 Traditional Tuesday Bazaar of Tire

Tire Bazaar is set on Tuesdays on an area of 3.5 km², spreading to almost all streets of the historic city center. It is one of the biggest open-air markets of Turkey with almost two thousand stalls and ten thousand visitors. Producers from Tire's villages and nearby towns sell local products, homemade traditional food and handcrafts in the bazaar (URL-27).

The bazaar draws many visitors to Tire. Travel agencies organize day tours to the town on Tuesdays bringing both local and foreign visitors. It is estimated that five thousand people come to the bazaar every week.

Traditional Tire Bazaar is a reflection of the town's commercial culture and strength coming from its long and diversified history. The bazaar hosts ancient intangible heritage of the Aegean region and it keeps the city memory alive. The traditional commercial settlement, in which the same crafts are located on the same street, can be observed in this bazaar as well.

6.6 Problems Observed in the Study Area

The physical remains and aspects of the historic characteristic urban fabric cannot be fully conceived and spatial quality is affected due to some problems.

- Electric and telephone cables cause a mess on building façades and pavements.
- The external units of airconditioners damage the integrity of façades.

- The irrelevant additions of many different sunshades, signboards and shutters used by shops inside the historic city center hides the characteristic urban fabric and look messy.
- Inappropriate restorations of historic buildings by using materials incompatible with their original styles and irrelevant additions damage the historic heritage.
- Lack of unity for façade colors and pavement coverings form an unaesthetic appearance incoherent with the historic environment. The original road pavement of natural stones are covered with asphalt and concrete.
- The high buildings built next to historic structures damage the street silhouette.
- There are no car parking areas in the historic city center, so the cars park along the streets and cause traffic.

The public and private historic buildings inside the urban conservation area are worn-out. The public historically monumental structures have mostly lost their functions in time and are abandoned. The privately owned buildings are not being renovated due to high costs of restoration. Some of the historic buildings, on the other hand, are still functioning but they have irrelevant additions and so lost their unique character. Private ownership also complicates the situation because the historic monumental buildings have independent spaces within them, which are privately owned. As a result, there are many stakeholders that may want to act separately leading to application difficulties. However, the local authorities also don't have adequate funds for the restorations. Another problem concerning the intangible heritage is that the local traditional handcrafts are endangered to fade away because there are no young people learning these crafts and the commercial areas where these handcrafts are practiced are losing their functions day by day (Tire Koruma Amaçlı İmar Planı, 2010).

6.7 Protection and Renewal Projects in Tire Until Today

The Regional Committee of Cultural and Natural Heritage Assets Protection accepted the Development Plan for the Conservation Area in Tire in 2010. A project team consisting of urban planners and designers, restoration experts, architects,

landscape architects and art historians produced this development plan. The development plan was completed in three phases; the first phase was the research and analysis phase for revealing the functions and conditions of the buildings and urban spaces, the second phase was the evaluation phase and finally the third phase was the production of The Development Plan for the Conservation Area in Tire and urban regulations. This plan covers an area from Türkocağı Road on the East to Cumhuriyet Road on the West and from Adnan Menderes Road on the North to Gülcü Street on the South as can be seen in Figure 6.32.

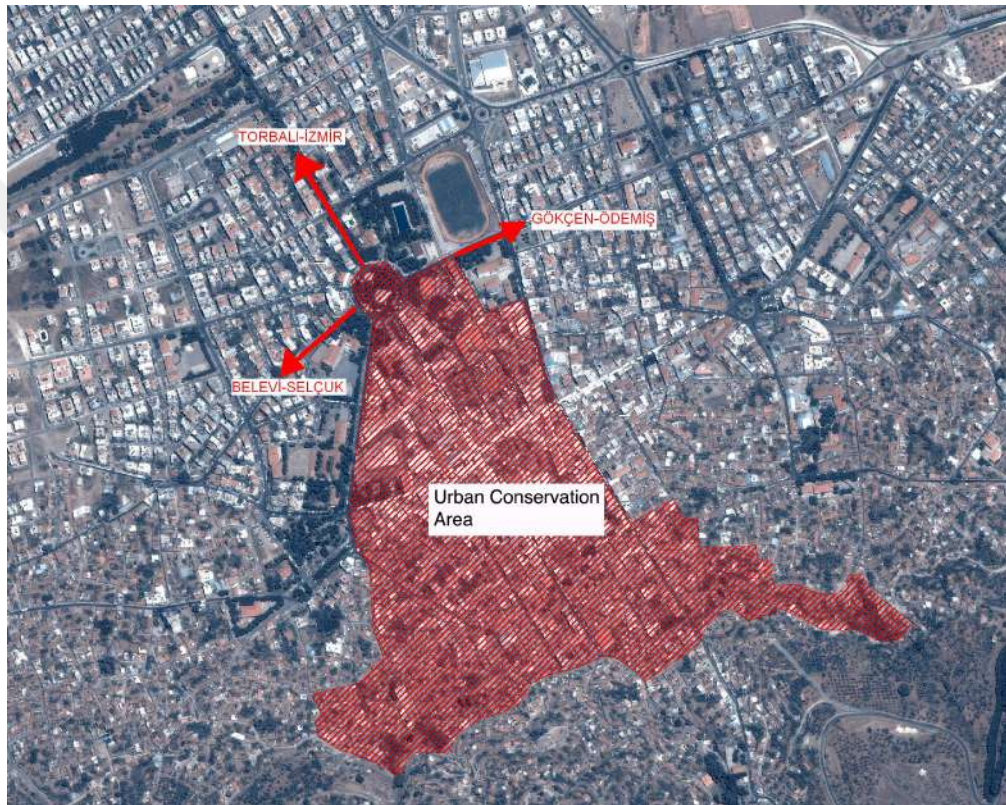


Figure 6.32 : Urban Conservation Area in Tire

Some historic restoration projects' applications have already started such as Kutu Han and Tire Covered Bazaar. Tahtakale Bath have already been restored and opened to public as a shop but it lost some of its unique architectural characteristics.

6.8 Similarities With Melaka

Just like Melaka, Tire has always been a significant town throughout history due its rich natural resources, its location being on the trading routes and being close to historically significant Ephesus and a major trading center such as Izmir Port. This wealthiness can also be observed in its urban physical aspects as well. Tire, once had

been a very important center as Melaka and their locations also resemble each other. As mentioned before in Chapter 3, Melaka was part of the Straits Settlements along with Penang and Singapore. Tire's location is also on a historically important trading route along with Izmir, Ephesus, Bergama and Aydın.

However, as in Melaka case, Tire also experienced decay. The town had maintained its importance until the 19th century when Aegean region became part of world economy with the center of Izmir only and long distance caravan trading faded away. After this, it became a less significant settlement area with a population of 5000-10000. Due to these changes, the decline and decay in Tire's urban physical structure can be observed very clearly. Nevertheless, this decay had a positive side, the historic city center was preserved as it was and its urban characteristics still survive. Especially historical buildings from 14th, 15th and 16th centuries such as hans, baths, madrasahs, mosques and bazaars are still standing today. This situation was also experienced by Melaka as well, Singapore had grown way more rapidly and due to the decay, Melaka had gotten to conserve its historic urban identity which made it one of the most complete historic city centers of Asia. In both examples, the city center shifted to a new location in town and so the historic city center remained as it was, the buildings are still standing today.

Tire and Melaka both have a unique culture due to their diverse histories. Both of them hosted many different civilizations throughout history and experienced different religions. This diverse history created a unique culture in both cities giving them very characteristic urban identities. They both possess a very rich cultural heritage and architectural influence in their historic city centers making the places alive daily.

One more aspect that is very similar in Melaka and Tire is their bazaars. The night market on Jonker Street in Melaka on Fridays and Saturdays is a very busy traditional bazaar. Likewise, the traditional Tuesday bazaar of Tire is a bustling activity, which almost covers the whole historic city center. Both markets are places of trade where traditional food and handcrafts are sold and act as a meeting point for both residents and visitors.

Due to these similarities, Tire can benefit a lot from the process that Melaka went through in the context of both historic city center preservation and WHL application.

The next chapter will try to make useful suggestions for Tire in these processes by looking at Melaka case. Tire has the potential to be on the WHL but the right path has to be drawn before it is too late and it can learn from Melaka. Besides, suggestions will also be made according to Placemaking principles for Tire's historic city center. As mentioned before in this study, historic preservation is not adequate for a "place" to survive with its unique urban characters, so the aim of this study is to create an integrated approach to historical city centers by combining UNESCO WHL necessities and placemaking.





7. CONCLUSIONS AND SUGGESTIONS

7.1 Suggestions for Tire To Be Placed on the WHL

A World Heritage Site is a place or an area that has outstanding universal value and is listed by the United Nations Educational Scientific and Cultural Organization (Managing Cultural World Heritage, 2013). It is a fact that Tire has an outstanding value and it should be considered as a cultural heritage due to its diverse and rich history and many historic remains.

7.1.1 Outstanding Universal Value of Tire

Outstanding universal value is an exceptional and international cultural or natural significance that relates to present and future generations of the world. Tire has a significant history of more than 4000 years and it has hosted many different cultures and historical events throughout time. Just as in Melaka case, it reflects the rich history and culture of its trading past, having been a socially, economically and culturally important center located on the trading routes that connect west and east. The remains from such a rich history are still standing in Tire, some of which are still being partially used. Tire was once an important capital and a key point of trade for Anatolia and Europe. The town has a characteristic architecture influenced by many cultures but mostly by Byzantine Empire, Aydınoğulları Principality and Ottoman Empire. It also has a blended unique food culture and traditional craftsmanship is still alive and the unique historical and cultural heritage is still living. As in Melaka case, it can be considered as a living urban stage where architectural structures and traditions coexist with modern daily life leading to a unique urban identity.

It can be observed that Tire has 4 out of 10 of the outstanding universal value criteria set by UNESCO:

Criterion ii. Tire represents an exceptional example of multicultural trading town in Anatolia emerging from its diverse history and hosting many civilizations for more

than 4000 years, each with its influence on architecture, urban form and monumental art. Tire exhibits an important interchange of human values over a span of time on urban and architectural development.

Criterion iii. Tire is a living testimony to the rich cultural heritage of Byzantine Empire, Aydınoğulları Principality and Ottoman Empire. This tangible and intangible heritage is expressed in the great variety of unique historical buildings, rich food culture and daily life.

Criterion iv. Tire reflects a rich cultural heritage, which has created a unique architecture, culture and townscape with a strong urban identity. In particular, it demonstrates an exceptional range of hans, baths, mosques, mausoleums, traditional residential and commercial structures. These buildings show many different types and stages of development of the building types, which are originating in the Byzantine, Aydınoğulları and Ottoman periods. Additionally, there is a specific type of building that evolved in Tire; mosques that are two story buildings with shops on the ground floor and mosque function on the upper floor. Two examples are Hüsamettin Mosque and Tahtakale Mosque, It is possible to see them in other towns with Ottoman heritage but the ones Tire are the oldest.

Criterion vi. Tire hosts a number of living traditions and artistic crafts. Felt making, rope making, beledi weaving, clog making, saddle making and matt making can be counted to name a few of these handicrafts. Also, the Tuesday traditional bazaar is taking place every week as a continuing tradition.

However, having one or more of these qualifications is not the only selection reason to be on the world heritage list. Protection and management, authenticity and integrity are also important concepts that the nominated heritage site should meet.

Integrity Criterion

The study area of this dissertation in the historic city center of Tire has the aspects needed to reflect the significance of the place. The study area includes characteristic public structures from Byzantine Empire, Aydınoğulları Principality and Ottoman period besides the commercial and residential traditional buildings. Integrity is an aspect of wholeness for cultural and natural heritages. The three aspects UNESCO checks all apply to Tire case:

- Tire has all elements necessary to express its outstanding value;

- The study area is of adequate size to ensure the complete representation of the features and processes which convey the town's significance;
- Tire is suffering from the adverse effects of neglect, the historical buildings are mostly abandoned and destroyed (Figures 7.1, 7.2 and 7.3). Besides, the new structures are not in harmony with the unique historic urban character of the historic city center.

According to UNESCO's WHL procedure, after the above matters are checked, a statement of integrity is prepared.



Figure 7.1 : Ali Efe Han Inner Yard



Figure 7.2 : Ali Efe Han Inner Yard



Figure 7.3 : Kutu Han Inner Yard

For sites that possess the criteria (i) to (vi) the physical conditions and significant features should be in good shape and dynamic functions that are still present in cultural landscapes, historical towns and all the other essential features of their unique character should be sustained. Tire's historic buildings and historic city center is still standing but also it is suffering from decay. For the continuing cultural dynamics, unique handcrafts and the Tuesday Bazaar (Figure 7.4) are still living. In this context, a comprehensive integrity statement can be prepared to present to UNESCO.



Figure 7.4 : Tuesday Bazaar

Authenticity Criterion

Tire has retained its authenticity generally. Historically significant landmarks are being preserved after the acceptance of the Development Plan for the Conservation Area. Tahtakale Bath has already undergone a restoration project (Figure 7.5), which was not very successful. It lost parts of its architectural characteristics and this project needs to be revised.



Figure 7.5 : Tahtakale Bath After Restoration.

Additionally, Kutu Han and Tire Covered Bazaar are undergoing restoration projects which will last a few years. Besides, learning from Melaka case, historic restoration projects should be done with a higher standard in accordance with the original structures to avoid a case like Middlesburgh Bastion restoration. A correct approach in the context of design, materials, methodologies, techniques and workmanship satisfying the design guidelines published by the local authorities should be implemented. An intervention by UNESCO's advisory boards for the restoration projects would actually improve the conservation standards a lot.

Protection and Management Criterion

The process of entering UNESCO WHL is at least as complex as sustaining the world heritage status and this requires a serious coordination. The process needs a conscious approach that can adapt, modify, revise and adjust strategies, techniques and policies (Shevren and Ooi, 2015). A management committee would be beneficiary for all parties in order to coordinate conservation and renewal projects, provide communication between local residents, stakeholders and local authorities and maintain the balance between tourism demands and socio-economic well-being of the locals. The committee may also help in educating the locals about the process and the importance of this movement. This body can bring a standard and can

perform reviews regularly in order to keep everything in order during the nomination process and after.

Table 7.1 : Comparison of Melaka's Outstanding Value with Tire

Advisory Body's Evaluation of Melaka's Outstanding Universal Value	Tire's Outstanding Universal Value
Excellent example of historic colonial town on the Straits of Malacca that have endured a succession of historical events for over 500 years, mostly related to its former function as a trading port linking East and West.	Tire is an outstanding example of a historic capital and trading center located on an important route including Izmir, Bergama and Ephesus. Due to its location Tire also acted as a connection between East and West for trading.
Melaka is the most complete surviving historic city in the Straits of Malacca with a multi-cultural living heritage originating from the trade route from Great Britain and Europe through the Middle East, the Indian subcontinent and the Malay archipelago to China.	Tire is a surviving historic city and many of its characteristic urban structures are still standing, some are still functioning. The town's commerce traditions still survive. Examples are the Tuesday Bazaar and the allocation of same crafts shops in the same area.
Melaka is a living testimony to the multi-cultural heritage and traditions of Asia, where the greatest religions and cultures met and co-existed.	Tire is a living testimony to the cultural living heritage and traditions due to its rich history of many civilizations. Tire has a cultural heritage both tangible and intangible.
Melaka is a reflection of the coming together of cultural elements from the Malay Archipelago, India and China with those of Europe to create a unique architecture, culture and townscape.	Tire is a reflection of many civilizations and it has a unique architecture, culture and townscape remaining from Byzantine Empire, Aydınoğulları Principality and Ottoman Empire.
With its government buildings, churches, squares and fortifications, Melaka demonstrates the early stages of this history originating in the 15th-century Malay sultanate and the Portuguese and Dutch periods beginning in the early 16th century.	Tire has mosques, hans, baths, mausoleums, residential and commercial structures that reflect its rich history. Some of them date back to Byzantine period, most of them are from 14 th -16 th centuries.

It is completely true that Tire possesses necessary elements for an outstanding universal value as discussed in Table 7.1. The urban structures preserve their uniqueness and authenticity. Nevertheless a conscious restoration process that practices appropriate materials, techniques and design adhering to preservation principles and guidelines is needed. In Table 7.2 and Figure 7.6, suggestions for structure groups in the context of conservation and the actors involved are summarized.

TİRE STUDY AREA - SUGGESTIONS FOR UNESCO PROCESS

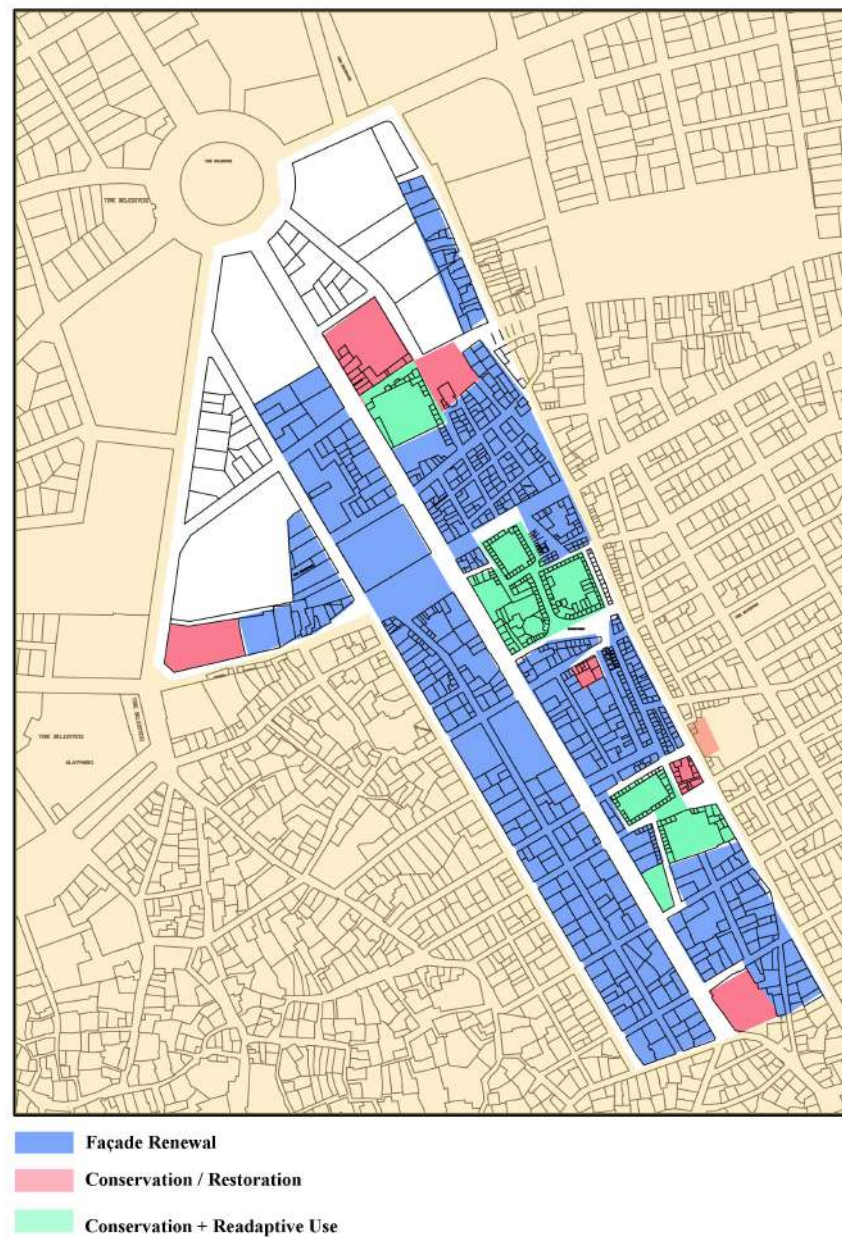


Figure 7.6 : Suggestions for the Study Area for UNESCO Process

Table 7.2 : Suggestions for Tire's Structure Groups WHL Process

Structure Groups Within the Research Area		Suggestions	Actors
Group A Structures (Mosques)	Ulu Mosque	-Restoration in accordance with the original structure	- Local authorities - Architects and restoration experts - Private establishments
	Gazazhane Mosque		
	Hüsamettin Mosque		
	Yeni Mosque		
	Tahtakale Mosque		
	Leyse Mosque		
	Lütfü Paşa Mosque		
Group B Structures (Mausoleums)	İbn-i Melek Mausoleum	- Restoration in accordance with the original structure	- Local authorities - Architects and restoration experts
	Süleyman Şah Mausoleum		
Group D Structures (Baths)	Tahtakale Bath	- Restoration in accordance with the original structure - Readaptive usage with new functions - Revision of Tahtakale Bath’s restoration	- Local authorities - Architects and restoration experts - Designers - Local residents
	Terziler Bath		
Group E Structures (Hans)	Emir Ali Han	- Restoration in accordance with the original structure	- Local authorities - Architects and restoration experts - Designers - Local residents - Universities
	Kutu Han		
	Bakır Han		
	Çöplen Han	- Readaptive usage with new functions	
	Yeni Han		
	Tire Covered Bazaar		
Group F Structures	Residential Structures	- Façade renewal projects - Implementation of the Design Guide prepared by the municipality - Homestay Function	- Local authorities - Architects and restoration experts - Designers - Local residents - Home owners -Tourism related organizations

Group G Structures	Commercial Structures	<ul style="list-style-type: none"> - Façade renewal projects - Implementation of the Design Guide prepared by the municipality 	<ul style="list-style-type: none"> - Local authorities - Architects and restoration experts - Designers - Local residents - Shop Owners
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So far, there is the Development Plan for Conservation Area of Tire and the design guidelines prepared by the support of local authorities and a group of experts but a new research report should be formed in order to update the situation. In Melaka example, UNESCO checked if the city exhibited a generally acceptable state of conservation. Therefore, in Tire, conservation projects should have a high standard and be done according to the original structure. For this, a management committee may be established, as mentioned before, to maintain the communication between the local residents, professionals and local authorities.

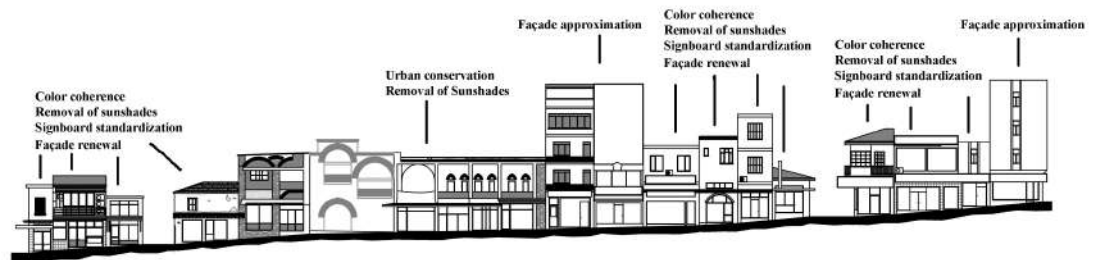


Figure 7.7 : Sample Façade Renewal Suggestions for Atatürk Road

Local residents and stakeholders has to be educated in order to raise awareness and for them to embrace the projects. UNESCO also encourages educating and informing the public via some programs. In Melaka case, heritage knowledge education was missing and this caused some social and architectural problems.

Another example that can be taken from Melaka case is the model conservation project. Tire can represent an example project for the nomination to UNESCO WHL. This project may be best if a han can be renewed due to its traditional commercial structure that can involve all users, both locals and visitors. This dissertation's suggestion would be Çöplü Han (Figure 7.8) because it is small, very central and it is still being used actively even though it is mostly destroyed. Along with a decent conservation project with convenient materials, adaptive re-use is also suggested.

This way the residents will continue using it and it will represent an attraction point for the visitors. This model project can be a proof that Tire can accomplish high standard architectural conservation and it can set an example for future projects.



Figure 7.8 : Çöplen Han

When Melaka example is examined, after being enlisted on WHL, the city gained high recognition and it became a major tourist attraction. This is a benefit when it comes to economy and new job opportunities but it also brings a high pressure to meet the needs of tourists sometimes leading to ignoring the local residents. This is a major factor that destroys the city identity. Besides, the rents went dramatically higher in Melaka due to the sudden flow of money to the town leaving the locals feel like outsiders. In order to cope with this, or even to obstruct this from the beginning, placemaking principles can be used to balance tourism and local life. Maybe shops and places for tourists can be balanced between streets and structures.



Figure 7.9 : Tire Historic City Center High Buildings.

Another problem Melaka is going through is that there are so many governmental actors that there is always a bureaucratic chaos. The suggested management committee for Tire can be a solution for this problem.

Lastly, high rise buildings are started to be built around and inside Melaka in order to meet the tourist flow and create accommodation for both visitors and new locals that come for work opportunities. Tire is actually facing the same problem because there are higher buildings than the traditional urban fabric of the historic city center both inside the historic commercial center and in the residential places (Figure 7.9). In Table 7.3, suggestions for Tire to enter WHL are made.

Table 7.3 : Suggestions for Tire's WHL Process with Lessons Learnt from Melaka

Problems Faced in Melaka's UNESCO Process, Before and After	Suggestions for Tire in the Context of UNESCO WHL
Some of the archaeological remains were not handled according to their original structure such as Middlesburgh Bastion.	Conservation projects according to original structures and revising the conservation project of Tahtakale Bath.
Dramatic rise in the rents causing the locals to move out of the center.	Rents should be controlled and kept within the budget of the residents.
UNESCO asked for a model project.	Çöplen Han can be a model project.
Being on the WHL brought recognition but also too many tourists caused a lot of pressure and started deterioration.	Functions and shops should be balanced between streets and structures. Residents' requests should also matter and placemaking principles should also be implemented to maintain the balance between the economic development and protecting the local identity.
So many governmental actors causing bureaucratic chaos and difficulty in making decisions.	A management committee should be established to manage the process and also maintain the communication between actors.
Number of high-rise buildings that harm the urban fabric is increasing every day.	New structures should meet the urban characteristics of the historic city center.
New hotel buildings are increasing every day due to the tourist flow.	Tire doesn't have enough hotels for the tourists. Home-stay program is suggested due to the interesting opportunities and for increasing the residents' income.
Residents were ignorant and uneducated about the process and the significance of their historic city center.	Events and workshops that will educate both the visitors and residents should be arranged.
Users were not happy with the historic shop houses' condition and didn't find the renewal projects enough.	Application of conservation and renewal projects should start as soon as possible and placemaking principles should also be implemented to regenerate the historic city center as a whole.

In order to keep the urban identity and fabric of the historic city center, government should interfere and maintain the rents as they are so that the locals will choose to stay. For the tourist flow, there are not many hotels in Tire. A method that is used in Malaysia for this, is called home-stay and it is actually a win-win method for everyone. Locals open up their houses to visitors to stay in return of compensation. However, when they come to stay, the locals share their traditional life with the visitors, sometimes teaching them how to cook local meals, or may be showing them around and making them a part of their daily lives. This way, the income of the locals raises and the visitors get the chance to experience the real city identity and traditional life. Besides, part of the need for hotels can be responded with this plan.

Due to the fact that urban conservation is only successful if the buildings and the urban space keep being used, architectural conservation alone would not be enough for Tire. Urban and architectural conservation helps the urban identity and memory to survive but it is vital to implement them into the daily life of residents and visitors. Therefore, not only protecting the historical heritage values but also making history a part of the daily life experience of Tire would keep the historic city center alive. Urban revival, renewal and conservation should be done at the same time because historical structures, which reach present time as a reflection of the past, should join life with a wholesome design process. That's the objective behind this dissertation: to propose an integrated approach for historic city centers combining UNESCO's principles and placemaking principles. In this context, streets as the most important aspects of the urban daily life, should preserve their identities and the big scale buildings such as hans, baths, mosques, etc. in the study area should be renewed to create new experiences for the users with an innovative approach, design and convenient partnerships. For this matter, suggested Çöplü Han model project can be an important guide on this path. Implementing placemaking principles into the conservation process can attain improving the urban quality of life and conserving the urban identity as well as the physical heritage and create a city that is embraced by its local residents. In the continuation of this chapter, suggestions for implementing placemaking principles as an addition to entering the WHL in Tire will be discussed.

7.2 Suggestions For Tire In the Context of Placemaking

Project for Public Spaces has 10 principles for placemaking. It is a fact that every “place” has its own dynamics but these 10 principles provide a general perspective for placemaking. Historic city center of Tire will be discussed in the context of these principles below and suggestions will be made.

1. Improve Streets as Public Spaces

Streets are the main arteries of every day life both socially and economically and they are linking places and neighborhoods. The study area, Tire historic city center, does not have a traffic problem and main roads like Atatürk Road and Fevzipaşa Road have wide pavements for pedestrians. However, in smaller side streets, even though some of them are off-traffic, pavements are not in a great condition and they are very narrow (Figures 7.10 and 7.11), occupied by shop owners’ products. Besides, there is no cycling lane in the historic city center.



Figure 7.10 : Narrow Pavements in Side Streets

Pavements can be enhanced in accordance with the design guidelines provided by the municipality and the narrow pavements on side streets can be cleaned to open a space for pedestrians. A cycling lane can be inserted with simple techniques such as painting the roads. If there is not enough space for a cycling lane, a certain cycling route can be created that bypasses the historic structures only. Another aspect is the lack of directions on the streets. Landmarks and historical buildings can be spotted

and people can be directed to these places with orderly street signs. With these light changes, the streets of Tire historic city center will be more welcoming, safer and more comfortable with the increasing human interaction.



Figure 7.11 : Narrow Pavements in Side Streets

2. Create Squares and Parks as Multi-Use Destinations

Urban parks and squares are the breathing spaces of cities. As also spotted on the map of study area, there are not much green spaces or squares at the moment. At present, Municipality Building's garden, Tahtakale Square (Figure 7.12) which was the historic city center, and a small space left for cars to park on Gümüşpala Street are the only places to be converted to small and cozy squares.



Figure 7.12 : Tahtakale Square

Another spontaneous, negative impact that turned into a positive thing is that the inner yards of hans in the historic city center turned into green spaces as shown in Figure 7.13. Due to abandonment and neglect, green plants and grass had grown in the inner yards of hans turning them into breathing points of the town. Some of them are empty but mostly they are being used as cafes or storage areas right now.



Figure 7.13 : Inner Yard of Kutu Han

This study suggests that after a conservation project for still standing walls and partial rooms of some hans, the inner yards can be left as organized green spaces. This way, these inner parks will act both as breathing points and gathering spots for the community. Four of the hans in the study area are convenient for these: Çöplü Han, Ali Efe Han, Yeni Han and Kutu Han. Their relations to history will make this experience a bridge between the past and the future for both residents and the visitors acting as places of memory.

3. Build Local Economies Through Markets

For centuries, commerce and exchanging goods are in the center of urban growth. Public urban markets are in the heart of cities' economic lives. Traditional Tire Tuesday Bazaar (Figure 7.14) is a very well functioning local market. Only small enhancements such as standardizing the stalls and sunshades can be done. The bazaar is already a main attraction for the visitors and locals acting as a connecting activity. Besides, the proposed functions for hans after renewal also suggest a commercial purpose. There can be a

bazaar/festival once or twice a year to promote and sell the handcrafts and traditional food.



Figure 7.14 : Tire Tuesday Bazaar

4. Design Buildings to Support Places

Modern day cities generally have high-rise buildings, gated communities are being built and traditional neighborhoods started to disappear. However, Tire is lucky in this context. The historical city center still keeps its characteristic urban fabric but the façades are run down and old (Figure 7.15). A façade renewal project is requested by the decisions of the experts who have also produced Tire Development Plan for the Conservation Areas but it hasn't started yet. A wholesome façade renewal project will also be an inspiration for the future buildings to be in harmony with the traditional urban identity.



Figure 7.15 : Old Run Down Façades

Additionally, a tourism office for the increasing visitors is proposed. It can be a small scale structure in Tahtakale Square. In fact, converting Tahtakale Bath (Figure 7.16) into a tourism office after a conservation revision would save the building and create a sense of belonging due to its historic significance.



Figure 7.16 : Tahtakale Bath

5. Link a Public Health Agenda to a Public Space Agenda

The residents of a city must have the opportunity to access basic infrastructure, healthy food, clean water, sewage and sanitation. They also should have a certain level of safety and comfort enjoying their city. Tire has the basic infrastructure elements such as clean water, sewage, sanitation and transportation.



Figure 7.17 : Neglected and Deteriorated Historic Buildings

However, the garbage that has piled up inside the abandoned and neglected historical structures (Figure 7.17) should be cleaned. Safety and comfort level is also high, after the enhancements of the streets and renewal projects of the abandoned buildings; these levels will even be higher.

6. Reinvent Community Planning

The community's ideas and perception of what matters to them when it comes to their city is the key to place making. A detailed survey should take place in Tire in order to shape the historic city center's new functions and the renewal projects. This is a crucial element in order for the residents to embrace the changing neighborhood and let it live. The residents' needs and requests should act as a leader for the experts and local authorities.

7. Utilize the Power of 10+

Creating one great public place is a huge step for regenerating the urban environment but if every neighborhood had ten great public places, both the residents and the visitors would cherish this neighborhood and social, cultural and economic life would be boosted there. In Tire case, Çöplü Han model project is foreseen to start this process. The Development Plan for Tire's Conversation Zone has already drawn a path in terms of historic conservation, if this process goes hand in hand with place making principles, the structures in the historic city center will be revived and regenerated one by one leading to a wholesome result. On the long term, the whole town can be influenced and regenerated with the same approach.

8. Create a Comprehensive Public Space Agenda

In order to enhance and develop public spaces, a comprehensive approach is a must. Both governmental strategies and actions by the public are required. For this purpose, the areas that are neglected and in decay should be spotted and along with an urban renewal, adaptive new functions should be given to these spaces. Residents' ideas can be a guide at this point. For example, the intangible heritage of Tire such as Beledi weaving or matt making can be a starting point for such new functions. In the model project of Çöplü Han, some of the historic shops can be converted to ateliers where universities' fine arts students can learn from traditional masters of these endangered handcrafts. This way, the handcrafts will be saved, the idle urban spaces will be revived and universities

will collaborate with Tire's residents. Local authorities and the community will be working together creating new job opportunities for the locals. This can be diversified and evolve into a large-scale plan in time. For instance, Yeni Han can be a gastronomic spot where traditional food of Tire is sold, cooked and taught through workshops or recurring events. Gastronomy faculties in nearby places and interested individuals can attend courses here.

9. Start Small and Experiment, Using a “Lighter, Quicker, Cheaper” Approach

The place making principle “Lighter, Quicker, Cheaper” is generally the best approach to revive a public space. Light, quick and cheap changes can give the study area a renewed image and make everyone proud of their town creating a common sense of place. Quick and cheap solutions for Tire can be listed as following:

- Shops' signboards can be standardized.
- Electric and telephone cables can be taken underground (Figure 7.18).
- Sunshades used by the shop owners (Figure 7.19) can be regulated and standardized because they hide the historic fabric and create chaos.
- Irrelevant additions to original historic structures can be cleared (Figure 7.20).
- Façade colors can be harmonious with the historic character and each other.
- Street lights can be improved for safer environment.

These kinds of small-scale enhancements will immediately make a difference in the historic city center leading to attractiveness for both the visitors and the residents. The urban identity of the center will be revived forming a sense of place and belonging.

10. Restructure Government to Support Public Spaces

Place making is newly emerging and it is unfortunately not very coherent with conventional governments. The local authorities and governmental institutions also need to change and develop consensus-building and institutional reform besides including the community. Therefore the proposed management committee for the UNESCO process can come in handy for this principle too. This intermediary body can communicate with the residents to learn their needs and work with professionals and local authorities to implement the placemaking principles.

Figure 7.21 and Table 7.4 summarizes the suggestions for Tire historic city center in the context of placemaking principles.



Figure 7.18 : Irrelevant Additions to Historic Structures



Figure 7.19 : Sunshades That Hide the Historic Urban Fabric



Figure 7.20 : Electric Cables and Antennas

TİRE STUDY AREA - SUGGESTIONS FOR PLACE MAKING

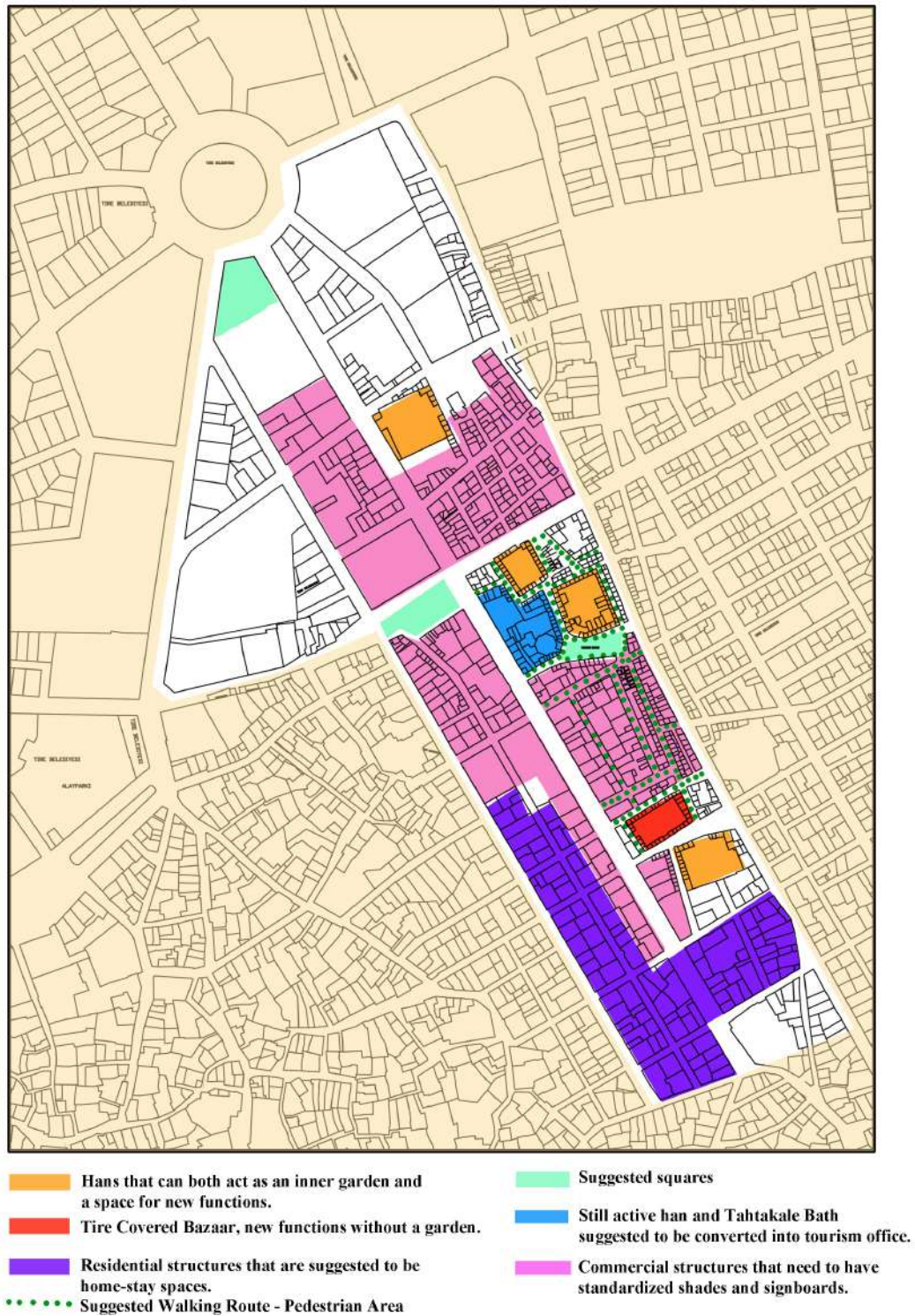


Figure 7.21 : Suggestions For Placemaking in the Study Area

Table 7.4 : Suggestions for Placemaking in Tire Historic City Center

COMFORT & IMAGE	<u>POWER OF 10+</u>	<u>SUGGESTIONS FOR TİRE</u>	<u>ACTORS</u>
USES & ACTIVITIES	<p>P1. Improve streets as public spaces.</p> <p>P2. Create squares and parks as multi-use destinations.</p> <p>P3. Design buildings to support places.</p> <p>P4. Lighter, quicker, cheaper.</p>	<ul style="list-style-type: none"> - Enhance pavements for the side streets by cleaning them and using materials in accordance with the historic character. - Implement a cycling lane/route. - Place signs for the landmarks. - Design Tahtakale Square, municipality's garden and the space on south of Gümüşpala Street as functioning cozy squares. - Organize the inner yards of hans as green spaces/parks after conservation projects. - Convert Tahtakale Bath to a tourism info point. - Apply a wholesome façade renewal project. - Standardize shop signboards. - Take electric and telephone cables underground. - Standardize the sunshades used by shop owners. - Clear the irrelevant additions to historic structures. 	<ul style="list-style-type: none"> - Local authorities - Residents - Visitors - Design professionals - Conservation experts - Private businesses - Property owners
ACCESS & LINKAGES	<p>P5. Build local economies through markets.</p> <p>P6. Create a comprehensive public space agenda.</p>	<ul style="list-style-type: none"> - Traditional Tire Tuesday Bazaar is a great example for this. Standardize the stalls and sunshades. - Give re-adaptive usage and new functions to already recognized and embraced historical structures. For example, traditional handicrafts taught to university students by local masters in new ateliers placed in Çöplen Han and gastronomic functions about Tire's traditional cuisine implemented to Yeni Han. 	<ul style="list-style-type: none"> - Local authorities - Residents - Visitors - Design professionals - Universities - Craftsmen
SOCIABILITY	<p>P7. Link a public health agenda to a public space agenda.</p> <p>P9. Reinvent Community Planning.</p> <p>P10. Utilize the Power of 10+.</p> <p>P11. Restructure government to support public spaces.</p>	<ul style="list-style-type: none"> - Clean the piled up garbage inside the abandoned historic structures. - Increase safety and comfort by conserving and renewing rundown, neglected historic structures. - Make a detailed survey for learning the needs and requests of the residents. - Starting with Çöplen Han model project, the whole historic city center and then the whole town will be revived and regenerated. - Establish a management committee to act as an intermediary body between the users, local authorities and design professionals. 	<ul style="list-style-type: none"> - Local authorities - Residents - Visitors - Design professionals - Civil initiatives

7.3 Actors Involved

In order to achieve these principles, many actors are involved in the process but the most important thing here is that every segment of the residents/society has a significant effect on urban space and the elements that constitute it. Therefore every actor has to become aware of the built environment's quality and his/her transforming role on it. Roles of possible actors in the context of combining historic preservation and place making principles will be discussed below.

7.3.1 Role of the Government

The government has a crucial role in this process because it has to be the leader. First of all, the government can provide supporting policies such as making deals with trustworthy private establishments and maintaining tax benefits for public investments in the area. Long-term investments can benefit from tax discount or financial funds and this way the investors will be encouraged to protect the historic urban heritage.

The government should also generate flexible policies for the possible changes in social and economic structure of the town leading to new urban spatial needs. The best way to stay up to date about these changes is to provide financial support for social and spatial researches.

Design and idea competitions, symposiums and workshops can be encouraged to involve young talents in the decision making process. Research projects of academicians or professionals from different backgrounds about historic urban spaces' regeneration and renewal should also be supported. The results, products or designs can be exhibited to involve the public as well.

Publicity is another important and effective aspect that should be used correctly. Historic urban spaces' and city centers' value in the context of urban identity and memory should be reminded to public by advertorials and social media. Successful examples that have combined urban conservation and place making principles should be promoted via different media channels to raise awareness.

7.3.2 Role of Local Authorities

Local authorities are the bodies that combine regulations and design professionals to produce urban development plans, urban design projects and spatial solutions by considering the needs and requests of the users. These tools should also consider the principles of an integrated urban regeneration for historic city centers. With this approach, design policies that conserve and revive at the same time by turning the space into place will be produced. Abandoned or neglected historic structures should be conserved and given new functions in order for the city identity to survive. Stakeholders and sometimes the owners of these structures should join the process as well. Intermediary bodies can act as a bridge between the owners, potential investors and governmental support. Instead of suggesting new development areas outside the town, commercial and art functions can be suggested to neglected historic buildings to provide revival and gathering points for the public.

Public spaces are the most significant products of this process. They should be for every resident and user from every segment of society. Solutions of local authorities should take precautions to involve all people for healthy spaces that don't get marginalized.

One of the most important elements of place making and urban conservation projects is the community participation in the decision making process. Urban regeneration and conservation projects only survive if the residents embrace them. Local authorities have the responsibility to involve the community by using public spaces to debate these issues, social media channels and by opening some consulting units for the residents about urban matters. Civilians with related professional backgrounds can join the design teams' meetings. Additionally, the investors and owners should be educated to produce convenient solutions for their structures in order to protect the urban character.

7.3.3 Role of Owners

Private ownership has no doubt has a tremendous effect on the structures and therefore on the urban identity. These structures can be residential or commercial. Owners are responsible to the city and urban character. This is the reason why owners should be educated about their properties and work with experts in order to make any changes on their properties to fit the urban character.

7.3.4 Role of Urban Planners and Architects

These professionals are the key elements for the process. Urban design is a multi-disciplinary area and integrating place making principles into urban conservation process also requires experts and designers from different backgrounds. They need to understand the needs and requests of the users thoroughly in order to produce a successful and working project within the borders of decent urban conservation and place making principles. This way the urban spaces such as the historic city center will have permanent solutions and the enhancements will last long.

7.3.5 Role of Contractors/Builders

Innovations in construction techniques and materials should be followed closely in order to save money and time for urban conservation and regeneration. In the context of place making, unity in materials and collaboration with other design professionals can be maintained to preserve the urban identity. Lighter, quicker, cheaper methods will result in faster regeneration and motivation will rise.

7.3.6 Role of Education Institutions

Institutions for small children can teach the significance of urban design and planning to their students raising awareness among them. Urban culture, sense of place, importance of the urban identity and historic heritage can be implemented to their course works.

Universities can be a part of the integrated urban regeneration process of historic city centers. For Tire case, architecture students can prepare proposal projects, fine arts students can help the local handcrafts to survive as suggested before and the researchers can work on the implementation process of the place making principles.

Additionally for adults, symposiums and educating meetings can be arranged to raise awareness about heritage and urban identity. This way, the residents will participate more in the decision making process.

7.4 Last Thoughts

Place making principles and urban conservation differs from one country to another, even from one situation to another, due to many parameters such as cultural, economical and social differences. Nevertheless, they need actors who understand

these processes. In order to preserve historic heritage and make it live again requires a conscious society who participates in the process. This makes them feel belong creating a sense of place and unity.

Historic city centers are a fundamental aspect of urban identity. In addition to their cultural and architectural heritage, they are places of meeting and socializing for users and therefore the users generate a self-attachment to such centers. Therefore, urban conservation in historic city centers has to consider more than physical conservation and enhancements. The “place” should have a feeling, and be welcoming as well as possessing an integrity of location and lay out. To achieve such a goal, this dissertation proposes to integrate urban conservation and place making principles. For the urban conservation in Tire, application to enter WHL by UNESCO is suggested because it brings recognition, easier access to financial funds and a higher standard of conservation practice. Place making principles, on the other hand, implements elements to sustain the daily usage of historic city centers which makes them real “places” that live and be part of the city life. This integrated process involves the community, local authorities, the government, architects, urban planners and visitors leading to the embracement of the project and the neglected historic center. As a result of this integrated approach, local users and visitors with a sense of place and belonging will use quality historic city centers. Linking historic heritage preservation and place making principles will create better historic city center regeneration projects that will last long and keep the urban identity alive.

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List of Publications:

International Conference Proceedings

- Ertan, T., Eğercioğlu, Y., 2016. "Historic City Center Urban Regeneration: Case of Malaga and Kemeraltı, İzmir" 2nd International Symposium "New Metropolitan Perspectives, Reggio di Calabria, Italy (18-20 May, 2016).
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