

UNDERSTANDING THE CHARACTER AND ASSESSING THE
SIGNIFICANCE OF A MODERN TOWN AS A BASIS FOR ITS
CONSERVATION: ATÇA, AYDIN

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CONSERVATION: ATÇA, AYDIN**

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ABSTRACT

UNDERSTANDING THE CHARACTER AND ASSESSING THE SIGNIFICANCE OF A MODERN TOWN AS A BASIS FOR ITS CONSERVATION: ATÇA, AYDIN

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The thesis aims to understand the character and assess the cultural significance of Atça in Aydın, which is a town created during the early Republican period of the Turkish Republic with the idea of ‘modernization’. Atça is unique not only due to its modern urban planning but also because of when this plan was implemented. The Atça town plan was developed in 1924 and executed in 1926, just a couple of years after the establishment of the Turkish Republic in 1923. Alongside its urban plan, Atça embodies the ideas of the Turkish revolution and aims to reconstruct a modern Turkish society, as reflected in its buildings and places. Atça can serve as an important tool for understanding the Republican vision due to its significance as part of the collective memory of the Turkish Republic. Atça’s plan and structure have remained largely intact to date. As such, studying it will help understand and analyze the various styles, ideologies, and the spirit of republican architecture from the early 20th century to the Early and Late Republican periods in Türkiye.

To achieve this goal, archival and literature searches, field surveys, documentation of physical entities, and analysis of historical development are conducted. The urban planning of the town, along with selected buildings representing the time periods in which they were built, are analyzed. The cultural significance of Atça and its

components, which define the character of this modern town, are determined in terms of their physical and socio-cultural values.

Keywords: character of modern towns, urban and architectural heritage of the early Republican period, cultural significance, value assessment, Atça.

ÖZ

MODERN BİR KENTİN KORUNMASINA YÖNELİK KARAKTERİNİN ANLAŞILMASI VE ÖNEMİNİN TESPİT EDİLMESİ: ATÇA, AYDIN

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Bu tezin amacı, Erken Cumhuriyet döneminin başlarında 'modernleşme' fikriyle oluşturulmuş Aydın iline bağlı modern bir kent olan Atça'nın karakterini anlamak ve kültürel önemini tespit etmektir. Atça, sadece modern şehir planlamasıyla değil, bu planın uygulanma zamanıyla da benzersizdir. Atça kasabası planı, Türkiye Cumhuriyeti'nin 1923'te kurulmasının ardından sadece birkaç yıl sonra, 1924'te geliştirilmiş ve 1926'da hayata geçirilmiştir. Şehir planının yanı sıra, Atça, Türk devriminin fikirlerini bünyesinde barındırır ve Türk toplumunu modern bir şekilde yeniden yapılandırmayı hedefler; bunu da planı, binaları ve mekanlarıyla yansıtır. Atça, Türkiye Cumhuriyeti'nin kolektif belleğinin önemli bir parçası olduğu için Cumhuriyet Vizyonu'nu anlamada önemli bir rol oynar. Günümüze kadar plan kurgusu ve yapıları büyük ölçüde korunan Atça'nın incelenmesi, 20. yüzyılın başından, Cumhuriyet'in Erken ve Geç Dönemlerine kadar olan farklı mimarlık akımlarını ve ideolojisini anlamamızı ve analiz etmemizi kolaylaştıracaktır.

Bu amaçla, arşiv ve literatür araştırması, saha araştırması, Atça'nın fiziksel yapısı ve bileşenlerinin belgelenmesi ve tarihi gelişiminin analizi yapılmış ve kentsel yerleşim yeri, inşa edildikleri dönemleri temsil eden seçili binalarla birlikte analiz edilmiştir.

Bu analizin ardından Ata ve kentin karakterini oluřturan bileřenlerinin fiziksel ve sosyo-kültürel deęerleri tespit edilerek, yerleřimin kültürel önemi ortaya konmuřtur.

Anahtar Kelimeler: modern kentlerin karakteri, erken Cumhuriyet Dönemi'nin kentsel ve mimari mirası, kültürel deęer, deęer analizi, Ata.

Dedicated to...

my strong, beautiful, smart, kind daughters,

Ada Bercis Bilgic, Ella Ayşe Bilgic

&

the best human being ever to have lived on this earth,

M. Kemal ATATÜRK

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TABLE OF CONTENTS

ABSTRACT	v
ÖZ.....	vii
ACKNOWLEDGMENTS.....	x
TABLE OF CONTENTS	xii
LIST OF FIGURES.....	xv
1 INTRODUCTION.....	1
1.1 Problem Definition	6
1.2 Aim and Scope of the Thesis.....	7
1.3 Methodology of the Thesis.....	8
1.4 Structure of the Thesis.....	10
2 UNDERSTANDING THE CHARACTER AND ASSESSING THE SIGNIFICANCE OF MODERN TOWNS.....	13
2.1 MODERN TOWNS AND THEIR EVOLUTION.....	13
2.1.1 Modern Towns and their Evolution in the World	13
2.1.2 Modern Towns and Their Evolution in Turkey.....	26
2.2 CHARACTER AND COMPONENTS OF MODERN TOWNS	42
2.2.1 The Athens Charter of 1933 (Le Corbusier 1933) (Eardley1973)	42
2.2.2 The Image of the City, (Lynch 1964).....	46
2.2.3 Washington Charter 1987, (ICOMOS 1987).....	48
2.2.4 Valletta Charter 2011 (ICOMOS 2011)	49
2.3 ASSESSING THE SIGNIFICANCE OF MODERN TOWNS.....	52

2.3.1	Values that Constitute the Significance of Modern Towns	54
2.4	PROCESS FOR THE ASSESSMENT OF SIGNIFICANCE OF MODERN TOWNS	61
3	UNDERSTANDING THE CHARACTER OF ATÇA AND ITS COMPONENTS AS A MODERN TOWN IN THE EARLY REPUBLICAN PERIOD	63
3.1	GEOLOCATIONAL AND NATURAL AND SOCIO-ECONOMIC CHARACTERISTICS OF ATÇA AND ITS CONTEXT.....	63
3.1.1	Location	63
3.1.2	Climate and vegetation	65
3.1.3	Social and Economic Status.....	66
3.2	HISTORY OF ATÇA	66
3.2.1	Atça as an Organic Settlement During the Ottoman Period	78
3.2.2	Atça Before the War of Independence.....	79
3.2.3	Transformation of Atça from an Organic Settlement to a Modern Town: Atça After the Turkish Republic as a Milestone.....	81
3.3	HISTORY OF PLANNING STUDIES	82
3.3.1	Analysis of Development Plans and Aerial Photographs	83
3.4	CHARACTER OF ATÇA AS A MODERN TOWN AND ITS COMPONENTS	97
3.4.1	THE RELATIONSHIP BETWEEN THE TOWN AND ITS SURROUNDING SETTING.....	97
3.4.2	URBAN PLAN LAYOUT.....	103
3.4.3	CULTURAL TRADITIONS OF ATÇA	181
4	VALUE ASSESSMENT AND SIGNIFICANCE OF ATÇA AS A REPRESENTATIVE OF EARLY REPUBLICAN MODERN TOWN	189

4.1	VALUE ASSESSMENT OF ATÇA	189
4.1.1	PHYSICAL ASPECTS	189
4.1.2	SOCIO-CULTURAL ASPECTS	211
4.2	SIGNIFICANCE STATEMENT.....	213
5	CONCLUSION	217
	REFERENCES	219
	APPENDICES.....	228
A.	Interior Survey Sheet: Pre-Republican Residential.....	228
B.	Interior Survey Sheet: Pre-Republican Residential.....	229
C.	Interior Survey Sheet: Pre-Republican Residential.....	230
D.	Interior Survey Sheet: Late Pre-Republican Residential.....	231
E.	Interior Survey Sheet: Republican Residential.....	232
F.	Interior Survey Sheet: Republican Residential.....	233
G.	Interior Survey Sheet: Republican Residential.....	234
H.	Interior Survey Sheet: Republican Residential.....	235
I.	Interior Survey Sheet: Republican Residential.....	236
J.	Interior Survey Sheet: Republican Residential.....	237
K.	Interior Survey Sheet: Republican Residential.....	238
L.	Interior Survey Sheet: Republican Residential.....	239
M.	Interior Survey Sheet: Republican Residential.....	240

LIST OF FIGURES

FIGURES

Figure 1.1. Atça development plan from 1926, Municipality Archive.....	5
Figure 1.2 Flowchart depicting the methodology of the thesis and how it is utilized in the remainder of the work. Literature research, archival research and field survey constitute the methodology through which the rest of the chapters are analyzed (Author, 2024).....	8
Figure 1.3 Structure of the thesis diagram (Author, 2024).....	11
Figure 2.1: Garden city in a concentric layout with open spaces, public parks and six boulevards radiating from the center. Reproduced from (Howard E 1898).	14
Figure 2.2 (Top) Garden city railway networks in a radial section, (Bottom) Distribution of elements in the city center. Reproduced from (Howard 1902).	15
Figure 2.3 Haussmann renovation of Paris (1853-1870, Left). Zoomed in section of the city center (Right) (http://www.encyclopedia.chicagohistory.org/pages/300002.html).....	19
Figure 2.4 Plan of Chicago developed by Burnham and Bennett, 1909.....	20
Figure 2.5 Proposed civic center plaza in the Chicago city plan by Burnham and Bennett, 1909. (www.architecture.org/learn/resources/architecture-dictionary/entry/1909-plan-of-chicago).....	20
Figure 2.6 Burnham San Francisco city plan 1905.(https://www.foundsf.org/index.php?title=Burnham_Plan_1905)	21
Figure 2.7 San Francisco civic center crop proposed by Burnham, 1905.	22
Figure 2.8 L'Enfant-Ellicott map of Washington, 1792 Washington D.C., USA... ..	24
Figure 2.9 The table from Zeynep Eres' thesis shows a list of sample village implementations (Eres 2008).	30
Figure 2.10 List of Maps and Urban Development Plans Made Until 1929 in the Republican Era-page 123 (I. Tekeli 2011).....	32
Figure 2.11 List of Maps and Urban Development Plans Made Until 1929 in the Republican Era-page 124 (I. Tekeli 2011).....	32

Figure 2.12 Hermann Jansen's Ankara Development Plan from the 1930s 34

Figure 2.13. Left Top image is **Karacabey, Bursa** Karacabey (Bursa) development plan was prepared by Bedri and A. Haydar in **1923**(İ Tekeli 2009b), Left Bottom image is **Atça, Aydın** The development plan prepared by Abdi Bey in **1926** includes a central park located at the town's center, Right Top image is **Tire, İzmir** The development plan prepared in 1950s with Cumhuriyet Square at the Center which was planned after fire during 1917s(Bakim 2017), Right Bottom image is **Bayır, Muğla** was relocated to its current location due to an earthquake in 1941. The town features Cumhuriyet Square and Cumhuriyet Park at its center(Bakim 2017) (google earth 2023)..... 37

Figure 3.1. Atça is located in Türkiye (1st row), in the Aegean Region (2nd row), located in the Aydın province (3rd row), between Nazilli and Aydın city center (4th row). The last row shows an aerial view of Atça (google earth, 2023)..... 64

Figure 3.2. Timeline of Atça: Brief Overview. The green section indicates dates before the war of independence whereas the red section indicates events that happened during and after the war of independence. 77

Figure 3.3. (Top) Atça town plan before the war of independence (Atça Municipality Archives 1926) 78

Figure 3.4. First map depicts the fire that occurred in Atça during the War of Independence, superimposed on the 1926 development plan of Atça (Autor 2024). On the left is a hand-drawn map overlaying the old layout of Atça." (Kivrak 2012). 81

Figure 3.5. Atça town plan after the war of independence (Atça Municipality Archives 1926) 82

Figure 3.6. The 1926 Atça development plan drawn on top of the old Atça plan.(Atça Municipality Archives 1926)..... 84

Figure 3.7. Section describing the 1926 development plan (Atça Municipality Archives 1926). 85

Figure 3.8. The Development Plan of Atça in 1964 Scale 1/2000 (Archive of Bank of Local Administrations 1964)..... 89

Figure 3.9. The Development Plan of Atça in 1964 Scale 1/1000 (Archive of Bank of Local Administrations 1964).....	90
Figure 3.10. 1991 Atça Supplementary Revision Plan(Atça Municipality Archives 1991).	91
Figure 3.11. 1991 Atça Supplementary Revision Plan-Zonning(Atça Municipality Archives 1991).....	92
Figure 3.12. 1959-1964-1972-1988-2009-2023 Atça Aerial Photographs Plan (General Directorate Mapping archive 2017).	95
Figure 3.13. Atça in its setting (Google Earth-2023) (Sketched by Author 2024) .	98
Figure 3.14. Atça Boundries Analysis- Highway and railway surround the town in the bottom. The remainder of the town is surrounded by a freeway and a green band (Author, 2024).....	101
Figure 3.15. Atça Primary Axes Analysis (Author, 2024)	
Figure 3.16. Atça Secondary Axes Analysis (Author, 2024)	105
Figure 3.17. Atça- the primary and secondary axes are overlaying (Author, 2024)	106
Figure 3.18. Schematic Atca boulevard section. (Autor 2024)	107
Figure 3.19. Atca Central Park Tea Garden. (Autor 2024).....	108
Figure 3.20. Parade ground with Ataturk statue and 6 arrows at the background (Symbolising M. Kemal Ataturk’s 6 principles) . (Autor 2017).....	109
Figure 3.21. Atça- Streets and open areas/parks.....	111
Figure 3.22. Atça- Functions/districts analysis (Autor 2024).....	115
Figure 3.23. Atça- Nodes (Author, 2024)	119
Figure 3.24 Atça train station(Autor 2023).....	121
Figure 3.25 Passenger waiting/administration and product storage structures, Atça campus.(Ekizoglu, 2010)	122
Figure 3.26 Site plan, Atça train station complex. (Ekizoglu 2012).....	122
Figure 3.27 Atça train station depot. (Autor 2017).....	123
Figure 3.28 Atça bathhouse. (Autor 2012)	124

Figure 3.29 Special Education and Rehabilitation Center old photograph from 1975 and new photographs from Autor 2017	125
Figure 3.30 Special Education and Rehabilitation Center Front entrance and plan view (Autor, 2017)	126
Figure 3.31 The Shop of Anastas (Autor, 2012)	127
Figure 3.32 Interior Sheet- Atça Town Hall. Drawings (Atça Belediye Archive)	128
Figure 3.33 Interior Sheet- Atça Town Hall (Autor 2012-2017)	129
Figure 3.34 Entrance and courtyard of old Ataturk Elementary School (Autor 2017)	130
Figure 3.35. Old Elementary School (photographed 2012-2017)	131
Figure 3.36 Interior Sheet- Old Ataturk Elementary School(Atasoy 2022).....	132
Figure 3.37 Left figure Power Station construction (Atça Municipality Archives) Right figure Inside machinery (Atasoy 2022).....	133
Figure 3.38 Old power station as Is Bank at present (Autor 2017).....	133
Figure 3.39 Figure 1(up right) is a document showing the existence of Agricultural Sales Cooperative in 1938 (Atasoy 2022) Figure 2 (up left) and Figure 3(left bottom) are photographs of factory from 2017. Figure 4 (right bottom) front view of Atça Fig Agricultural Sales Cooperative from 1955 (Atasoy 2022).....	134
Figure 3.40 Photographs of factory from 2012 and 2017 (Autor 2012-2017)	135
Figure 3.41 Photos of Old Police Station 2018 (Autor 2012-2017).....	136
Figure 3.42 Municipal Service Building / TKK first location(Atasoy 2022).....	137
Figure 3.43 Municipal Service Building, 1950s (Atasoy 2022).....	138
Figure 3.44 Municipal Service Building (Autor 2023)	139
Figure 3.45 Photographs of Sultanhisar Atça Health Center (Autor 2023)	140
Figure 3.46 Photograph of Agricultural Credit Cooperative building (second location) (Autor 2017).....	141
Figure 3.47 Photographs of old Cinema (Autor 2012-2013)	141
Figure 3.48 Photographs of Nazilli Region Olive Oil Procurement Center (Autor 2012).....	142
Figure 3.49 Photograph of Ataturk Sculpture (Autor 2023)	143

Figure 3.50 Photograph of The Statue of Kel Mehmet of Atça 2001 (Kivrak 2001b)	144
Figure 3.51 Aerial photos from 1960 and 2000 (“Atça Belediyesi” 2013) and photograph of Atça from 2013 by Autor	145
Figure 3.52 Aerial photos from 1935(“Atça Belediyesi” 2013) and photograph of Atça from 2023 by Autor	146
Figure 3.53 Registered buildings surround Atça Central Park. (Autor 2024)	147
Figure 3.54. Atça- Landmarks (Autor 2024)	149
Figure 3.55 Schematic Atca building-pavement tree-street section (Autor 2024)	151
Figure 3.56 Atça Street with trees in both sides (Mehmet Ucaroglu Archive)	151
Figure 3.57 Atça Streets old and current situation (Atasoy 2022)	152
Figure 3.58 Lot-Building Street Diagram (Author, 2024)	154
Figure 3.59 Lot-Building Street relationship type 2d Appendix J	155
Figure 3.60 Lot-Building Street relationship type 1b Appendix B	155
Figure 3.61 Lot-Building Street relationship type 1b (originally it was 1a). Appendix K	156
Figure 3.62 Before Turkish Republic Era-Building Types	159
Figure 3.63 Turkish Republic Era- Building – Group1- Type - A1, A2, A2-b	160
Figure 3.64 Turkish Republic Era- Building – Group2- Type - A1_curved, A1_curved w column, Whole corner, A2_curved	161
Figure 3.65 Location of the one story buildings for Republican Period in Atça (Figure 63-Figure 64)	163
Figure 3.66 Turkish Republic Era-Building - Group3- Type - A1- modify, A1-2, A2-2	165
Figure 3.67 Turkish Republic Era-Building - Group4 - Type A3, B, B2	166
Figure 3.68. Atça- Height analysis (Autor 2012).	
Figure 3.69. Atça- Construction Materials of Structures analysis (Autor 2012)..	171
Figure 3.70 Pre-Republican structure Figure 3.71 Pre-Rep-Neo-classical structure (Autor 2017)	173
Figure 3.72 One story Republican Period Residential Houses (Autor 2012)	174

Figure 3.73 One one story and two one story with basement corner houses from Republican Period (Astor 2012)	175
Figure 3.74 Two story Republican Period Buildings (Astor 2012)	177
Figure 3.75 One story Republican Period Buildings with different style (photographed 2012)	178
Figure 3.76 One story Altered Republican Period Building (Astor 2017)	179
Figure 3.77 Two story Altered Republican Period Building (Astor 2017).....	179
Figure 3.78 Two story Altered Republican Period Building (Astor 2017).....	180
Figure 3.79 September 5 th 1920s Atça Independence Day (Atasoy Archive).....	181
Figure 3.80 First two images from top is from 1960s-1965s. Second image is from 1970s-1975s (Atasoy Archive).....	183
Figure 3.81 The image is from 1990s-1995s Republic Day Celebrations (Atasoy 2022).....	184
Figure 3.82 Atça Republic Square and the Ataturk Statue (Atasoy 2022).....	184
Figure 3.83 Atça Bazaar 1960s (Mehmet Ucaroglu Arcihve).....	185
Figure 3.84 Atça Strawberry Festival 2010s (Atasoy 2022)	186
Figure 4.1 Atça Borders (photographed 2023)	190
Figure 4.2 Atça Border in the past (Mehmet Ucaroglu Archive).....	191
Figure 4.3 Atça Borders. First image factory near railway, Second image northern part with agricultural lands and mountains (Astor 2023)	191
Figure 4.4 Analysis of the elements defining the boundaries of Atça (1926 Development Plan and 2024) ,	
Figure 4.5 - Atça Analysis as of built-up town and surrounding agricultural area (Astor2024).....	193
Figure 4.6 Atça Town Center 60s (Atasoy 2022).....	195
Figure 4.7 Atça Development Plan 1926 (Atça Municipality Archives 1926).....	196
Figure 4.8 Atça Town Center and Atça Town Hall 1935 (Municipality Archives)	197
Figure 4.9 Old Electric Station (Astor 2017).....	198
Figure 4.10 Anastas Store (Pre-republican period) (Atasoy 2022)	198
Figure 4.11 Pre-Republican Period housing examples (Astor 2013-2017)	199

Figure 4.12 Analysis of Built-Up Areas (1926 Development Plan and 2024)	201
Figure 4.13 Analysis of the Paths/Axes (1926 Development Plan and 2024).....	202
Figure 4.14 Analysis of Function (1964 Development Plan and 2024)	203
Figure 4.15 Atça Republic Day Celebrations 1964 (Atasoy Archive)	205
Figure 4.16 Analysis of Landmarks (1959 Aerial Photo and 2024)	207
Figure 4.17 Analysis of Landmarks at the Center of the town (Autor 2013-2023)	208
Figure 4.18 Pre-Republican architecture (Left one Appendix-C)(Autor 2013-2017)	209
Figure 4.19 Republican architecture 1story and 1 story with basement (Right one Appendix-G Left one Appendix-E) (Autor 2013-2017).....	209
Figure 4.20 Republican architecture 2 story examples (Left one Appendix-K) (Autor 2013-2017).....	210
Figure 4.21 Atça’s sign at the South Entrance, (Autor 2012).....	212
Figure 4.22 Atça High School for Girls 1958 (Atasoy Archive).....	213
Figure 4.23 Atça Analysis as a Modern Town (Autor 2024)	215

CHAPTER 1

INTRODUCTION

Modern towns are formed with the emergence of modern town planning. The beginning of modern town planning can be traced back to the late 19th and early 20th centuries when industrialization and urbanization brought significant changes in the structure and organization of cities. The key factors that contributed to the development of modern town planning include industrialization, technological advancements, and social reform movements.

The Industrial Revolution began in the late 18th century and led to rapid urbanization as people moved from rural areas to cities in search of employment in newly established industries. This resulted in overcrowded and poorly planned urban areas and created a need for better town planning. The overcrowded and unsanitary conditions in many cities led to outbreaks of diseases like cholera and typhoid. This prompted an additional need for better urban planning to address public health concerns (Hall 2014).

Over the course of the 19th century, various social reform movements advocated for improvements in living conditions, particularly for the urban poor. Reformers like Ebenezer Howard (known for the Garden City movement) and Octavia Hill (a pioneer in social housing) played pivotal roles in advocating for more organized and livable urban environments (Ward 2002; Fishman 1982).

In line with the ideas aiming to improve the living conditions of the urban poor, the City Beautiful Movement was initiated particularly in the United States during the late 19th and early 20th centuries. As a prominent architectural and urban planning

movement, the City Beautiful Movement emphasized the importance of beautification, civic pride, and aesthetics in urban design. Prominent examples include the creation of parks, monumental civic buildings, and grand boulevards (Reps JW 1992).

In the UK and mainland Europe, the Garden City Movement became popular in the late 19th century. Proposed by Ebenezer Howard, the Garden City concept aimed to create self-contained communities surrounded by greenbelts, with a balanced mix of residential, commercial, and industrial areas (Howard 1902). This idea influenced the development of planned communities around the world.

In the early to mid-20th century, modernist architects and planners, including Le Corbusier and Walter Gropius, advocated for functionalist, minimalist, and rationalist approaches to urban planning. Commonly referred to as the modernist movement, this movement led to the development of concepts like the Radiant City and the principles of the Athens Charter in 1933. This Charter emphasized functional city and zoning principles (Le Corbusier 1933).

The emergence of modern town planning in the world represents a response to the challenges posed by rapid urbanization, and it continues to evolve in response to changing social, economic, and environmental conditions.

In the early years of the Turkish Republic, town planning underwent significant transformations as part of modernization efforts initiated by Mustafa Kemal Atatürk and his associates (Keskinok 2010). Founding doctrines of the Republic of Türkiye forms the key aspects of modern town planning during the early Republican period. According to these doctrines, the new Turkish republic aimed to transform the country into a modern, secular, and democratic nation-state (Keskinok 2010). Urban planning was seen as an important aspect for the realization of these goals. Therefore, the Republican authorities sought to break with the Ottoman Empire's traditional Islamic urban planning principles. Instead, they embraced European urban models and adopted Western planning principles and architectural styles (İ Tekeli 2009b).

A significant urban planning decision of the early Republic was the relocation of the capital from Istanbul to Ankara in 1923. This move was motivated by the desire to have a more centralized and strategically positioned capital. The transformation of Ankara into the new capital was a major urban planning project. German architect and city planner Hermann Jansen was commissioned to design the city. The plan included wide avenues, modern buildings, and a clear separation of functions (residential, commercial, and government areas). While Ankara was becoming the new political and administrative center, efforts were made to modernize Istanbul. The city underwent significant transformations, including the demolition of old neighborhoods, the construction of modern buildings, and the development of new transportation infrastructure (I. Tekeli 2011).

The early Turkish Republic also invested heavily in infrastructure projects, including roads, bridges, and railways. These projects aimed to connect different regions of the country and stimulate economic growth. The government further introduced policies to address housing shortages and improve living conditions. This included the establishment of housing cooperatives and the initiation of social housing projects (İ Tekeli 2011). The Garden City concept, which had gained popularity in urban planning circles internationally, also influenced planning in the early Turkish Republic. It emphasized the integration of green spaces, low-density housing, and a balanced mix of functions (Howard 1902). Finally, efforts were made to train a new generation of urban planners and architects. The establishment of institutions such as the Istanbul Technical University's Faculty of Architecture played a crucial role in the education of new professionals.

The early years of the Turkish Republic marked a period of ambitious urban planning and development. The government sought to create a modern, functional, and orderly urban environment in line with the ideals of the newly established Republic (Keskinok 2010; Kavak 2019). This era laid the groundwork for subsequent urban planning efforts in Türkiye. During the early republican period, the prevailing

concept revolved around rationalization, which also guided their urban planning endeavors (Keskinok 2010).

Atça, which is a historic town in Aydın, is an important example to these efforts in the early Republican period. After Turkish forces pushed out the Greek forces on September 5, 1922, in the aftermath of the Turkish War of Independence, Atça was severely damaged and burned down. Following the modernization idea, a new plan applied to the whole town was developed. The plan strived to capture the Western lifestyle despite being developed only a year after the foundation of the Republic. Abdi Bey, who was an engineer trained in urban planning in Paris, was tasked with the reconstruction of Atça. As he was educated in France, he was influenced by the Etoile Square (later called Charles de Gaulle). In his plans in 1926, Abdi Bey placed symmetric avenues and several streets that are orthogonal to these to emulate the avenues converging in Etoile Square. Thus, Atça emerged as the first and only settlement that has been fully planned in Türkiye (Kivrak 2023), which gives Atça its **uniqueness**.

Because modern planned towns are usually not considered as cultural heritage in Türkiye, their original forms may deteriorate over time. As such, their conservation carries importance. A specific concern for the town of Atça is **its lack of academic studies and recognition**. This thesis focuses on Atça because of such importance. Town of Atça serves as the target site and its unique plan shows the early planning strategies of the Republican era. Atça's urban layout features a central park at its core, serving as the focal point from which eight symmetrical avenues extend outward. Encircling this park are various administrative structures, including the municipality building, the electric transformer building integral to the city's infrastructure, and the Agricultural Credit Cooperative building (TKK), contributing to the city's industrialization efforts. Apart from these structures, there are educational buildings erected simultaneously with the municipality building, alongside a factory situated at the town's periphery, connected to the railroad system. All these features show us modern lifestyle of idealized Republican citizen. The town

of Atça embodies all key aspects of early republican urban planning, emphasizing an **industrialized city, modern transportation, infrastructure, green spaces, recreational areas**, and redesigned buildings departing from monumentality towards **simplicity**. It also provides **clean, accessible residential units**, encapsulating the core ideas of this era's urban planning principles (Keskinok 2010). Atça stands out not only for its distinctive urban pattern but also for the fact that these plans remain in effect to this day. We can still read the 1926 development plan to this day. Another distinguishing feature of Atça is its status as a fully planned town. While there are other towns planned during the Republican Era, they often fall short of being fully planned, unlike Atça.

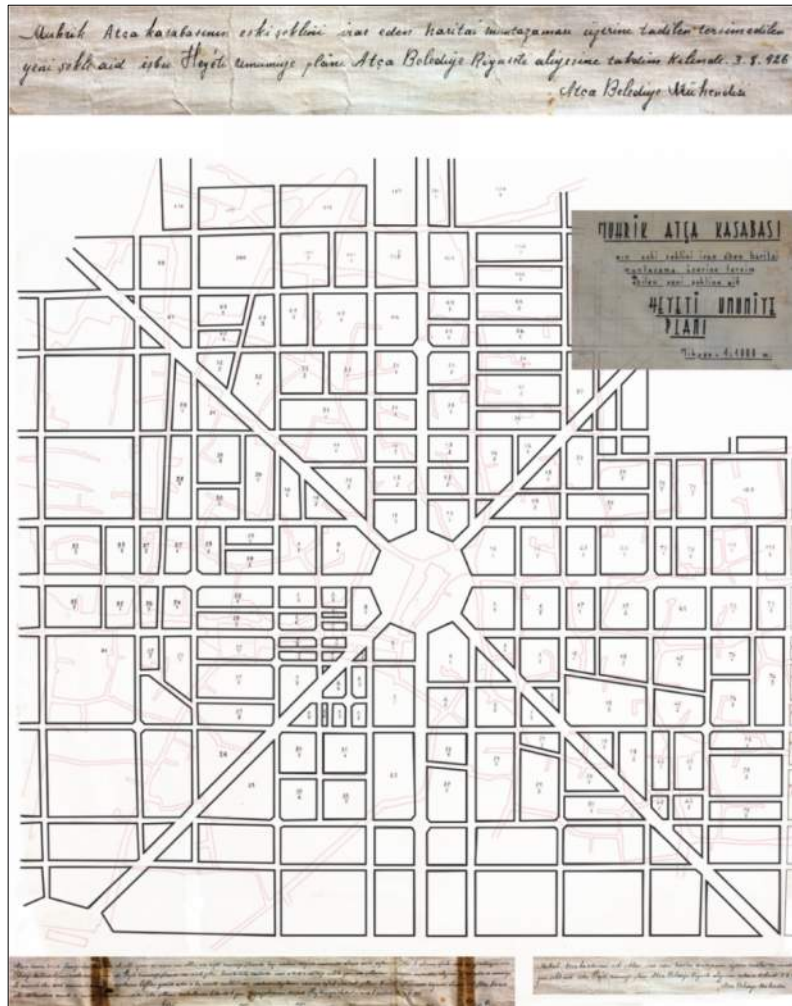


Figure 1.1. Atça development plan from 1926, Municipality Archive.

1.1 Problem Definition

Modern historic towns reflect the planning principles and ideologies of the period they were built in. Unfortunately, apart from iconic single buildings, they are not recognized as cultural heritage sites (Kavak 2019). Need for residential space due to rapid urbanization, economic concerns leading to zoning changes that allow larger buildings, lack of recognition/protection as an urban conservation site and changing political priorities and cultural shifts create a disconnect, thereby leading abandonment, and later demolition of such modern towns. Some of the other works focusing on the conservation of modern towns include (Sagiroglu 2017) where “conservation principles and strategies for the existing traces and components of Hermann Jansen’s Adana plan” (Sagiroglu 2017) is detailed, and (Kavak 2019) which describes “the conservation of a modern rural heritage place, Samutlu (Temelli)” (Kavak 2019), as an early republican period model village.

To prevent such fate and for the survival and existence of first fully planned city of Turkish Republic, assessing its values and significance is fundamental. Atça embodies all fundamental facets of early republican urban planning: an emphasis on industrialization, transportation, infrastructure, zoning, and architectural designs transitioning from simplicity to grandeur in public. Additionally, the town presents clean, easily accessible residential units, along with recreational and green spaces, educational and administrative facilities representing the early ideas of modern urban planning principles. The main issue Atça is facing is the lack of recognition and academic studies documenting its cultural significance.

This fully planned town which is a significant representation of early Republican urban planning, Atça has been forsaken to its destiny and experienced a decline in its values concurrently with the effects of rapid urbanization. In order to understand and ensure the preservation of this previously unexamined area, an understanding of the character of Atça through its components and an assessment of its significance is

essential for future conservation studies. This is an important initial step towards identifying and recognizing Atça as the first completely planned republican era town.

1.2 Aim and Scope of the Thesis

This thesis aims to understand the character of the early Republican town of Atça, analyze its components and assess its values and cultural significance as a basis for its conservation. Since Atça is an early and only fully planned town in Türkiye, it is the perfect candidate to understand modernization ideology and architecture in the Early Republican Period.

This thesis seeks to investigate the urban layout, architecture, and elements of Atça with the objective of comprehending and ascertaining the character of the modern town and their values and significance. Furthermore, it evaluates Atça's pivotal role in early Republican urban planning and architecture.

Examining Atça as a town planned in the Early Republican period, this thesis concentrates on the Atça in its context, its urban plan and architectural features, its development and change over time, which forms the character of this modern town. After the understanding of the **town's character** as a representation of Early Republican urban planning and architecture, the thesis then assesses its **values** and **cultural significance** as a basis for its conservation.

The main objectives are to:

1. investigate the urban layout, architecture, and components of Atça to comprehend its character as a modern town,
2. understand and determine the values and significance of Atça as a modern town and a representation of Early Republican urban planning and architecture.

1.3 Methodology of the Thesis

The thesis was conducted in three stages: literature research, archival research and field survey as shown in the chart below.

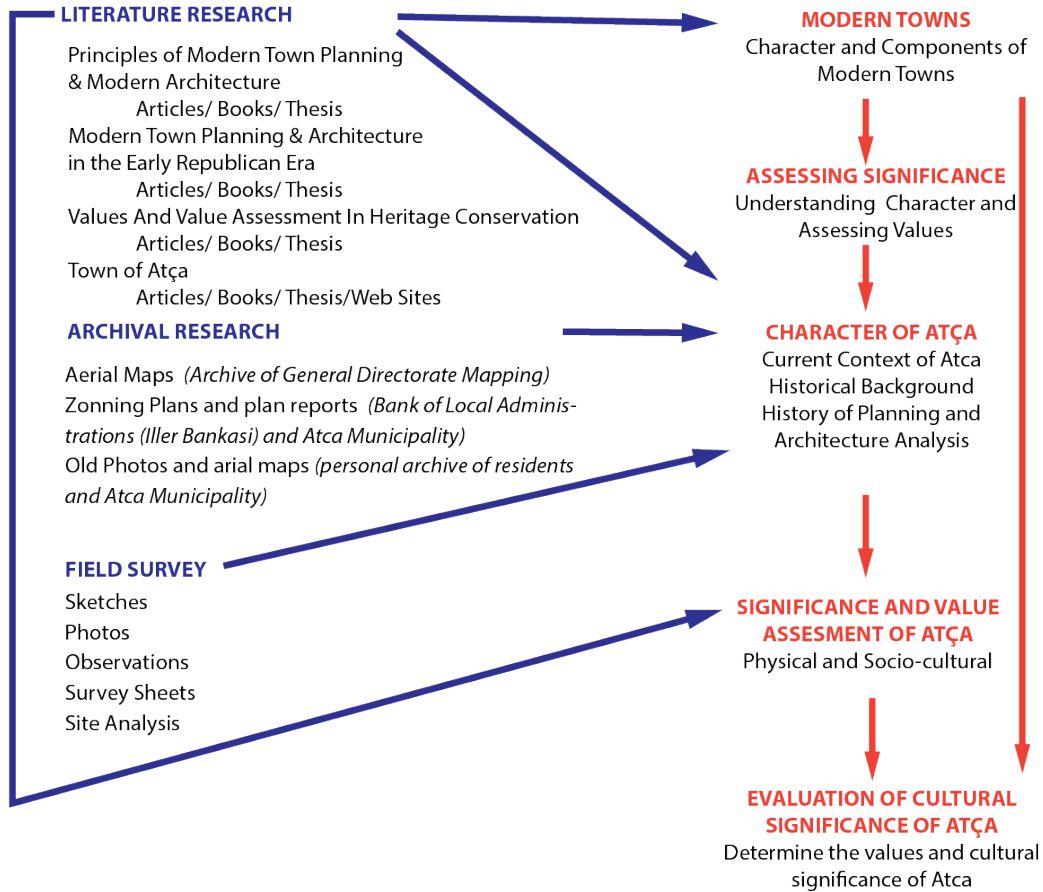


Figure 1.2 Flowchart depicting the methodology of the thesis and how it is utilized in the remainder of the work. Literature research, archival research and field survey constitute the methodology through which the rest of the chapters are analyzed (Author, 2024)

The methodology in the left side of flowchart can be detailed as follows:

1. Literature research: Literature review is performed both for Atça and the notions of modern town planning, town planning and architecture in the early Turkish Republic, character of modern towns, values, and cultural significance in conservation. The resources used for this purpose include:
 - a. Turkish National Library
 - b. METU Library
 - c. Additional online sources (YÖK thesis archives)
 - d. Related books, articles, master, and PhD thesis
2. Archival research: Historical context is crucial to understand the character of a heritage place. It covers the beginning, evolution, and present condition of the situation. Consequently, in-depth archival is conducted to gain a comprehensive understanding of the town's components and characteristics. Tools used for this are as follows:
 - a. Visual sources, aerial photographs and drawings obtained from the municipality, General Directorate of Mapping and Bank of Local Administrations
 - b. Cadastral maps, old photos from Atça Municipality
 - c. Aerial photos General Directorate of Mapping
 - d. Development plans and plan notes from Bank of Local Administrations and Architect/Urban planner Ahmet Salkim
 - e. Old photographs obtained from Ismet Nadir Atasoy's personal archive.
3. Field survey: This includes documentation of the current situation of the components of Atça. Multiple surveys have been carried out in July 2012, July 2017, and August 2023. Exterior and interior survey sheets are prepared to collect data for the landmarks and residential architecture. For exterior survey, buildings' exterior features were examined visually, and notes were taken on maps. Building height, number of floors, structural system and construction methods and architectural elements were noted. Interior survey

sheets were used to collect data on the interiors of selected buildings (See Appendix).

Atça was created with the ideas of rationalism after the foundation of Turkish Republic. To assess the values and significance of this town, Atça is analyzed through literature and archival research by collecting written, verbal, visual sources and understanding the Early Republican approach in the Turkish Republic. The historical research and general information help understand the background of Atça. Old plans from the Bank of Local Administrations, visual sources and aerial photographs obtained from the General Directorate of Mapping aid in understanding the urban development of this town. Collecting written and verbal resources from notable residents, obtaining plans from municipality and field survey, documentation of the physical entities (creating site analysis of the town and plans of selected residential building) analyzed the character and components of Atça. The general approach in Early Republican architecture and urban planning provides information about the place and importance of Atça in the Early Republican Era. This collected information aided in comprehending and establishing the town's values, revealing its significance. To evaluate the cultural significance of Atça, the values of the town and its components are assessed. The identification of the cultural significance of Atça as a representative of early modern town plan in the Turkish republic will provide a basis for its conservation.

1.4 Structure of the Thesis

The thesis is organized into five chapters. **Chapter 1** provides an introduction and defines the problem, sets the aim, scope and methodology that was followed. In **Chapter 2**, evolution of modern towns and modern town planning in the world and in Turkiye is examined. The characteristics of historic towns and their components are identified based on the Burra Charter (Burra Charter ICOMOS 2013), Washington Charter (ICOMOS 1987), Valetta (ICOMOS 2011) and Lynch (Lynch 1964). This covers an assessment of modern town planning conservation

methodologies, serving as the foundation for the subsequent analysis of Atça in the following chapters. Additionally, the process of significance assessment, which includes understanding of character, identification of values and value assessment steps are examined to determine the process that is followed for Atça. Chapter 3 examines the character of Atça as a modern town planned in the Early Republican Period, detail its general features in terms of its location, climate and vegetation, social and economic status. Research on its history is conducted and further detailed using the War of Independence. The transformation of Atça from an organic settlement to a modern town is examined and its current key characteristics are provided. Finally, the planning history of Atça and future projections about the town are analyzed from a legislative point of view. Chapter 4 primarily focuses on value assessment and cultural significance of Atça. This is achieved based on the analysis and evaluations done for the current context of Atça and its components and its transformation over time. The goal is to identify the significance of Atça with the help of content presented in Chapters 2 and 3. Chapter 5 constitutes the concluding part, which demonstrated the importance of Atça for the Turkish Republic within the national urban planning and emphasized the thesis's relevance for future academic studies and recognition of Atça’s cultural significance.

Structure of the Thesis

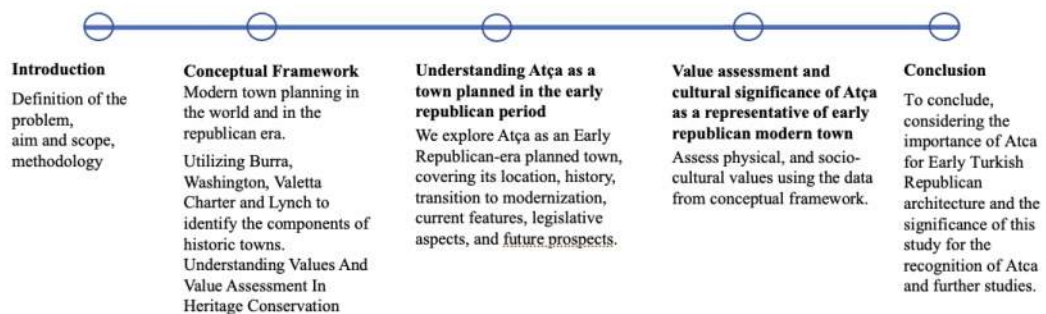


Figure 1.3 Structure of the thesis diagram (Author, 2024)

CHAPTER 2

UNDERSTANDING THE CHARACTER AND ASSESSING THE SIGNIFICANCE OF MODERN TOWNS

This section aims to present modern town and their evolution, understanding the character of modern towns and identify the process followed for the assessment of their significance.

2.1 MODERN TOWNS AND THEIR EVOLUTION

2.1.1 Modern Towns and their Evolution in the World

The purpose of this subsection is to introduce the reader to the world of modern town planning, showing its principles and components as they are applied to the cities. From ancient citadels to modern cities, each settlement tells a story of its time. Each is shaped not only by the people who built it but also by their various experiences. Cities up to the modern period were not planned as a separate entity; instead, they were developing sporadically and when expansion seemed to be the most appropriate approach. At the beginning of the 19th century, cities traumatically experienced transformation, and urban regularization began (Fainstein, n.d.). One of the causes of regular urbanization was the industrial revolution. The factors that provoked urban regularization were the problems of abrupt urbanization, overpopulation, and concentration in cities. Consequently, not all of the people living there had suitable living spaces, water sources, and sanitary conditions. Urbanization and industrialization became a factor that gave rise to urban planning. The goal of town planners would be to reorganize urban spaces, construct infrastructure, and control land use as a factor that can solve the problem of industrialization's influence on human life, economics, social conditions, and health conditions of the citizens.

The Garden City movement was conceptualized in the late 19th century in England as a form of urban planning where smaller communities surrounded the city (satellite towns) and were connected by greenbelts. The Garden Cities were to be master-planned communities where every sector of the city including industrial and agricultural sections was allocated a specific area where it would be developed. The Garden City concept was first articulated in 1898 by Ebenezer Howard (Howard 1902).

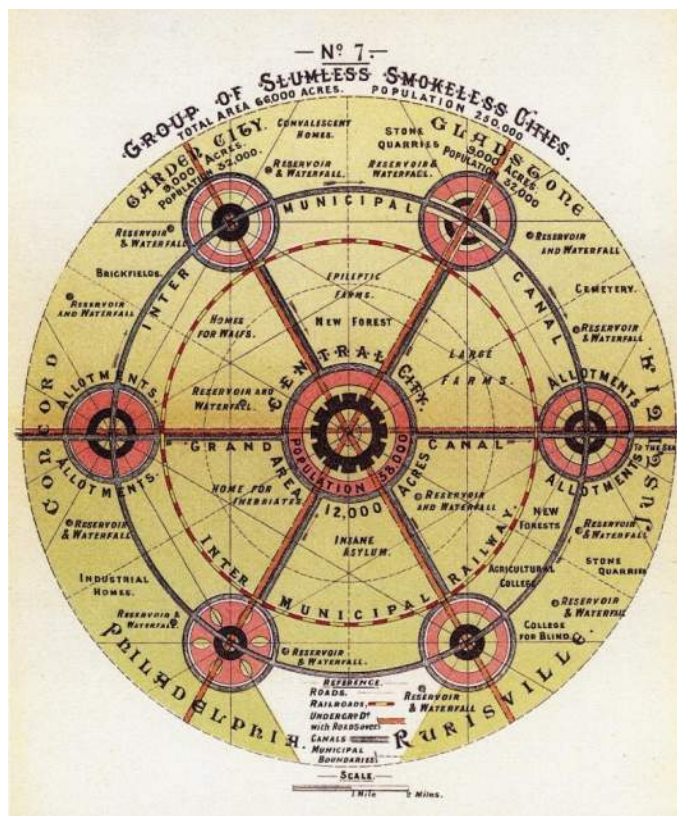


Figure 2.1: Garden city in a concentric layout with open spaces, public parks and six boulevards radiating from the center. Reproduced from (Howard E 1898).

Howard then developed the garden city concept, represented by concentric circles, where each circle includes open spaces, public parks, and six boulevards radiating in all directions from the center (Figure 2.1). The garden would be self-sustaining, and when it is at its optimal capacity, then another garden city should be developed next

to it. There would be numerous garden cities around a city with 58,000 people who are connected to other cities with roadways and railway lines.

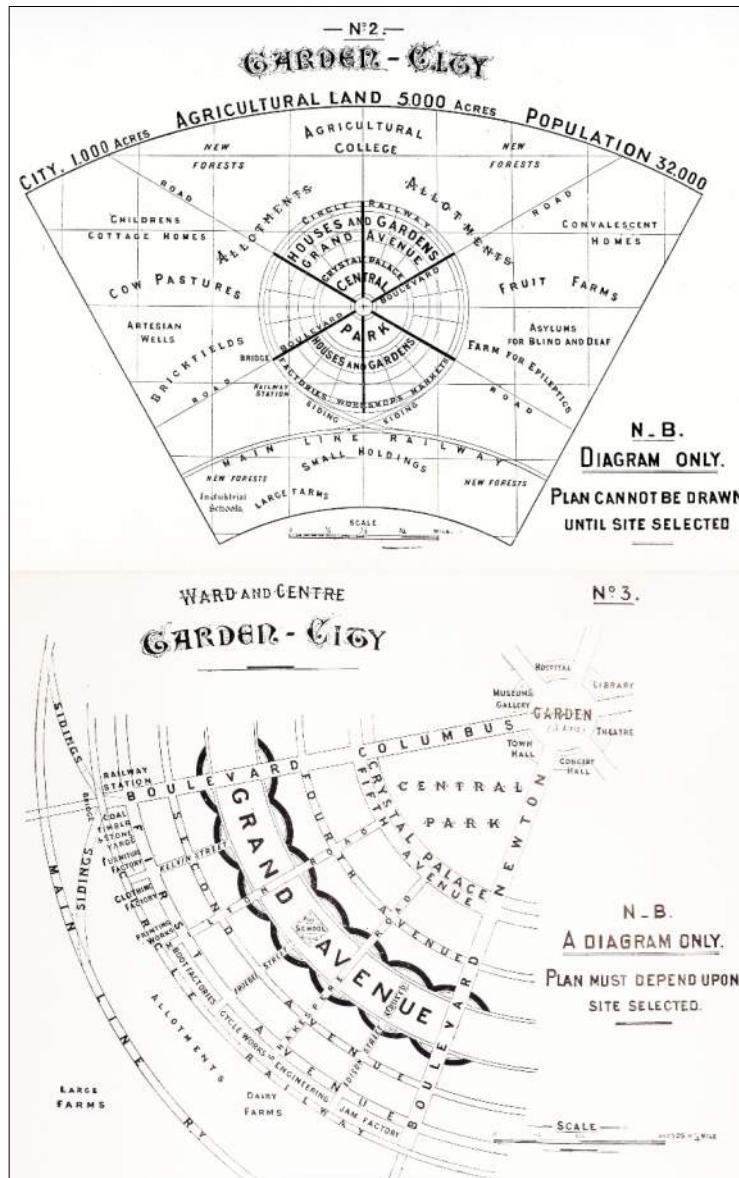


Figure 2.2 (Top) Garden city railway networks in a radial section, (Bottom) Distribution of elements in the city center. Reproduced from (Howard 1902).

Octavia Hill was a social reformer and a housing advocate, who greatly influenced the Garden City movement. Hill's activism aimed at eliminating slum homes and renting houses for the poor owners. Her ideas of green neighboring, city planning,

and transportation were very close to the key principles of the Garden City school. The major contribution of Octavia Hill was the effort to make the living environments safe and pleasant for all groups and she significantly affected the Garden City movement and the ideas of incorporating nature and welfare into urbanism (Ward 2002; Fishman 1982).

Another prominent work regarding modern urban planning is the **City Planning According to Artistic Principles**, published in 1889, by the Austrian architect and urban theorist Camillo Sitte. The book was written as a critique of the dominant modern city planning at that time with Sitte aiming for more organic and artistic urban spatial experiences. In the book (Camillo Sitte 1889), Sitte criticizes the pure geometrical grid-like design laid by the modernists and calls the architects to return to more historical architectural visual spaces. He emphasized the importance of aesthetics, human behavior, and social interactions in city planning (C Sitte 1922).

His central thoughts focused on the development of the irregular, romantic urban areas through the emphasis on squares, plazas, streets, and sections, and other structural components. According to Sitte, cities could generate strong and attractive places by incorporating irregularity, a center point, and architectural character that complemented each other and offered an environment for people to live in (C Sitte 1922). While there was initially a favorable response to the Artistic Principles, support dwindled over time because according to the modernist view of the city, the demand for modern life is in conflict with Sitte (Edwards 2012).

The City Beautiful Movement began to emerge during the late 19th and the early 20th century, becoming increasingly powerful during the 1890s. The first years of the 20th century marked the climax of the City Beautiful Movement; one of the events that contributed to the Movement's popularity was the World's Columbian Exposition, held in Chicago in 1893 (Jacobs 1961). The manifestation demonstrated various elements of the Movement to the wide audience and contributed greatly to its recognition and further implementation in the city planning and design of numerous North American and world cities (Jacobs 1961). The Movement was

focused on increasing the visual representation of urban environment, such as boulevards, monumental architectures, and parks. Moreover, the Movement proponents believed in symmetry, the importance of monumental civic centers, and neoclassical architecture, all of which, in their view, would increase urban places' alignment and dignity. Its most important implication was the idea that the beauty of cities would encourage social harmony and ultimate social reform. However, the Movement was criticized for neglecting the functionality of the needs of the people and avoiding the problem of diversity among the residents of urban territories (Reps JW 1992).

The cities featuring the innovative principles established by the City Beautiful Movement included the following key domains: monumental Neoclassical and Beaux-Arts architectural styles characterized by grandeur, axial or symmetry, and intricate detailing, grand central plazas with monumental buildings; wide, tree-lined boulevards and parkways that related transportation routes to provide green spaces and landscaping in the public right-of-way for aesthetic appeal.

With the emergence of modern town planning, cities such as Paris underwent significant transformation, while others, like Chicago, San Francisco, and Washington DC, developed their own unique urban plans.

Hausmann's renovation of Paris

One of the essential and influential plans that require consideration to understand contemporary urban planning is the so-called **Hausmann renovation of Paris between 1853 and 1870**. The Hausmann Plan, named after the Prefect of the Seine under Emperor Napoleon III Georges-Eugène Hausmann, was a large-scale effort that transformed Paris from a medieval maze to the magnificent and beautiful city that is known today. Hausmann rebuilt the entire city's infrastructure and layout over 1853-1870 to achieve the following goals (Willsher 2016):

Modernization and convenience – Paris faced many urban disorders, such as congestion, pollution, underdeveloped infrastructure, etc., so Haussmann planned to expand the streets, lay boulevards, and improve access to water and light.

Beauty and greatness – the emperor wanted to use Paris to demonstrate the empire's power and glory, so monumental buildings, vast squares, and symmetrical designs were used to give a sense of order.

Healthy and safe conditions – improved sanitation and air were urgently needed conditions to solve the city's hygiene problem and stop cholera epidemics also to ensure a reduction in crime by improving supervision and access.

Economic development – by providing better transport and large boulevards, the city wanted to support the economy through trade.

The world of the ambitious Haussmann Plan made its spectacular shift, unveiling the legacy engraved upon stone and greenery. Countless reconstructed and torn-down buildings were born, constructing new arteries and extensive squares of the modern city.

A state-of-the-art freshwater aqueduct, the newest sewage network, wide sleek boulevards for transport with gas lamps illuminating the night, flowering parks and green spaces created an urbanized heaven at a grand scale. Despite the irony the Haussmann Plan brought to the novel Paris, the actions and outcomes brought about several obstacles and criticism. Some argued that the lavish expenditure prioritized grandeur over the needs of ordinary citizens. The other challenge by the radical Plan was that it ascribed to expenses for public life and destruction of the town's historical character (Harris and Zucker 2021).

In conclusion, it is impossible to deny the Plan's influence on Paris. This enormous effort that altered Paris into a contemporary, efficient, and aesthetically pleasing urban settlement is still remembered today (Van Zanten David 1994; Benevolo Leonardo 1980).



Figure 2.3 Haussmann renovation of Paris (1853-1870, Left). Zoomed in section of the city center (Right) (<http://www.encyclopedia.chicagohistory.org/pages/300002.html>.)

Chicago, Illinois, USA

The Burnham Plan for Chicago includes wide boulevards and lakefront parks and awe-inspiring civic constructions like the Chicago Cultural Center and the Field Museum (Burnham D and Bennett EH 1909). The Plan, coauthored by Burnham and Bennett as the Plan of Chicago in 1909, was not only a facelift but also a reimagination of the city. Burnham, who was fresh out of transforming the municipal landscape with projects like the 1893 Chicago World's Fair and four city plans, including D.C., San Francisco, Cleveland, recognized that rapid change commands revolutionary responses. By analyzing other megacities' evolutionary advancements in infrastructure and mobility, he applied them to this bold new scheme for Chicago. The plan aimed to achieve the following: reclaiming the lakefront, creating regional highway systems, upgrading train depots, creating the "emerald necklace" parks, reorganizing streets, and establishing cultural masterpieces ("Daniel Burnham's Plan of Chicago" 2020) .

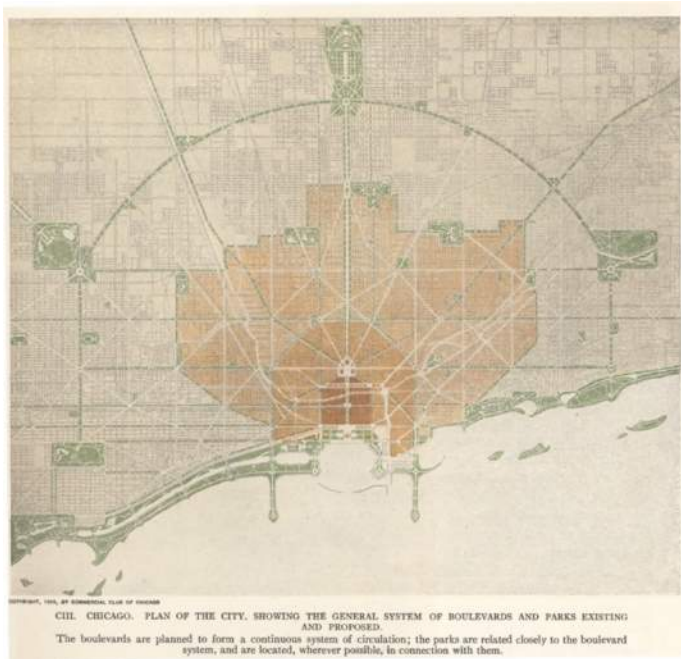


Figure 2.4 Plan of Chicago developed by Burnham and Bennett, 1909.
(<https://www.flickr.com/photos/psulibscollections/5782101174>)

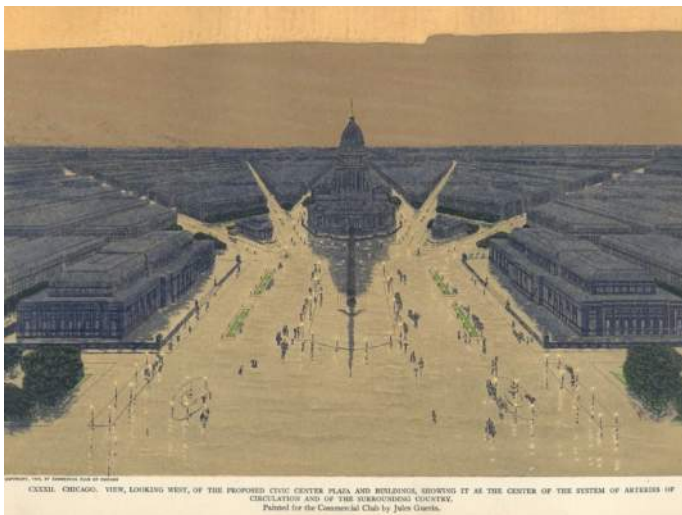


Figure 2.5 Proposed civic center plaza in the Chicago city plan by Burnham and Bennett, 1909. (www.architecture.org/learn/resources/architecture-dictionary/entry/1909-plan-of-chicago)

San Francisco, California, USA

San Francisco also accepted the notion of the “City Beautiful” that prospered between the late 1890s and 1910 when the nation attempted to beautify the cities to achieve harmony and prosperity. Even though James Phelan wanted his city to create grand boulevards, statues, and Beaux Arts buildings to ensure its “imperial” status, he failed to make this desire a reality. However, such a powerful leader inspired others to make suggestions. He hired Daniel Burnham, the renowned Chicago architect, to develop a program that could ensure the city’s traffic, efficiency, and beauty. While the authorities had to abandon this project because they did not want to empower the government and allow these changes, it influenced the city-state’s development and became an “inspiring ideal” for the future. The people who could lead the citizens to a better future, namely, the wealthy, influenced the cultural improvements by promoting museums, libraries, and orchestras. It was also an attempt to “purify” the city and reach civic renaissance. However, the movement and the impact were indeed significant, as these people shaped the nation. Thus, San Francisco’s “City Beautiful” period was limited but its influence on the city’s culture and infrastructure was long lasting (Issel W and Cherny RW 1986).

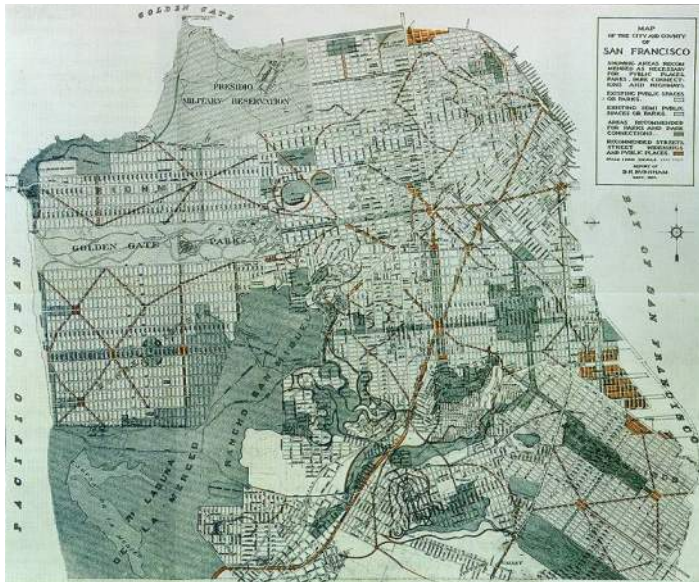


Figure 2.6 Burnham San Francisco city plan 1905. (https://www.foundsf.org/index.php?title=Burnham_Plan_1905)

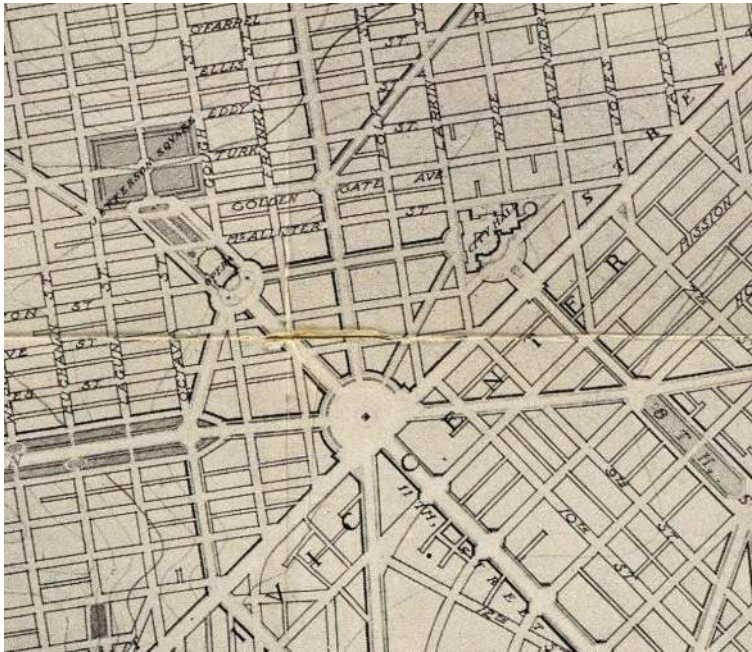


Figure 2.7 San Francisco civic center crop proposed by Burnham, 1905.
(https://en.m.wikipedia.org/wiki/File:San_Francisco_Plan_Burnham)

Washington DC, USA

The contemporary urban planning should also include examination of one of the most leading and significant plans; **L'Enfant-Ellicott Washington DC plan (1792)**. Washington D.C.'s design is a tale of two men, based around two different, yet collaborating roles. Energetic French architect L'Enfant visualized this sprawling capital as a magnificent pattern of avenues radiating from Rome's glorious heart to the overtaking Potomac River. But it was Andrew Ellicott who translated L'Enfant's imprecise concept into the workable grid by saving the National Mall and planning a spectacular city show. Their results were an attractive combination of order and liberty. Their collaboration influenced the development strategies of metropolises throughout the world (Berg 2008).

Key Features of the Plan can be summarized as (Berg 2008):

- Radial Avenues: Especially Pennsylvania Avenue, leading from the White House to the Capitol, is a prime example of creating a sense of grandeur and

hierarchy. Diagonals: Allowing quick connections, the diagonal streets – for example, Massachusetts Avenue – complement the grid system and provide additional variety.

- Public Open Space: Major parks such as the National Mall or Rock Creek Park were essential elements of L’Enfant’s plan and emphasized the importance of open, green spaces for the general public.
- Federal Triangle: This compact area in the center of the triangular shape contains the governmental buildings that were meant to express the unity and power of the federal government.

L’Enfant’s ambitious plan proved difficult and expensive to implement, leading to conflict with President Washington and his eventual dismissal. Ellicott’s practical adjustments ensured the plan’s feasibility, but some of L’Enfant’s original grandiosity was scaled back. Despite modifications, the core principles of L’Enfant’s vision - order, grandeur, and connection to nature - remain evident in the city’s layout today (Berg 2008).

To this day, the L’Enfant-Ellicott Plan remains a masterpiece of city planning, and a work enjoyed by cities around the globe. The overall commitment to aesthetics, functionality, public usage, and serving the living needs of the populace would later on be manifested in urban architecture for centuries to come. In conclusion, the United States’ capital is a testament to what L’Enfant’s visionary flair and Ellicott’s rational and pragmatic approach can craft (Berg 2008).

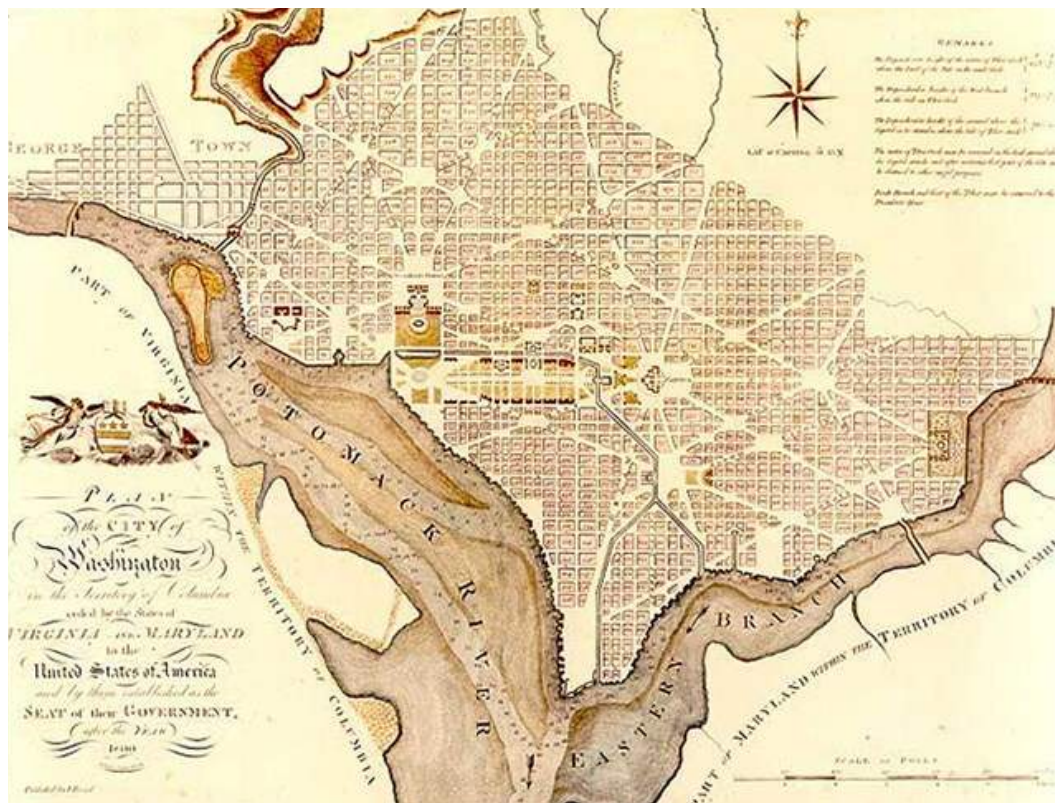


Figure 2.8 L'Enfant-Ellicott map of Washington, 1792 Washington D.C., USA.

(<https://www.whitehousehistory.org/photos/lenfant-ellicott-map-of-washington-1792>)

Finally, in 1901, after 110 years, the Senate Park Commission, or The McMillan Commission including Daniel Burnham from Chicago among its members apart from other classical architects, reconceptualized the idea and the principles of the L'Enfant Plan. The idea of L'Enfant created a grand American national capital, with monumental public buildings and memorials, the National Mall, and a huge open space. This area has a crucial symbolic value for America – it embodies American civic ideals and serves for political rallies, national commemorations, and impressive ceremonies (“After Burnham: The Notre Dame Plan of Chicago 2109,” n.d.).

CIAM's La Sarraz Declaration 1928: Programs and Manifestoes on 20th-Century Architecture (*CIAM's La Sarraz Declaration (1928)* 1971):

The La Sarraz Declaration was ratified during the fourth CIAM (*Congrès Internationaux d'Architecture Moderne*) meeting in 1928. It is a significant document that outlines key principles of modernist architecture and town planning.

According to the Declaration, modern architecture prioritizes function over aesthetics and emphasizes that buildings should not be inspired by the past but rather reflect the present. Modern architecture involves adaptation to modern technology and building solutions based on industrial methods. Town planning in modern architecture is essential for organizing city life and focuses on practical aspects such as housing, workspaces, and recreational areas. Moreover, the Declaration highlights the growing need to educate the public about modern housing principles to encourage demand for better and more efficient homes. Outdated teachings in academic institutions hinder progress; therefore, there's a call to replace them with modern architectural education. States should also lend support to modern architecture, prioritizing efficient city planning over the construction of outdated monumental buildings (*CIAM's La Sarraz Declaration (1928)* 1971).

Similarly, the Declaration also gives further details on the design and production of modern architecture. According to the Declaration, modern architecture aims for maximum economic efficiency. To achieve it, modern architecture depends on standardization and rationalization, which requires a complete overhaul of our current system of building and living. That overhaul includes replacing traditional craftspeople by industrial methods, demanding a shift in architectural conception. Town planning focuses on dividing land, organizing traffic, and creating sustainable communities. Similarly, the client should forget about the sentimental attachment to houses and concentrate on the practical demands of living in one. The public should be sufficiently educated to both demand better housing and be aware of the economic aspects of good housing. Modern architecture depends on its own principles and, while it should not need support from the state, it can enjoy relative success in a

supportive economy and society. This summary reflects the core arguments of modern architecture and highlights its focus on function and efficiency (*CIAM's La Sarraz Declaration (1928) 1971*).

2.1.2 Modern Towns and Their Evolution in Turkey

This section focuses on the developments in modern town planning and architecture of the Turkish Republican era. Since the nation experienced a significant sociopolitical shift with the establishment of Turkish Republic in the early 20th century, the segment discusses the modern town planning and architecture during the Early Republican Era. The concept of rationalization both is applied in urban planning efforts and architecture. Differently from global instances, the urban planning mainly came to play a role after foundation of Turkish republic and interconnected with its ideology of creating better living standards for citizens in accordance with the ideals of modern life.

The Ottoman Empire, throughout the long period from the 15th century to the 19th century, maintained a static spatial structure of its cities despite the evolving structure of Ottoman society. However, with the onset of the 19th century, its spatial structure entered a process of change (Aktüre,S 1985). During the Tanzimat period (1839), various reforms were attempted to be implemented. The first "Expropriation Regulation" (İstimlâk Nizamnamesi) was prepared in 1856 where it was decided that Istanbul, along with other cities, would be reorganized according to Western understanding (Bayram 2017).

In 1882, the Ottoman Empire adopted its first urban planning law. According to this law, dead-end streets were prohibited, road widths were graded, building heights were regulated, and fire safety measures were mandated by law. The determination of road classes and widths would be based on decisions made by municipal councils (İ Tekeli 2009b). While the Ottoman Empire made various attempts to regulate urban planning, especially in Istanbul, it did not fully undertake comprehensive city

planning. However, with the establishment of the new Turkish Republic, urban planning emerges as a state policy.

The city planning in Türkiye has failed to follow the developments in Western urbanism during the 19th century. City planning emerged to address the problems due to urbanization. Since Türkiye did not experience rapid urbanization, urban planning had not been considered as a major concern until the Republican Period (Geray et al. 1995).

At the beginning of the Republic era, there were two fundamental questions regarding urban planning. First was the declaration of Ankara as the capital of the Republic. This was a revolutionary decision. The success in urban planning in Ankara became synonymous with the success of the regime; any failure here would be seen as a failure of the regime (İlhan Tekeli 2021). The other one was the reconstruction of many burned cities in the Aegean region. After World War I, War of Independence and peace treaties, non-Muslim population in Türkiye and Muslim Turks outside Anatolia were subjected to population exchange. The newcomers needed to be allocated because of this population exchange. This has complicated resolving issues in ownership (İ Tekeli 2011).

The most important undertaking of the government regarding municipalities in 1924 is law number 423, *Belediye Vergi ve Resimleri (Municipality Tax and Imposts)* that was approved on February 26. The second important advance of the government about the municipalities is law number 486, *Umur-u Belediyeye Müteallik Ahkam-i Cezaiye Kanunu (Criminal Law Regarding Municipality Affairs)* which was approved on April 16, 1924. One of the most crucial authorities of city government is to have judicial powers in matters involving themselves. Such ability increased the control of the municipalities over the shopkeepers (Tekeli 2009a).

Achieving healthy and modern settlements formed the main characteristic of urbanism in the early Republican Period (Geray et al. 1995). The third important development regarding the municipalities towards this end was the adoption of

Village Law number 442 on 18 March 1924. The new government determined this policy to address the needs in management, education, and healthcare of the villages. These efforts were also crucial because they were the first of their kind in the Republican Period (Kavak 2019). The Village Law emerged as a part of the modernization and reconstruction process of the Republic, and proposed an ideal village that the Republic was longing for (Sari 2014). This law also clarified the settlements on which municipalities would be formed. According to this, settlements with population below 2000 would be called villages, and those above would have municipalities (Tekeli 2009a). The 1924 Village Law defined villages as the lowest administrative units for the first time, marking the beginning of ideal village concepts through planned development. These concepts included a central square with paved roads and trees, houses with separate rooms and barns, adequate sanitation facilities, clean water supply, and clean streets. The law also mandated the repair or removal of dilapidated structures and the construction of essential community buildings like a mosque, village chamber, and school. Additionally, the article drew attention to the appropriateness of economic facilities such as, shops and markets and regulation of the location of cemeteries. All these regulations aim to transform villages into small independent settlements with the territory of their jurisdiction. The village-centered policy was enshrined in the constitution in 1924 (Kavak 2019).

The Village Law 442 is important in defining the social and legal status of villages, towns, and cities in Türkiye. Between 1927 and 1950, with the rural and urban population ratio being 75% to 25%, it is customary for the new Turkish Republic to strive to bring about an order in rural areas as well (Saglam 2016). During the 1920s, not all villages implemented Law 442. A great deal of work was done in terms of building schools, as this was seen by the state as fundamental to solving all issues. Efforts were put into creating essential structures such as village halls, guest rooms, and water points such as fountains, striving to increase their number. Furthermore, the architectural aspect of the law's implementation was attempted in newly established model villages. During the period from 1920 to 1930, the practices varied, with "establishment of village and settlement units" practices differing by

region starting in 1924. Among these, villages consisting of 50 carefully constructed houses were designated as "model villages," and in 1925, standard "economic households" were built. The implementation of "model village" practices began in 1928 (Eres 2008). In 1924, rapid efforts were initiated to establish villages both for the immigrants (*mübadiller*) and the local population whose homes and villages were destroyed. For this purpose (Eres 2008):

- Settlements of simple huts with 10-20 households in vacant areas (Eres 2008),
- New units of 10-20 households in the ruined parts of existing villages (Eres 2008), and
- "Model villages" with 50 households were implemented. These model villages included (Eres 2008):
 - establishing new villages for immigrants on the ruins of Greek villages,
 - rebuilding villages on abandoned Islamic village sites to allow local populations to return and reclaim their abandoned properties, and
 - establishing villages for immigrants in vacant areas with fertile agricultural land (Eres 2008).

Rural settlements built according to a designed settlement plan and prototype projects, included houses constructed as per the plan and essential public structures like schools and mosques. Initially, 27 sample villages were planned at the national level in Türkiye, but later this number was increased to 69.

According to the archive research in Zeynep Eres' thesis, construction details of 32 villages across 20 provinces were revealed. Although sample village practices were implemented in various parts of the country, it is observed that they were particularly performed in Samsun, Izmit, Bursa, Izmir, Manisa, and Adana (Eres 2008).

İli:	Numune Köy Adı:
Ankara - Kırıkkale	Keskin ve Zir'de köyler
Adana	Madama Çiftliği
Adana - Kozan	Taylan Mevkiinde evler
Adana - Kadirli	Evler
Adapazarı	Serdivan
Antalya	Çirkinoba
	Köyler
Aydın	Köyler
Balıkesir	Erdek köylerinde evler
Bursa	Bektaş
	Demirtaş
	Filader
	İkizceoba
	Karacaoba
	Karamanlı
Bolu - Taraklı	16 köy
Çorum - Sungurlu	Çarşidere
İzmir	Kıyas
	Kuşçular
	Kısıkköy
İzmit	Arslanbey
	Derbent
	Mihaliç
	Nusretli
	Pelitözü
	Yeniköy
Manisa	Çobanisa
	Bozköy
	Soma civarı köyler
Mersin	Yuvanaki Çiftliği
	Bedros Çiftliği
Osmaniye - Bahçe	Hasanbeyli
Samsun	Asarağaç
	Beylik
	Canik (Cenik, Çinik?)
	Çınarağıl
	Çırağman (Çırakman, Hıyaralan)
	Ökse
	Taflan (Taklan)
	Kuruğökçe (Koruğökçe)

Figure 2.9 The table from Zeynep Eres' thesis shows a list of sample village implementations (Eres 2008).

The fourth law about municipalities, **Law number 642**, was approved on April 22, **1925**, and has altered the clauses 20-25 of *Ebniye Kanunu (Structures Law)* of 1882. Basically, this was passed to address the problems of the West Anatolian cities that burned down during the war. This law allowed important regulations in places where more than 150 buildings burned down (Karakaya 2010). These fire zones were now considered fields. People that owned land in a fire zone were given bonds with their determined by a commission. Based on a newly developed plan, the land would be sold in auctions. Owners of the bonds could then use these bonds to pay for the land.

Apart from this, they do not have any other privileges. Although this law was approved during the conditions after a war, it still provided the municipalities with important possibilities, especially considering that large fires were common and most of the dwellings were wooden houses (Tekeli 2009a).

Burned down cities of Western Anatolia benefited from the opportunities law number 642 provided and were planned mainly by survey engineers. These engineers were educated during survey studies in the last period of the Ottoman Empire. To plan the fire zones in Istanbul during the truce period, a five-person committee was formed under the leadership of Ziya Bey (cartographer from Gelibolu), which included the engineer Selahattin Bey and Nihat Bey. This committee worked on mapping towns such as **Nazilli**, **Aydin** and **Turgutlu** after the War of Independence. Sait, Cemal, Galip and Sevket Altaydar Bey worked as contractors while mapping **Manisa**, **Salihli**, **Bandirma**, **Karacabey** and **Alaşehir**. These were mainly map officers (Tekeli 2011). Therefore, in these cities, the planning approach developed for fire-ravaged areas in the Ottoman Empire was applied. The main principles in these locations included the implementation of the grid-iron system (Karakaya 2010).

Ilhan Tekeli's book (2011) includes 11 tables that focus on maps and urban development plans in Turkiye until World War II. Two tables covering the years 1923-1929 are reproduced in this thesis, which are available in Figure 2.12 and Figure 2.13. The towns represented by the green square were designed by map engineers educated in the Ottoman Empire. Additionally, **Acipayam** in Denizli, which was designed in 1934, is another town designed by these engineers, although it is not visible on the figures.

Cumhuriyet Döneminde, II. Dünya Savaşı Sonuna Kadar Yapılan Harita ve İmar Planları Listesi									
KASABA	İL	HARİTA			MÜTEAHHİT	PLAN			
		ha	Yapım Yılı	Tasdik Yılı		Yapım Yılı	Yaptıran	Yapan	ha
Manisa	Manisa	350	1923	1923	Sait ve Cemal	1923		Cemaleddin	350
Salihli	Manisa	150	1923	1923	Sait Erer	1923		Sait Erer	150
Aydın	Aydın	50	1923	1923	M.M. İmar Heyeti	1923		M.M. İmar Heyeti	50
Nazilli (vukarı kısım)	Aydın	80	1923	1923	M.M. İmar Heyeti	1923		M.M. İmar Heyeti	80
Bandırma	Balıkesir	100	1923	1923	Galip	1923		Galip	100
Karacabey	Bursa	100	1923	1923	Şevket A. Haydar	1923		Bedri ve A. Haydar	100
Alaşehir	Manisa	120	1924	1924	Sait ve Cemal	1924		Sait ve Cemaleddin	120
İzmir	İzmir		1923		Şevki Paşa	1925	Belediyesi	Rene Danger Prost'un katkısıyla	
Kastamonu	Kastamonu	350	1925	1925					
Ankara	Ankara					1927	Şehremaneti	Carl Lörcher	
Ayvalık	Balıkesir	170	1930	1930	Sait Erer	1930		Sait Erer, Ş.EH.	170
Kızılcahamam	Ankara	60	1931	1931	Hulusi	1931,1936		Hulusi	60
Uzunköprü	Edirne	200	1931	1936	Tahsin	1931		Tahsin	200
(uygulanamaz, yeniden yapılacak)									
Ankara	Ankara	2400	1930		Askeri H. Heyeti	1932	Ank. İmar Md.	H. Jansen	
Gerede	Bolu	150	1932		İzzet	1932		M.	140
Yalova	İstanbul	120	1933		Askeri H. Heyeti	1933		Burhan Çaylak	120
İnegöl	Bursa	150	1933		Alexandr				
Afyon	Afyon	600	1930		Rahmi	1934		H. Baykal	600
Acıpayam	Denizli	90	1934		İzzet'in	1934		İzzet'in	90
Kayseri	Kayseri	450	1923	1923	Süreyya	1936		Burhan Çaylak	450
Malatya	Malatya	920	1933		-	1936	Ank. İmar Md.	M.	920
Çetinkaya	Sivas	50	1936		Demiryollar	1936	Ş.EH.		50
Karacasu	Aydın	140	1936	1936	Fenni İnşaat Şirketi			Fenni İnşaat Şirketi	140
Çankırı	Çankırı	247	1935		Avni	1936,1940	Ş.EH.	Ş.EH.	247

Figure 2.10 List of Maps and Urban Development Plans Made Until 1929 in the Republican Era-page 123 (I. Tekeli 2011)

KASABA	İL	HARİTA			MÜTEAHHİT	PLAN			
		ha	Yapım Yılı	Tasdik Yılı		Yapım Yılı	Yaptıran	Yapan	ha
Bursa	Bursa		1924					Carl Lörcher	
(yalnız yol istikamet planı)									
Safranbolu	Zonguldak	240	1936		Remzi	1936		Burhan Arif	240
Safranbolu(Bağlar ks.)	Zonguldak	100		1938	R. Kaya				
Orhangazi	Bursa	130	1936	1936	Ragıp	1936	Ş.EH.	M.	130
Edremit	Balıkesir	80	1936	1936	Sait Erer	1937	Ş.EH.	M.	80
Akçay	Balıkesir	15	1924	1936	Sait Erer	1936	Ş.EH.	M.	15
Fethiye	Muğla	200	1924	1936	Veysi	1937	Ş.EH.	Sabri	200
Uşak	Kütahya	440	1925	1925		1936		Şakir Kılıç	440
İstanbul	İstanbul		1924	1925		1936		Prost (1936'da harita yapmaya başlamış, dönem boyunca çalışmıştır)	
Hayrabolu	Tekirdağ	200	1936	1936	Tahsin				
Kadıköy (Babadag)	Denizli	75	1937	1937	Fenni İnşaat Şirketi	1938			
Antalya	Antalya	470	1922	1922	Iskarpa	1937, 1942	Ş.EH.	Ş.EH.	470
(yalnız yol istikamet planı)									
Diyarbakır	Diyarbakır	300	1936		Ş.EH., M.	1937	Ş.EH.	Ş.EH.	300
Buldan	Denizli	140	1936	1936	M.	1937	Ş.EH.	Fenni İnşaat	140
Tatvan	Bitlis	300	1937	1937	-	1937	Ş.EH.	M.	300
Muğla	Muğla	195	1930		Iskarpa	1937	Ş.EH.	M.	195
Keşan	Edirne	160	1936	1937	Sait Erer	1937	Ş.EH.	M.	160
Susurluk (Sussürlük)	Balıkesir	80	1934	1937	Sait Erer	1937	Ş.EH.	M.	80
Emet	Kütahya					1937	Ş.EH.	Sait	35
Boyabat	Sinop	400				1937	Ş.EH.		400
Şuhut	Afyon	80	1937	1937	Remzi	1938	Ş.EH.		120
Bolvadin	Afyon	194	1937	1937	Ragıp Sezai	1938	Ş.EH.		150

Figure 2.11 List of Maps and Urban Development Plans Made Until 1929 in the Republican Era-page 124 (I. Tekeli 2011)

It cannot be said that efforts towards rapidly planning the Western Anatolian towns contributed to the practice and theory of city planning in Türkiye. During the same period, a circle formed in the Municipality of Istanbul made important contributions to the institutional development of city planning and government in Türkiye. Dr Emin Erkul, who served as the mayor of Istanbul from 1924 to 1928, played an important role in the formation of this circle. In 1924, a journal that can be considered the first on city planning in Türkiye, *Istanbul Sehremaneti Mecmuası* (Istanbul Municipality Magazine), began to be published (Tekeli 2011).

Seeking a solution to Istanbul's problems, whose population was shrinking after the War of Independence, helped improve city planning institutionally rather than practically. However, Ankara's problem was quite different. Its population was rapidly growing after becoming the capital. Establishing the new capital required immediate action. Under such stress, Ankara was subjected to actual implementation more than planning activities. Administrators of the Republic approached the establishment of new Ankara in such restrictions and processes. Having decided on the capital, administrators approached this problem by forming an organization for practical implementation, rather than preparing a plan, and applied individually selected decisions (Hasol 2023).

First organization, with the influence of Ottoman experience in city government, was the establishment of the Municipality of Ankara in 1924 (Tekeli 2011). One of the first efforts in city planning was aimed towards Ankara, which became the new capital of the Republic on 13 October 1923. This effort was based on law number 417 "Ankara Sehremaneti Kanunu" issued in 1924. In 1925, a second law converted 4 million square meters to eminent domain (İ Tekeli 2009a).

The most important issue in city planning was establishing the new capital, Ankara. However, there were other problems that the new government needed to address right after the end of the war. Most important of these was the planning of the West Anatolian cities that were burned down. Additionally, World War I, War of Independence and peace treaties, non-Muslim population in Türkiye and Muslim

Turks outside Anatolia were exchanged. The newcomers needed to be allocated as a result of this exchange (Tekeli 2011).

Between 1924 and 1925, the Lörcher Plan was prepared for Ankara; however, due to rapid population growth over time, the plan was deemed inadequate, leading to the necessity of a new urban planning in 1927. The Ankara Municipality of that period invited experienced urban planners Hermann Jansen, Joseph Brix, and Leon Jausseley to the city to obtain preliminary reports. In 1928, a special competition was organized involving only these three experts; Hermann Jansen's proposed plan was accepted as a result of the competition. The implementation of the Jansen Plan, accepted on July 23, 1932, continued under Jansen's guidance until 1939 (Cengizkan 2010).

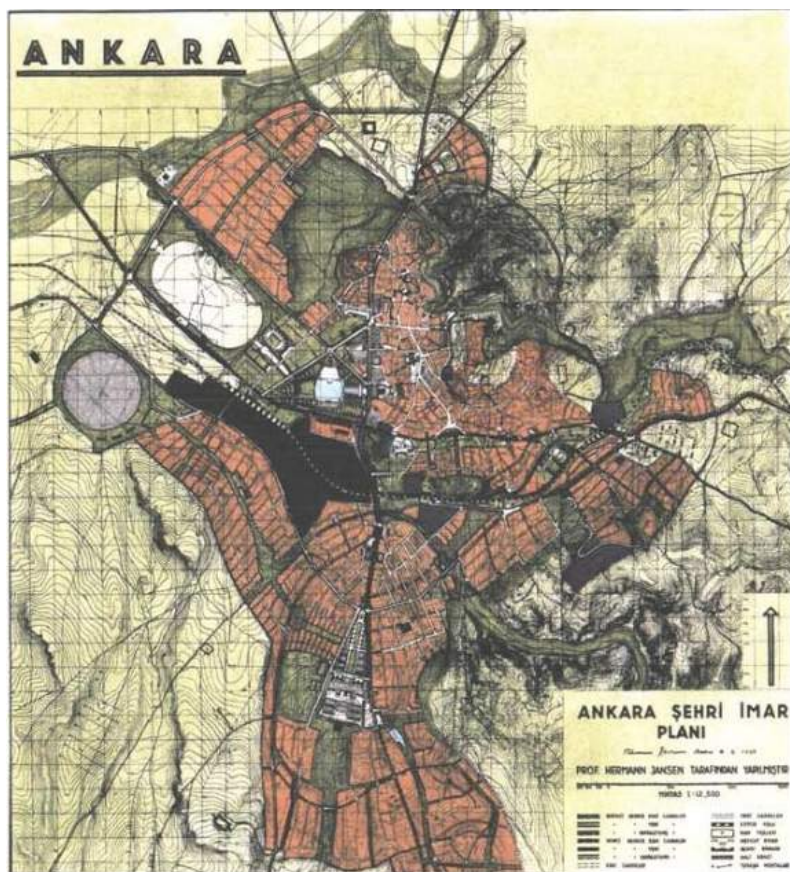


Figure 2.12 Hermann Jansen's Ankara Development Plan from the 1930s (<https://alchetron.com/Hermann-Jansen>)

Planning duties of other cities were also assigned to foreign designers that came to Turkiye to plan big cities like Ankara and Istanbul. Jansen planned Adana, Ceyhan, Mersin, Gaziantep, Tarsus and Izmit in addition to Ankara. Prost worked in Bursa, Yalova and Karabuk apart from Istanbul. Lambert planned Trabzon and Erzurum. In addition to lecturing in universities, Egli made plans for Nigde and Balikesir, whereas Oelsner planned Corum, Simav and Dikili. Le Corbusier was invited for a short period for the Municipality of Izmir. He published the sketches from this period in his autobiography. There are two other foreign planners that can be mentioned in this period. One of them is Vanderber, who planned Zonguldak, and the other is Gustav Izreau who was considered for the plan of Menemen. If this list of plans prepared by foreign designers is complete, it is difficult to say that foreigners had a large contribution to the city planning experiment that Turkiye had rapidly gone through. Turkiye had very limited experience in city planning. This experience would be gained during the actual implementation. Except for the ones by Jansen and Prost, there are not many plans that were developed by foreigners (Tekeli 2011).

Urban planning ideas in the Ottoman Empire started during the Tanzimat Period though aimed only at designing Istanbul and regions burned by numerous fires. After the new Republic of Turkiye was established in 1923, the government implements more radical ideas aimed at creating modern and healthy environments for both urban and rural settings. The biggest challenge was to design the new capital and rebuild the burned-down towns for the new residents and newcomers. The new republic was inspired by modern town planning ideas such as Garden City concept with satellite towns and a strong center with radiating streets with symmetrical and axial boulevards like the Hausmann plan. Additionally, they incorporated ideas from La Sarraz for creating healthy and accessible towns for people of all social classes.

Although Atça is not listed among the planned towns by Tekeli (I. Tekeli 2011) and Eres (Eres 2008), it embodies the ideals of the Turkish Republic and modern town planning principles.



Figure 2.13. Left Top image is **Karacabey, Bursa** Karacabey (Bursa) development plan was prepared by Bedri and A. Haydar in **1923**(İ Tekeli 2009b), Left Bottom image is **Atça, Aydın** The development plan prepared by Abdi Bey in **1926** includes a central park located at the town's center, Right Top image is **Tire, Izmir** The development plan prepared in 1950s with Cumhuriyet Square at the Center which was planned after fire during 1917s(Bakim 2017), Right Bottom image is **Bayır, Muğla** was relocated to its current location due to an earthquake in 1941. The town features Cumhuriyet Square and Cumhuriyet Park at its center(Bakim 2017) (google earth 2023)

Architecture improvements during the early Republican era align with urban planning efforts. Falih Rifki Atay talks about the dire situation that the Republic was in during its early years as follows: A country that needs to be completely reconstructed in terms of its agriculture, commerce, towns and villages in moral and material aspects, and a budget of 12 million sterling, similar to that of a well sized incorporation (Aslanoğlu 2001).

Architecture in the Turkish Republic began with the establishment of the republic in 1923. This study focuses on the early republican era, between 1923 and 1938. The first areas that the government of Turkish Republic focused on were transportation, reconstruction of towns that were burned down during the war, drying the swamps and construction of Ankara as the capital (Aslanoğlu 2001)(İ. Tekeli 2011).

Architecture between 1923-1932:

During the early Republican era, from 1910 to 1930, there was a return to classical Ottoman architecture influenced by nationalism. Architects such as Vedat and Kemalettin Bey spearheaded this movement, blending eclectic European influences with a focus on Turkish history. Even though they were few, Turkish architects largely embraced the national style with the support of the government and in seclusion from Western architectural influences. Unlike European architecture which emphasized functionality and social issues over ornamentation, the first national architecture style was echoing the Ottoman Architecture and ornamental motifs on facades was implemented nationwide including Ankara (Aslanoğlu 2001).

Architecture between 1932-38:

In the 1930s, Turkish architecture witnessed contrasting developments between foreign architects who were invited to Türkiye since the 1920s and increasing in numbers after 1930, and native architects striving for recognition (İ Tekeli 2009b). Foreign architects tended towards neoclassical and international styles, focusing on

monumentality and Western sources, while native architects embraced rational-functional designs and made efforts towards creating a national architecture.

Turkish architects effectively implemented Western architectural theory on residential buildings, and public buildings of various destinations. Nevertheless, the activity of the natives was confined by the projects won in the context of either competitions or public buildings. Prominent architects active in this sector of the industry were Sedat Hakki Eldem, but foreign architects, such as Giulio Mongeri and Bruno Taut, were employed in Istanbul and Ankara with projects contributing to the architectural landscape (Aslanoğlu 2001).

International Style (also named as Modern Style)

The demand for modern architectural styles during the first years of the 20th century evolved from the underpinning factors of contemporariness, architects' self-awareness, and the necessity to stay competitive in the global architectural market. During this period, even single-story buildings were erected with the reinforced-concrete frame system, which made it possible to implement flat roofs, terraces, open plan, and cubic massing. Among the defining features characterized by wide glass surfaces and horizontal strip windows there developed the international style. As the result of the purist movement of the 1920s-1930s, cubist architecture was predominantly established in Turkiye, firstly in the private residential sector and then in public buildings. Purist principles were best implemented with the support of such architects like Sedat Hakki Eldem who emphasized simple geometric forms and flat roofs, which defined the architectural landscape of the era (Aslanoğlu 2001).

Neo-classical Revivalist Style

Neo-classical revivalist style brought a new trend to architecture, especially in Germany in the 1930s and 1940s. With growing nationalistic sentiments and a will to symbolize power and greatness of nations, buildings started to be designed with large facades. In Turkiye, this revivalist style was predominantly started by foreign

architects in the 1930s and it became popular throughout 1940s. These architects were commissioned to design government buildings, applying the symbolic elements of neo-classical architecture to empower governmental authority (Aslanoğlu 2001).

Formation of the Second National Architecture Movement

Following the overall formation of nationalism, global trends affected Turkish architecture making its public call for the national style an adequate reflection of the opposition to foreign architects. This prompt was fueled by nationalism, a key principle of the CHP in 1932. Architect Sedat Hakki Eldem's 1931 waterside villa, influenced by Turkish civilian architecture, marked early steps toward embracing Turkish design elements. Eldem incorporated traditional Turkish house features like external and middle halls, pavilions, and large canopies into his designs. Although national architecture examples were limited, they stood out as significant achievements. However, creating national architecture in the 1930s often fell short due to similar adaptation to Ottoman architecture. Due to challenges in development and interpretation, national architecture struggled to gain widespread recognition or understanding during this period (Aslanoğlu 2001). The early Republican period of architecture, influenced by various movements such as Ottoman architecture and modern architecture from abroad, has worked hard to develop its unique architectural style.

The initial examples were predominantly Ottoman architecture, with a focus on ornaments in the buildings. Following examples, influenced by modern architecture, shifted from traditional materials to reinforced concrete, prioritizing function over decoration. In Atça, apart from a few Neo-classical style houses remaining from the Ottoman period, most buildings reflect a closer alignment with modern architectural principles, emphasizing function over ornamentation. Over time, alongside single-story buildings, two-story buildings have emerged including basic apartment buildings. Atça has a rich and valuable architectural heritage representing mainly early republican architecture.

2.2 CHARACTER AND COMPONENTS OF MODERN TOWNS

This section overviews key charters and publication on the character of modern towns and their components, which are important to identify the evolving design principles and priorities shaping modern towns. Understanding these established guidelines will reveal the most relevant components for analyzing Atça's unique character as a modern town. The charters and publications that are studied within the scope of this section include the following:

- The Athens Charter of 1933 (Le Corbusier 1933)
- The Image of the City, Kevin Lynch (1964) (Lynch 1964)
- Washington Charter 1987 (ICOMOS 1987)
- Valletta Charter 2011 (ICOMOS 2011)

2.2.1 The Athens Charter of 1933 (Le Corbusier 1933) (Eardley1973)

The Athens Charter of 1933, developed by the CIAM, proposed a number of the foundations of the organization of the town planning of modernity. At the same time, the Charter is a critical analysis of the modern city and strives to distance itself from the principles of human-centered planning and sustainable development. Thus, the Charter calls for a different view of the city, pushing for a **functional**, holistic view of well-being and collective good instead of the haphazard expansion of the city and human interaction based on self-interest.

Athens Charter analyses the conception of urban planning under three headings, which are the city in its regional setting, the four functions of the city, and the legacy of history.

Through the charter, 'The City in its Regional Setting' title explains that cities are essentially regions in and of themselves, which impact and are impacted by the even

broader regional contexts of which they are a part. City structure has developed over time as a result of a variety of factors, including history, geography, and economics. The industrialization era created massive urbanism and upset the balance in nature. To adapt to this new situation, we need to grasp how individuals, communities, and cities interact with each other as they change over time.

The charter examines “The four Functions of The City and Legacy of history” under four titles, which are **dwelling, recreation, work, and transportation**.

Dwellings pose several challenges in urban areas:

Firstly, the **high population** itself is the main issue of historical and expanded places. These areas are deemed to be the most overcrowded and have inadequate green space and sanitation. City expansions often take over natural green spaces, leading to **less access to nature** and worse sanitation. Sanitation can be hampered since the dwellings may be scattered irregularly without considering sanitary **requirements**. Several other problems come into view in the most densely populated areas. For instance, their relevant steepness of areas, pollution, and possible flooding which point to a **lack of essential infrastructure**. **Housing segregation** is influenced by customs and zoning regulations, causing unequal living conditions. Traditional dwelling alignments may lead to insufficient sun exposure, and other **community services** such as schools may be placed on busy traffic routes and far from residences. Finally, the suburbs may suffer from an organized connection to the city and lack **essential infrastructure and services**. Therefore, housing areas must be strategically located for optimal sun exposure, green zones, and a healthy climate. This can be done by locating **residential areas in the best parts of the city**. While ensuring adequate sunlight for every dwelling is crucial, direct exposure to major traffic routes should be avoided. Efficient constructions like high-rise apartments can provide efficient living options, however they should be placed at considerable distances from each other to create open spaces and improve the city’s quality of life (Eardley, 1973).

Recreation in urban areas faces various challenges.

There are several challenges to recreation in urban areas. First, open spaces are generally **inadequate**, improperly situated, such that they are **poorly distributed**, thereby making the open spaces relatively usable to the majority of the people. Second, open spaces outside of town do not ease congestion in the city because they do not address the issues that impact downtown areas. Third, although sports fields are essential civic utilities, they are difficult to access and are often placed in areas designated for future housing and industrial development, which may lead to their frequent displacement. Finally, land set aside for weekend leisure activities is hard to access and use.

Measures to enhance recreation in such deteriorating environments include developing enough green spaces in each viable neighborhood area suitable for recreation for people of all ages. Additionally, all unsanitary slums should be replaced with the necessary breathing spaces which will ultimately improve overall quality of the whole neighborhood. Such grounds should be designated for various purposes such as children's play, education, communal gatherings and rallies, and other recreational activities. Furthermore, access to public parks, a variety of forests, sports grounds, waters, natural grounds and beaches, rivers, and mountains should be made possible for weekend retreats. There is a need to utilize natural features in green spaces for blending urban and natural settings harmoniously (Eardley, 1973).

Work environments create challenges for modern cities.

Chaotic scattering of workplaces results in inefficient commutes, which are already aggravated by uncontrolled urban growth and poor planning. The recommended solutions include minimal commutes, green buffers between industrial conglomerates and living areas, and integration of essential services. These changes would make the city more **accessible, efficient and functionally balanced**, improving transportation and creating a better quality of life (Eardley, 1973).

Transportation

Modern cities suffer from their typically narrow streets, few intersections, complicated and frustrating high-speed traffic patterns flowing through these old routes and neglected pedestrian space. The presence of historic structures designed more for aesthetics than functionality further complicates movement. The proposal suggests using data for traffic analysis, road classification according to function and traffic type, multi-level design of high traffic interaction points, creation of separate vehicle and pedestrian pathways. It is also recommended to differentiate roads by their functions and create buffer zones made of green belts. This vision aims to improve transportation infrastructure with a focus on being efficient and people-friendly, making cities offer smooth, healthy, and sustainable mobility for everyone (Eardley, 1973).

Under the title Legacy of History, the Charter stresses that **protecting historic buildings is important as cultural treasures, but not at the cost of people's well-being**. Bold plans might include moving districts or changing routes, as long as it ensures progress and growth. Additionally, removal of the slums near a monument could transform the area into green space, but the new constructions have to avoid mimicking the old architecture. Overall, the two aspects of prioritizing heritage preservation and modern living standards must be used to ensure that history complements rather than contrasts modern life (Eardley, 1973).

As a summary, **the charter emphasizes** that urban centers are experiencing a multitude of challenges leading to inefficiencies in their structure and functionality: chaotic, unhealthy, and neglecting human needs. To fix these, the city should create healthy, well-balanced dwellings with access to community services like schools, recreation areas, workplaces. Additionally, all these amenities should be planned around the community fairly, with a strong transportation and infrastructure system.

2.2.2 The Image of the City, (Lynch 1964)

Kevin Lynch's most influential publication, "The Image of the City," discusses the "mental mechanism of perception" of people, which includes the perception of spatial factors of urban development. Lynch claims that people develop their cognitive maps, i.e. internalized mental models extracted and accumulated while navigating through cities, which consist of five main constituents: **Paths, Edges, Districts, Nodes, Landmarks.**

1. **Paths** as Channels of Urban Experience:

Paths are like the city's arteries, creating streets, sidewalks, and all the ways that people use to move in within the city as they use them. Paths range from grand boulevards to barely visible alleys. However, all of them are essential in how they contribute to the individual picture of the city. Well-known paths can be in one's mental image for a long time. While he uses paths more like means of passing through the city, the two most critical routes categories referred to in Lynch's work are:

Primary paths are the routes with the heaviest movement. These are the main streets, and it is usually a major avenue or street that serves most of a city or a district. **Secondary paths** are the much smaller streets or routes that are attached to the primary ones and provide access to destinations within each district or neighborhood.

2. **Edges**: Defining Urban Boundaries:

Edges are transitional zones or **both physical and perceptual** demarcations. They may be a river, a shoreline, a railroad track, but might appear even more subtly like a sudden change from a vibrant trade district to a peaceful residential one. Those often create **clear psychological or visual boundaries** and influence the perception and locomotion of different city sectors. In Lynch's terminology, "**periphery**" is the

term for a city's outer edges or boundaries. It may comprise of spaces that are more distanced from a city's center and may be less densely populated or developed. Understanding and addressing the periphery are vital for a balanced urban environment. Periphery is also covered in the Valletta Charter (ICOMOS 2011), according to the section 2.2.4.

3. **Districts:** Categorizing and Orienting:

The concept of districts can be described as identifiable areas of the city characterized by shared qualities or functions. These areas can range from formally named administrative districts to culturally distinct neighborhoods or various commercial zones. Districts make it easier to navigate and categorize the city by providing a sense of place and identity. In each district, which has its own atmosphere, activities, and significant sites, individuals create a map of their city in their minds. In Lynch's theoretical framework, districts are defined as distinct and identifiable areas within the city that share certain characteristics or perform certain functions. A city with legible districts helps its inhabitants and visitors orient themselves and identify their location. Districts are used as landmarks or points of reference and contribute to the overall organization of the city. The spectrum of districts may include commercial or cultural centers as well as residential areas, each characterized by its unique landscape and function. By identifying and enhancing areas of the city that can be classified as districts, urban planners can make cities more navigable and user-friendly.

4. **Nodes:** Focal Points of Urban Interaction:

Nodes are focal points of Urban Interaction. Nodes are critical strategic points or intersections within the urban system where several paths converge or a range of activities aggregates. They may encompass squares, plazas, parks, prominent urban intersections, etc. as nodes often serve as the places for meetings, the orientation spots, or the central city hubs where people gather for various purposes. Constructing

people's mental images of any part of the cityscape, nodes always help people to anchor and thus facilitate navigation.

5. **Landmarks:** Anchoring Points in the Urban Landscape:

Most cities have some architectural, cultural, or topographical object or structure people know and remember and easily pinpoint in urban territory. In numerous cases, the set of landmarks also helps to form various quarters or separate urban areas. Landmarks help people to create their mental images of different parts of the cityscape, offering visual landmarks allowing one to position and find out what part of the city one is located in.

Lynch's urban planning techniques target the enhancement of the structure's legibility and coherence. He insists on the importance of creating evident visual markers and legible connection ways in the architectural design. His strategies aim to create user-friendly, navigable cities. Organizing elements such as nodes, edges, districts, paths, and landmarks make it easy for people to build a mental image and navigate urban space. As a result, Lynch suggests these five elements combine to structure a unique, clear mental portrait of the city in people's minds. Understanding how people perceive and articulate his elements ensures the urban design is highly legible, navigable (Lynch 1964).

2.2.3 Washington Charter 1987, (ICOMOS 1987)

The Washington Charter, which was adopted in Washington, D.C. in October 1987 by the ICOMOS General Assembly, is a charter for the conservation and restoration of historic towns and urban areas.

The scope of this charter's work is the conservation of historic urban areas and their surroundings. These places hold historical records and represent traditional urban cultures. Sadly, many of them are threatened and damaged by urban development after industrialization (ICOMOS 1987).

The crucial principle of the Washington Charter that aids this thesis is about preserving qualities. The qualities to be conserved encompass the historic character of the town or urban area, along with all material and spiritual elements that articulate this character, notably (ICOMOS 1987):

- “a) **Urban patterns** as defined by lots and streets;
- b) Relationships between **buildings and green and open spaces**;
- c) The formal appearance, interior and exterior, of buildings as defined by scale, size, style, construction, materials, color and decoration;
- d)The relationship between the town or urban area and its **surrounding setting**, both natural and man-made; and
- e) The various **functions** that the town or urban area has acquired over time.”
(ICOMOS 1987)

2.2.4 Valletta Charter 2011 (ICOMOS 2011)

The Valletta Principles were born out of the thorough review of the existing frameworks such as the Washington Charter (ICOMOS 1987) and the Nairobi Recommendation (1976). This is a comprehensive document that allows to “redefine the objectives practical in the conservation of cultural heritage, to foster within the society at large and in individuals a set of determinate attitudes, before offering up necessary tools”.

The emergence of the Valletta Principles stemmed from the urgent need to address the evolving challenges faced by heritage places in the face of **globalization** and **rapid urbanization** (Ozcakir 2018). The Valletta Principles equip us with the language (**definitions**) needed to discuss historic urban conservation, then help us understand the forces of change (**challenges**) at play, before providing a framework for deciding when and how to intervene (**intervention criteria**), and finally, offering

practical tools for developing sustainable solutions (**proposals and strategies**) (ICOMOS 2011).

Chapter one of the Valletta Principles focuses on the definitions of 'historic towns and urban areas', 'setting', 'protected urban area', 'buffer zone', and 'spirit of the place'.

Historic towns and urban areas: From tangible elements (urban structure, architectural elements, the landscapes within and around the town, archaeological remains, panoramas, skylines, view-lines and landmark sites) to intangible traditions and meanings (activities, symbolic and historic functions, cultural practices, traditions, memories, and cultural references), historic towns and urban areas are composed of both physical elements and the layers of cultural significance they embody. By examining Historic towns, we can understand the evolution of society (ICOMOS 2011).

Setting: This term presents the natural and/or man-made historic urban settlement. It consists of static and dynamic elements which help identify and experience or directly linked to them socially, economically or culturally (ICOMOS 2011).

Protected urban area: A safeguarded urban zone encompasses any segment of a town that symbolizes a historical era or phase in the town's evolution. This protected urban area, “includes monuments and authentic urban fabric, in which buildings express the cultural values for which the place is protected (ICOMOS 2011).”

Buffer zone: A buffer zone, distinctly marked outside the protected area, serves to shield the cultural values of the protected zone from the influences of activities in its vicinity. These influences may manifest as physical, visual, or social impacts. (ICOMOS 2011).

Spirit of place: Spirit of place implies both the tangible and intangible aspects– the physical and spiritual – that together create an identity, sense, emotion, feeling of place and the feeling of mystery (ICOMOS 2011).

The last chapter of the Valletta Principles underlines the “elements to be preserved”. These elements are urban patterns, buildings, town with its surrounding, functions and cultural traditions.

Urban pattern: as delineated by the street grid, lots, green spaces, and the interactions between buildings, as well as green and open spaces (ICOMOS 2011).

Buildings: architectural features and architectural elements.

Town with its Surroundings: The connection between a town or urban area and its surrounding environment, encompassing both natural and human-made elements, as stated in the Washington Charter (ICOMOS 1987).

Functions: The diverse functions that the town or urban area has developed over time.

Cultural traditions: Cultural traditions, conventional techniques, the spirit of place, and all elements contributing to the identity of a location (ICOMOS 2011).

- The connections between the entire site, its individual components, the site's context, and the components comprising this context.
- Social fabric, cultural diversity.

Valletta Charter (ICOMOS 2011) states that the authenticity and integrity of historic towns are intricately woven into the coherence of both tangible and intangible elements. These elements, as outlined by various charters and principles, encompass the town's relationship with its natural and human-made surroundings, the defined urban patterns involving **street grids, lots, green spaces, and building relationships**.

Over time, towns develop diverse functions, and the form and appearance of buildings are becoming increasingly significant considering factors like structure, volume, style, scale, materials, color, and decoration. Moreover, **cultural traditions**

and techniques and spirit of place play a crucial role in identifying such historic settlements. Understanding the relationships of the entire town and **broader contextual elements** further helps conservation of these towns (ICOMOS 2011).

The Valletta Charter, like the Washington Charter, accents the importance of a city or urban cortile's relationship with its contextual setting, which includes both natural and manmade elements. Indeed, both charters view this relationship as critical to ensuring that historic towns maintain their authenticity and integrity. Thus, the interconnectedness between an urban environment and its surroundings must be recognized and maintained to enable healthy and sustainable development.

2.3 ASSESSING THE SIGNIFICANCE OF MODERN TOWNS

One of the first international charters that concentrate on the significance of heritage places is the Burra Charter, which first established in 1979 in the historical Australian mining town Burra, has had several refinements. To date, the 2013 version adopted by Australia ICOMOS is used. The charter points out the importance of understanding the cultural significance and its diverse components. It goes beyond tangible structures like intangible practices such as stories and traditions (Burra Charter ICOMOS 2013).

The Burra charter defines cultural significance as the “**aesthetic, historic, scientific, social or spiritual value for past, present or future generations**” and further elaborates that this “significance is the totality of values embodied in the place, its fabric, its setting, use, associations, meanings, records, related places and related objects (Burra Charter ICOMOS 2013).” Thus, according to the above definition of Burra Charter, cultural significance is more comprehensive than its individual elements like buildings, views, etc. It argues that the meaning of cultural significance is nested within the very stuff of a place – its physical materiality – as well as its setting, contexts, actions, uses, relationships to people, more profound meanings, associated records, and physical objects located elsewhere that still contribute to its identification. In this way, the cultural significance of a place is not just what it has

but what it is, was, and will be outside its physical borders. In other words, it can be described as a set of values that a heritage place has (Burra Charter ICOMOS 2013).

The charter also defines a process for the planning and management of heritage sites, which is named the Burra Charter Process. The process involves understanding significance, developing policy, and managing in accordance with this policy. The understanding of significance phase includes understanding the place, which involves defining the place, its history, use, associations, and fabric. The second part of understanding significance includes assessing cultural significance, which is composed of assessing all values and developing a statement of significance (Burra Charter ICOMOS 2013).

Similar to Burra Charter, Historic England (2019) provides an advice notice for the development of an analysis and assessment of significance for heritage places in their publication *Statements of Heritage Significance: Analyzing Significance in Heritage Assets*, Historic England (2019)

The notice emphasizes the importance of conducting a significance assessment after appropriate analysis of the heritage site. These analyses should aim to gain a comprehensive understanding of the site's form and history and should include examining the surviving fabric, studying the site's setting, conducting detailed documentary research, investigating its architectural history and, if necessary, conducting archaeological investigations. Moreover, it should integrate the use of historic and contemporary photographs and plans (Historic England 2019).

Based on this analysis, the notice elaborates the description of significance as composed of the description of various interests such as archaeological, architectural, and artistic, and historic interest. These interests are also described as values in heritage conservation (Mason 2002, Burra 2013, Ozçakır 2018). The notice also includes the assessment of the general significance of the heritage site and any features and setting that contribute to this significance (Historic England 2019).

2.3.1 Values that Constitute the Significance of Modern Towns

The conservation of cultural heritage requires processing its **values**. It is important to identify the values for preservation of the heritage places (Ozcakir 2018). The Burra Charter explains why cultural heritage is important by discussing its values. In the Burra Charter (Burra Charter ICOMOS 2013), the term "**cultural significance**" is employed interchangeably with cultural heritage significance and cultural heritage value.

Since the early 20th century, conservation scholars have acknowledged diverse values. In her book titled *Assessing the Values of Cultural Heritage*, Mason (2002) suggest that "[...] value has always been the reason underlying heritage conservation. It is self-evident that no society makes an effort to conserve what it does not **value**". The fundamental idea in evaluating the significance of cultural heritage focuses the concept of value. Cultural heritage values are subjective and undergo changes based on time, society, and location (Mason 2002)

This chapter explores sections from Burra Charter (ICOMOS 2013), *The Management Guidelines for World Cultural Heritage sites* (Feilden and Jokilehto 1998) and *Assessing the Values of Cultural Heritage* (Mason 2002), along with the PhD thesis titled "In-Between Preservation And Economics: Establishing Common Ground Between Socio-Cultural And Economic Values For The Sustainability Of Urban Heritage Places In Turkiye" (Ozcakir 2018) to recognize various value categories of heritage places proposed by scholars.

According to Ozcakir (2018), the Burra Charter (Burra Charter ICOMOS 2013), lists values alphabetically as the values in an attempt to encompass all values. These values are, "aesthetic," "historic," "scientific," and "social".

- Aesthetic value is related to sensory elements, including aspects of form, scale, color, and texture, the material that the place was made of, and any relevant smells or sounds.

- Historic value is a comprehensive term for all the values discussed in the Burra Charter that have to do with the history of science, aesthetics, and society. A heritage place might have historic value if it is connected with or linked to an historic person, event, period, or activity (Burra Charter ICOMOS 2013).
- The Scientific (or research) value: “the value of a place or area because of the importance of the data involved, its rarity, quality or representativeness, and its potential to contribute substantial information”.
- Social value: politically, religiously, spiritually, and morally interacts with the following definition: a place has become a focus of spiritual, political, national, or other cultural sentiment to a majority or minority group (Burra Charter ICOMOS 2013).

According to work “**Management Guidelines for World Cultural Heritage Sites**” written by two conservation architects (Feilden and Jokilehto 1998), cultural heritage sites’ values can be classified under the two broad categories; **cultural values** and **contemporary socio-economic values**. Depending on the presence or absence of these values, a cultural heritage site may be safeguarded/preserved, or conversely, neglected and destroyed. Cultural values are considered to be subjective since they depend on the interpretation of present-day observers. Such values can be classified in a number of ways (Feilden and Jokilehto 1998):

Identity value involves recognition by society, represented through an object or site. Such values are based on emotional perception and have a significant impact on resource conservation. The lack or disregard for identity values can lead to neglect or destruction. Identity values include features such as age, tradition, continuity, commemorative, legendary, amazement, sentimental, spiritual, religious ones, as well as symbolic, political, patriotic, and nationalistic meanings (Feilden and Jokilehto 1998).

Relative artistic or technical value. This value group is mainly associated with the study of the historical assessment, the technical concept, and the artisanal part of the resource. These values originate based on relevant studies by leading specialists in the field who have studied its importance throughout history and in the present time (Feilden and Jokilehto 1998).

Rarity value. Finally, this type clarifies how rare the resource is compared to other objects/sites of the same type, period or region. This group is related to the previous two groups and a high rarity value can help promote preservation of the resource (Feilden and Jokilehto 1998).

In terms of contemporary socio-economic values which are related to present day society, (Feilden and Jokilehto 1998) identified the following:

1. Economic value: This may be understood as a value generated by the heritage resource and its conservation, and includes potential sources of revenue due to tourism, commerce, use and amenities.
2. Functional value: This is related to the economic value, since it involves the continuation of the original function or compatible use of the heritage. Continuation of traditional function boosts the meaning of sites and an appropriate use will promote conservation.
3. Educational value: Heritage resources can teach us about culture and history, attracting tourists and integrating the past with modern life.
4. Social value: This is related to traditional social activities and how they are related to present day use.
5. Political value: are often related to historic events in the past of the resource with respect to its region. The present-day significance of the resource can be influenced by the current political priorities. The current political significance of heritage can assist in raising funds for safeguarding and protection.

Feilden and Jokilehto (Feilden and Jokilehto 1998) underscore that "many of these values—particularly contemporary socio-economic values—can have both positive and negative impacts on the cultural resource, depending on the type of value and the emphasis given to it in the overall assessment." Therefore, it is important to clearly state the values to conserve and sustain the heritage resource. (Ozcakir 2018).

Marta de la Torre and Randall Mason's publication (Mason 2002) “**Assessing the Values of Cultural Heritage**” deals with the lack of established and universally accepted methodologies for assessing cultural values and the challenges of comparing economic and cultural values assessments and focusing on identifying **cultural significance** (Mason 2002).

The importance of a site is determined by the **collective values** which shape the cultural significance. Mason suggests that cultural significances or value assessment are formed through identification and elaboration, finally leading to the **significance statement**. (Mason 2002).

It is evident that there are various distinct, if not entirely separable, categories of heritage value, encompassing economic, historical, spiritual, political, educational, aesthetic, and artistic aspects (Mason 2002).

A common differentiation is frequently established between **economic** and **socio-cultural values**, identified as the two main meta-categories of heritage value. This differentiation has formed the basis for the research conducted by the Getty Conservation Institute on issues related to values that are highly pertinent to conservation (Mason 2002).

Sociocultural Values: Sociocultural values encompass historical, cultural or symbolic, social, spiritual or religious, and aesthetic aspects (Mason 2002).

Economic Values: Economic values of the resource include its market value, as well as nonmarket values such as existence, option, and bequest values (Mason 2002).

In his PhD thesis titled "**In-Between Preservation and Economics: Establishing Common Ground Between Socio-Cultural and Economic Values For The Sustainability Of Urban Heritage Places In Turkiye** (Ozcakir 2018)", Ozcakir (2018) proposes a new classification of values after analyzing value studies.

After examining literature on cultural heritage values, he identifies eleven values for the purpose of his PhD study. The values found in the literature are re-categorized to be applicable to the chosen three heritage places. The selected values for the study encompass all facets of heritage places, aligning with the **physical setting, social environment, and economic context** (Ozcakir 2018).

Socio-cultural values encompass (i) age and historical, (ii) authenticity, (iii) architectural and technical, (iv) document (including educational and academic), (v) aesthetic, (vi) memory, (vii) identity, (viii) symbolic, (ix) prestige values (Ozcakir 2018)..

(i) Age and Historical Value

The age value is about how old the monument looks, while historical value is about its connection to a specific historical event and time.

(ii) Authenticity Value

The authenticity refers to a heritage place which is genuinely unique and rare. This is linked to how well the place has kept its original form and condition.

(iii) Architectural and Technical

Architectural or technical value looks at how architectural features and technical aspects continue over time. It is about the importance of technical, structural, and functional aspects, as well as the craftsmanship of these assets.

(iv) Document Value

Document value is connected to the physical aspects. It is a source of information and documentation about what took place in its time period. They help us learn more about the past and show the educational value.

(v) Aesthetic Value

Aesthetic value is what it is all about the artistic and technical qualities of a heritage place, how it looks, feels, and sounds.

(vi) Symbolic Value

Symbolic value looks at how people interpret the place to mean. It includes the physical such as symbolic structures and the social such as groups, movements, or communities linked to the place.

(vii) Identity Value

Identity value is about the physical setting and social environment. The way the buildings look defines its identity, and the way people use the heritage place adds to its identity value.

(viii) Memory Value

Memory value encompasses the continuity of memories created by inhabitants in the heritage place throughout their lives. The potential for interventions to generate new memories is also related to memory value.

(ix) Prestige Value

Prestige value is about the respect and status that comes from owning a specific heritage asset or living in a heritage place. The prestigious things, uses, and events that happen add to its prestige value.

Economic values include (x) functional and (xi) real estate values

(x) Functional Value

Functional value is linked to economic value and pertains to maintaining the original use of historic buildings or heritage places. It also involves adaptive re-use in line with the values and carrying capacity of historic buildings in heritage places.

(xi) Real Estate Value

Economic value pertains to the market worth of assets like urban land or historic buildings within a heritage site.

To determine cultural significance, identification of values is needed. This concept is emphasized in the Burra Charter (ICOMOS 2013). The Burra Charter explains the importance of cultural significance, highlighting aesthetic, historic, scientific, and social values. Mason (2002) "Assessing the Values of Cultural Heritage" also highlights how values help assess cultural significance in heritage.

Mason studies value categories in two groups: economic and socio-cultural values and creates a significance statement as an end product. The Management Guidelines for World Cultural Heritage sites (Feilden and Jokilehto 1998) further stress the importance of significance and values in justifying conservation efforts, categorizing values under cultural values (like identity and rarity) and contemporary socio-economic values (such as economic value).

Ozcakir (2018) highlights the significance of values in heritage preservation while evaluating the concept of value. He classifies them into two groups which are socio-

cultural and economic values. Socio-cultural values include physical and cultural values like document value or spiritual value or prestige value while the economic values, which are like Mason's perspective, relate to present-day aspects like function and real estate value.

2.4 PROCESS FOR THE ASSESSMENT OF SIGNIFICANCE OF MODERN TOWNS

This section proposes a process for assessing the significance of modern towns based on the ICOMOS Burra Charter and Historic England's advice notice discussed previously. This process is used to assess the significance of Atça as a modern planned town. The process includes:

- Understanding the character of modern towns, their components, and their historical development.
- Assessing the values of modern towns.
- Making a significance statement.

To understand the character of modern towns, components that should be further investigated are identified based on the Washington Charter (ICOMOS 1987), Valetta (ICOMOS 2011), and Lynch (Lynch 1964). The components of modern towns that constitute their character are identified as follows:

- The Relationship Between the Town and Its Surrounding Setting
- Boundaries/Edges
- Urban Plan Layout
 - a. Paths/Axes/Grids
 - i. Primary Axes – Atça/ Secondary Axes-Atça
 - b. Open And Built-Up Areas
 - i. Streets
 - ii. Open spaces: Parks & Squares
 - c. Function/Districts
 - d. Nodes
 - e. Landmarks
 - f. Building-street relationship

- g. Residential Urban Pattern and Architecture
 - i. Lot-Building-Street Relationship
 - ii. Building Types
 - iii. Building Height and Construction Materials
 - iv. Architectural Characteristics

- Cultural Traditions

For the identification of Atça's values, Ozgun Ozcakil's (2018) value categories are used. However, the thesis puts emphasis on the socio-cultural values and excludes economic values due to the large scale of the historic town. In addition to values discussed in this section, this study includes uniqueness value and ideological and political for Atça, which greatly impacts Atça's significance. The study recognizes that assessing these values is essential to present Atça's significant as an early republican modern town.

CHAPTER 3

UNDERSTANDING THE CHARACTER OF ATÇA AND ITS COMPONENTS AS A MODERN TOWN IN THE EARLY REPUBLICAN PERIOD

3.1 GEOLOCATIONAL AND NATURAL AND SOCIO-ECONOMIC CHARACTERISTICS OF ATÇA AND ITS CONTEXT

The context of Atça will be analyzed in terms of its location, climate, and vegetation as well as its social and cultural status below.

3.1.1 Location

Aegean Region is the west part of Anatolian Peninsula's opening to the Aegean Sea (Salkim 1991). This Region comprises the cities Aydın, Denizli, İzmir, Manisa and Uşak. The Region is surrounded by Kütahya and Afyon in the east, Balıkesir and Çanakkale in the north, and the Aegean Sea in the south and west. The surface area of the Aegean Region is 64337 km² and occupies 8.3% of Türkiye (Salkim 1991). Aydın is a city that takes place in southwest of this Region, between 37-38 northern latitudes and 27-29 eastern longitudes, and occupies 1% of Türkiye with an area of 7870 km² ("Yurt Ansiklopedisi" 1982).

In the Aegean Region, Atça is a neighborhood (*mahalle*) in the county of Sultanhisar, in the city of Aydın and takes place at Malgaç Mountains' feet. Atça is surrounded by Sultanhisar from the west, Nazilli from the east, Yenipazar from the South and Ödemiş from the north. Being at a height of 76 m above the sea level, Atça is also located between 37-38 northern latitudes and 27-29 eastern longitudes Atça is at a distance of 35 km from Aydın city center, and 10 km from Nazilli (Salkim 1991).

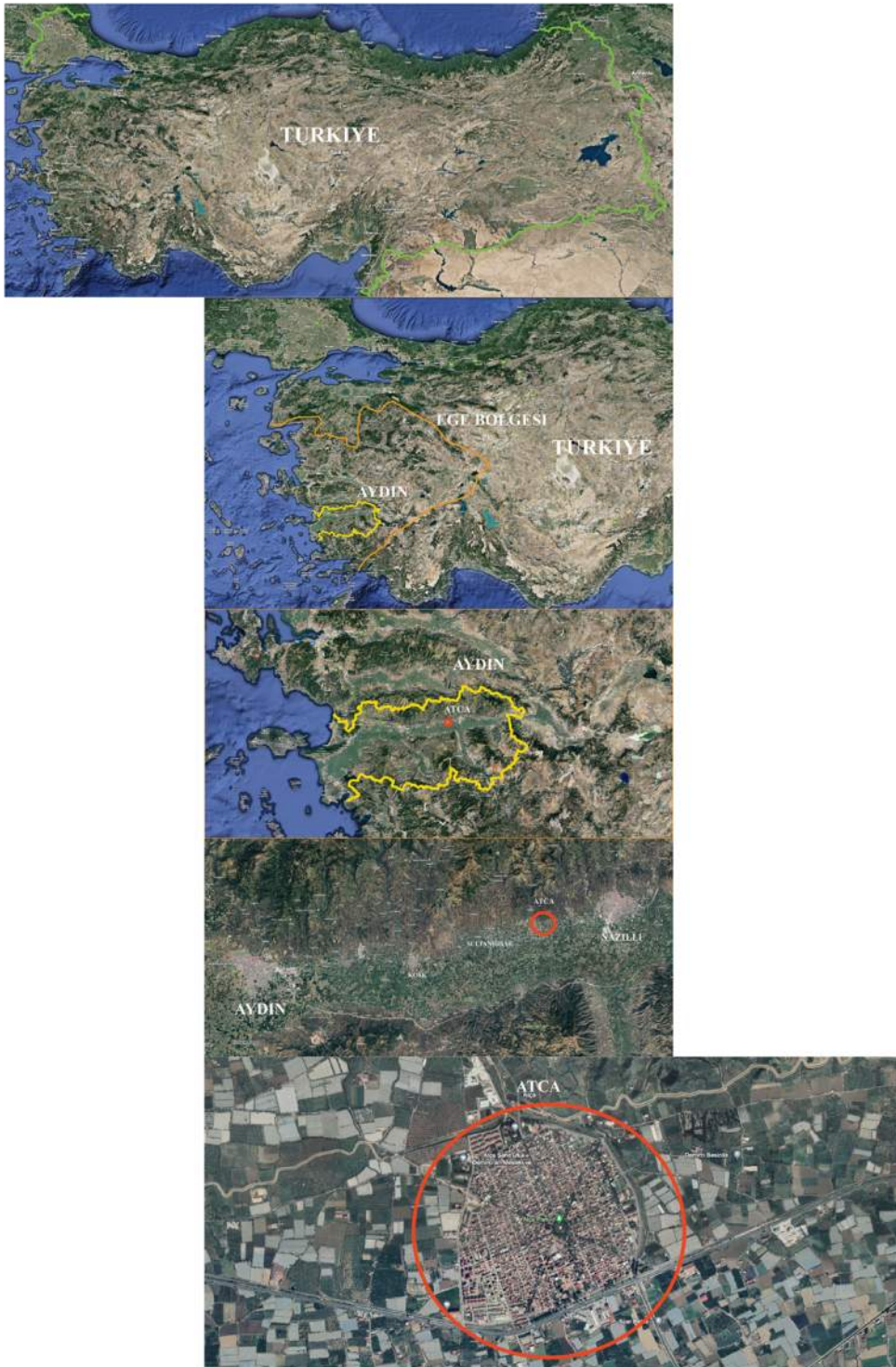


Figure 3.1. Atça is located in Türkiye (1st row), in the Aegean Region (2nd row), located in the Aydın province (3rd row), between Nazilli and Aydın city center (4th row). The last row shows an aerial view of Atça (google earth, 2023).

3.1.2 Climate and vegetation

Aydın is under the effect of the mild Mediterranean Climate. The average temperature throughout the year is 17.7 °C, while the maximum temperature was measured to be 43.0 °C. Winter is the season with the highest amount of precipitation, whereas there is almost no rainfall during summer. The dominant wind direction is east, this is followed by southwest (*lodos*) and west (“Yurt Ansiklopedisi” 1982).

Maquis are the natural vegetation of the Aegean Region, which is famous for its fertility and productivity since ancient times. Olive groves are the most characteristic among the product yielding trees. 64.7% of the region consists of forests, which become denser in the north and at higher altitudes. Other characteristic plants of the Aegean Region are grapes and figs. Likewise, figs are the Aydın province's best-known crop, although other agricultural products are also grown intensively (Salkim 1991).

Like everywhere, the vegetation reflects the features of the climate in Atça. This is similar to Mediterranean vegetation. In the north and at the higher parts of mountains, there are sparse forests with oak majority, with some of them being cherry, walnut, chestnut and medlar types. After 1000 m of altitude, fern flora takes place. Up to 700 m, even at 800 m, wild and tamed olives and wild pear are present, while at the lower altitudes there is maquis flora such as myrtle and laurel (Salkim 1991).

At the sea level, there are meadows that can stay green during summer and winter. On the hydromorphic solid, there is vegetation with short roots that is used as pasture (Salkim 1991).

3.1.3 Social and Economic Status

According to demographic projection studies, the population of Atça was 7,833 in 2016 and 7,751 in 2017, and The AİNİP Analysis projected the population to be 7,948 for 2017, 8,800 for 2025, and 10,397 for 2040. The settlement experienced various population changes and migrations with various historical events. One such event is the Turkiye-Greece population exchange in 1923, and with this event, the Greek population moved, and Turks from Greece were settled in Atça, and the population is now mixed. The community now is composed of Yörüks, Circassians, Muhacirs, and Kurds, and they all live together in harmony. According to the Address-Based Population Registration System, in 2023, the population of Atça was 7,672, indicating that the population is stable and currently evolving (Aydın Buyuk Sehir Belediyesi 2018).

The economy of the city is primarily based on agriculture and livestock. In addition to this, industrial sites and other factories are trying to contribute to the economy and create employment opportunities. In Atça, a large part of the population earns a living through agricultural activities such as growing strawberries, watermelons, melons, olives, figs, grapes, citrus fruits, peaches, corn, and vegetables, as well as dairy and livestock farming. Livestock farming is mainly focused on cattle breeding. Currently (2010s) there are 107 shops in Atça Industrial Site. In addition to this, there is 1 gear factory, 3 olive oil factories, 1 crate factory, 1 water bottling facility, and 2 concrete plants operating in the area (Aydın Buyuk Sehir Belediyesi 2018).

3.2 HISTORY OF ATÇA

The Aegean region has hosted numerous civilizations to date and still possesses historical artifacts belonging to these civilizations and boasts a rich history. (“Yurt Ansiklopedisi” 1982). Aydın (formerly named Güzelhisar) is the seat of Aydın Province that takes places in this region and used to be the ancient Greek city of Tralles. The city is located at the lower valley of Büyük Menderes River (ancient

Meander River) at a commanding position for the region with a population of 1.148.241 in 2022 (“Aydın” 2023).

In ancient Greek sources, the city is referred to as Anthea and Euanthia (“Yurt Ansiklopedisi” 1982). During the Seleucid period, it received the name Antiochia, but was also called Maeandrum and Erynina. In Roman and Byzantine times, it was known as Tralles or Tralleis, and it was among the largest cities in the Aegean region during antiquity (Salkim 1991). In the early Ottoman administration, the name Güzelhisar was commonly used, sometimes referred to as "Güzelhisar of Aydın (lands)", but over time, the preference shifted towards Aydın (Salkim 1991).

Antiquity

In the excavations performed in Western Anatolia, the oldest remains date back to the chalcolithic period. Due to the nomadic lifestyle, a distinct cultural structure did not appear in that period. The first known settlers in Aydın and its periphery are Carians (12th century BC). They were followed by Phirgians and Ionians until 8th century BC. Between 8th century BC and 546 BC, Aydın and its surroundings belonged to Lydians. Afrodisyas, Kinda, Alinda, Alabanda, Nysa, Magnesia, Milet and Tralles are the first cities that were established in these periods. The city of Tralles, today’s Aydın, was founded by the Argives and Trallians. Along with the rest of Lydia, the city fell to the Persian Empire in 546 BC. In 334 BC, Tralles surrendered to Alexander the Great without resistance and therefore was not sacked (Salkim 1991). Alexander's general Antigonus held the city from 313 to 301 BC and later the Seleucids held the city until 188 BC when it fell to Pergamon (“Yurt Ansiklopedisi” 1982).

Tralles served as a convent during the Roman Republic, but later Ephesus assumed that role. The city fell to rebels in the Mithridatic War, resulting in the deaths of many Roman residents. (“Yurt Ansiklopedisi” 1982).

Tralles experienced significant damage from an earthquake in 26 BC. Augustus allocated funds for its reconstruction, and in gratitude, the city renamed itself Caesarea (Salkim 1991). The city is described as a prosperous trading center. Several centuries later, Anthemius of Tralles, architect of the Hagia Sophia in Constantinople, was born in Tralles (“Aydın” 2023). The city remained under Roman control between 130 BC and 395 AD (“Yurt Ansiklopedisi” 1982).

Christianity and Byzantine era

Early after Constantine's conversion, the city of Tralles officially adopted Christianity. In Aydın and its periphery, starting from AD 11th century, Turks has started to take place (Salkim 1991). After the Battle of Manzikert in 1071, with the Byzantine Empire was in civil chaos, the Seljuks took Tralles for the first time but Alexios I Komnenos re-captured the city for Byzantium in the latter half of the eleventh century (“Aydın” 2023). The struggle between Byzantium and Turks for the control of Aydın and its surroundings lasted almost two centuries During the 12th century, the region changed hands repeatedly (“Yurt Ansiklopedisi” 1982).

By the 13th century, the city lay in ruins. In 1278, Andronikos II Palaiologos decided to rebuild and repopulate it, with the aim of forming a bulwark against Turkish encroachment in the area. To this end the walls were rebuilt and 36,000 people from the surrounding regions were settled (Güven 2017).

In the 13th century, Byzantine towns along the Meander Valley interacted with the Turkic Cumans. Turkish attacks resumed soon after and in 1284, the city fell to the beylik of Mentеше due to a siege, lack of supplies, and water access problems, resulting in significant damage (“Yurt Ansiklopedisi” 1982).

Specifically, for Atça, there is no certain source about its establishment and establisher. At the 4th and 5th volumes of the work named “Raisen und Forkschunger Im Wistlichen Kleimascehn” Attsha is mentioned with Kuyucak and Ortakça. In the Medieval Era, it is stressed that, these towns were significant trade places on the

important transport ways. This means that Atça has existed at least since the Medieval Era (Salkim 1991).

There is some evidence showing that old settlement places existed in some neighborhoods in Atça and its periphery. Among these old settlement locations with the current names Taşlıbeylik, Hamambaşı and Veysi Kuyusu, there are only hamam ruins in Hamamtaşı and gravestone in Veysi Kuyusu (Salkim 1991).

The Principalities (Beylik) period

Under the rule of Mentеше, the city of Aydın was renamed Güzelhisar. The city was later taken over by the Aydinids, who made it one of their principal settlements. After the Medieval period, it is seen that the history of **Atça** and Aydın run parallel. As is known, Byzantines, Seljuks and Ottomans reigned in this area respectively. It is said that, during the Seljuks period, Atça was the horse meadow of Principality of Aydın (Beylik of Aydın), so it might have adopted its name from this (Salkim 1991).

After 1270 AD, Aydınoğlu Mehmet was sent to the Aegean Region by Yakup Bey from the Principality of Germiyan. In 1307, Birgi, Karacasu, Bozdoğan, Atça, Köşk and Sultanhisar joined the Principality of Aydın (Yurtkulu 2018).

The Ottoman period

The Ottoman Empire took control of the Principality of Aydın shortly before the Battle of Ankara which is between Tamerlane and Ottoman Empire in 1402, However, Tamerlane returned the province to the Aydinogullari in 1425 (Salkim 1991). Aydın entered Ottoman rule in the 14th century, but the unrest caused by the Aydinids (Aydınoğulları) prevented a stable Ottoman governance (“Yurt Ansiklopedisi” 1982). In the Ottoman period after 1390 AD, Yıldırım Bayezit bound Aydın and its periphery as a state to the Ottoman Empire. From 15th century, with the Ottoman Empire’s full sovereignty, the city had become the center of *sanjak*, and it has since expended and developed (Salkim 1991).

Until about 1850, Atça was a sanjak under Aydın, which was part of the Anatolia Province within the Ottoman Empire (Yurtkulu 2018). With the abolition of eyalets under the administrative reform of 1864, Atça became a *bucak* under Nazilli county (*ilçe*) in 1867 (Salkim 1991) (“Aydın” 2023).

During the Ottoman period, one of the most important events that happened was the seizure of Aydın by Atçalı Kel Mehmet Efe and becoming its governor. The Aydın rebellion occurred under the leadership of Kel Mehmet and seems to be a complete people’s revolution. After leading the Aydın rebellion, Kel Mehmet first declared that he abolished war taxes which has long suffocated the people. After that, he also lessened or abolished artificial taxes that voivodes and officers arbitrarily took from people. Regarding the government’s taxes, he collected and sent them to İstanbul in accordance with Sharia orders. Kel Mehmet was not satisfied with these, he asked for the protection and development of free trade and agriculture, more equal laws and more fair criteria for military service (Salkim 1991).

People from Aydın and some provinces of Kütahya, Manisa and Denizli adopted his ideas and welcomed him. People found Kel Mehmet’s ideas sincere and fair and rallied around him. Settling in Aydın like a governor, Kel Mehmet demolished the old order. The existing ayans and administrators of these locations fled, and Kel Mehmet appointed his administrators to these positions. Kel Mehmet made an effort to abolish cruelty and injustice and create a new system. However, he perished for this. The ideas he put forth were important for the reforms made by Mahmut II as well as declaration of Tanzimat and First Constitutional Era (Salkim 1991).

Atça includes a railroad station on the Izmir-Aydın railway that was built between 1857-66. This railway was crucial for the Region’s economy by facilitating transportation of agricultural workforce.

Atçalı Kel Mehmet Rebellion

An important event that took place in Aydın in the beginning of the 19th century is Atçalı Kel Mehmet Rebellion. This rebellion is related to social circumstances and the concept of *Zeybek*. The local population failed to get used to the new governors assigned to the region, who focused on becoming rich themselves rather than improving the lives of the citizens. The population was put under further stress because of the war between 1828-29. First the villagers of Kuyucak, then Nazilli and Sultanhisar asked for Kel Mehmet's help in getting rid of the voivodes that were stripping the land of its valuables. Kel Mehmet's initial forces of 60 people quickly escalated to an army of 1000 people. Kel Mehmet managed to take over Aydın in 1828, which was the seat of eyalet at the moment. He strived to rule fairly and paid the wages of the civil servants. His forces managed to take over Tire, Bayındır, Birgi and Ödemiş in 1829. This way, the entire Aydın sanjak became his territory ("Yurt Ansiklopedisi" 1982).

While planning to take over İzmir, he was attacked by the forces of Menteşe, Sığla and Saruhan sanjaks. These were supported by Ibrahim Pasha, who was sent by the central government. On November 11, Ottoman forces accompanied by Karaosmanoğulları reclaimed Bayındır, Birgi and Ödemiş. Aydın was taken over by the Ottoman government on December 17, 1829, without resistance. Kel Mehmet was captured and executed in January 1830. After this rebellion, the local population was subjected to great pressure since they aided Kel Mehmet and Zeybeks ("Yurt Ansiklopedisi" 1982). According to Poujolat, Aydın was the region that detested the Sultan's reforms the most. People like Kel Mehmet could lead to future rebellions. Karaosmanoğulları ruled Aydın with an iron fist, and the smallest disobedience could be punished by execution (Salkim 1991).

Later, Aydın became part of the Anatolia Province within the Ottoman Empire. The administrative seat shifted to İzmir during the 1840s, and with the abolition of eyalets as part of administrative reforms in 1864, Aydın became a sanjak, maintaining its

seat in Izmir. Izmir had grown larger than Aydın due to its booming international trade port status (Salkim 1991). Throughout the 19th century, Aydın continued to prosper due to its central position in the fertile Menderes valley, leading to a population increase. Besides traditional crops like figs and olive oil, cotton also became an important crop during this period. (“Aydın” 2023).

Izmir-Aydın Railway

The railway connecting Aydın to Izmir was the first railroad built in Anatolia, and it employed the latest available technology. Its purpose was to facilitate transportation of agricultural workforce. The increase in production was expected to improve the tax revenues. The resulting improvement was so large that it provided 15% of the total income of the Ottoman Empire. The railway was under full control of the British, whose real purpose was to open West Anatolia to foreign trade. Harbor of Izmir was also an important asset that was utilized by the British. Another reason Ottoman Empire wanted to build such a railway was to help suppress potential rebellions in the region (“Yurt Ansiklopedisi” 1982).

The British Levant Company constructed the railroad, which spanned 133 kilometers and was completed on June 7, 1866, after starting construction on September 28, 1857 (Salkim 1991). This railway significantly impacted the economy of the Aydın region. Today, the railway station built during that time remains a notable structure in the city of Aydın. (“Yurt Ansiklopedisi” 1982, Güven 2017).

In War of Independence

Greece entered World War I at the end of 1917 on the side of Allies. When the Central Powers were defeated in 1918, the Ottoman Empire signed a treaty at the Paris Peace Conference of 1919 (Salkim 1991). According to this, the Allies, notably British Prime Minister David Lloyd George, pledged territorial concessions to Greece, including Eastern Thrace, the islands of Imbros (Gökçeada) and Tenedos

(Bozcaada), and sections of western Anatolia around Izmir, where there were significant Greek communities (Woodhouse 1968).

Following this treaty, Greek and Italian forces invaded Aegean and Mediterranean Regions in Spring of 1919. Despite the agreement in Paris that promised the Aegean Region to Greece, Italy landed troops in Kuşadası (May 13, 1919) and Söke (May 17, 1919). This move was based on the earlier promise made to the Italians during the Agreement of St. Jean de Maurienne on April 19, 1917. On May 15, 1919, Greek forces landed troops in Izmir with the support of Britain and France. Following the tracks of Izmir-Aydın railway, Greek troops took over Germencik and Incirliova on May 26. Learning that there would be no resistance in Aydın, they took control of Aydın on May 27. Their forces extended to Umurlu, Sultanhisar, Köşk, Atça, and Nazilli ("Yurt Ansiklopedisi" 1982).

On 28 May 1919, they invaded Atça and Nazilli. Towards mid-June in 1919, the National Front was established in the regions of Nazilli and Aydın. Staying in Nazilli for 18 days, the enemy captured the city again on 16 June 1919. After that Nazilli and Atça remained under enemy control for 27 months. Conquered cities and villages were plundered and vandalized by Greeks. On the date of 5 September 1922, Nazilli and Atça were completely liberated from the enemy. A monument of martyrs from Atça, who were forced to dig their own graves and were later shot by the enemy, can be found in Çomaklı. In the plains of Atça, it is also possible to see graves of individual martyrs distributed one by one. When withdrawing, Greeks took 40 people as hostages and executed them by shooting (Salkim 1991).

The "Zeybek" tradition and National Forces

Zeybek is a type of bandit specific to the Aegean Region. They first appeared during periods when central government was weak, especially after Tanzimat and during the reign of Abdulhamit II. Asaf Gökbel, one of the rebel members of Yörük Ali Efe, said that the survival and continuity of Zeybek tradition is tied to the inequality in the land management of the Ottoman Empire. The population viewed Zeybeks as

warriors against injustice, on the side of the weak and powerless. This was the reason why Zeybeks formed the first line of resistance and the core of the National Forces (*Kuva-yi Milliye*) (“Yurt Ansiklopedisi” 1982).

The people of Aydın who were displeased after the Greek invasion decided to form a resistance. They decided to form this initial force outside the regular army. The reason for this was to avoid any potential and premature attention that could have been focused on a regular army. Moreover, the collapsed Ottoman army had lost its reputation among the population, and even the people drafted to this army were trying to escape such military service. As such, the people looked inward for a solution and formed the Yörük Ali Efe rebels as Aydın’s first national force. A militia force was assembled on June 1, 1919, under Yörük Ali Efe who also contacted 57th Division in Çine. This involved famous bandits of the time as well as army officers (“Yurt Ansiklopedisi” 1982).

While the invading forces in Sultanhisar were expecting Yörük Ali Efe to surrender, on the night of June 15, he led a surprise attack while the enemy on the Malgaç bridge were asleep and took some of them hostage. This raid was the first military success of the National Forces against the invaders. On June 26, 1919, invading forces ordered the population to return their weapons and to give up the territory they had recovered. Seeing that the local people did not follow these orders, they burned down the villages and executed civilians who failed to escape. After this, all leaders of the National Forces gathered and released an announcement. This notice demanded that the invaders would evacuate Aydın in two days, while guaranteeing the safety of local Greek population. In response to this, the invading Greek army burned down suburbs and executed civilians with machine gun fire on June 28. National Forces counterattacked and forced the invaders to leave Aydın by June 30, however the Greek forces returned and claimed back the city on July 4 (“Yurt Ansiklopedisi” 1982). As a result of this Battle of Aydın, the civilian population of the city, principally Turkish as well as Greek, suffered heavy casualties (“Aydın” 2023).

Resistance warriors including National Forces and Yörük Ali Efe and his fighters operated from the nearby mountains, engaging in guerrilla warfare against the Greek army (“Yurt Ansiklopedisi” 1982). There was however some disagreement between Yörük Ali Efe and one of the local leaders, Demirci Mehmet Efe. An additional disagreement was between Demirci Mehmet Efe and Major Hacı Şükrü Bey regarding the leadership of National Forces. Following Sivas Congress in October 1919, Refet Bey was assigned as the leader of National Forces in Aydın. Seeing the strong position of Demirci Mehmet Efe, Refet Bey decided to act as a guide rather than insisting on being the commander (“Yurt Ansiklopedisi” 1982).

On June 22, 1920, the Greek army went on offensive again and the Turkish forces had to retreat. As a result, it was understood that the enemy could only be defeated by a regular army. Finally, the Turkish government in Ankara decided to formally form the Western Front. National Forces were disbanded on November 22, 1920, and zeybeks and efes were ordered back to their villages (“Yurt Ansiklopedisi” 1982). Aydın stayed in ruins until the Turkish army regained control on September 7, 1922. After the war and the establishment of the Republic of Türkiye, Greeks from Aydın were exchanged with Muslims living in Greece under the 1923 population exchange agreement between Greece and Türkiye (Salkim 1991).

During the Turkish Republic

Despite being ruined by the defeated Greek army during their retreat, Atça started to regrow following the declaration of the Turkish Republic. To reconstruct Atça, Abdi Bey was assigned to this task by Maşacızade Hafız Mehmet Efendi who has served as a mayor during the early Republican and late Ottoman periods (“Atça Belediyesi” 2013). Abdi Bey was educated in France and wanted to design Atça in the likeness of Etoile Square (later called Charles de Gaulle) where famous avenues like Champs-Élysées converge. He placed Atça Park in the same place as the Arc de Triomphe in this square. Similar to the 12 avenues converging in the Etoile Square, Abdi Bey placed 8 symmetric avenues and hundreds of streets that are orthogonal to these in

his plan. In this town where multi-story development is prohibited, most of the residential buildings are two-story houses with a garden (“Atça Belediyesi” 2013).

In Türkiye, Atça is the first and only settlement that has been fully planned (Kivrak 2001a). The local population were against the reconstruction project, because their homes had already burned down or been damaged during the years of war and did not want their remaining buildings to be demolished. They even sued the Mayor Nuri Kara (served 1924-30), who defended himself as follows: “I am imagining tomorrow, not today. We are not trying to demolish the existing order, but to establish a new one.” (Kivrak 2001a). The plan started to be implemented on August 3, 1926 (“Atça Belediyesi” 2013).

On May 5, 1929, based on law number 1426, Atça became the center of a newly formed district (*bucak*) under the name Kılavuzlar, which was in turn a part of Nazilli county (*ilçe*). On April 1, 1958, based on the law number 7033, Sultanhisar became a county, the name Kılavuzlar was abolished, and Atça became a district of Sultanhisar (Salkim 1991). Because Aydın became a metropolitan municipality in November 12, 2012 based on law number 6360, Atça later became a neighborhood (*mahalle*) in the county of Sultanhisar on March 30, 2014 based on the same law (“Atça Belediyesi” 2013).

Atça municipality was formed in 1867 and is one of the oldest municipalities in the Aegean Region. The municipality building was completed in 1935, which was used actively until 2012. Currently it serves as an additional service building for the municipality of Sultanhisar (Kivrak 2001a).

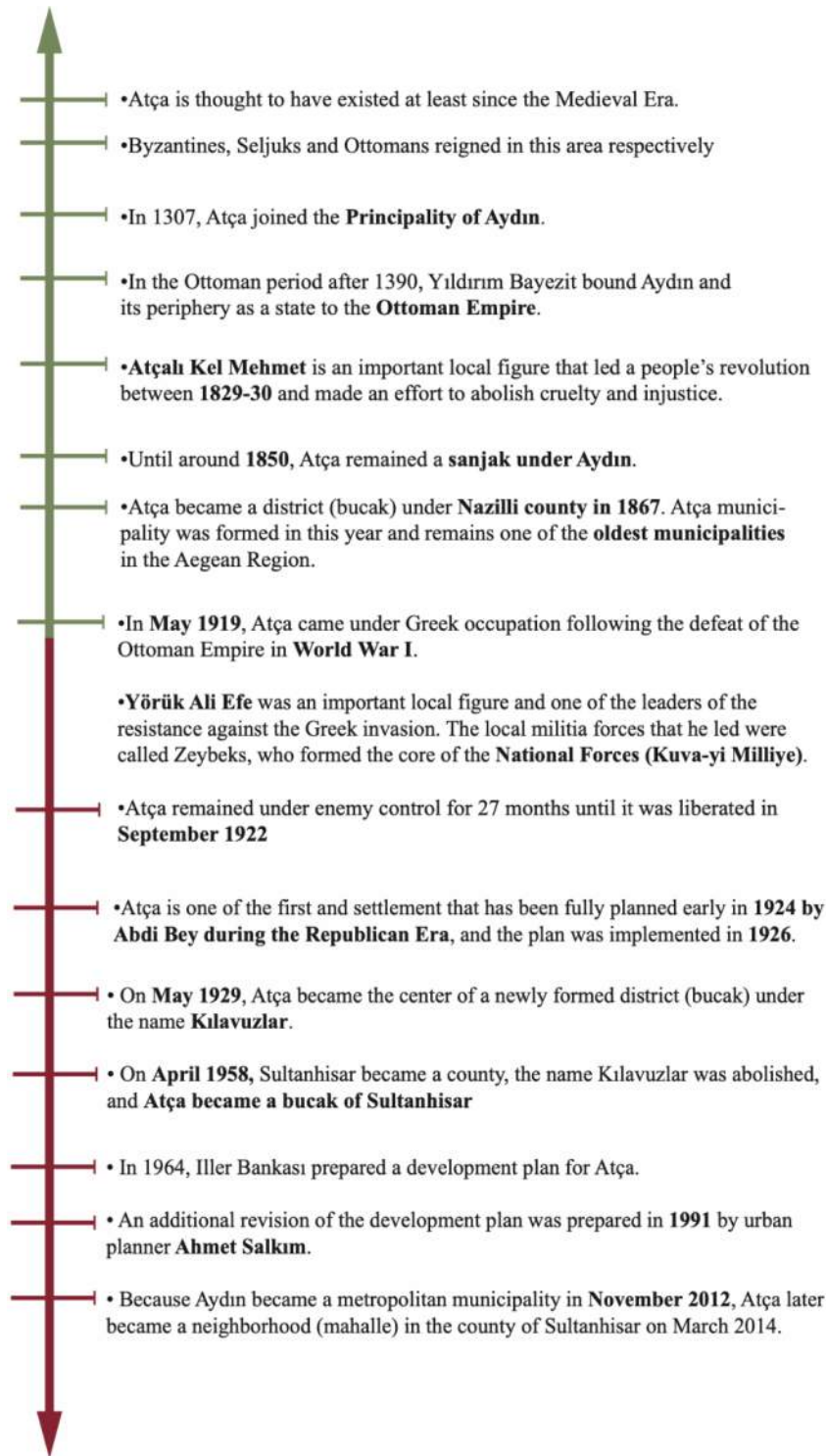


Figure 3.2. Timeline of Atça: Brief Overview. The green section indicates dates before the war of independence whereas the red section indicates events that happened during and after the war of independence.

3.2.1 Atça as an Organic Settlement During the Ottoman Period

Before the Republican Period, Atça had an organic plan as shown in Figure 3.3. This plan was formed over the course of time by the addition of residences. Such organic fabric of the residential environment was the outcome of decisions made by individuals, rather than the central authority (Akture 1989). There is no planned or predetermined town center, but instead there are focal points such as mosques and fountains around which residential quarters have formed. The streets were mainly narrow and dirty roads, and some had dead ends. Houses were single- or two-story buildings surrounded by a garden. These were built with traditional methods using stone or wood as building material. The population of the town consisted of different ethnicities.

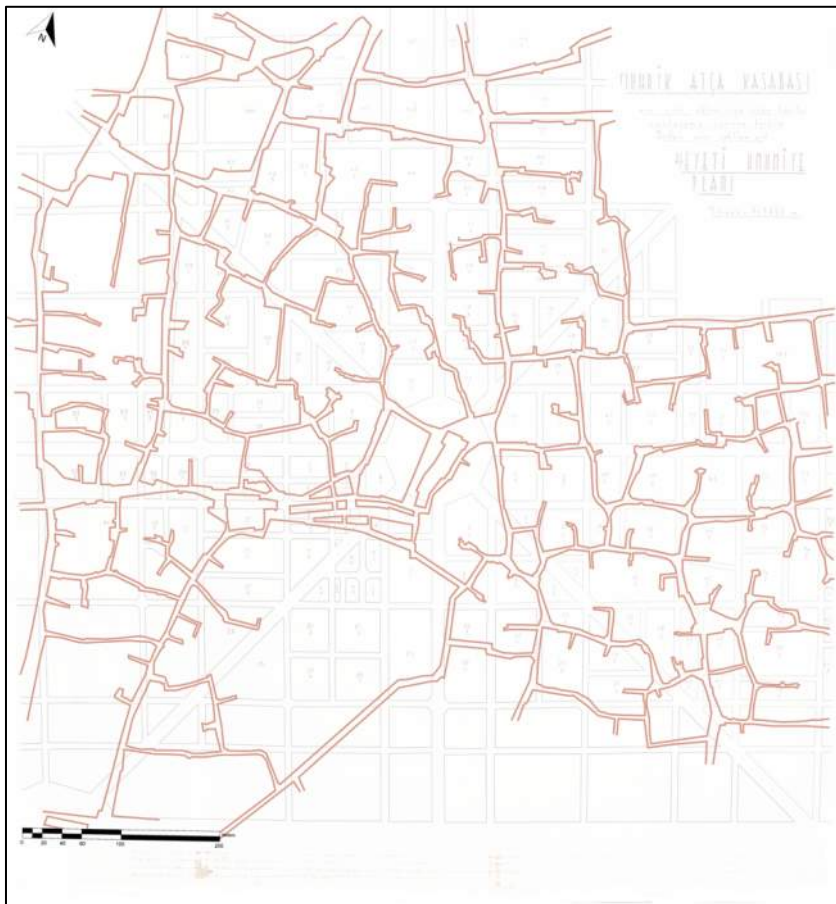


Figure 3.3. (Top) Atça town plan before the war of independence (Atça Municipality Archives 1926)

3.2.2 Atça Before the War of Independence

An important event that affected the historical development of Atça is the War of Independence during which the town was burned down. As a result, the town was completely rebuilt after the establishment of the Turkish Republic. Following the treaty at the Paris Peace Conference of 1919, Greek forces landed troops in Izmir with the support of Britain and France on May 15, 1919. Following the tracks of Izmir-Aydın railway, Greek troops took over Aydın on May 27 and their forces extended to Nazilli and Atça on May 28. After that Nazilli and Atça remained under enemy control for 27 months. With the help of Zeybeks, the first line of resistance and the core of the National Forces (*Kuva-yi Milliye*) were assembled on June 1, 1919, under Yörük Ali Efe. Ali was born in a village near Sultanhisar and was influenced by Atçalı Kel Mehmet Efe in his desire to become a Zeybek. He became an important leading figure among the National Forces. The rebellious nature of this region and Zeybek culture have inspired and instigated resistance, but also played a role in the oppression by the Ottoman government in the 19th century, and the destruction of the towns by the Greek forces in the 20th century. Despite being a tremendous help in the War of Independence, the National Forces were later disbanded in favor of forming a regular army. On 5 September 1922, Atça was completely taken by the Turkish army, but it had been plundered and vandalized by the Greek forces (Salkim 1991).

As seen on the map (Figure 3.4), a significant portion of Atça was set on fire by withdrawing Greek forces during the War of Independence. The southwestern part sustained the least damage from the fire. Therefore, we also encounter many structures dating back to the pre-Republic period in the southwestern part of the town.

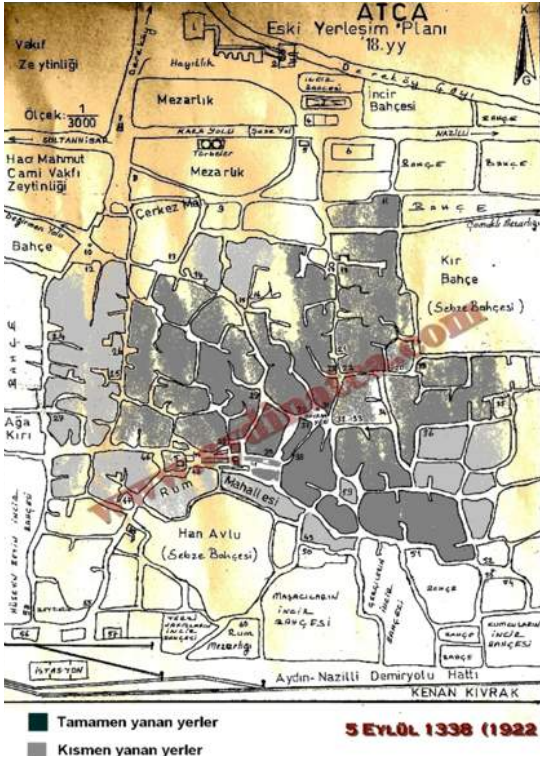
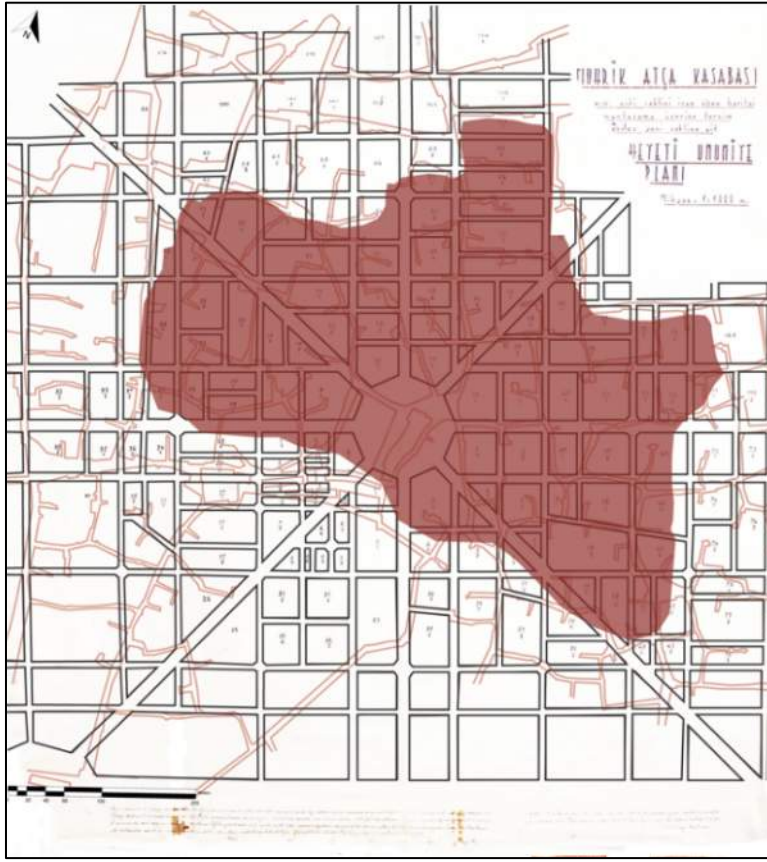


Figure 3.4. First map depicts the fire that occurred in Atça during the War of Independence, superimposed on the 1926 development plan of Atça (Astor 2024). On the left is a hand-drawn map overlaying the old layout of Atça." (Kivrak 2012).

3.2.3 Transformation of Atça from an Organic Settlement to a Modern Town: Atça After the Turkish Republic as a Milestone

Because Atça was burned down during the War of Independence, a new plan was devised to rebuild the city. In 1924, during the Republican Period, Abdi Bey was asked to prepare a new city plan. Having received his education in France, he drew inspiration from Paris's Etoile Square. His design featured a central radiant axis and a grid pattern, mirroring the layouts of modern cities worldwide. This forward-thinking plan aimed to instate a sense of order in the aftermath of the extensive destruction caused by the War of Independence. However, it faced resistance from the local populace and was not entirely executed, leaving behind structures predating 1924. Notably, Atça stands as the sole fully planned town in Türkiye. Based on the plan notes, it is clear that the development plan was put into action on **August 3, 1926** (Salkim 1991) (Atça Municipality Archives 1926) .

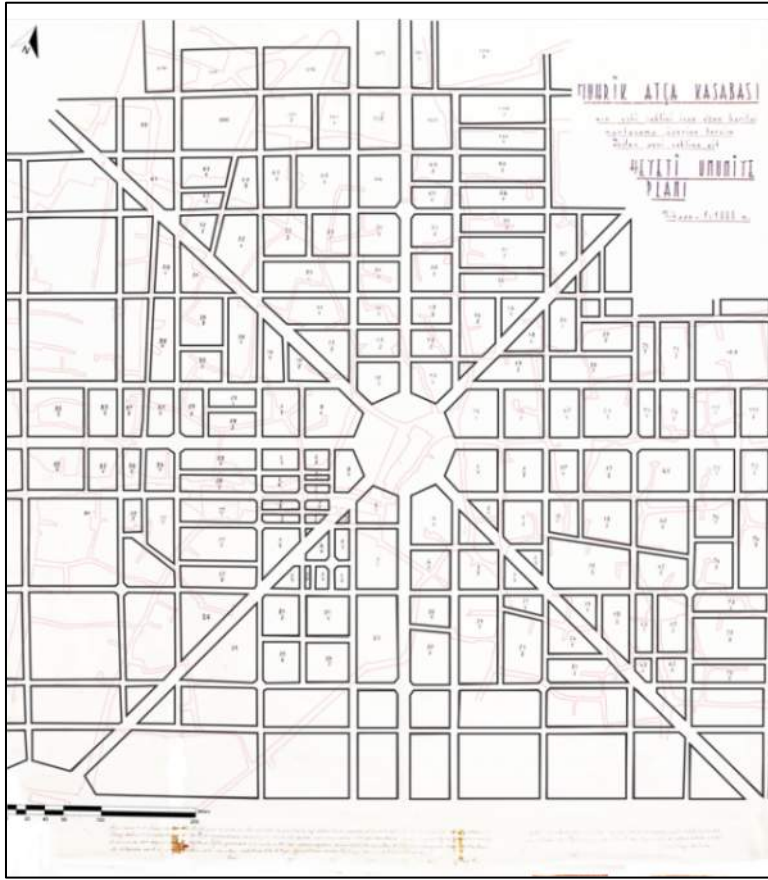


Figure 3.5. Atça town plan after the war of independence (Atça Municipality Archives 1926)

3.3 HISTORY OF PLANNING STUDIES

Three development plans have been prepared for Atça up until today. The first of these is the **1926** development plan, which is one of the earliest city plans of the Turkish Republic, designed by Abdi Bey. The second one is the **1964** development plan prepared by the architect and engineer Oktay Yenice, commissioned by the Bank of Local Administrations (İller Bankası). Finally, there is a 1991 supplementary revision plan prepared by the architect Ahmet Salkım for Atça Municipality in **1991**. Currently, a 1/5000 scale revision plan is in progress, but it has not been finalized yet (Salkım 1991).

3.3.1 Analysis of Development Plans and Aerial Photographs

In this section, the analysis will focus on the development plans of Atça from 1926 to the present day, incorporating aerial photographs sourced from the General Directorate of Mapping.

The Development Plan of Atça in 1926

The new plan in the Republican Period was designed by Abdi Hıfzı Bey in 1924. Abdi Bey was educated in France; thus, he was influenced by the Etoile Square in Paris for his design. This plan had a radiant axis and grid pattern just like other examples from modern cities worldwide. Abdi Bey was an architect and an urban planner in Nazilli Municipality, Mayor of Atça, Hafız Nuri Kara Bey, extended an invitation to Abdi Bey, urging him to come to Atça and create a new urban layout (Kivrak 2020), (“Atça Belediyesi” 2013).

The plan was conceived to create a new order after the large-scale destruction during the War of Independence. It was met with resistance by the local people in the beginning of the plan execution. Atça was the one and only fully planned town in Türkiye, However, there are still some remaining structures from before 1924 at the southwestern part of the town. This part is the least affected part of Atça burned during the War of Independence (Figure 3.4) (“Atça Belediyesi” 2013).

The urban plan covers the entire town, incorporating a centrally located park that serves as both a recreational area and a communal gathering space. Surrounding the central park, there are municipal and service buildings. At the town's core, eight main roads intersect, each measuring 15 meters in width, and these eight symmetrical avenues radiate outward. This road network significantly improves the town's infrastructure and transportation. Many different sizes and shapes are strategically allocated throughout the town. In the southwest commercial area, smaller lots were designated for the old commercial district. The buildings located in the town center exhibit architectural characteristics of the early Republican period. Examples include

the municipal building constructed shortly after the plan, in the 1930s, the agricultural credit cooperative building, and residential structures built in a similar style. In accordance with the plan notes, it is clear that the development plan was enacted on **August 3, 1926** (Figure 3.6- Figure 3.7) (Atça Municipality Archive)

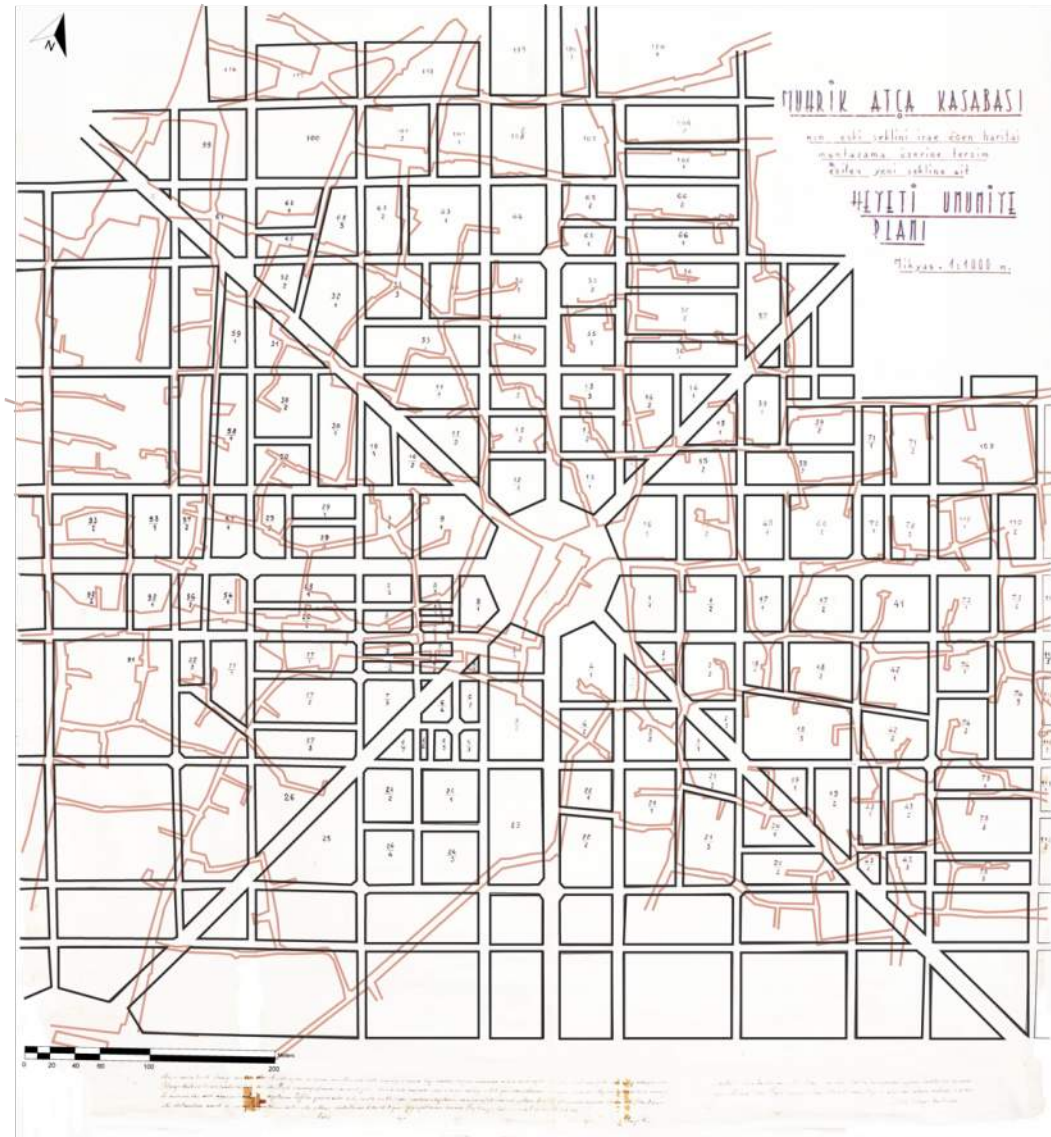


Figure 3.6. The 1926 Atça development plan drawn on top of the old Atça plan. (Atça Municipality Archives 1926)



Figure 3.7. Section describing the 1926 development plan (Atça Municipality Archives 1926).

The Development Plan of Atça in 1964

This plan was prepared by the architect and engineer **Oktay Benice** for Bank of Local Administrations (İller Bankası). Based on the signature found in the Plan Report, it appears that the 1964 development plan was approved on **December 9, 1964**. The main points that the plan was based on were as follows:

1. Railroads and highways
2. Existing town and its structure
3. Yağdere village
4. Established light industry
5. Zoning that is open to development

Based on this report, it was seen that the new developments to be planned should be thought of as a part and continuation of the existing town, rather than separate entities. This was because of the strong character of the town. The new plan aimed to maximally utilize existing conditions and structures. As such, it achieved a ratio of 80-100% in preserving and utilizing the existing town (Benice, 1964).

Another important principal was to ensure normal functioning of urban life by simultaneously considering:

1. Residence
2. Work
3. Circulation
4. Physical and intellectual development within the plan.

Additions that were implemented according to this plan are as follows:

- a. Road network: In the residential area, substantial intervention was not deemed necessary, but main axes were strengthened. One of the biggest problems that needed to be resolved was deciding where to place the main entrance and exit to the town. For this, two points were selected that were connected to Aydın-Nazilli highway. More than two connections would have created complications for the highway as well as the town. It is also prudent not to intersect the railroad in many points.
- b. Commerce: Existing commerce is altogether located in the city center and occupies about 0.6 hectares. As a result of the road network, the commercial center was encouraged to extend westward in the plan. With the other commercial units that are spread across the residential areas, the town's commercial needs were sought to be addressed.
- c. Administrative center – municipality: Thanks to being in the center of the commercial district and residing on an area open to development, the existing location of the municipality has not been changed.
- d. Residential: As per the census in 1960, 6183 residents of Atça are scattered across around 57 hectares. This corresponds to a population density of 108 people per hectare. The estimated residential area for future development is around 48 hectares. Based on prior research, the population in 1990 is expected to be 13000, which corresponds to a population density of 145 people per hectare. This number is normal for an industrialized agricultural town.
- e. Recreation: By creating occasional openings in the plan, green spaces were invited into the town and sports courts and other common spaces were placed in these areas.

As entertainment centers, the circular park in the city center that is currently in use as well as a corner of the road in the south were allocated(Archive of Bank of Local Administrations 1964).

The 1964 Atça Development Plan aims to generally preserve and ensure the continuity of the 1926 Atça Development plan. The primary additions to the original plan included connecting the town to the Aydın-Nazilli highway at two points, expanding the commercial center to the west, and establishing occasional recreational openings. The population was expected to double from the 1960s to the 1990s, reaching around 13,000, but this projection never materialized.

1991 Atça Supplementary Revision Plan

The Atça development plan of 1991 was prepared in **July 1991** by urban planner **Ahmet Salkım** at the request of Atça Municipality. The 1991 revision plan was made in accordance with the 1964 plan to ensure Atça's adaptation to new developments. An analysis of Atça's socio-economic and physical structure was conducted as part of the plan. (Salkım 1991). Atça has eight major streets, each with a width of 15 meters. Counted clockwise, these are: Kavaklar St, Nazilli St, Abdi Bey St (old name Dogu St), Kurtuluş St, Karakol St, Atatürk St, Batı St and Jurnalı St.

The streets are 500 meters long. Except for Atatürk Avenue, all streets are covered with concrete or asphalt. In the 1979 urban planning efforts, a bypass road project was considered, connecting Atça to the state highway from the southeast and southwest directions (Salkım 1991).

At the heart of Atça lies a central park (Atça Meydan Parki), characterized by a circular shape with a diameter of 95 meters. In the focal center, there are 8 main axes intersecting each other. The space acts as a common area for the people of Atça where they spend their spare time relaxation and recreation. Among the different trees species are a centrally situated fountain. In the past, the place used to be separated into various sections, including a zoo, a children's playground, and a family tea garden. However, the current configuration only features the family tea garden.

Future Projections of Atça

Currently, the Aydin Metropolitan Municipality is in the process of preparing a revised 1/5000 scale zoning plan, although it has not been finalized yet. Within the zoning plan, a fault line has been identified, and as a precautionary measure, the creation of elderly zones is envisaged.(Sultanhisar Municipality, 2023)



Figure 3.8. The Development Plan of Atça in 1964 Scale 1/2000 (Archive of Bank of Local Administrations 1964).

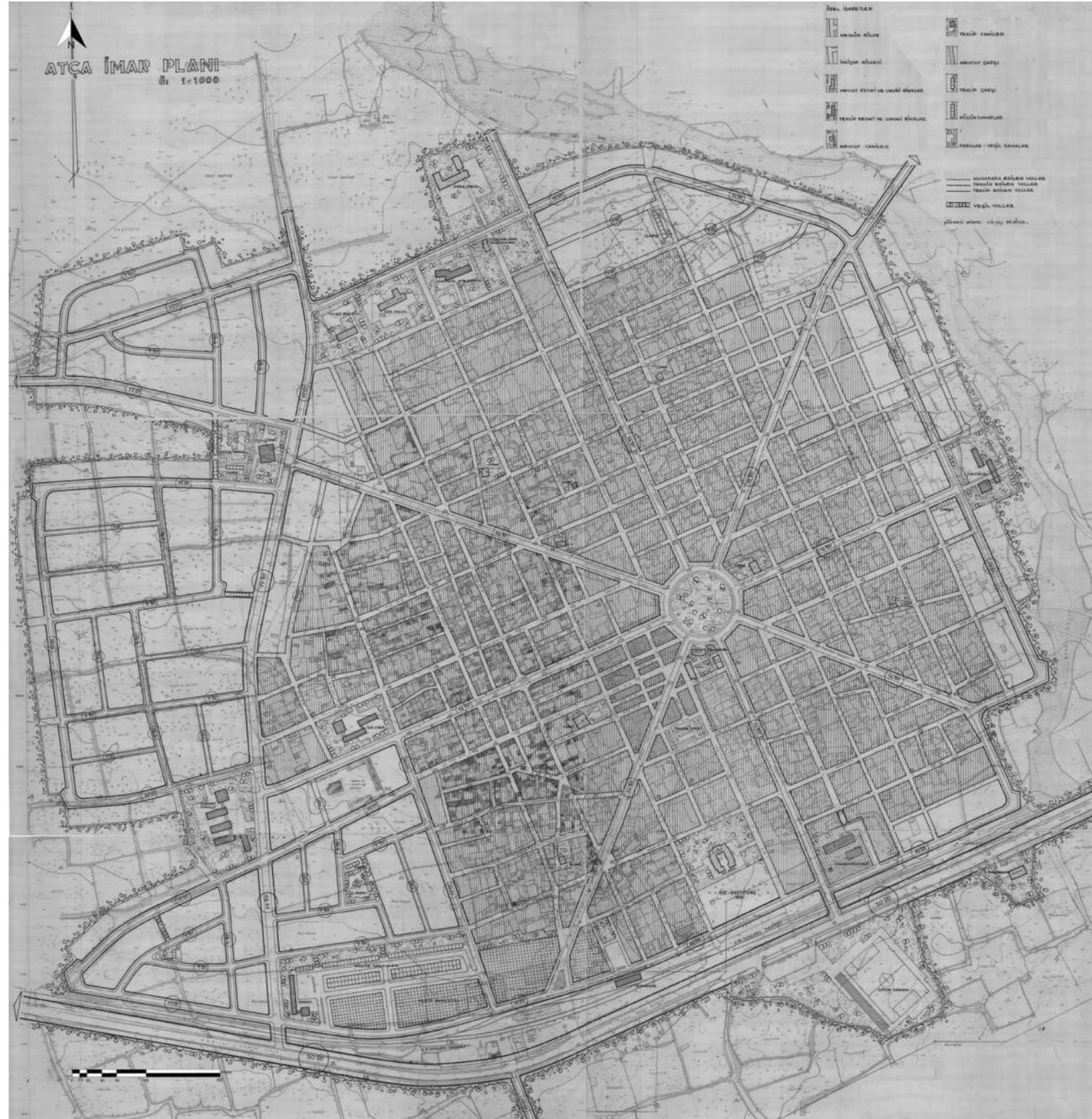


Figure 3.9. The Development Plan of Atça in 1964 Scale 1/1000 (Archive of Bank of Local Administrations 1964)



Figure 3.10. 1991 Atça Supplementary Revision Plan(Atça Municipality Archives 1991).

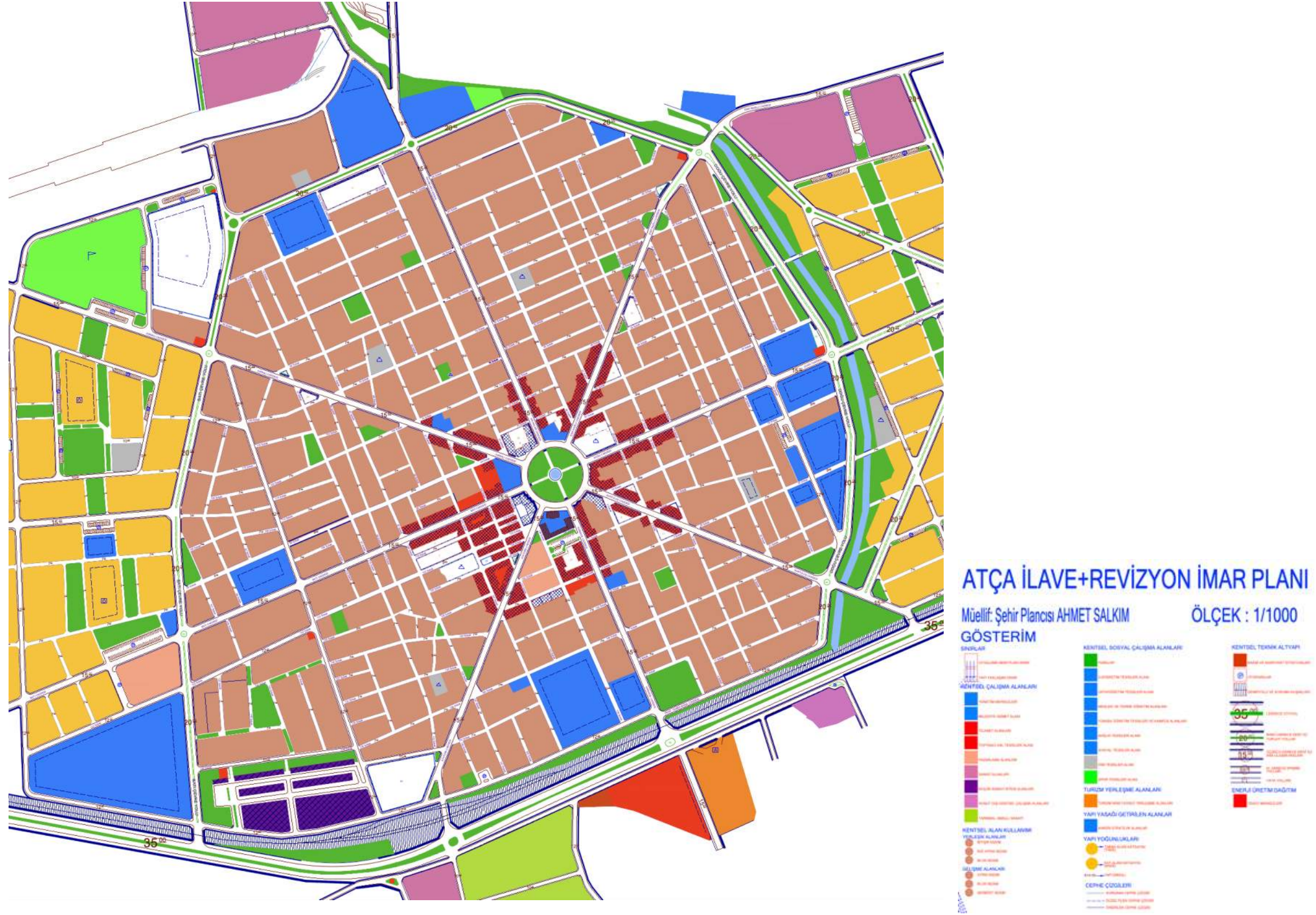


Figure 3.11. 1991 Atça Supplementary Revision Plan-Zonning (Atça Municipality Archives 1991).

Transformation of Atça's Urban Character from the Ottoman period to 2024

When comparing the Ottoman Atça with the 1926 plan, it is clear that the Ottoman settlement was more rural. There were agricultural spaces present, and even dominant, with more organic, dead-end streets. The residential area in the middle of the town was surrounded by gardens, agricultural spaces, and graveyards on all sides. The old plan addressed the basic needs of the public, with buildings such as a mosque, bathhouse, and wheat warehouse. In contrast, the 1926 plan gave less emphasis to agriculture and instead focused on new factories and light industry. The organic-looking portion of the town today is a result of these parts suffering less damage from the fire.

Although the 1926 plan aimed to change this area as well, it was not realized as successfully as other areas. When observing the aerial photo from 1959, the southern and eastern parts appear emptier. This is likely because these areas were originally gardens and agricultural spaces. After urban planning, the public's needs were taken into consideration. Public buildings were built that addressed more than just their basic needs, such as a park, cinema, school, administration building, and factory. These buildings would contribute to the personal development and entertainment of the residents. Both plans maintained the same highways and railroads around the town, and some streets and the town center coincide in both plans.

In later years, even though the road network remains the same, there has been significant alteration in the building scale. One- or two-story houses were replaced by 3-4 story buildings that fill their entire lot. Until the 1970s, buildings have similar scale. In the 1980s' plan, large scale buildings that have multiple stories with increased number of units were visible. These are generally built outside of the main town limits.

The General Directorate Mapping archive contains aerial photographs of Atça spanning from 1959 to 2023. Examining these images will reveal the urban planning changes and growth of Atça over time.

Conducting an analysis of the aerial photographs of Atça spanning the years 1959 to 2023 involves examining various aspects.

- The 1926 Atça development plan has been nearly universally implemented across the city scale and has maintained its integrity up to the present day. The only section that could not be implemented is the southwest part, which was minimally affected by the fires during the War of Independence.
- Upon observing the aerial photographs, it becomes discernible that the southwestern section, which incurred minimal damage during the War of Independence, retains remnants of an old plan's organic fabric. Within this fabric, certain structures, including roads and buildings, have endured to the present day.
- Between 1959 and 2009, the city center has experienced growth expanding towards the peripheral areas. The region where growth is most pronounced is the eastern part.
- From 1988 onwards, growth has been observed in the southwestern part of the city, adjacent to the organic section.

When we examine the development plans (1926, 1964, and 1991) and aerial photographs from 1959 to 2023, we see that Atça largely preserved its original plan layout. In today's Google Images as of 2023, the 1926 plan can be clearly discerned. Both the implementation history and the preservation of this layout up to the present-day place Atça in a unique position in urban planning during the Republican period in Türkiye.

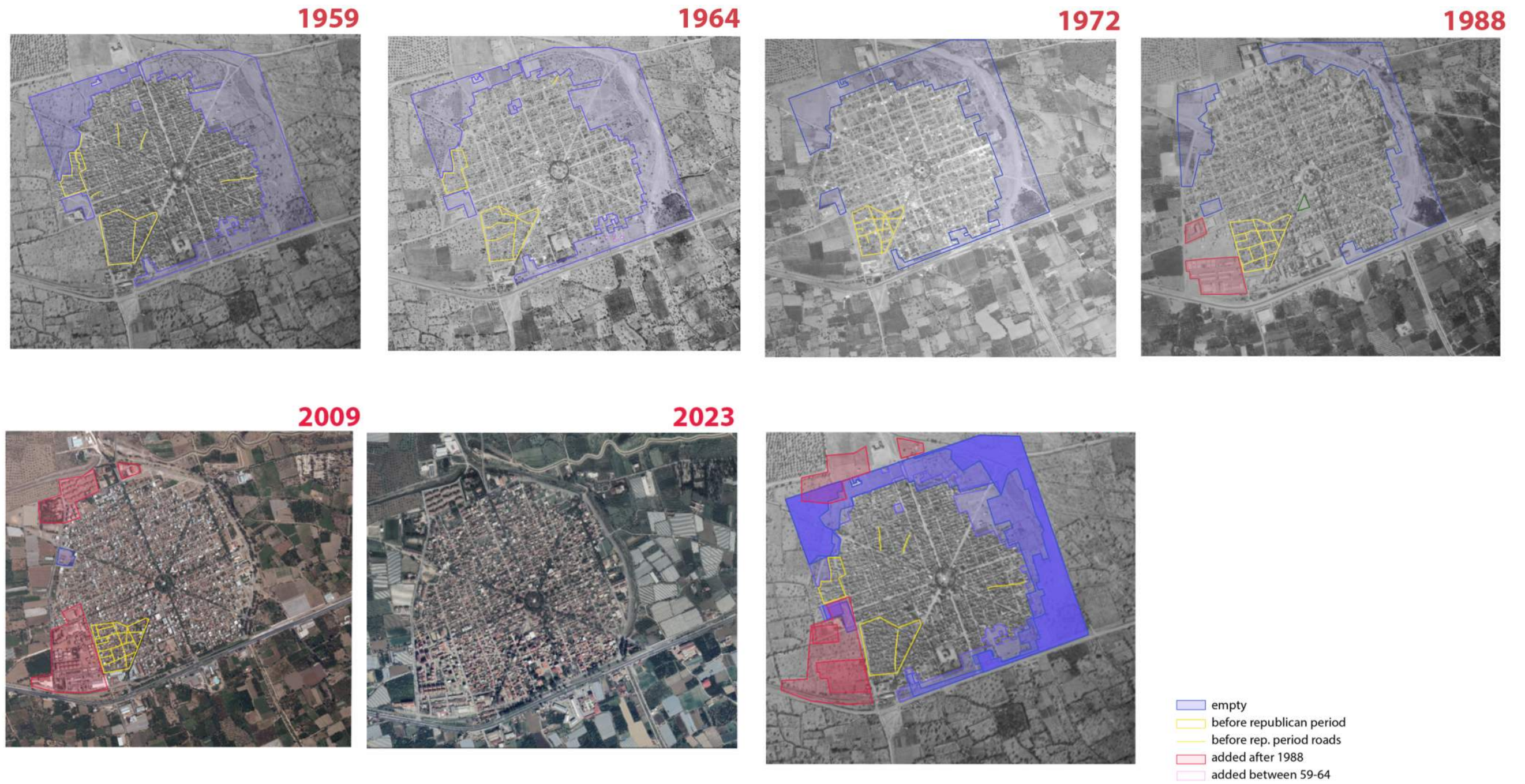


Figure 3.12. 1959-1964-1972-1988-2009-2023 Atça Aerial Photographs Plan (General Directorate Mapping archive 2017).

3.4 CHARACTER OF ATÇA AS A MODERN TOWN AND ITS COMPONENTS

In this section, we investigate the character of Atça as a modern town based on the components identified in Section 2.4 by using the Washington Charter (ICOMOS 1987), Valetta (ICOMOS 2011), and Lynch (Lynch 1964).

Lynch's (Lynch 1964) urban planning strategies focus on enhancing the legibility and coherence of urban environments. As detailed in Chapter 2.3.2 The image of the City, Atça will be analyzed following Lynch in terms of its elements including **nodes, edges, districts, paths, and landmarks.**

In addition to these five elements, additional aspects introduced in Valletta Charter (ICOMOS 2011) will be utilized in this analysis as well. These include the town's relationship with its natural and man-made surroundings, and the defined urban patterns involving **street grids, lots, green spaces, and building relationships.** Further, the diverse **functions** that the town acquired, its **cultural traditions** and the **broader contextual elements** that help understand the relationships within the entirety of the site and its constituent parts are discussed.

3.4.1 THE RELATIONSHIP BETWEEN THE TOWN AND ITS SURROUNDING SETTING

The broader conceptual elements, both natural and human-made, that define the relationship between the town and its surrounds are emphasized in both Washington (1987) and Valletta (2011) Charters and will be used below to analyze Atça.

3.4.1.1 Atça In Its Setting

Atça is enveloped by a combination of natural and human-made features. Nestled between the Aydin Mountains to the north and the Buyuk Menderes River to the south, Atça is located at the heart of the agricultural farmlands and at the edge of the man-made railway and Denizli-Aydin highway. This emphasizes the integration of

both natural and constructed aspects in Atça's surroundings ("Atça Belediyesi" 2013).

Atça's general relationship with its surroundings is influenced by its distance from larger cities and its proximity to the railway. These factors can significantly impact its connectivity, accessibility, and economic ties with neighboring urban centers. Atça is situated adjacent to the Aydın-Denizli state highway and railway infrastructure. Although Atça is administratively under the jurisdiction of Sultanhisar municipality as a town, it surpasses Sultanhisar in terms of both surface area and population density. Atça's strategic positioning in close proximity to fertile farmlands and railway access renders it favorably situated.

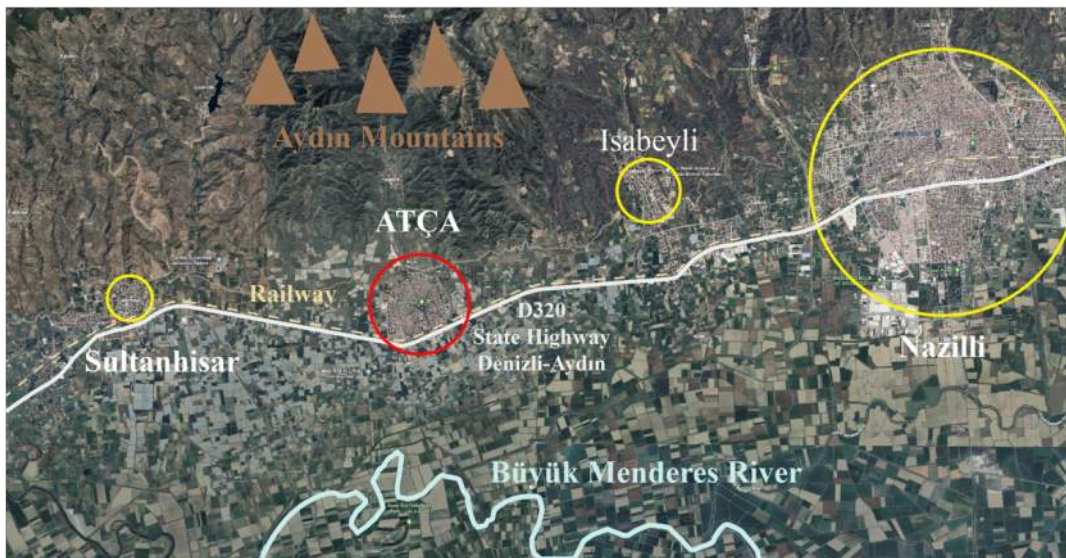


Figure 3.13. Atça in its setting (Google Earth-2023) (Sketched by Author 2024)

3.4.1.2 Boundaries/Edges

The "periphery" refers to the outer edges or boundaries of a city in Lynch's urban planning strategies. Atça's general relationship with its surroundings is influenced by its distance from larger cities and its proximity to the railway. These factors can significantly impact its connectivity, accessibility, and economic ties with neighboring urban centers.

Boundaries serve as transitional zones between the town and its surrounding environment, such as its suburbs. In our analysis, we identify four elements that delineate the boundaries of the town of Atça. The primary boundary feature, encompassing almost the entire outer circular edge of Atça, is the 20-meter-wide *Dogu Cevre Yolu*. This road connects to the Denizli-Aydın Highway at two points: one located in the southwestern part of the town and the other in the southeastern part. These connections were planned in the 1964 Atça development plan.

A significant boundary of the town of Atça is the Denizli-Aydın Highway, which is accompanied by the railway constructed in the early nineteenth century. These transportation routes separate the town from the farmlands to the south and facilitate its connection to other towns and cities.

Another prominent boundary is the green belt and the river on the eastern side of the town, situated right after the ring road (*Dogu Cevre Yolu*). These features separate the town from the farmlands to the east. All these boundaries collectively contribute to defining the town of Atça and make it easily understandable as a distinct urban entity.



Figure 3.14. Atça Boundries Analysis- Highway and railway surround the town in the bottom. The remainder of the town is surrounded by a freeway and a green band (Author, 2024).

3.4.2 URBAN PLAN LAYOUT

The urban plan layout acts as a structured framework for analyzing different components like; paths, axes, functions and open space areas that define the structural orientation of the space. The study of open and built-up areas reveals a distribution and composition of the urban fabric. Therefore, the design and utilization of public open spaces, which promote community interaction and recreational activities, are examined within the layout. The analysis includes function (zoning) and division of the districts of the city to reveal the placement of urban functions.

Nodes are another crucial element of the urban plan. They are areas of convergence or activity spheres that facilitate integration and define investment priorities within the plan. Lastly, Landmark features are the final crucial part of urban layout analysis. These prominent elements scattered around the town help create an identity for the place and contribute to visual memory of the settlement.

3.4.2.1 Paths/Axes/Grids

Atça, with its intersecting eight main axes and grid system secondary axes, can be a strong demonstrator of Lynch's paths strategy which was detailed in Chapter 2.3.2. In addition to its resemblance to Lynch's strategy, Atça's Axial plan layout with radiating roads and grid-like secondary paths also resembles Garden City (Howard 1902), the City Beautiful movement (1890) (Jacobs 1961), and the planning styles of cities like Washington DC, Chicago, and Haussmann's Paris (Harris and Zucker 2021).

The first drawing (Figure 3.15) depicts the eight intersecting roads at the center of Atça, as well as the two main axes that extend straight on both sides of Atça in the northwest and southeast directions. The second drawing (Figure 3.16) illustrates the grid-iron roads located beneath the main axes, representing them as secondary axes. The road network is perceived as a robust component of the town's infrastructure and

transportation system. It is designed to make a town easily accessible from every corner, which is a key aspect of efficient urban planning.

Primary Axes – Atça/ Secondary Axes-Atça

In (Figure 3.15), the main axes of Atça are the eight primary streets intersecting at the central park. The axes intersecting at the center and extending outward, crossing the railway and freeway in the outer periphery, provide robust transportation access throughout Atça. In the eastern and western parts of Atça, axes extending along the north-south direction on both sides form the most prominent axes following the intersection of the eight primary axes. The main axes of Atça create its boulevards, which are 15 meters wide and lined with trees on both sides.

As the second image (Figure 3.16) shows, the secondary axes of Atça, characterized by the grid plan, serve as a foundational framework for the primary axes and establish an integrated transportation network throughout the entire town.

(Figure 3.17) illustrates both the primary and secondary axes of the town, providing an overview of the comprehensive road network that covers the entire town.

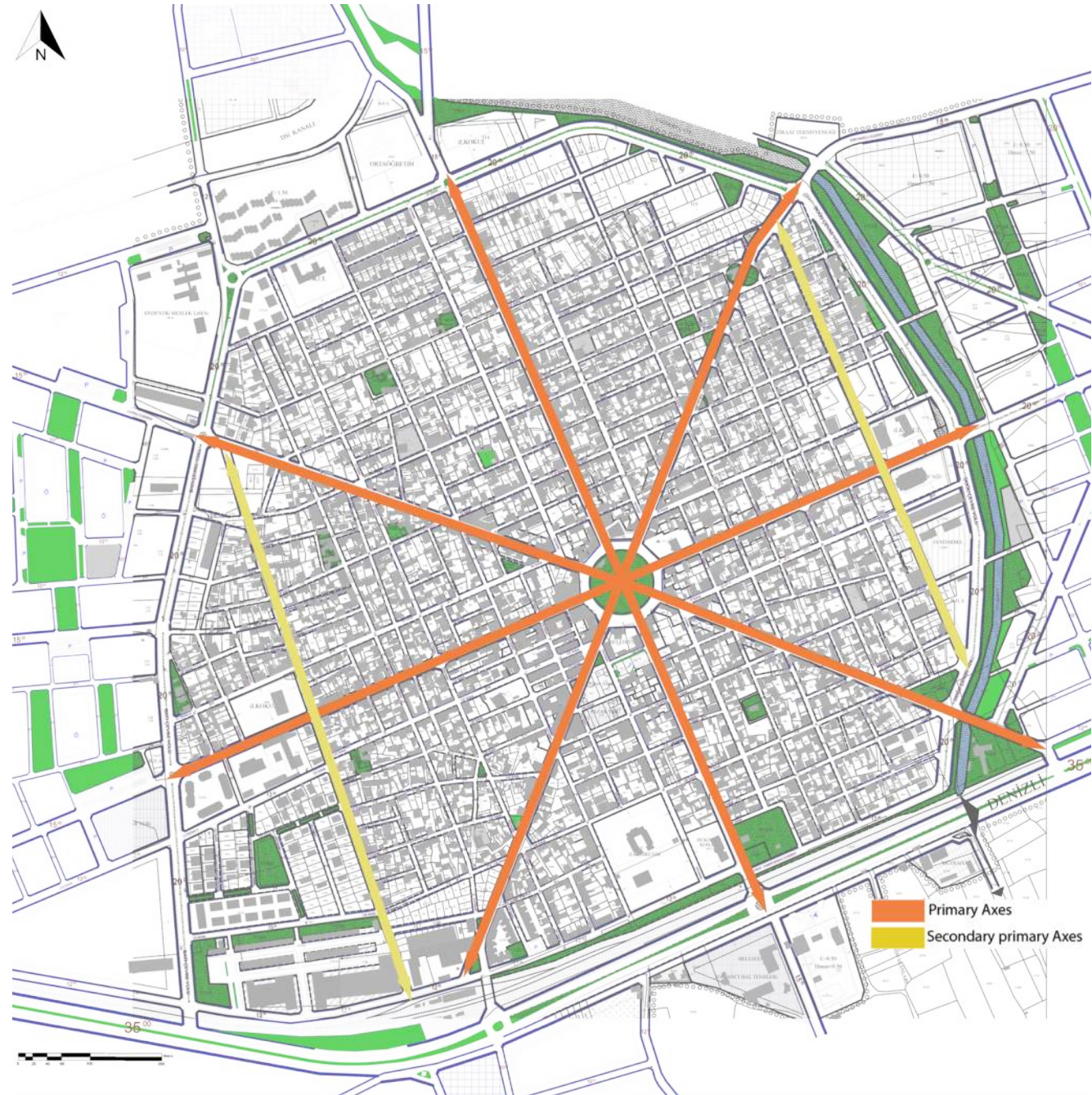


Figure 3.15. Atça Primary Axes Analysis (Author, 2024)

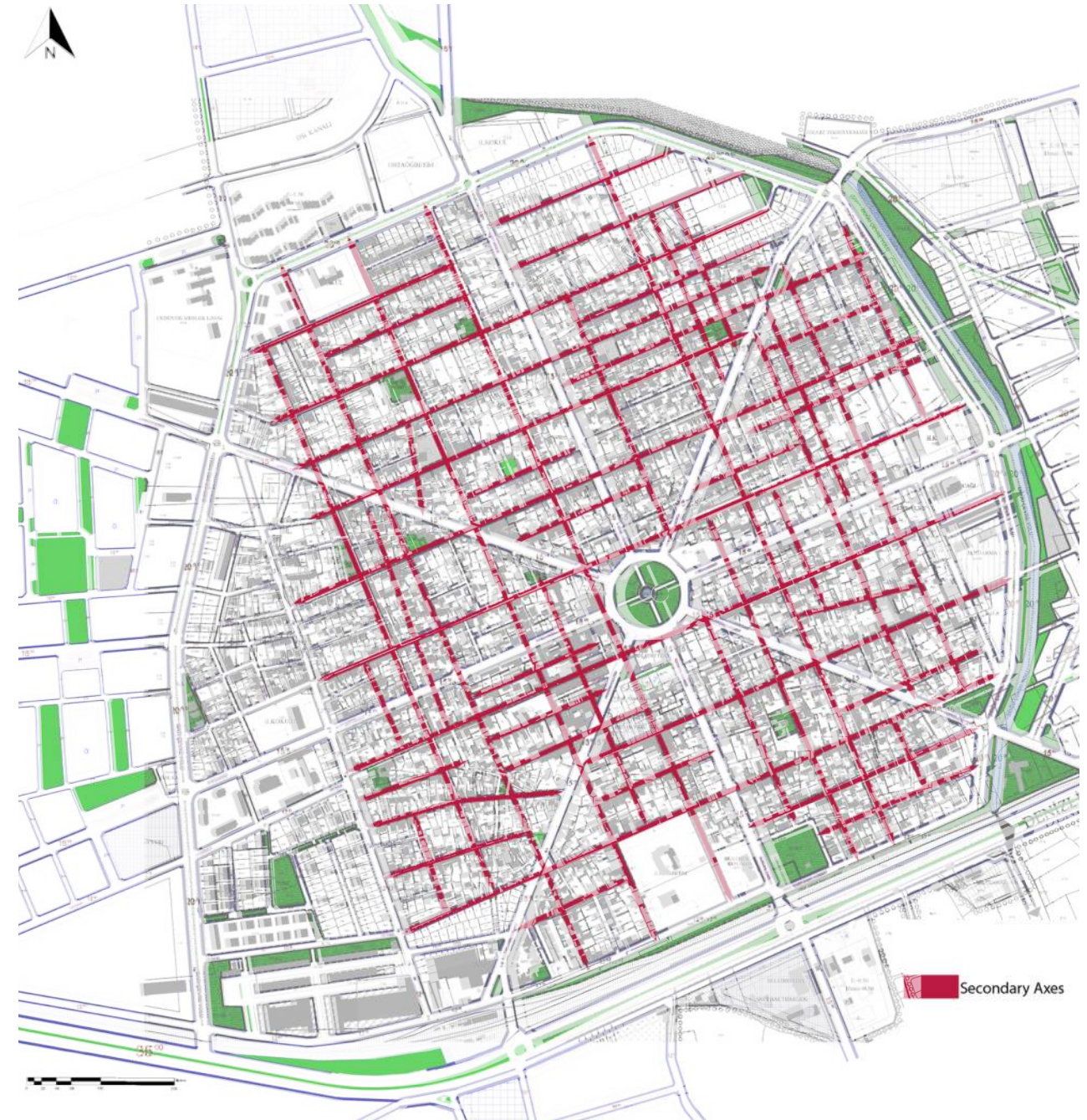


Figure 3.16. Atça Secondary Axes Analysis (Author, 2024)



Figure 3.17. Atça- the primary and secondary axes are overlaying (Author, 2024)

3.4.2.2 Open And Built-Up Areas

Open areas in public property can be classified into streets, parks, and squares.

Streets

There are 8 symmetric main streets of 15m width that make 45° angle with each other, as well as other streets that run perpendicular to the main ones in Atça. The names of the main streets are: Karakol Caddesi, Kurtuluş Caddesi, Abdi Bey Caddesi (previous name Dogu Caddesi), Nazilli Caddesi, Kavaklar Caddesi, Jurnalı Caddesi, Batı Caddesi and Atatürk Caddesi. These main streets (Boulevards) are surrounded by trees on both sides. (Figure 3.18) The other streets that run perpendicular to the main ones are narrower and have smaller pavements. Atatürk Caddesi and Karakol Caddesi are made with cobblestones, whereas the other main streets are covered with concrete or asphalt.

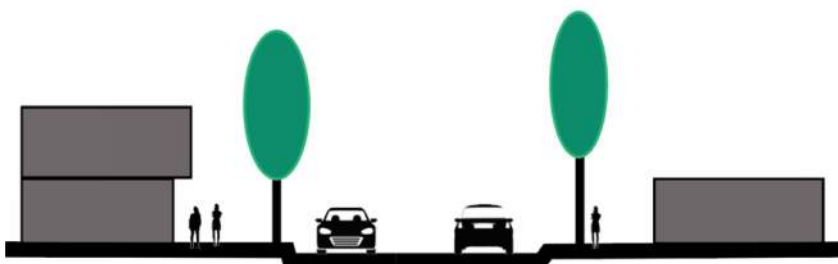


Figure 3.18. Schematic Atca boulevard section. (Autor 2024)

Open spaces: Parks & Squares

Atça Meydan Park (Atça Central Park) is the most important park in the town and is located in the city center. The park was the center of the planning approach. Prior to the Republican period, there was not many parks where the people could gather and spend time together. With this park, it was aimed to emulate a Western approach to

entertain the townspeople and bring them closer and it also creates a focal point at the center of the town which makes it more memorable for the user.



Figure 3.19. Atca Central Park Tea Garden. (Autor 2024)

The park has a radius of 95 meters and occupies an area of 7085 m². This is where the townspeople go for relaxation and amusement, and also the point where the eight main streets converge. Whereas the park was constituted of sections such as a playground and zoo at first, it now features a tea garden (Figure 3.19) and a playground (Salkim 1991).

The parade ground is located behind the municipality building, close to downtown. National holidays are celebrated in this ground. It also serves as a farmers' market and contains "6 arrows" and Atatürk monuments.



Figure 3.20. Parade ground with Atatürk statue and 6 arrows at the background (Symbolising M. Kemal Atatürk's 6 principles) . (Autor 2017)

While mayor Muhsin Aksay was in office, Atatürk monument was commissioned to the sculptor Prof Tamer Başođlu. It was opened by Mustafa Üstündađ, Alev Coşkun and Ali Topuz on 5 July 1978 (“Atça Belediyesi” 2013).

At the southern entrance of Atça where Karakol Caddesi and the highway intersect, there is a second square that features a monument of Atçalı Kel Mehmet. This monument was also commissioned to Prof Tamer Başođlu while mayor Muhsin Aksay was in office. After laying its foundation on 8 July 1969, it was completed on 27 September 1970 and was opened by Bülent Ecevit(Yurtkulu 2018).

Parks and squares are open spaces that act as accelerators of the regime. This idea was cemented by making Atça Meydan Park the center of the planning approach. Creating spaces that aim to address people's needs demonstrates the value that the Republic placed on its citizens.

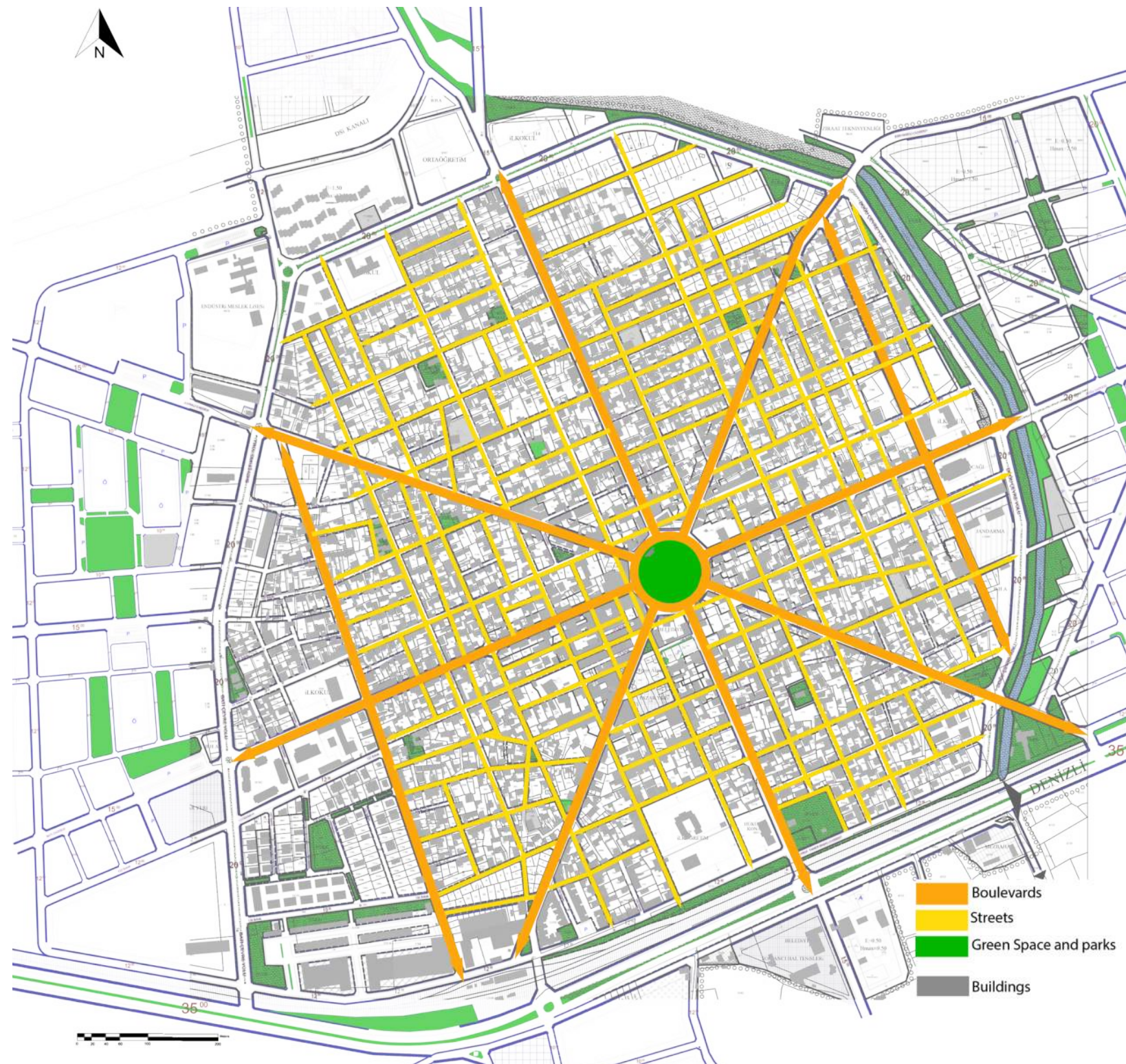


Figure 3.21. Atça- Streets and open areas/parks

3.4.2.3 Function/Districts

As defined in Lynch's urban planning theory and detailed in Chapter 2.3.2, "districts" refer to distinct areas within a city that have a unique character or purpose and will be used to analyze Atça.

Atca consists of various districts like residential, commercial, institutional, industrial and recreational. (Figure 3.22) These functions spread throughout the town of Atça. The residential district occupies the most space. The commercial zones extend along the 8 main axes and form a triangle on the southwestern side of the center, which was planned in 1964. Recreational areas are observed both in the heart of the city and on its outskirts. Educational structures are mostly located near the periphery, and administrative entities are positioned at the town center, while service places are scattered around the town. The small industry (the old cotton and fig factory), now disused, stands across from the railway station and highway in the southwestern part of the town. Areas outside the original plan and beyond the bypass road are designated for secondary residential use.

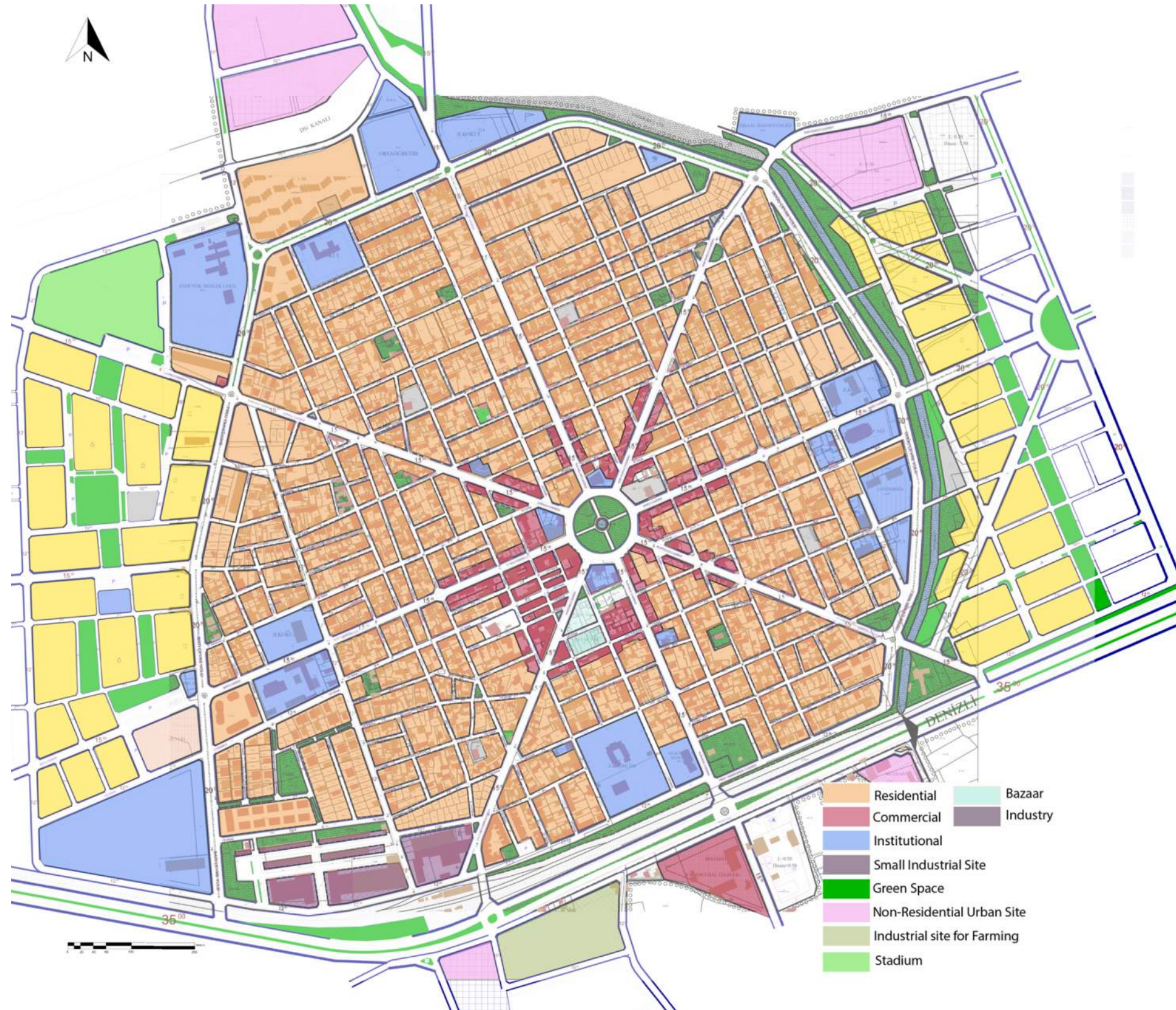


Figure 3.22. Atça- Functions/districts analysis (Autor 2024)

3.4.2.4 Nodes

In Kevin Lynch's urban planning theory, "nodes" are important intersections or points in a city where paths meet. These may be landmarks, junctions, or gathering spots with most meaning and interest for the people in the city. In other words, nodes are the points where a decision about direction may be made. For example, major intersections, squares, plazas, tourism information centers, railway stations, airports, and significant landmarks are nodes in a city.

Examples of nodes in a city might include major intersections, squares, plazas, transportation hubs, or significant landmarks. In Atça, apart from the central park, there are two other significant meeting spots: the Atatürk statue with the Assembly Area and the Atçalı Kel Mehmet Park. Furthermore, the stadium and wrestling place, which are located at the northeastern edge of the town, is an additional gathering point for residents. Similarly, the market, which is located close to the town center and the oldest commercial area, is another major node for residents. Lastly, the train station is another crucial node because it is located in the southern city. (Figure 3.23)



Figure 3.23. Atça- Nodes (Author, 2024)

3.4.2.5 Landmarks

Atça is composed of many important public buildings dating back to the Pre-Republican Period.

Atça Train Station:

During the Ottoman Empire period, Atça was situated along the İzmir - Aydın Railway line, which was the first railway line in Anatolia, established by the British Ottoman Railway Company in 1856.(Ekizoglu, 2010). With the opening of the section between Aydın and Kuyucak in 1882, Atça was introduced to the railway. Presently, it has a station, and reciprocal journeys continue to be operated by the Turkish Republic State Railways (TCDD) (Turkiye Cumhuriyeti Devlet Demir Yollari, TCDD) (Tamçelik 2000).



Figure 3.24 Atça train station(Autor 2023)



Figure 3.25 Passenger waiting/administration and product storage structures, Atça campus.(Ekizoglu, 2010)

The Train Station complex consists of passenger waiting/administration and product storage structures arranged to the north of the line, as seen in Figure 3.26, and residential buildings for Train Station located to the south (Ekizoglu 2012).

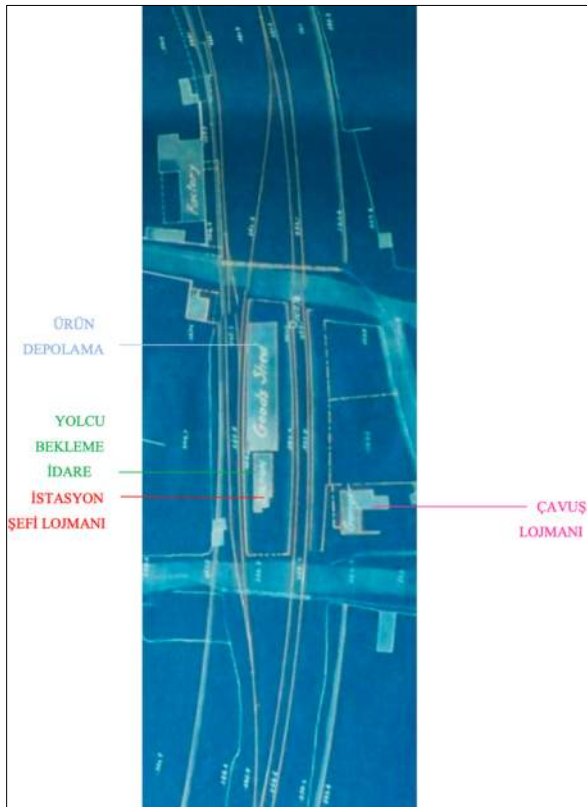


Figure 3.26 Site plan, Atça train station complex. (Ekizoglu 2012).

Atça Train Station Depot (Registered)

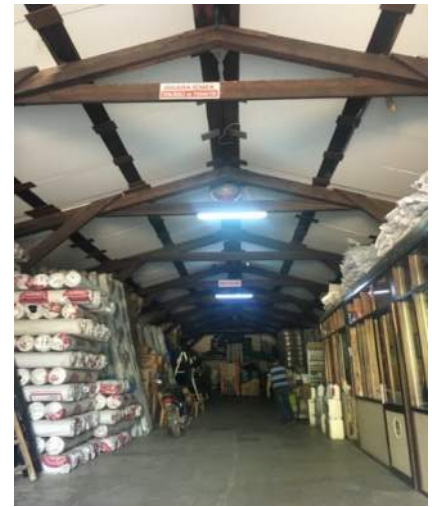


Figure 3.27 Atça train station depot. (Autor 2017)

Hamam/Atça Bathhouse

It is one of the first bathhouses in Atça. It was believed to be built in the 17th century, around the same time when the Çarşı mosque was constructed. It is thought that this was built by Hamamcı Ahmet Usta, who had also built “Kadınlar Bathhouse” in the Çaybaşı district of Denizli, and “Yalınayak Bathhouse” in Tire. Ali Ağa of Kırbyıks appreciated the Yalınayak Bathhouse in Tire and wanted to have it built in Atça. Despite being in use for many years, Atça Bathhouse is not utilized in the current day (Kivrak 2012).



Figure 3.28 Atça bathhouse. (Autor 2012)

Old Church School /Gendarmerie Station

It is an extension of a church that was built as a school for the Greek Church. Following the War of Independence, it became a Turkish elementary school in 1926. The school was divided into two sections, where boys were educated on the west wing and girls were taught in the east. This building served as an elementary school until 1937, and was utilized as a Gendarmerie Station after 1946 (Atasoy 2022). It was used as a Special Education and Rehabilitation Center under the name of Sukru Balci Ozel Egitim ve Rehabilitasyon Merkezi in 2012-2017. In the year 2023, the building is not in use (Atasoy 2022).



Figure 3.29 Special Education and Rehabilitation Center_old photograph from 1975 and new photographs from Autor 2017

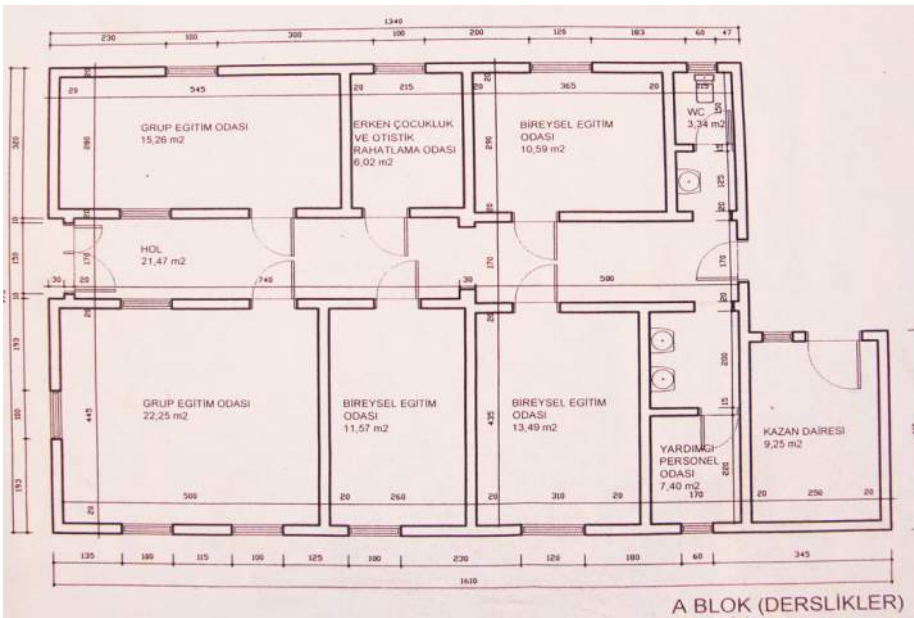


Figure 3.30 Special Education and Rehabilitation Center Front entrance and plan view (Autor, 2017)

The Shop of Anastas:

This structure predates the War of Independence and remains standing today, albeit unused. Originally owned by a Greek individual named Anastas, the building, constructed with stone masonry, is situated on Nazilli Avenue.



Figure 3.31 The Shop of Anastas (Astor, 2012)

Important Public Buildings Atça Gained in The Republican Period

Old Atça Town Hall

The Atca Town Hall is one of the prominent landmarks in Atca, representing the Turkish Republic. It was built in 1935, the same year as the construction of the Atatürk Elementary School.

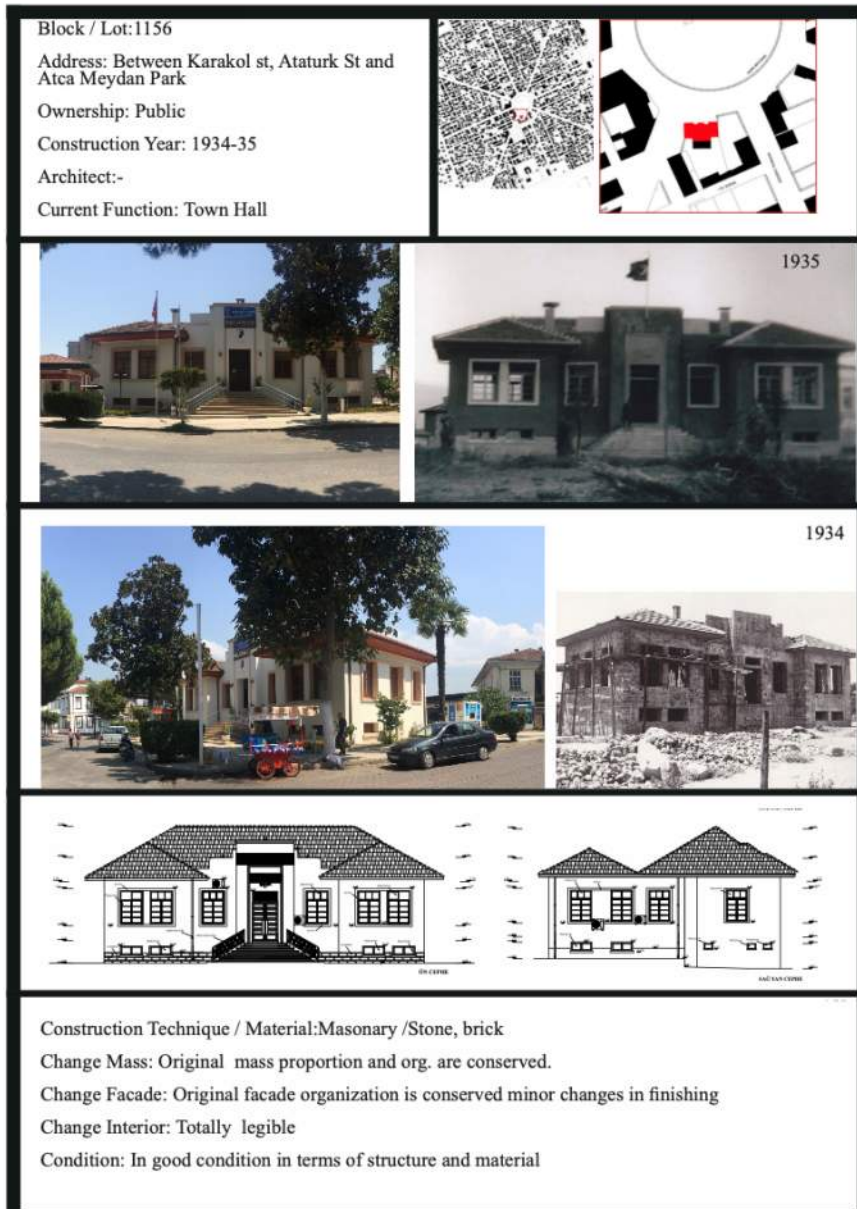


Figure 3.32 Interior Sheet- Atça Town Hall. Drawings (Atça Belediye Archive)

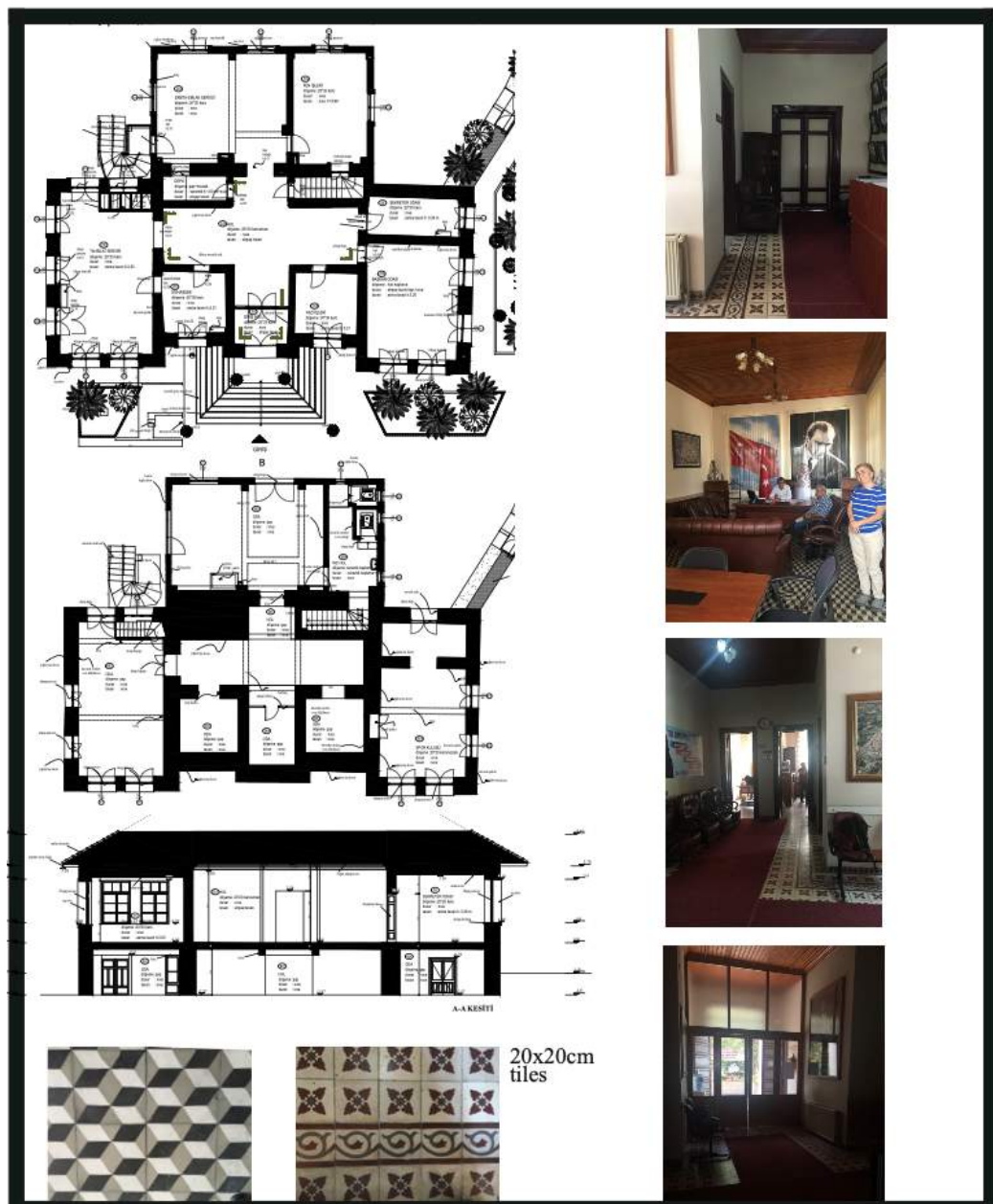


Figure 3.33 Interior Sheet- Atça Town Hall (Autor 2012-2017)

It was one of the two registered Republican period buildings. It has served as the Atça town hall until 2012. With the law number 6360 that rearranged municipal organizations, Atça become a district of Sultanhisar and the building was converted into an additional service building under Sultanhisar Municipality (Sultanhisar Municipality, 2013).

Old Ataturk Elementary School

The foundation of the Atatürk Elementary School was laid on the 10th anniversary of the Republic, and the school opened in 1935. The construction technique and material choices of the Atatürk Elementary School, which parallel those of the Atça Municipal Building, now serve as an Imam Hatip school.



Figure 3.34 Entrance and courtyard of old Ataturk Elementary School (Autor 2017)



Figure 3.35. Old Elementary School (photographed 2012-2017)

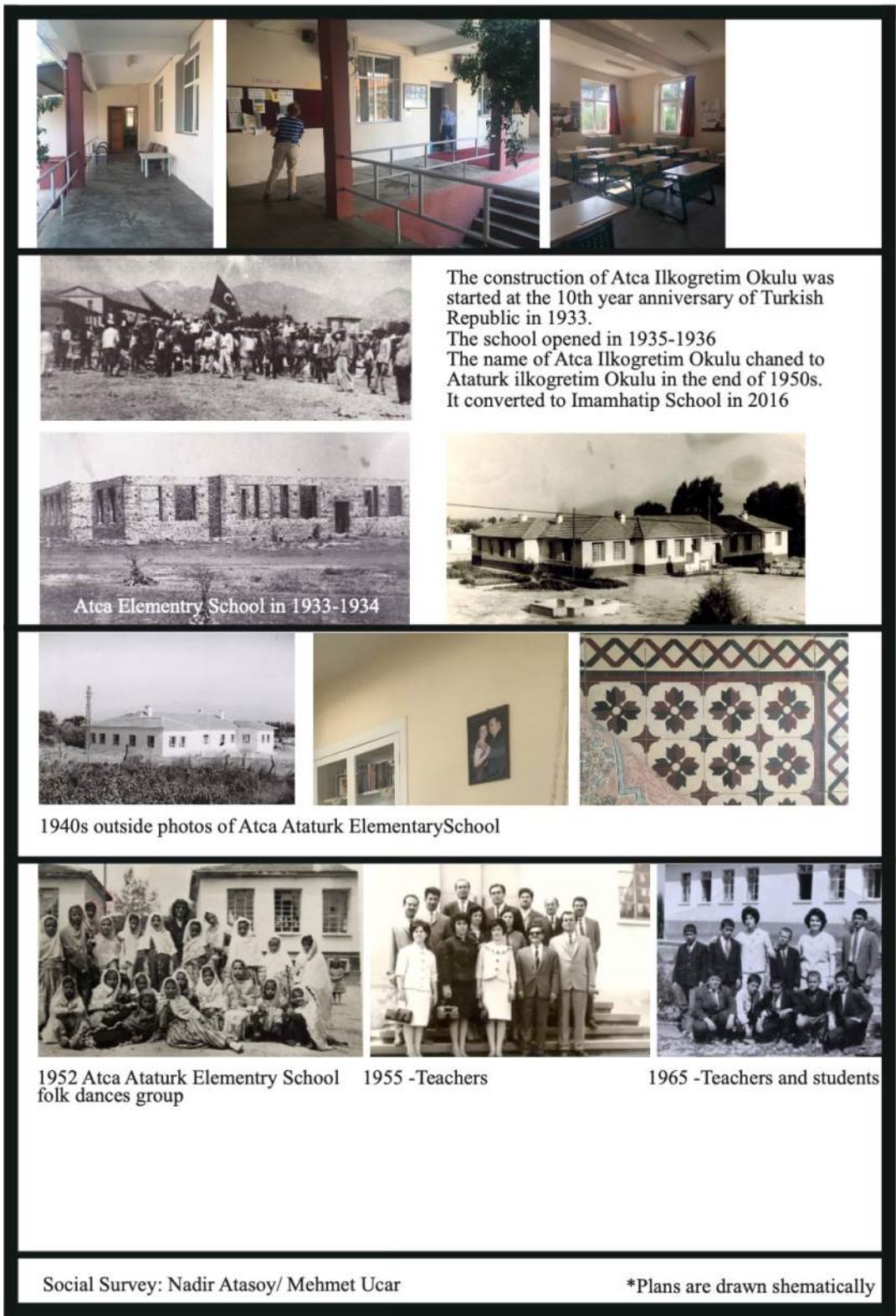


Figure 3.36 Interior Sheet- Old Ataturk Elementary School(Atasoy 2022)

Old Power Station



Figure 3.37 Left figure Power Station construction (Atça Municipality Archives)
Right figure Inside machinery (Atasoy 2022)



Figure 3.38 Old power station as Is Bank at present (Autor 2017)

The construction of the power station started in 1938 and construction had stopped with the onset of World War II. With the aid of İller Bankası, the station became operational in 1953 and was used for lighting the town. The station was further strengthened with the addition of two electric motors in 1955. Power generation continued until 1963. With Kemer dam becoming operational, the station stopped producing power. After a substantial renovation in 1979, it started being used as

storage space for Tekel. Currently, this building serves as the Atça branch of İş Bank. (Atasoy 2022)

Atça Fig Agricultural Sales Cooperative and Fig and cotton factory

Atça, in accordance with the Agricultural Sales Cooperatives Law No. 2834 on November 21, 1935, established the fig farming cooperative (Atça İncir Tarım Satış Kooperatifi No:25) on June 6, 1938 (Atasoy 2022). It is known as Atça İncir Tarım Satış Kooperatifi ve İncir Pamuk Fabrikası.

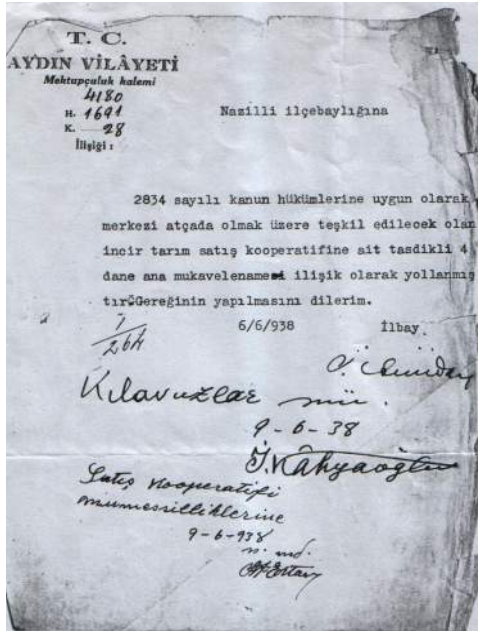


Figure 3.39 Figure 1(up right) is a document showing the existence of Agricultural Sales Cooperative in 1938 (Atasoy 2022) Figure 2 (up left) and Figure 3(left bottom)

are photographs of factory from 2017. Figure 4 (right bottom) front view of Atça Fig Agricultural Sales Cooperative from 1955 (Atasoy 2022)



Figure 3.40 Photographs of factory from 2012 and 2017 (Autor 2012-2017)

Old Police station

The building currently used as the Police Station in Atça was formerly the residence of the Sub-District Director. When the Atça Sub-District Directors were appointed, they would arrive, settle into that building, and upon completion of their tenure, they

would move to their newly appointed locations. When Aydın became a metropolitan city, they started using that place as a Police Station and relocated a unit of Sultanhisar Police Directorate there. The building used to have a courtyard to the north. A year or two ago, they constructed an additional building in that courtyard and moved a section of the organization there. The old section that is visible is probably allocated for administrative affairs, while the new building is assumed to be designated for law enforcement units.



Figure 3.41 Photos of Old Police Station 2018 (Auror 2012-2017)

Municipal Service Building (Belediye Hizmet Binasi) (Agricultural Credit Cooperative Building first location) (registered building):

This building was constructed as the Agricultural Credit Cooperative building (Atça Zirai Kredi Kooperatifi No:242). From documents and photographs that was taken from Nadir Atasoy archive (Dergi Adı: Karınca; Sayı No:7; Basım Yılı: 1934) (Atasoy 2022) it appears that the Agricultural Credit Cooperative building of Atça's foundation was laid in the 10th year anniversary of Turkish Republic and opened in the 11th year anniversary of Turkish Republic which is in 1934. The municipal building can be seen behind the TTK building in the photograph. In the photograph taken in February 1945, the building that stands in the photograph is still in its 1934 form. Sometime after 1947, the Agricultural Credit Cooperative building underwent changes and acquired its present-day form (Atasoy 2022). It was registered in 2003.



Aferin Atçalılara!

Atçadan aldığımız bir mektup, bize Atça zirai kredi kooperatif ortaklarının bir kooperatif yapısı yaptıklarını ve yapının açılış sevinçlerinin de yaptığını öğretti.

Atçaların yaptıkları güzel yapının resmini başka kooperatiflere de örnek olsun diye istekle basıyoruz. Aferin Atçalılara! Yavuz payı yapınlar.

Atçalara, aferin derken günü de belli edelim ki biz, kendilerini kutlarken bu yapısı kooperatiflerine bağlıklarının bir aşığı, bir belgesi diye sunuyoruz. Aşağıda okunacak mektup, kooperatif yapısının nasıl bir el birliği ile ve idare heyetli azalarının nasıl kendi kazanç paylarını bu uğurda harcamalarıyla meydana geldiğini anlatıyor. Bizim yavuz bulduğumuz budur.

Yoksa kurulduğundan beri 1500 lira kâr yapmış bir kooperatif, yavuz yapı için 2000 lira harcayınca onu kutulamak değil, kınamak gerektir. Bir kooperatifin batması için hesapsız bir tutumun, çok değil, bir yıl sürmesi yeter. Bir kooperatif için göz yumup, sınıcağa değin tez geçen bir zamanda, bir de bakarsanız, kooperatifin yerinde yeller eser.

memleketin her tarafına ve ucuz bir fiatle gönderip satılmaktadır.

İzmir ve civarı sebze ve meyveçileri ümendiselerimizde yapılan tenzilatın da iftihadı etmiştir ve önümüzdeki sene için daha geniş iş bölümleri hazırlanmaktadır.

İstenilerek yapılmış ve yapılıncaya meydana çıkmış bu kooperatiften hem ortakları, hem ekiciler, hem de bütün memleket sevinmişlerdir.

Böyle kurumların örneklerini başka yerlerde de görmek emelimizdir.

23

Demek istiyoruz ki, Atçaların yaptıkları kooperatiflerinin iki güzel ders çıkarabilirler. Biri onlar gibi kooperatifliklerine bağlı olmak, ikincisi de tutumlu davranmak.

Bu koca başlangıcın sonra, Atçadan aldığımız mektubu buraya basıyoruz.

*Resmini gördüğünüz 242 No. Atça Zirai Kredi Kooperatifi yapısı ortakların ve bilhassa İdare Meclisi Ali ve Müdürü Ahmet beylerin büyük yardım ve gayretleriyle meydana gelmiştir. Cumhuriyetimizin onuncu yıl dönümünde tenzili aştan ve 11 inci yıl dönümünde açılış merasimi yapılan kooperatif binasının ikibin lira gibi azrafatlı için göz yumup, sınıcağa değin tez geçen bir zamanda, bir de bakarsanız, kooperatifin yerinde yeller eser.

242 No. Atça (Nazilli'de) Zirai Kredi Kooperatifi İdare heyeti.

bir para ile kooperatife mal edilemesi bütün ortakları memnun etmiştir. Kooperatifin ortaklara ve ortakların kooperatifine...

Figure 3.42 Municipal Service Building / TTK first location(Atasoy 2022)

Agricultural Credit Cooperative (TKK) It is an outstanding organization of agriculture in Turkiye. This organization was established to support farmers. “Tarım Kredi Kooperatifi” was created to help farmers in order to provide financial credits, agricultural inputs, and technical support. It is an organization that supports agriculture and the development of this sector.

The foundation of this organization dates back to the "Homeland Funds" established by the governor Mithat Pasha in the Nis province of the Ottoman Empire in 1863, which marked the first step towards agricultural cooperatives. After the proclamation of the Republic, the organization took its current form with the "Agricultural Credit Cooperatives Law" numbered 2836, enacted in 1935. In between the years of 1940 and 1960 the building had some renovations. The first floor of the building was utilized as an Agricultural Credit Cooperative until the 1960s, after which it relocated to a different building. Currently, it serves as a commercial space with several tenants.



Figure 3.43 Municipal Service Building, 1950s (Atasoy 2022)



Figure 3.44 Municipal Service Building (Autor 2023)

Sultanhisar Atça Health Center (Saglik Merkezi)



Figure 3.45 Photographs of Sultanhisar Atça Health Center (Autor 2023)

Agricultural Credit Cooperative building (second location)



Figure 3.46 Photograph of Agricultural Credit Cooperative building (second location) (Autor 2017)

Old Cinema



Figure 3.47 Photographs of old Cinema (Autor 2012-2013)

Nazilli Region Olive Oil Procurement Center (Nazilli Bölgesi Zeytinyağı Alım Bölgesi)



Figure 3.48 Photographs of Nazilli Region Olive Oil Procurement Center (Autor 2012)

Ataturk Sculpture and Republic Square (Assembly Area)



Figure 3.49 Photograph of Atatürk Sculpture (Autor 2023)

During the tenure of Mayor Muhsin Aksay, the construction of the Atatürk Monument, whose design was drawn by the sculptor Prof. Dr. Tamer Başođlu, began in 1974. Atça Republic Square was officially opened on May 6, 1978, with the attendance of Atça Deputy Mayor Nuri Atasoy, CHP General Secretary Mustafa Üstündađ, Tourism and Promotion Minister Alev Coşkun, and Village Affairs Minister Ali Topuz. Following the removal of Atça Municipality's corporate identity, this square was used as a festival area (Kivrak 2001b).

The Statue of Kel Mehmet of Atça



Figure 3.50 Photograph of The Statue of Kel Mehmet of Atça_2001 (Kivrak 2001b)

The Statue of Kel Mehmet of Atça was designed by Assoc. Prof. Dr. Tamer Başođlu, under the supervision of Mayor Muhsin Aksay, based on the construction permit obtained from the Ministry of Culture on December 26, 1986, by the Atça Municipal Council. The foundation of the statue was laid on July 8, 1969, and its inauguration took place on September 27, 1970, by CHP General Secretary Bülent Ecevit. The cost of the statue was covered by donations from the Atça Benevolent Association and the people of Atça. In 2013, restoration and environmental arrangements were carried out by Mayor Mustafa Çınar (Kivrak 2020).("Atça Belediyesi," n.d.)

Atça Central Park (Atça Meydan Parkı)

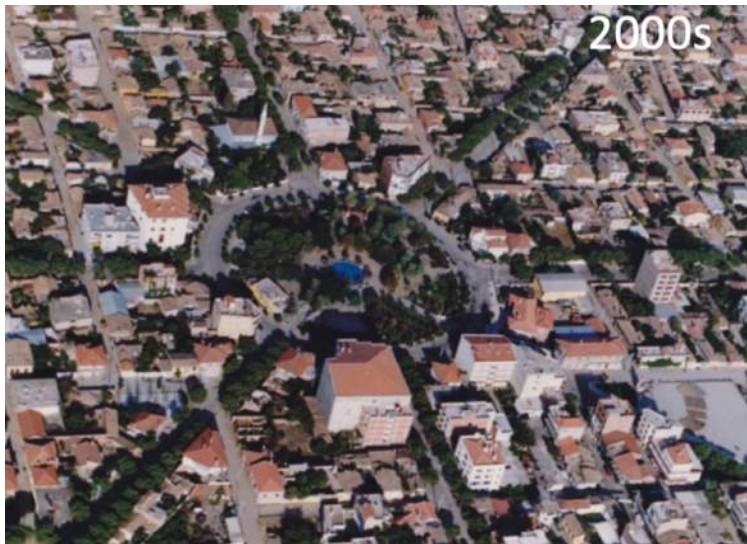


Figure 3.51 Aerial photos from 1960 and 2000 (“Atça Belediyesi” 2013) and photograph of Atça from 2013 by Autor



Figure 3.52 Aerial photos from 1935(“Atça Belediyesi” 2013) and photograph of Atça from 2023 by Autor

At the heart of Atça lies a central park, characterized by a circular shape with a diameter of 95 meters. This focal point, intersected by eight main streets, serves as a communal space for relaxation and recreation for the residents of Atça. Adorned with diverse tree species, the park boasts a centrally positioned fountain.

In the past, the park encompassed different sections including a children's playground, a family tea garden, and a zoo. However, its present-day configuration has been altered, now exclusively featuring a family tea garden and a playground.

(Figure 3.53) displays the registered buildings encircling Atça Central Park. The Bayram Yeri Mosque, indicated by the yellow dot, and the Demirayak House, marked with an orange dot, are pre-Republican structures. The Town House, the Service Building (Old TTK Building), and the Old Electric Station are among the registered buildings that belong to the Republican Period.



Figure 3.53 Registered buildings surround Atça Central Park. (Autor 2024)

3.4.2.6 Building-Street Relationship with Trees

Looking at it as a cross-section in Atça, (Figure 3.55) we observe a sequence of **building-pavement-tree- street -tree-pavement-building**. This arrangement provides an order for users and trees creates additional recreational space. Most buildings from the pre-Republican period and all buildings from the Republican period have a street frontage, enriching it with varying building heights and architectural elements. The trees can complement the building and it creates a transition space from nature to man-made. The height of the building can break the balance of building-pavement-tree relationship and make the place less inviting for the user. Trees have had a prominent effect in Atça's urban pattern since the beginning and it is one of the important features of the urban layout.

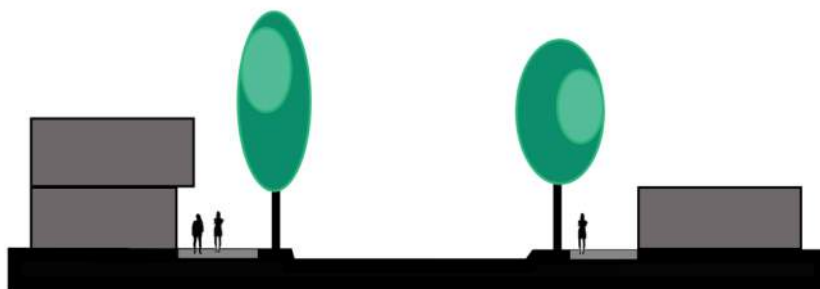


Figure 3.55 Schematic Atca building-pavement tree-street section (Autor 2024)



Figure 3.56 Atça Street with trees in both sides (Mehmet Ucaroglu Archive)



Figure 3.57 Atça Streets old and current situation (Atasoy 2022)

3.4.2.7 Residential Urban Pattern and Architecture

Residential urban patterns and architecture play an important role in shaping the character and functionality of urban places. The street layout, building density, and architectural styles affect the design of residential neighborhoods and their overall aesthetic. Varied architectural elements, ranging from single-family homes to multi-story apartment buildings, contribute to the diversity of housing options within a city. Green spaces, combined with integration of public and private areas, create a sense of community in the planned space. In short, the urban pattern influences the quality of life within a city.

This section presents an analysis of the Lot-Building-Street relationship, followed by the analyses of buildings' mass organization, plan organization and architectural elements.

Lot-Building-Street Relationship

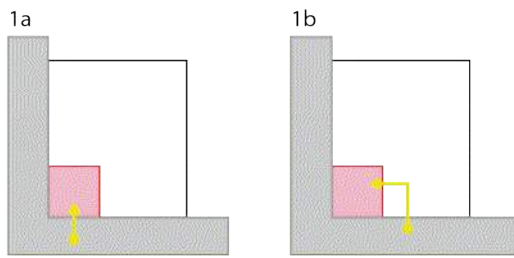
The lot-building-street relationship is a fundamental aspect of urban design and architecture. It refers to how these elements interact and contribute to the form of a built environment.

Understanding and improving the lot-building-street relationship is crucial for creating cohesive and functional urban environments that contribute to the quality of life for its residents.

In Atça, when the lot-street-building relationship is analyzed, it is seen that buildings have at least one façade facing the street with a courtyard in the back of the building. The graphic below looks at the relationship between lot street and building and demonstrates an entrance directly from the street or from the courtyard.

Lot-Building-Street Relationship

1-) Single Building



2-) Adjacent Building

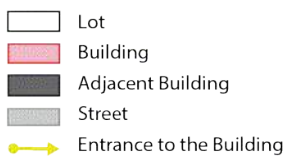
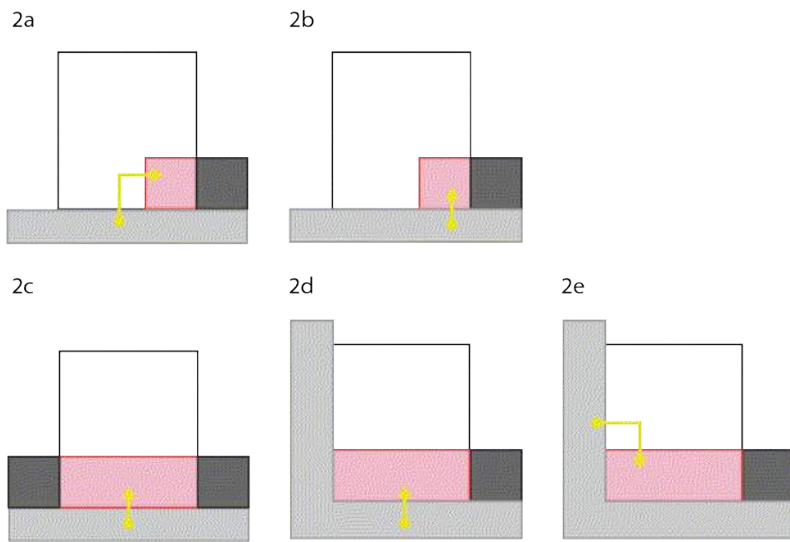


Figure 3.58 Lot-Building Street Diagram (Author, 2024)



Figure 3.59 Lot-Building Street relationship type 2d Appendix J

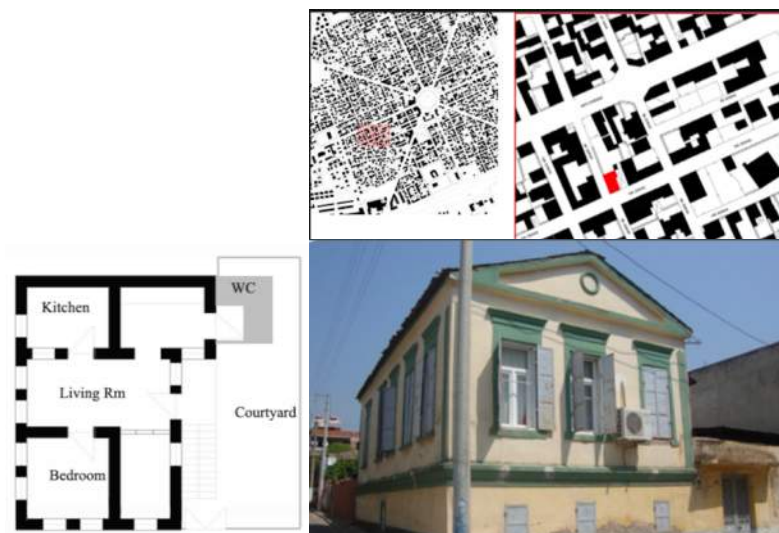


Figure 3.60 Lot-Building Street relationship type 1b Appendix B

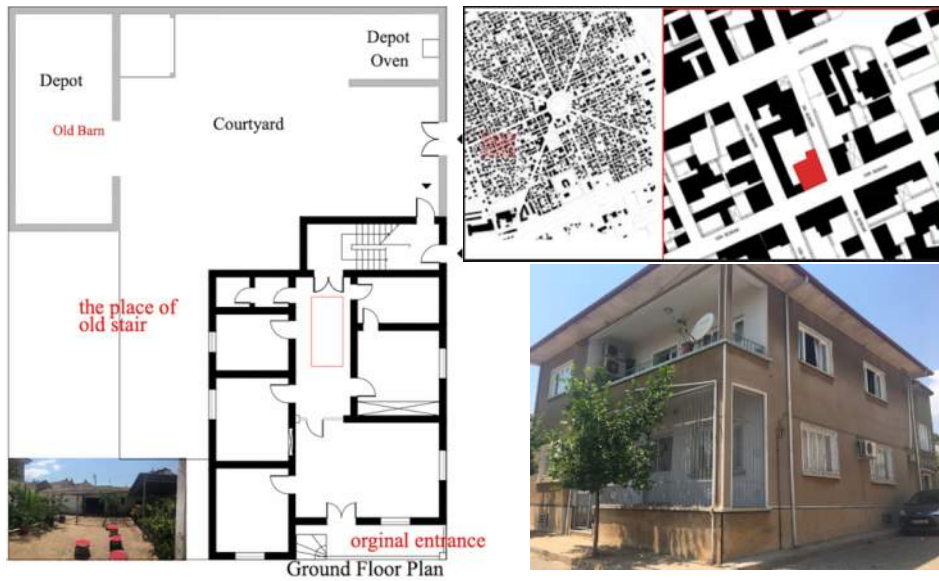


Figure 3.61 Lot-Building Street relationship type 1b (originally it was 1a).
Appendix K

Figure 3.59 is an example of **2d**, Figure 3.60 is an example of **1b** and Figure 3.61 is an example of altered version of **1b** (originally it was **1a**). The similarity of both configuration is having at least one front facing façade and a rear courtyard.

Building Types

Building types have been established using parameters such as **building mass, plan organization, number of stories, and architectural elements**. Another parameter used in determining building types is whether the structures were built **before or after the Republican period**.

The initial diagram examines the categories of buildings constructed prior to the Republican period, while the subsequent four diagrams delve into building types from the Republican era.

Due to Atça being burned down during the War of Independence, the majority of its building stock belongs to the Republican Era. Within this Republican Era architecture, various periods can be observed, starting from the early Republican Era. **These diverse examples of Republican architecture enhance Atça's significance as a representative of an early Republican modern town**, complementing its urban layout.

Before Turkish Republican Era Building types can be divided into five categories.

- B-TR TYPE-A
- B-TR TYPE-Ba
- B-TR TYPE-Bb
- B-TR TYPE-Bb-2 floors
- B-TR TYPE-C

Type A and Type B distinguish themselves based on whether they have an entrance directly through the street or through a courtyard. However, they share a similar plan organization with two livable spaces on either side of the entrance.

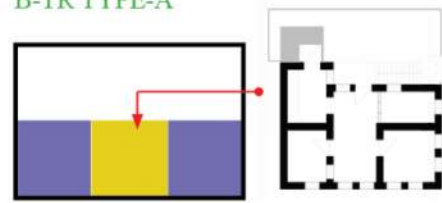
Type Ba and Type Bb differ in terms of plan organization, with a distinct number of livable spaces near the entrance. Type Bb, having a smaller lot size, features only 1 livable space near the entrance. Type Bb-2 shares the same plan organization as Type Bb but features multiple stories. Type C stands out from Type A and B plans with its high courtyard walls and an entrance solely through the courtyard. Another distinctive feature is that the prominent facade is not situated on the street side.

When examining the city plan, it can be noticed that the majority of the pre-Republican structures are situated in the southwestern part of the town, which was less affected by demolition during the War of Independence.

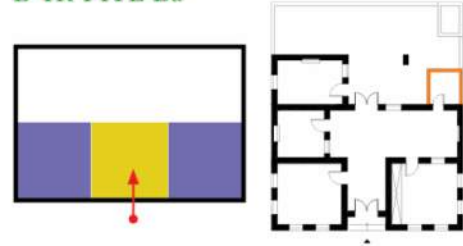
Before Turkish Republican Era(Ottoman Era)



B-TR TYPE-A



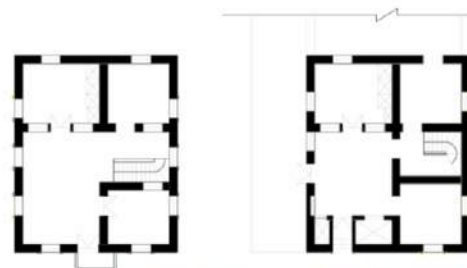
B-TR TYPE-Ba



B-TR TYPE-Bb



B-TR TYPE-Bb-2 floors



B-TR TYPE-C

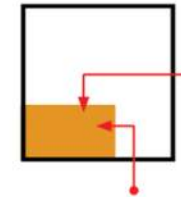
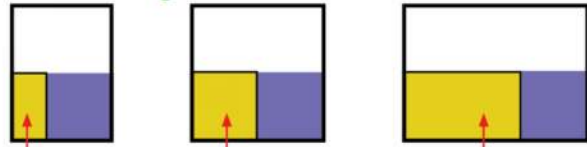


Figure 3.62 Before Turkish Republic Era-Building Types

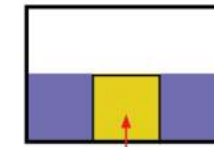
Turkish Republican Era



TR TYPE-A1



TR TYPE-A2



TR TYPE-A2-b

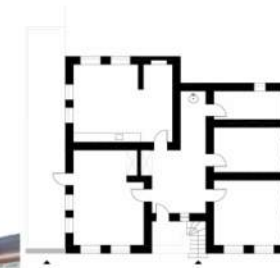


Figure 3.63 Turkish Republic Era- Building – Group1- Type - A1, A2, A2-b

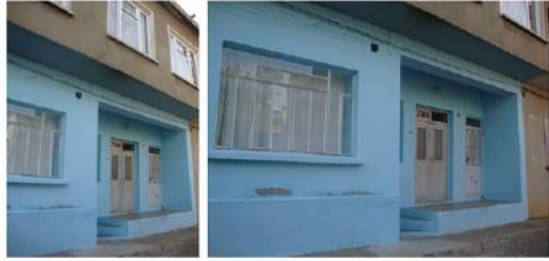


Figure 3.64 Turkish Republic Era- Building – Group2- Type - A1_curved, A1_curved w column, Whole corner, A2_curved

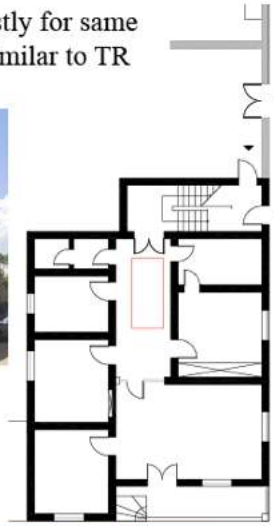


Figure 3.65 Location of the one story buildings for Republican Period in Atça (Figure 63-Figure 64)

TR TYPE-A1- modify
 Second floor addition to
 TYPE-A1 and Type-A2



TR TYPE-A1-2
 One piece 2 floor building mostly for same
 family. Floor organization is similar to TR
 Type-A1 with cornices



TR TYPE-A2-2
 One piece 2 floor building mostly for same
 family. Floor organization is similar to TR
 Type-A2

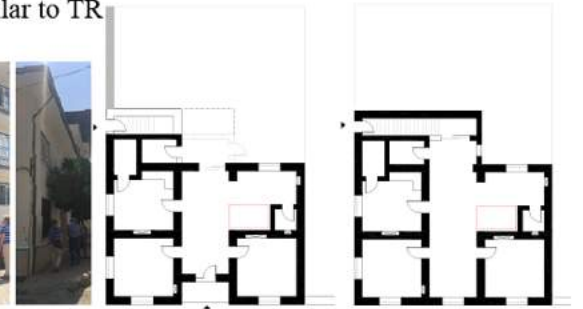


Figure 3.66 Turkish Republic Era-Building - Group3- Type - A1- modify, A1-2, A2-2

TR TYPE-A3

One piece 2 floor building mostly for same family. Floor organization is similar to TR Type-A2 with architectural element such as projection, balconies, or bay windows



TR TYPE-B

Apartment Building TR Type-A2 inspired



TR TYPE-B2

Apartment Building



TR TYPE-C

Apartment Building Twin



Figure 3.67 Turkish Republic Era-Building - Group4 - Type A3, B, B2,

Building types from the Turkish Republican Era are divided into four groups, resulting in a total of thirteen different types.

- Group1- TYPE **A1, A2, A2-b**
- Group2- TYPE **A1_curved, A1_curved w column, Whole corner, A2_curved**
- Group3- TYPE **A1- modify, A1-2, A2-2**
- Group4- TYPE **A3, B, B2, C**

Group1- TYPE A1, A2, A2-b

Type **A1**'s entrance space changes in size according to the lot size. A1 and A2 distinguish themselves based on plan organization, with a distinct number of livable spaces near the entrance. **A2**, having a smaller lot size, features only 1 livable space near the entrance. A2 shares the same plan organization as **A2-b** but features half basement floor.

Group2- TYPE A1_curved, A1_curved w column, A2_curved

Type **A1_curved**'s entrance space changes in size according to the lot size similar to A1. A1_curved and A1_curved w column has similar plan organization but **A1_curved w column** is located on a corner lot with a column. A1_curved and A2_curved differ by plan organization, with a number of livable spaces by the entrance. A1_curved has a smaller lot size with the only 1 livable space by the entrance. In contrast, **A2_curved** has 2 livable spaces by the entrance; they are on either side of it. A1_curved differs from A1 by having a curved corner. **The Whole Corner** is a corner building that follows the lot shape. Group 3 and Group 4 are different from Group 1 and 2 in having multiple stories.

Group3- TYPE A1- modify, A1-2, A2-2

A1-Modify is the modified version of A1 and A2 created by adding multiple stories. **A1-2** is a two-story building that is a single structure and shares a similar plan organization with A1. **A2-2** is a two-story building that is a single structure and shares a similar plan organization with A2.

Group4- TYPE A3, B, B2, C

Group 4 differentiates from group 3 by its architectural elements like balconies, projections, columns and canopies. **A3** is a single structure utilized by the same family (dwelling unit) and shares a similar plan organization with A2. The buildings were enriched with architectural elements such as balconies, projections, and extended canopies. **B, B2, and C** are structures designed for multiple dwelling units, commonly referred to as apartment buildings. **B** has similar plan organization with A2. **B2** is an apartment building with different plan arrangement than other types. **C** is a twin apartment building that joins two symmetrical apartments together, featuring additional architectural elements such as columns and balconies.

The Turkish Republican Era has left a significant architectural legacy in Atça, characterized by a thoughtful categorization into four distinct groups comprising thirteen different building types. In Group 1, TYPE A1 and A2 showcase variations in entrance space and plan organization, with A2-b featuring a half basement floor. Group 2 introduces curved elements with A1_curved and A1_curved w column, where the latter includes a column on a corner lot. A2_curved features two livable spaces near the entrance. Notably, Whole Corner adapts to the lot's shape.

Moving to Group 3, TYPE A1-Modify, A1-2, and A2-2 introduce multiple stories, offering a vertical dimension to the architectural landscape. A1-Modify and A1-2 present modified versions of A1, while A2-2 mirrors A2's plan organization in a two-story format. Group 4, including A3, B, B2, and C, stands out for its architectural elements like balconies, projections, columns, and canopies. A3, designed for a

single family, shares its plan organization with A2. Apartment buildings, B, B2, and C, provide housing for multiple units, each with unique plan arrangements and architectural enrichments.

The Republican Era's influence on Atça's building types not only reflects careful urban planning but also showcases the adaptability and variation of architectural forms, contributing to the town's character.

Building Heights and Construction Materials

The building height data gathered during the 2012 site visit shows that most buildings in Atça are under 6 meters tall. The tallest structures are located at the center of the town, near the central park and along the 15-meter-wide main roads. This analysis indicates that, in 2012, Atça predominantly consisted of 1 and 2-story residential units, many of which belong to its earlier republican period. (Figure 3.68)

The construction material analysis conducted in 2012 reveals that Atça primarily consists of its original housing units. The construction types do not provide a clear pattern regarding which parts were added later. Traditional techniques, such as masonry buildings with brick and concrete, dating back to the early republican period, outnumber the newer reinforced concrete buildings. (Figure 3.69)

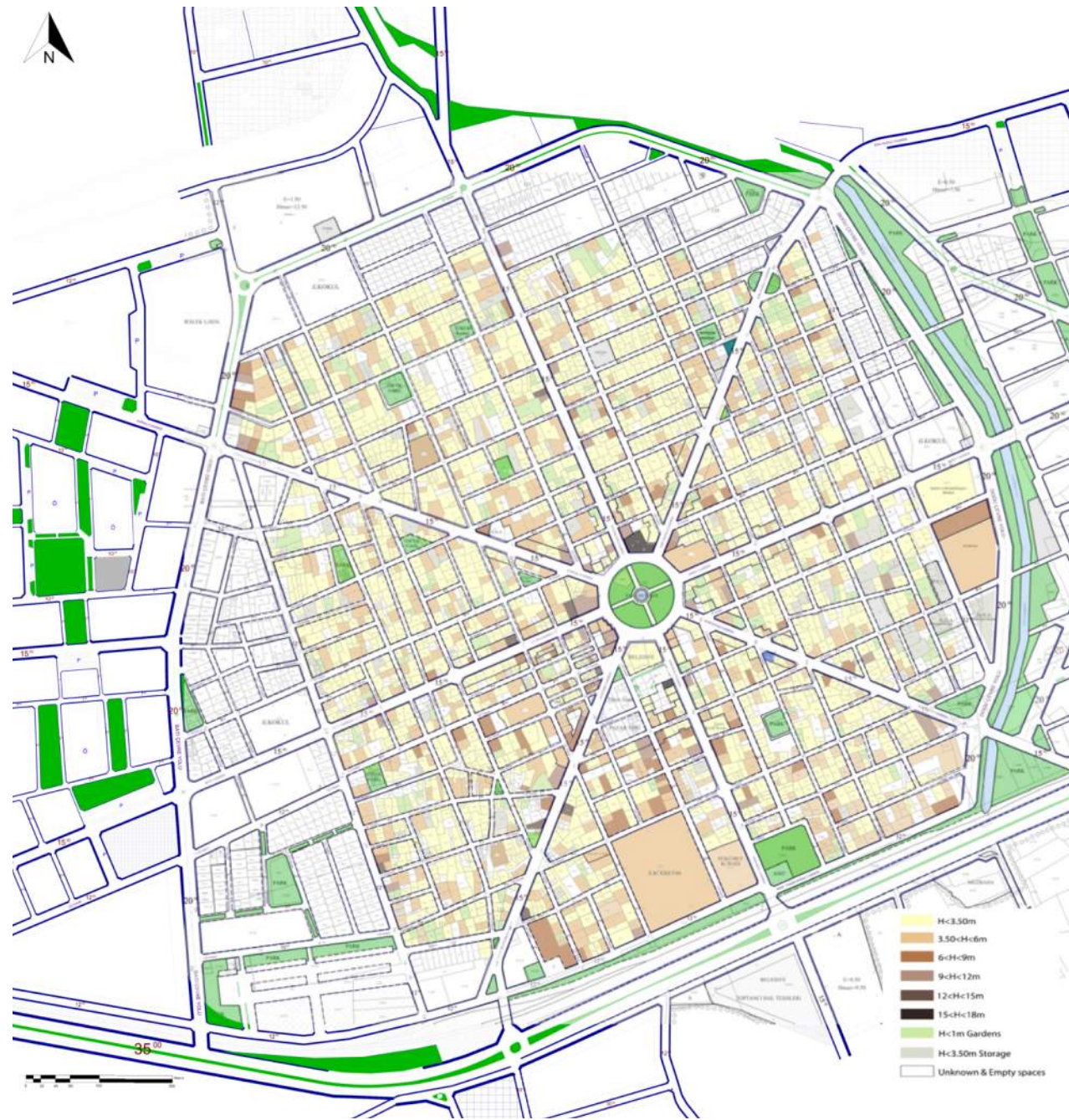


Figure 3.68. Atça- Height analysis (Auror 2012).

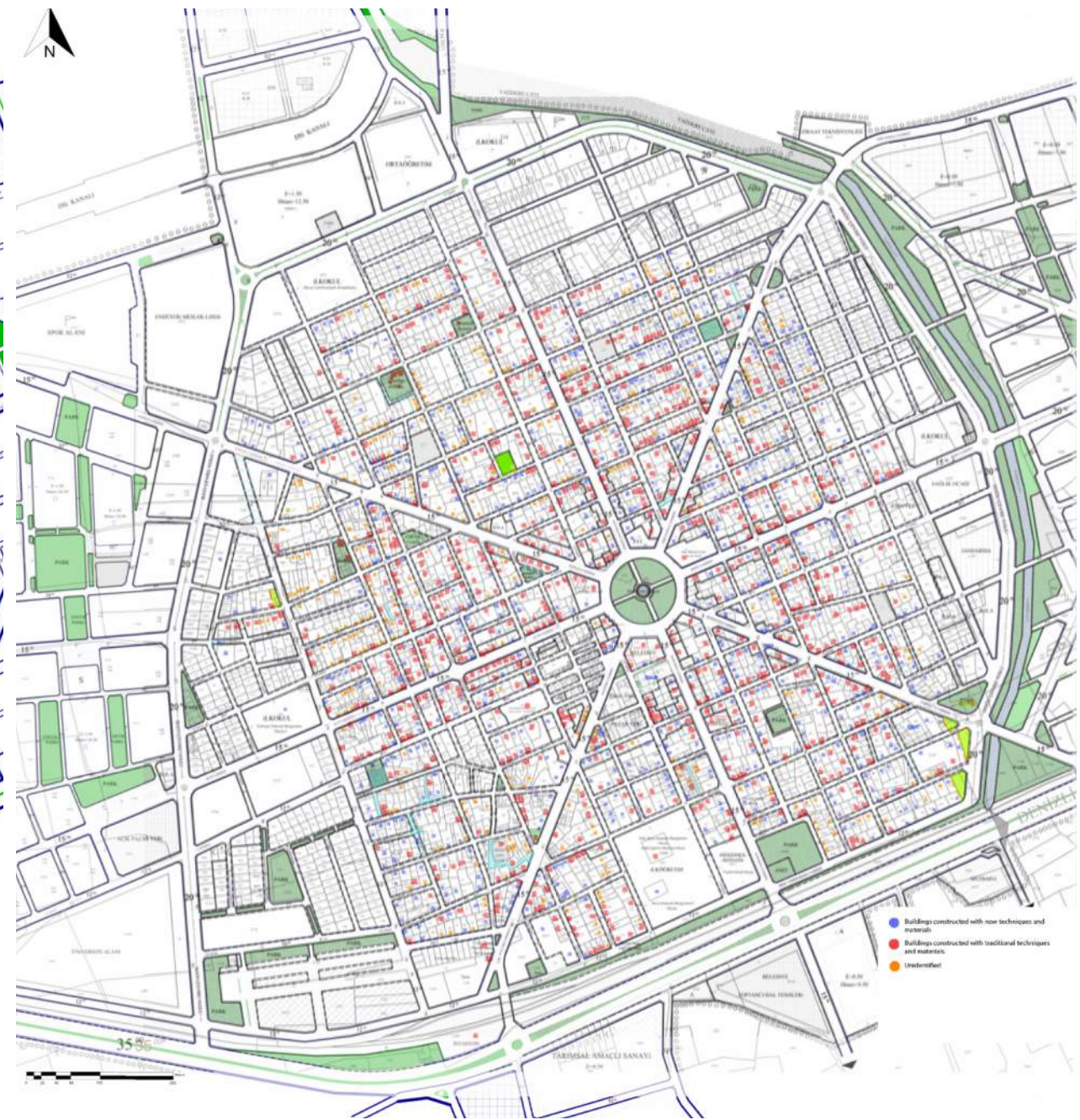


Figure 3.69. Atça- Construction Materials of Structures analysis (Auror 2012)

Architectural Characteristics

In Atça, houses that were built with traditional techniques before the Republican period by the individual's own efforts are surrounded by high walls and have large gates that open to the garden. (Figure 3.70) These design criteria indicate that **privacy** was an important consideration. The houses are surrounded by walls without and entrance through the street thus they are not in direct contact with the street. The houses built before the Republican period in the Neo-classical style have facades facing the street. (Figure 3.71) All of these buildings have courtyards, with some having only entrances through the courtyard, while others have a recessed elevated entrance facing the street.



Figure 3.70 Pre-Republican structure Figure 3.71 Pre-Rep-Neo-classical structure
(Autor 2017)

During the pre-Republican era, property owners and architects independently formulated their plans. However, in the Republican period, there was a shift as municipal technical officers became actively involved in the design process. Additionally, during the Republican period, designers were required to adhere to a specific lot shape as part of their **design guidelines**. As observed here, the emphasis on privacy and adherence to design guidelines, characteristic of being a planned town, significantly influences the building design and architecture in Atça.

The size, shape, and orientation of a lot influence the design and layout of a building. The configuration of the lot determines how the building will be situated and how it

engages with the surrounding streets. The placement of a building on a lot is crucial for its integration into the urban fabric. Factors such as setbacks, orientation, and the use of open spaces (courtyards, gardens) play a role in defining the relationship between the building and the lot.

As Atça is a fully planned town, the design and dimensions of the buildings are significantly influenced by the characteristics of their lots. The dimensions of the buildings were chosen in accordance with the specific characteristics of the respective lots. Hence, in distinguishing between building types, the **size of the building was employed as a criterion.**



Figure 3.72 One story Republican Period Residential Houses (Autor 2012)

Here in (Figure 3.72) it can be observed that the lot size determines the design of the buildings. Some of the buildings (Figure 3.73) on the street corners are designed specifically to match the corner lots and the streets they are built next to.



Figure 3.73 One one story and two one story with basement corner houses from Republican Period (Autor 2012)

The street façade is the public face of the building. It complements the overall aesthetics and character of the street. The appearance of windows, entrances, and architectural details on the front of a building affects the overall look of the street. A

building's interaction with the street is crucial for a lively and pedestrian-friendly atmosphere.

Every building from the Republican era features **an entrance facing the street**, and this characteristic extends to most of the Neo-classical style buildings from the pre-Republican era as well. (Figure 3.72-Figure 3.73/ Figure 3.71)

Architectural elements like balconies, projections, canopies, windows and recessed entrances, porches are components that contribute to the interaction between the building and the street. These features influence the visual appeal and functionality of the structure within its urban context and create a more **engaging and unique experience** for the occupants of the area.

The incorporation of balconies, projections or extended canopy served as architectural elements that created a distinct relationship with the street. These features are evident in two-story buildings from the Republican period, contributing to an improved connection with the street. Similarly, in single-story buildings, the extended canopy, recessed entrance, elevated entrance with a few steps, or the design of the corners all contribute to a better relationship with the street, providing people with diverse experiences (Figure 3.74) and (Figure 3.75).



Figure 3.74 Two story Republican Period Buildings (Astor 2012)



Figure 3.75 One story Republican Period Buildings with different style (photographed 2012)

In Atça, the buildings underwent alterations over time to meet the needs of their owners. The majority of residential buildings in Atça, whether single-story or two-story, feature entrances that open directly onto the street. A portion of the one-story buildings were later altered to have their entrance through the courtyard due to the owners' preference for privacy (Figure 3.76).

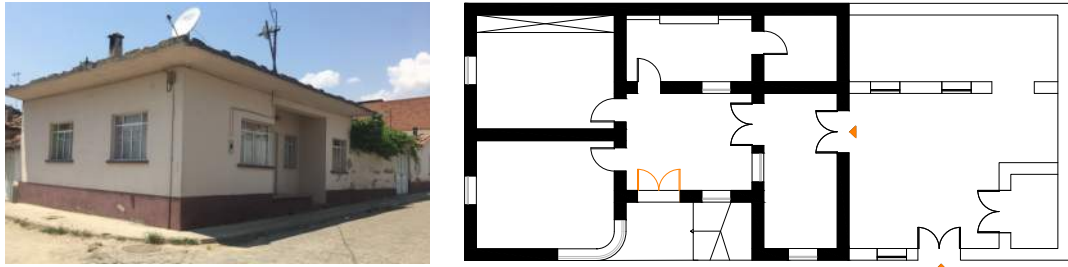


Figure 3.76 One story Altered Republican Period Building (Autor 2017)

On the other hand, some of the two-story single-family houses were later converted into two-unit houses. In these instances, the entrance was shifted from the street and placed inside the courtyard or was added on the other side of the building facing the street with a staircase (Figure 3.77) and (Figure 3.78).



Figure 3.77 Two story Altered Republican Period Building (Autor 2017)

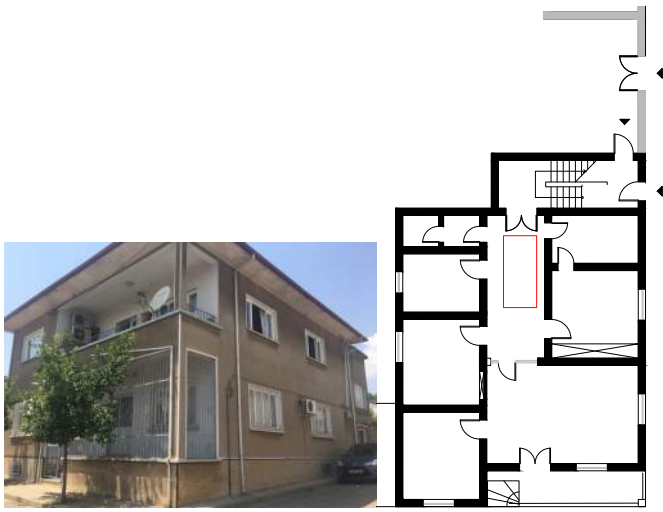


Figure 3.78 Two story Altered Republican Period Building (Autor 2017)

3.4.3 CULTURAL TRADITIONS OF ATÇA

When describing Atça's cultural traditions, one of the city's prominent figures, İsmet Nadir Atasoy's oral correspondence, personal archive, and books were used as sources of information.

Atça, the first and fully planned settlement of the Republic of Türkiye, has established its significance by celebrating national holidays with enthusiasm and by embracing the values of the republic, turning it into a tradition. National holidays, especially Republic Day and Atça's Liberation Day, have been celebrated with enthusiasm and participation in Atça's center and Republic Square, located behind the municipality building, since Atça's foundation.

National holiday celebrations



Figure 3.79 September 5th 1920s Atça Independence Day (Atasoy Archive)

Firstly, how Atça celebrates national holidays will be touched upon. These are indicators of its commitment to the Republic and republicanism. Republic Day celebrations in Atça are always celebrated with great enthusiasm with the most

spirited celebration taking place during the Republic's 10th anniversary. In 1933, Atça did not yet have electricity or an electrical grid. At that time, there was a cotton, olive oil, and fig processing factory next to the train station owned by Atça's businessman Ali Sönmez. The late philanthropist Ali Sönmez had erected poles from his factory to Atça Central Park and ensured a magnificent celebration by illuminating the park throughout the festivities. That date, October 29th, 1933, was also Atça's introduction to electricity(Atasoy Archive).

During the official processions, large crowds would gather, filling Atça's Republic Square (the square behind the municipality Building). When the flags passed by, everyone would stand up, those wearing hats would take them off, and they would salute the flags. Students would recite poetry, followed by a teacher giving a speech about the significance of the day. All students would bring flower wreaths made from flowers to their home courtyards. Torchlight processions would also take place in the evenings. These days were a respite from the hustle and bustle of daily work life for the people. During the 10th year of Turkish Republic, in order to teach the Republic's 10th Year March, one person from surrounding districts was selected to receive training at the Nazilli Community Center (Halk Evi), and the song was taught. Among those who participated was Ahmet Atasoy, the father of Ismet Nadir Atasoy from Atça. After learning the march, Ahmet Atasoy taught it to the people of Atça, and they enthusiastically sang it during the 10th-year celebrations(Atasoy Archive).

These celebrations were always experienced with the same enthusiasm until the 2000s. With the metropolitan law, these celebrations were banned and discontinued in the neighborhoods. At one point, prominent figures offered flowers at the Atatürk Monument (In Republic Square) on these special days. They first warned them, then they stopped warning them. It was very enthusiastic. These celebrations have been missing for 25 years now. Another important event is the celebrations of Independence Day of Atça. The liberation of Atça is on September 5, 1922. After the daytime celebrations end on August 30th, zeybek dancers perform accompanied

by a drum and zurna band until midnight, and the people joyously celebrate Victory Day on August 30th. On August 31st, this drum and zurna band play zeybek music and the people dance zeybek, On September 1st, it would be in Hancıođlu, on September 2nd in Akmusluk, on September 3rd in Develikuyu, on September 4th in ayıi location, and these events would continue. On September 5th, a zeybek ceremony would be held by the people in Ata Square(Atasoy 2022).



Figure 3.80 First two images from top is from 1960s-1965s. Second image is from 1970s-1975s (Atasoy Archive)



Figure 3.81 The image is from 1990s-1995s Republic Day Celebrations (Atasoy 2022)



Figure 3.82 Atça Republic Square and the Ataturk Statue (Atasoy 2022)

Atça Bazaar

In Atça, the market is set up on Sundays. Atça Bazaar is one of the comprehensive markets after Nazilli. Both buyers and sellers come to the market from surrounding settlements. Atça locals are producers who showcase their products at the market for the public to enjoy. External vendors sell household goods, clothing, shoes, and framing materials at the market. The streets surrounding Republic Square are the area where market vendors display their goods(Atasoy 2022).



Figure 3.83 Atça Bazaar 1960s (Mehmet Ucaroglu Arcihve)

Keskek

Keskek, a traditional dish from the Aydın region, is made with wheat and chickpeas. It is distributed during the spring months as part of a collaborative event organized by philanthropists to celebrate a successful production season with their neighbors (Atasoy Archive).

Strawberry Festival

Since 2000, the Atça Strawberry Festival has been celebrated, usually in the second week of May. Starting from 2001, it has been included among international festivals. There is a competition to select the best strawberries. It is celebrated with traditional dances and music, and the participation of locals, visitors from the surrounding areas, and even people from abroad(Atca Municipality, 2013).



Figure 3.84 Atça Strawberry Festival 2010s (Atasoy 2022)

Zeybek Tradition

Zeybeks were unique to the Aegean Region and particularly appeared in periods of a tattered central government, especially after Tanzimat. Zeybek tradition goes as deep as reliance on the unequal land distribution carried out by the Ottoman Empire. In the following century, Zeybeks, who are considered the agents of justice in favor of the weak and poor: thus, Zeybeks formed core of National Forces ("Yurt Ansiklopedisi" 1982).

Atçalı Kel Mehmet was a powerful Zeybek leader who successfully take over Aydın in 1828. Similarly, Yörük Ali Efe, who lived nearby, emerged as a prominent figure in the defense forces during the War of Independence. The Zeybek Tradition in Atça

reflects its rebellious history against injustice. It evolves into a devotion to Republican ideology, which advocates for equal opportunities for everybody. Despite facing punishment from ruling governments for their rebellious actions, the people continued to support Zeybeks and believe in the idea of equality they championed ("Yurt Ansiklopedisi" 1982). The increased taxes imposed after Atçalı Kel Mehmet's time and recently the degradation of their municipal status due to their political views did not make them lose their spirit.

To summarize, Atça's cultural tradition has had a great impact on its urban layout and architectural heritage. It shaped it into what it is today. The pride and support that the community has for their town linked with their traditions is evident and it has contributed to the town's survival and continuing development to this day.

CHAPTER 4

VALUE ASSESSMENT AND SIGNIFICANCE OF ATÇA AS A REPRESENTATIVE OF EARLY REPUBLICAN MODERN TOWN

Significance assessment is conducted by evaluating the values of Atça that are derived from its historical development and character. The significance of Atça's character is evaluated across three scales, which include the broader setting, urban layout of the town, and its components. As previously mentioned, the assessment of significance is limited to values related to physical and cultural aspects. In the end of this value assessment, the significance statement is generated which summarizes the significance of modern town Atça.

4.1 VALUE ASSESSMENT OF ATÇA

This section evaluates Atça's values in terms of its socio-cultural aspects. These socio-cultural aspects are divided into two categories: physical aspects and cultural aspects. These values are **documentary value, historical value, authenticity value, symbolic value, political and ideological value, authenticity value, architectural and technical value, prestige value and uniqueness value.**

4.1.1 PHYSICAL ASPECTS

Values associated with the physical aspects of Atça are explained in three scales, which are the broader setting, urban layout of the town, and its components.

Atça's Broader Setting

The boundaries of Atça has not changed substantially over time. The railway has remained unchanged since 1926. The road parallel to the railway became Denizli-Aydin Highway and it has strengthened that boundary. With the addition of the

highway, Atça has not only retained its railway transport but has also gained higher automobile transport. The ring road (Cevre Yolu), which surrounds Atça on all sides except the railway side, was added later and serves to separate Atça from the surrounding farmlands.

Atca's outskirts has clues about Atca's modern town features. Below, in (Figure 4.1), It includes railway tracks and highway signs. (Figure 4.2) shows the entrance to the town in the past.



Figure 4.1 Atça Borders (photographed 2023)



Figure 4.2 Atça Border in the past (Mehmet Ucaroglu Archive)



Figure 4.3 Atça Borders. First image factory near railway, Second image northern part with agricultural lands and mountains (Astor 2023)

The boundaries of Atça, including railways, highway and agricultural areas that surrounded the town resemble the concepts of the Garden City (Howard 1902) and La Sarraz (*CIAM's La Sarraz Declaration (1928)* 1971), thus strengthening its **document value** as a modern city (Figure 4.3) (Figure 4.5) Additionally, the fact that these boundaries and surroundings have remained relatively unchanged over the years adds to its **authenticity value**. (Figure 4.4)

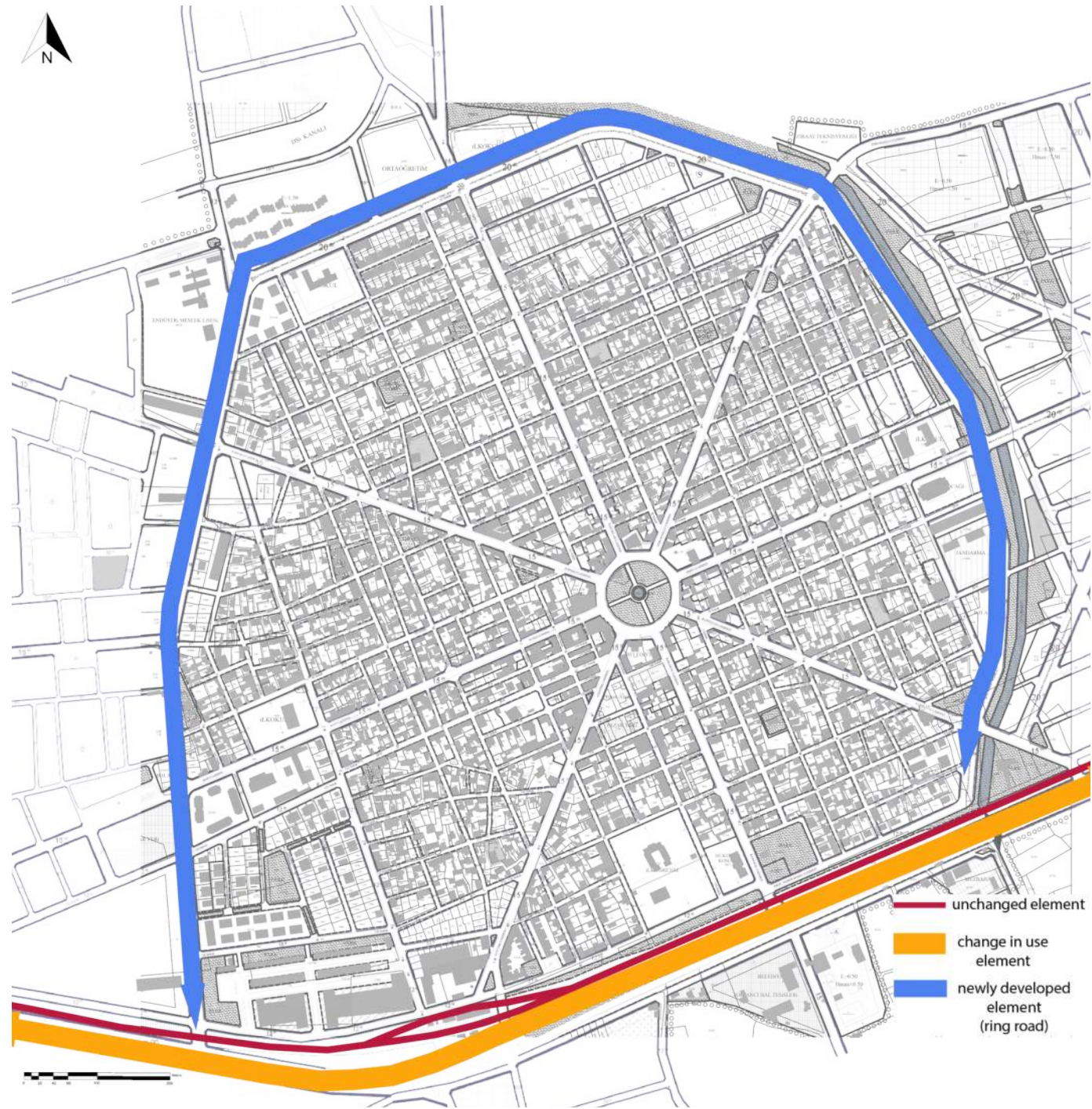


Figure 4.4 Analysis of the elements defining the boundaries of Atça (1926 Development Plan and 2024) ,



Figure 4.5 - Atça Analysis as of built-up town and surrounding agricultural area (Autor2024)

Atça's Urban Layout



Figure 4.6 Atça Town Center 60s (Atasoy 2022)

When we consider Atca, the most prominent feature that emerges is its urban pattern and its urban layout. The layout of Atca shows us that it was planned not only in aerial photographs but also when we experience the city. Atça emerges as a testimony to modernization ideas conceived by the newly established Republic in the countryside. It reflects the early conditions of existence of the Republic and is valid as an example of what that period had meant by its approach to the rural area and its full application. It serves as a source of information regarding the early Republican period, giving it an important **document value**.

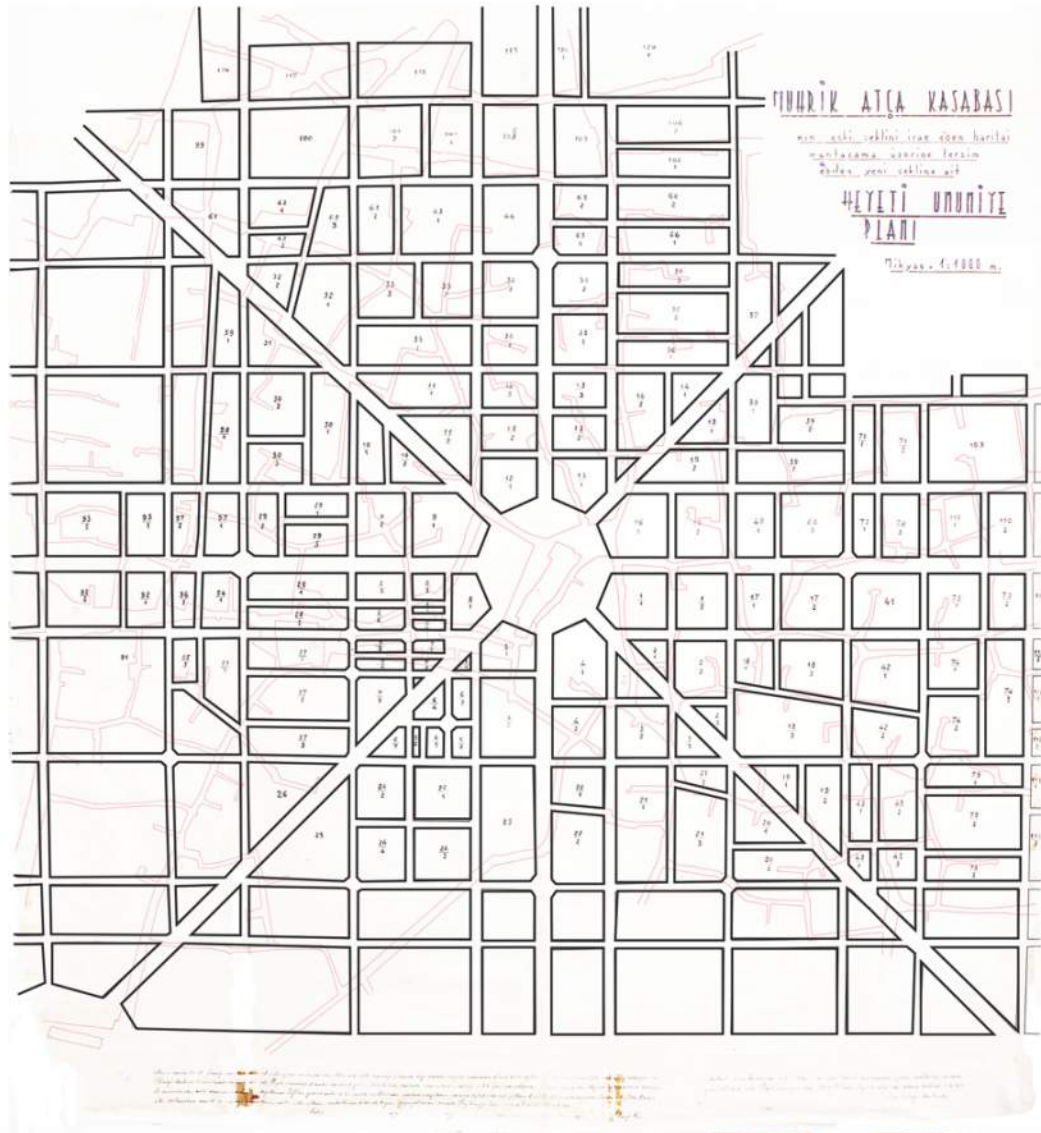


Figure 4.7 Atça Development Plan 1926 (Atça Municipality Archives 1926)

Atça can be viewed as a **document** for a planned town designed in accordance with Republican ideology. Atça, which can be considered a reflection of the modernization ideal of the newly established Turkish Republic, has significant **political and ideological value** as it mirrors the vision of the era in which it was founded. It shows the type of lifestyle that the modern Turkish Republic aims to provide for its people. (Figure 4.7) The nuances of modern settlement in the Turkish

Republic can be seen through Atça and the importance of planning a modern town with emphasis on infrastructure, accessibility, zoning (recreation, institutions, administration), and industrialized areas can be understood. All of these features indicate that Atça can serve as a valuable source of information about the early Republican Era, thus providing the city with **documentary value**. Atça can aid new generations in comprehending the early Republican Era and can be advantageous in generating educational resources for heritage preservation.



Figure 4.8 Atça Town Center and Atça Town Hall 1935 (Municipality Archives)



Figure 4.9 Old Electric Station (Autor 2017)

Aside from its documentary value as a Republican town, Atça can also serve as a documentary for the pre-Republican era (Ottoman Town). It features mosques, a Turkish bath, and residential examples from that period. Even the organic-shaped streets provide insights into the urban layout of the pre-Republican town. The less effected part from fire of Atça represents the pre-republican urban pattern with organic dead-end roads and neo-classical residential buildings.



Figure 4.10 Anastas Store (Pre-republican period) (Atasoy 2022)



Figure 4.11 Pre-Republican Period housing examples (Auror 2013-2017)

In Atça, with both Ottoman and predominantly Republican era planning and structures, it illustrates **how a newly established republic transformed from an Ottoman town to a modern city.**

The **value of authenticity** lies in its realness, uniqueness, and rarity. Importantly, it signifies physical integrity and intactness in its original form and functions. (Ozcakir 2018). The main urban layout that was established in 1926 (Figure 4.7) is still intact

with today's urban plan (Figure 4.13). Atça's nearly unchanged urban implementation over 100 years maintains a genuine connection with its original form, providing Atça with a strong sense of **authenticity value**. Even the distribution of the districts mainly stayed the same, except for the expansion of commercial functions along the main axes in comparison with 1964 and current day which adds to its **authenticity value**. (Figure 4.14).

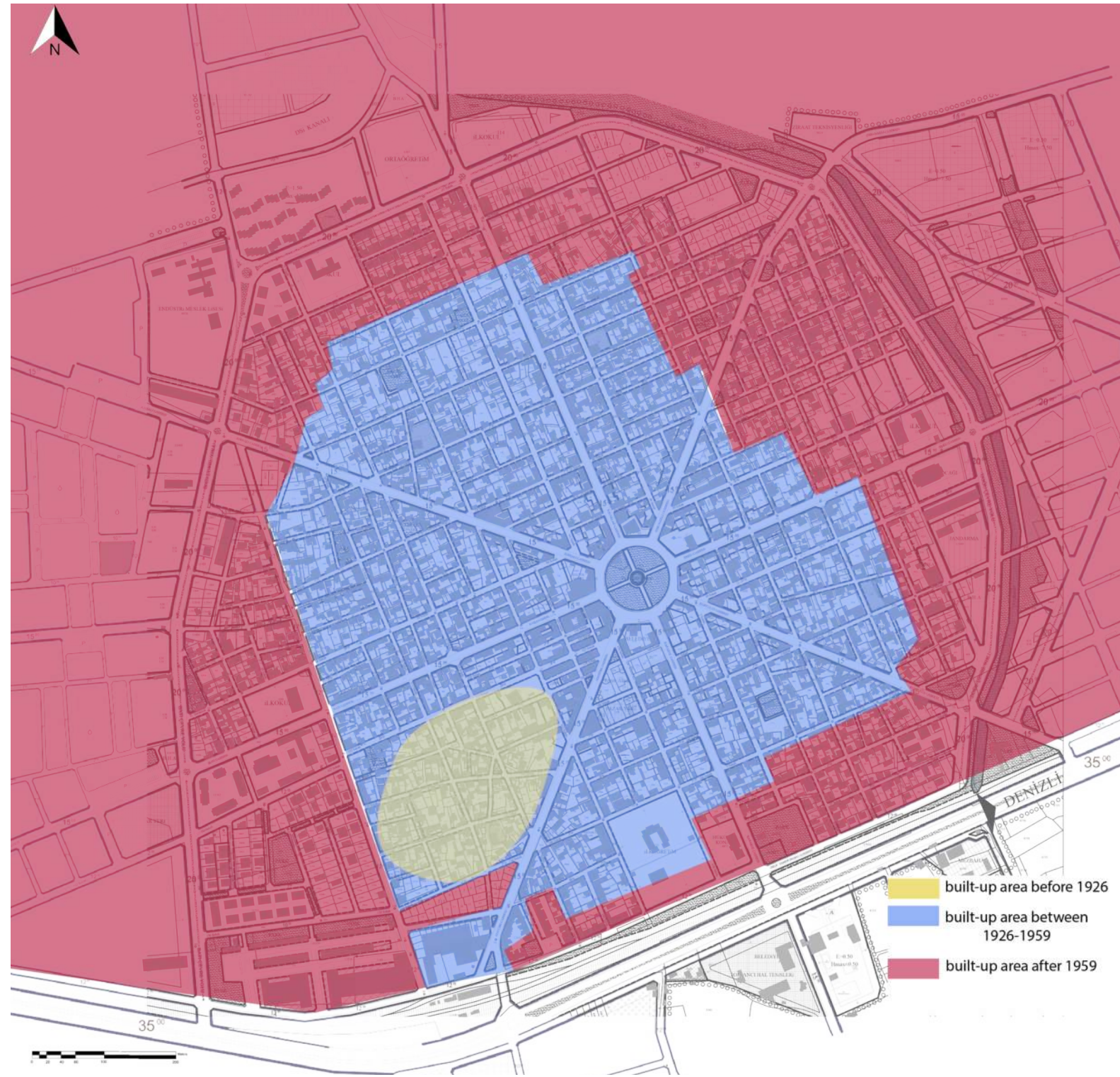


Figure 4.12 Analysis of Built-Up Areas (1926 Development Plan and 2024)

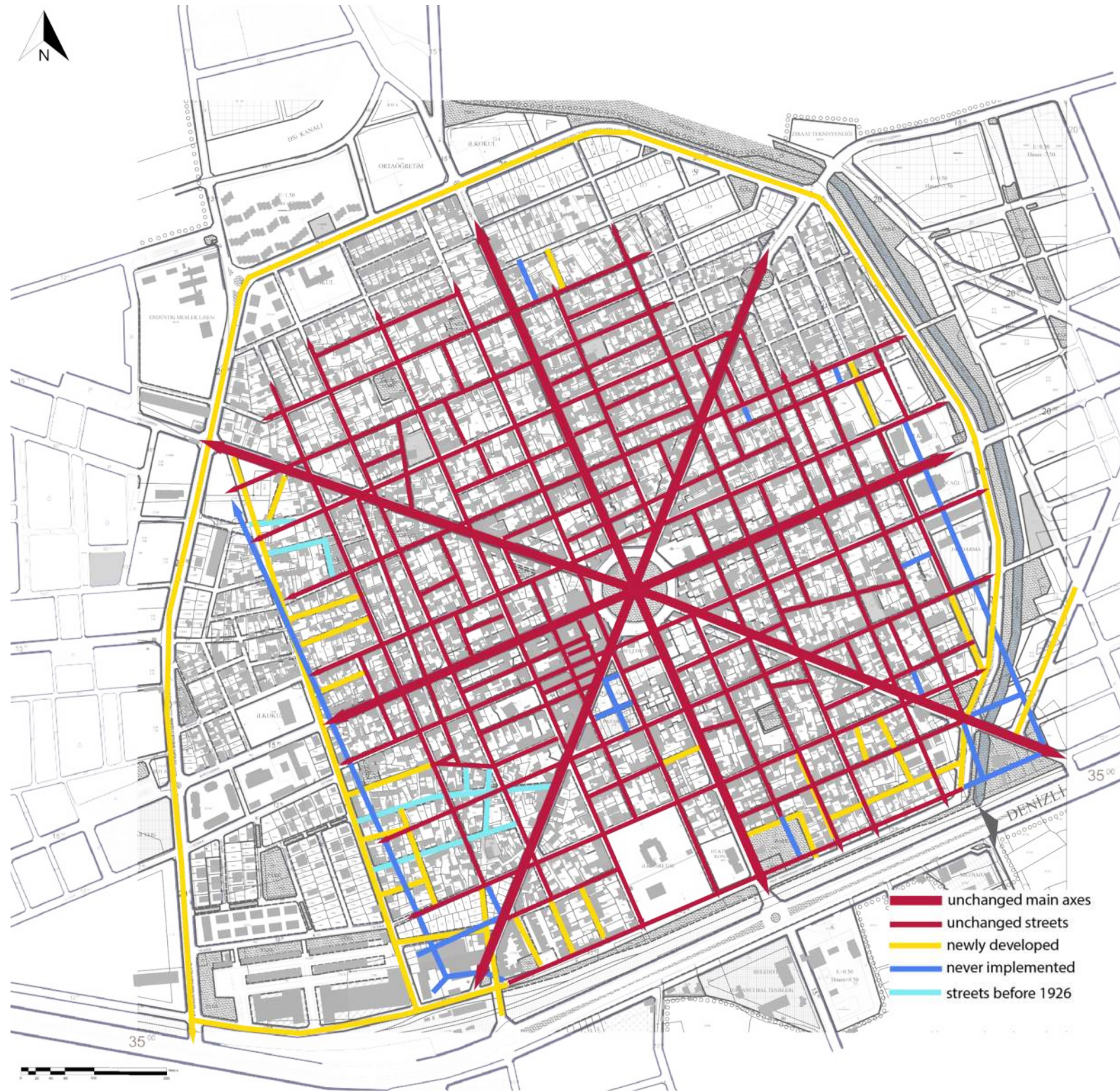


Figure 4.13 Analysis of the Paths/Axes (1926 Development Plan and 2024)

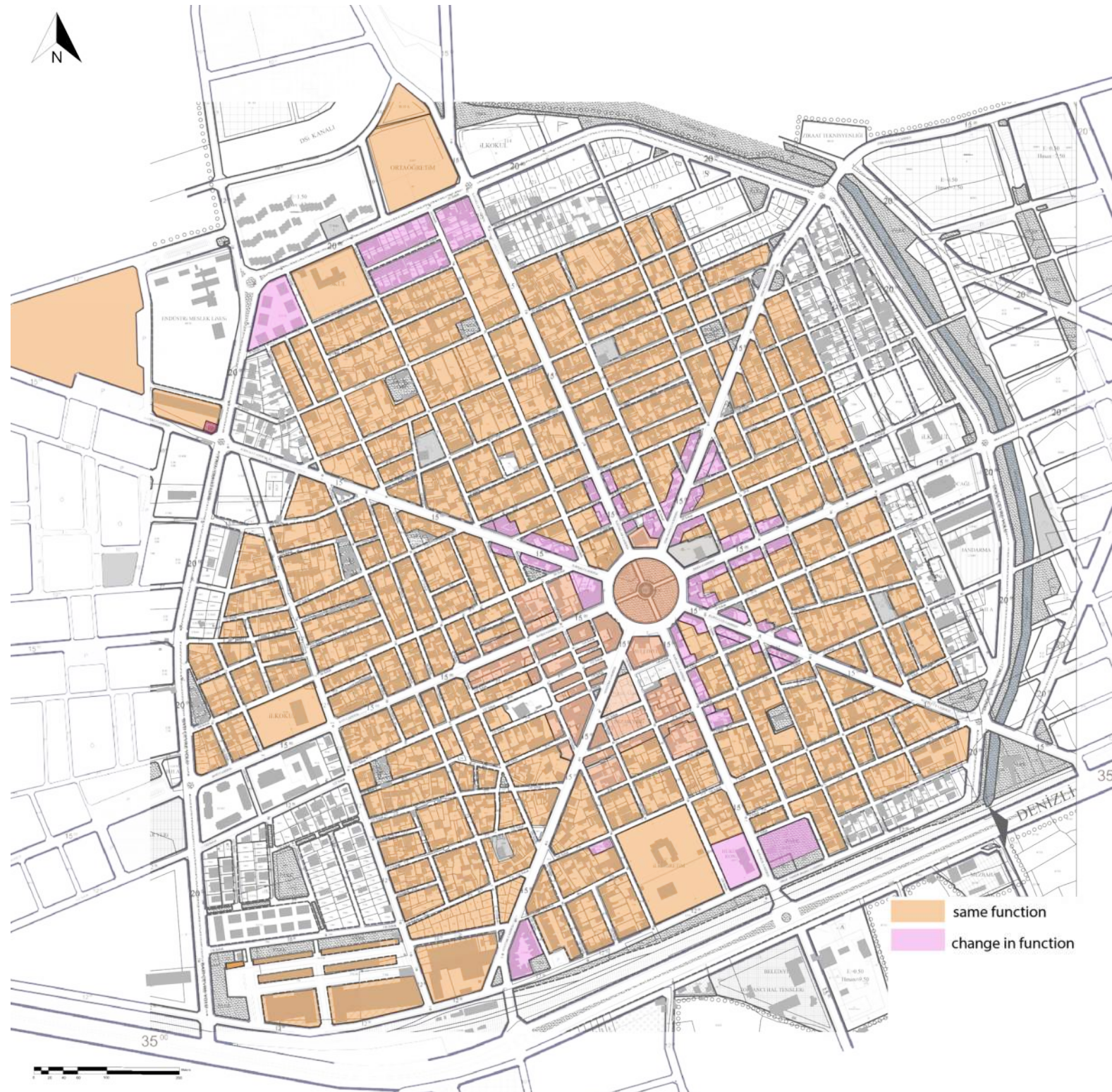


Figure 4.14 Analysis of Function (1964 Development Plan and 2024)

Closely linked with the recent past and carrying the essence of a particular era with its unique traits, Atça also carries significant **historical value**.

With its rebellious history tied to **Atçalı Kel Mehmet** and **Yörük Ali Efe**, who fought for their people's rights, Atça has a historical value related to its zeybek culture.

As a living testament of **War of Independence** which was marked by fires, the struggles to gain independence and a victory, Atça also is a first-hand witness of the birth of the Turkish Republic with its modern planned town. Atça has a significant **historical value** that represent the wartime and its aftermath. It is a place that is informative about destruction, new formation and comparison and understanding old and new situations.



Figure 4.15 Atça Republic Day Celebrations 1964 (Atasoy Archive)

Atça's Components

When we talk about the components of Atça, Atça's architectural heritage comes to mind. The Architectural Heritage of Atca consists of Atça's residential pattern spanning from Ottoman period to various phases of Republican Architecture, including landmarks (Figure 4.16 -Figure 4.17) that make a significant contribution to the urban memory.

Atça, as the first fully planned town of the Turkish Republic, whose plan is still in effect, holds **symbolic value**. (Figure 4.7) The presence of symbolic structures within a heritage site defines its symbolic value (Ozcakir 2018). In the center of Atça, the municipal building, the municipal services building, the old power plant, the old Ataturk primary school located on the south periphery of the city, and the old cotton and fig factory located on the south-western part of the city parallel with railway roads, along with residential buildings scattered throughout Atça, are symbolic structures from the early Republican period. With the possession of these various symbolic structures, Atça holds a significant **symbolic value**. The symbolic structures/ landmarks still standing and representing Atça, (Figure 4.16 -Figure 4.17). Another symbolic significance of Atça is its association with the War of Independence. As it was a place where the community fought for their freedom.



Figure 4.17 Analysis of Landmarks at the Center of the town (Autor 2013-2023)

Architectural Heritage of Atça which is part of its urban pattern has a significant value. These buildings, which reflect various architectural trends of the Republican period, are distributed throughout the cityscape. (Figure 4.19- Figure 4.20) By analyzing these structures, it is possible to discern the evolution and transformation of building types and technologies during the Republican era, as well as pre-Republican architecture (Figure 4.18), even though it may be relatively scarce. Furthermore, Atca provides an opportunity to compare these two periods and understand the distinctions. This richness in architectural heritage gives Atça its **architectural and technical Value**.



Figure 4.18 Pre-Republican architecture (Left one Appendix-C)(Auror 2013-2017)



Figure 4.19 Republican architecture 1story and 1 story with basement (Right one Appendix-G Left one Appendix-E) (Auror 2013-2017)



Figure 4.20 Republican architecture 2 story examples (Left one Appendix-K) (Autor 2013-2017)

As mentioned before, the structures in Atca that reflect different architectural periods provide us with information about the architectural styles of those periods, construction techniques, and even lifestyles. Pre-Republic era buildings often show orientations (Figure 4.18), while Republic-era structures tend to have simpler and functional designs, aligning with the La Sarraz Declaration. (Figure 4.19-Figure 4.20) Along with other values, the **architectural and technical value** is also prominent in Atca, and the fact that these buildings still exist contributes to Atca's **authenticity value** as well.

Atça, planned in 1924 and executed in 1926, holds the distinction of being the first planned town of the Turkish Republic, developed just one year after the republic's foundation. It was constructed immediately following the War of Independence, during which the fires occurred, resulting in almost the entire town being burnt down. It stands not only as the inaugural planned town but also as a fully formed one.

Furthermore, another significant aspect of Atça is that its urban layout and architectural elements have endured until now, contributing to its **uniqueness value**. The urban pattern and architectural heritage of Atça are still legible.

4.1.2 SOCIO-CULTURAL ASPECTS

Atça, as the first and fully planned settlement of Turkish Republic, has created a strong cultural tradition rooted in Republican Ideals. It is present in the celebration of national holidays and deep connection to republican values. The residents of Atça enthusiastically join significant events like Republic Day and Atça's Liberation Day, which have been cheerfully commemorated in Atça's Republic Square. The statue of Ataturk with the six arrow represents fundamentals of Ataturk's ideals, his pictures is displayed in various Atça stores, their political stand, with towns status as a first and fully planned modern town of the Republic also strengthen their connection with Ataturk and Turkish Republic.

Atça's cultural richness extends to its Zeybek tradition, evidenced by the statues of Atçalı Kel Mehmet in the park at the city's entrance. The historical figure Yörük Ali Efe, who fought during the War of Independence, also has ties to Atça. The Zeybek culture's fight against injustice aligns with Turkish republican ideology, promoting a better and fairer life for everybody. Atça's community takes pride in its Zeybek heritage and its link to the Turkish Republic.

The **prestige value** is derived from having a particular heritage asset. Atça's specific heritage asset lies in its connection with the foundation of the Turkish Republic. Being a town established immediately after the foundation of the Turkish Republic and representing the ideals of the new republic, Atça holds a special place as a heritage asset that contributes to our understanding of the Turkish Republic's ideals.

The town of Atça exemplifies modern planning principles and is proud to be Türkiye's first modern town, a claim supported by the sign located at the south entrance.



Figure 4.21 Atça's sign at the South Entrance, (Astor 2012)



Figure 4.22 Atça High School for Girls 1958 (Atasoy Archive)

4.2 SIGNIFICANCE STATEMENT

In evaluating this subsection, to understand Atça's position among modern towns, it is essential to compare its design with the specific planning principles and strategies outlined earlier. Specifically, Atça shares the most in similarities with the Garden City and the principles of the La Sarraz Declaration. The Garden City model of a self-sufficient urban unit with a central park surrounded by institutions and boulevards radiating from the center are parallel to Atça's town plan. Furthermore, Atça's features like having a periphery with the railway, agricultural fields and the idea of creating a hygienically livable efficient environment for all of the population also aligns with Garden City (Howard 1902) and La Sarraz Declaration (*CIAM's La Sarraz Declaration (1928) 1971*). What is more, similar to the principles of the La Sarraz Declaration (*CIAM's La Sarraz Declaration (1928) 1971*), the idea of functionality before aesthetics, and the focus on city planning rather than monumental buildings are well represented in Atça's design. This vision of a citizen-

based functional city supported by the state is consistent with the ideology of the Turkish Republic and Atça. Moreover, Atça and the La Sarraz Declaration complement each other on the organization of city life by prioritizing housing, work, and recreation and housing that represent the present rather than the past. Different from Garden City (Howard 1902) and La Sarraz (*CIAM's La Sarraz Declaration (1928)* 1971), *The City Planning According to Artistic Principles* promotes the humanistic and organic return to the city on an artistic basis; with beautiful monumental plazas, squares, and buildings. However, Atça is not designed to be artistic but to be functional, efficient and modern. Some features outlined in the City Beautiful Movement like grand tree-lined boulevards, park, centrality, and symmetrical axial arrangements can be observed in Atça but monumental neoclassical major buildings and unfair distribution of amenities is not part of Atça's design concepts (Figure 4.22). Atça's dedication to rational urban design, symmetrical arrangements, and a centralized civic center makes it a prime example of the forward-thinking urban development efforts in Türkiye. Similarly, Haussmann's Paris renovation includes the restructuring of the streets and boulevards with axial or symmetry for better transportation, improving the city's infrastructure and organization of the city synchronizes with Atça (Harris and Zucker 2021). Despite differences in monumentalism and architectural style, Atça proudly compares itself to Paris, notably citing on their Facebook page with a slogan like "Atça: Türkiye's Paris." Given its harmony with modern city examples and concepts, both internationally and in Türkiye, Atça should be recognized and studied as a modern town.

Atça's significance stems from its status as an early planned modern town of the Turkish Republic which has been conceived shortly after the foundation of the Republic. Atça thus represents a transition between the new Turkish Republic and earlier periods before the War of Independence. With its largely intact urban plan and architectural heritage Atça sits in a unique and impactful place among other planned towns in Türkiye. It is also a place that will help future generations understand the Republican ideology.

CHAPTER 5

CONCLUSION

This thesis focused on the town of Atça's character and its significance as a modern town. The town was established as an early planned settlement during the early Turkish Republican period and presents an important case study of modernization as a nation-building principle.

The thesis emphasizes the urgent need to recognize and preserve the modern historic town of Atça as it is a fully planned town and has maintained its originality since the early Republican period. Despite this, recognition and documentation of academic or systematic studies on its urban development and planning have been lacking. To address this limitation, this study aimed to demonstrate the character of the town of Atça, the cultural significance and it provides a value assessment of Atça. This is expected to be the first and the most important step towards its recognition and basis for its conservation.

Towards achieving this step, modern town planning principles in the world (e.g. Garden City, City Beautiful etc.) and in the Turkish Republic are analyzed. The thesis then utilizes the components that constitute modern towns to investigate Atça's history and its development. Atça's characteristics have been analyzed by examining its history, earlier development plans and aerial photographs as well as its current condition. Main focus is on town's urban layout however, its architecture heritage is also considered in this study.

Further, Atça's values have been demonstrated in three different scales which are the broader setting, urban layout of the town, and its components. Due to the large-scale of the study site and emphasis on urban pattern and towns components. Atça has only

been evaluated in terms of its physical and socio-cultural values and the end the significance of Atca is highlighted.

Atça, primarily through its urban plan but also its architecture and cultural assets, stands as a mostly unnoticed yet significant component of Republican **history**. It is a **unique** place that stands out from other Republican-era settlements in Türkiye due to its **authenticity**, implementation date, and scale. In today's era where Republican values gradually fade, it becomes crucial to acknowledge and take the initial steps to preserve Atça due to its **cultural significance**. Atça serves as a vital resource for comprehending Republican **ideology**, offering a firsthand experience and serving as a **document** for future generations.

Recognizing Atça's historic significance through academic studies and preservation efforts is crucial for maintaining our collective memory and learning from the foundational principles of the Turkish Republic.

The significance of Atça extends beyond its local context, as it contributes significantly to the narrative of the Republic's history and the evolution of Ottoman and Turkish architecture in recent times. While this study has laid the groundwork for a future conservation plan, it also serves as a foundation for forthcoming publications and theses.

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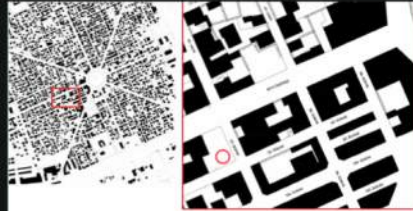
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APPENDICES

A. Interior Survey Sheet: Pre-Republican Residential

Name: Helvacilar House

Block / Lot:12981
Address: Corner of 97 St and 93 St
Ownership: Private
Construction Year: Before Republican Period
Architect:-
Current Function: Residential
~~Demolished in 2015~~



~~Demolished in 2015~~




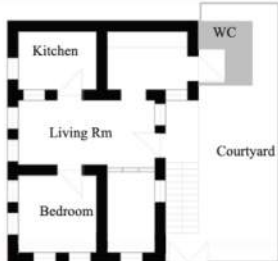





Social Survey: Ismet Nadir Atasoy

*Plans are drawn schematically

B. Interior Survey Sheet: Pre-Republican Residential

Name:

<p>Block / Lot: 807 Address: Corner 104 st and 99 St Ownership: Private Construction Year: Before Republican Period Architect:- Current Function: Residential</p>	
	 <p>1970s</p>
	<p>The bathrooms added later</p> 
	
<p>Construction Technique / Material: Masonary/Stone Change Mass: Totally legible mass addition Change Facade: Orginal facade organization is conserved minor changes in finishing Change Interior: Totally legible Condition: In good condition in terms of structure and material</p>	
<p>Social Survey: Owner</p>	<p>*Plans are drawn schematically</p>

C. Interior Survey Sheet: Pre-Republican Residential

Name: Bayman H

Block / Lot: 9868
REGISTERED -11662-28 052003
 Address: Corner of 98 St

Ownership: Private

Construction Year: 1906

Architect: Rhodian Architect Andon

Current Function: Residential



It was commissioned to the Rhodian architect Andon by Hacı Hüseyin of Kırbıyık in 1906.

It was restored in 1998.

At some point, it included a fountain on its east façade (Pehlivan Fountain).

The building was registered in 2003.



Construction Technique / Material: Masonary/Stone and Brick

Change Mass: Totally legible mass addition

Change Facade: Original façade organization is partially legible, whereas there are changes in organization arch. elements and finishing

Change Interior: Partially legible

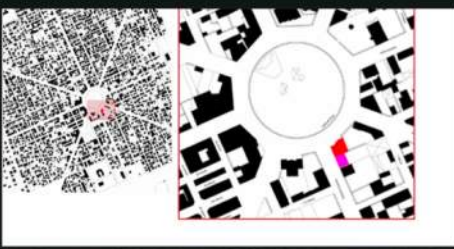


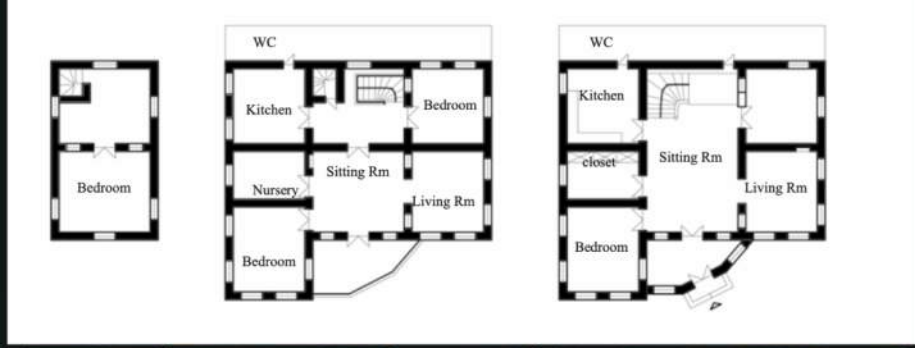

Condition: In good condition in terms of structure and material

Social Survey: Owner

*Plans are drawn schematically



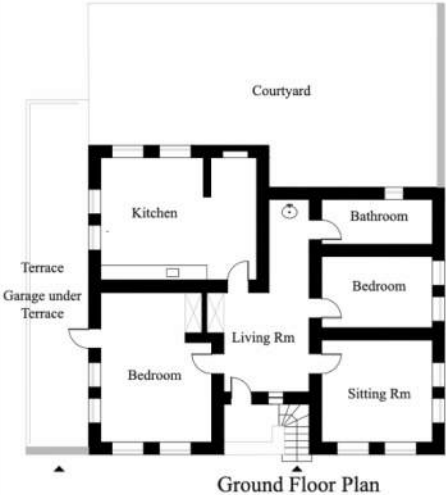

D. Interior Survey Sheet: Late Pre-Republican Residential

Name: Demirayak H

<p>Block / Lot: 9868 Address: Corner of Karakol St and Atca Square Ownership: Private Construction Year: - Architect:Abdi Bey Current Function: Residential</p>	
	
	
	
<p>Construction Technique / Material: Change Mass: Change Façade: Orginal facade organization is partially legible, whereas there are changes in organization arch. elements and finishing Change Interior: Partially legible Condition: In good condition in terms of structure and material</p>	
<p>Social Survey: Tenant Owner</p>	<p>*Plans are drawn schematically</p>

E. Interior Survey Sheet: Republican Residential

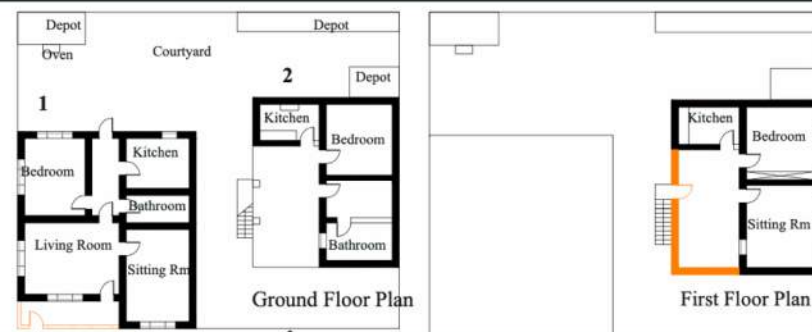
Name:

<p>Block / Lot:156 Address: At the corner of 61 and 67 st Ownership: Private Construction Year: - Architect:- Current Function: Residential</p>	
	
 <p style="text-align: center;">Ground Floor Plan</p>	 <p>The basement of the building is used as a depot and coal cellar.</p>
<p>Construction Technique / Material: Masonary /Stone, brick Change Mass:Original mass proportion and org. are conserved. Change Facade:Original facade organization is conserved minor changes in finishing Change Interior: Totally legible Condition: In good condition in terms of structure and material</p>	
<p style="text-align: right;">*Plans are drawn schematically</p>	

F. Interior Survey Sheet: Republican Residential

Name: Ayla Ture H

Block / Lot: 648
 Address: 66 St
 Ownership: Private
 Construction Year: 1960s
 Architect: Owner
 Current Function: Residential



Entrance closed in 2014

Construction Technique / Material: Masonary/ Brick- Old House in courtyard is wood construction

Change Mass: Totally legible mass addition

Change Façade: Original façade organization is totally legible, whereas there are changes in organization arch. elements and finishing

Change Interior: Partially legible

Condition: In good condition in terms of structure and material

Social Survey: Owner- Ayla Ture

*Plans are drawn schematically

G. Interior Survey Sheet: Republican Residential

Name:

<p>Block / Lot:9631 Address:Corner of 77 St and 66 St Ownership: Private Construction Year: 1955-1960s Architect:- Current Function: Residential</p>	
	
 <p>Ground Floor Plan</p>	 <p>The actual entrance is closed.</p>
	
<p>Construction Technique / Material:Masonry/Brick Change Mass: Orginal mass proportion and org. are conserved. Change Façade: Original façade organization is totally legible, whereas there are changes in organization arch. elements and finishing Change Interior: Changed but totally legible Condition: In good condition in terms of structure and material</p>	
<p>Social Survey: Owner</p>	<p>*Plans are drawn schematically</p>

H. Interior Survey Sheet: Republican Residential

Name:

Block / Lot: 1221
Address: Corner of 119 st and 121 st
Ownership: Private
Construction Year: 1950s
Architect:-
Current Function: Residential



Construction Technique / Material: Masonry/Brick

Change Mass: Totally legible mass addition

Change Facade: Original facade organization is conserved minor changes in finishing

Change Interior: Partially legible

Condition: In good condition in terms of structure and material

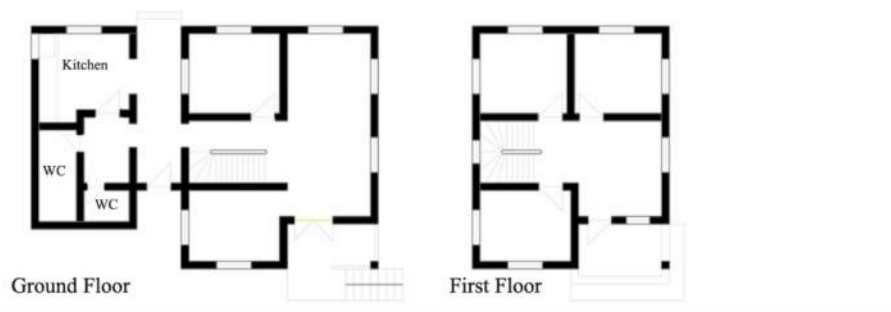
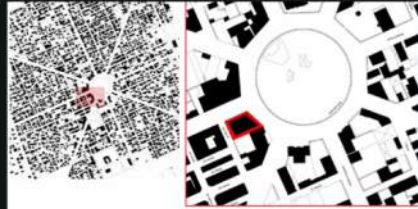
Social Survey: Owner

*Plans are drawn schematically

I. Interior Survey Sheet: Republican Residential

Name: Ozsoy H

Block / Lot: 12394
Address: Corner of Bati St and Atca Square
Ownership: Private- Empty
Construction Year: 1930s
Architect:-
Current Function: Residential
--Demolished 2016 --



Demolished in 2016



Social Survey: Ismet Nadir Atasoy

*Plans are drawn schematically

J. Interior Survey Sheet: Republican Residential

Name: Sukran Nart House

<p>Block / Lot: 1675 Address: Corner of Dogu St and 18 St Ownership: Private Construction Year: 1940s Architect:- Current Function: Residential</p>	
	
 <p>First Floor Plan</p>	
 <p>Ground Floor Plan</p>	
<p>Construction Technique / Material: Masonary/Brick</p> <p>Change Mass: Totally legible mass addition</p> <p>Change Facade: Orginal facade organization is totally legible, whereas there are changes in organiza-tion arch. elements and finishing</p> <p>Change Interior: Changed but totally legible. Ground floor renovated in 2011</p> <p>Condition: In good condition in terms of structure and material</p>	
<p>Social Survey: Owner- Sukran Nart</p> <p style="text-align: right;">*Plans are drawn schematically</p>	

K. Interior Survey Sheet: Republican Residential

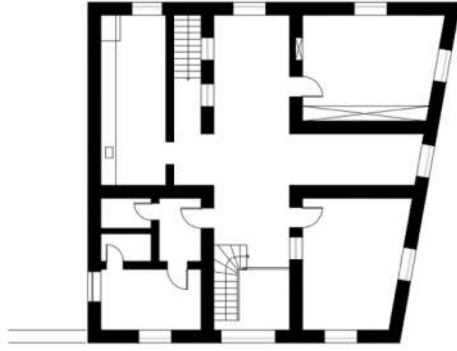
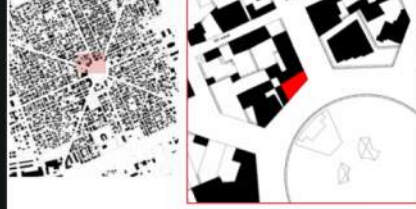
Name: Alasag H

<p>Block / Lot: 800 Address: Corner of 99 St and 104 St Ownership: Private Construction Year: 1960 - Second flr 1966 Architect:- Current Function: Residential</p>		
<p>First flr rooms were used as bedrooms before the owner divide the house into two for his sons.</p>		
 <p>Depot Depot Oven Old Barn Courtyard the place of old stair original entrance</p> <p>Ground Floor Plan</p>	 <p>WC Kitchen Bathroom Bedroom Dining Rm Living Room Sitting Rm Balcony</p> <p>First Floor Plan</p>	
		
<p>Construction Technique / Material: Masonary/Brick Change Mass: Totally legible mass addition (Second flr added 1966 - Staircase added 1975) Change Facade: Orginal facade organization is totally legible, whereas there are changes in organiza- tion arch. elements and finishing Change Interior: Changed but totally legible (Old staircase is missing) Condition: In good condition in terms of structure and material</p>		
<p>Social Survey: Owner of second floor Hamdi Alasag *Plans are drawn schematically</p>		

L. Interior Survey Sheet: Republican Residential

Name:

Block / Lot: 11740
Address: Corner of Jurnalı St
Ownership: Private
Construction Year: 1940s
Architect- Builder: Haciseyhlerin Salih Celebi
Current Function: Commercial



First Floor Plan

Construction Technique / Material: Masonary /Stone and Brick

Change Mass: Orginal mass proportion and org. are conserved.

Change Façade: Orginal façade organization is totally legible, whereas there are changes in organization arch. elements and finishing

Change Interior: Partially legible / material decay

Condition: In good condition in terms of structure and material

Social Survey: Building is not used/Nadir Atasoy

*Plans are drawn schematically

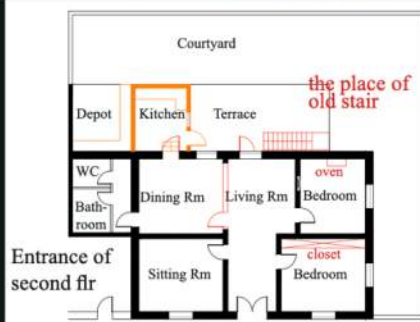
M. Interior Survey Sheet: Republican Residential

Name: Muserref Aran House

Block / Lot: 1344
 Address: Middle lot in 147 St
 Ownership: Private
 Construction Year: 1965/ Renovated 2011
 Architect: Municipal Technical Officer
 Current Function: Residential



the place of old stair



The owner divide the house into two for his sons.



Construction Technique / Material: Masonary/Concrete Slabs /Brick

Change Mass: Totally legible mass addition(kitchen) and mass removal (staircase in the back)

Change Facade: Orginal facade organization is partially legible, whereas there are changes in organization arch. elements and finishing

Change Interior: Partially legible. First floor renovated in 2011

Condition: In good condition in terms of structure and material

Social Survey: Owner of ground floor Ozkay Aran/Muserref Aran *Plans are drawn schematically