

MEMORY-LINKED PLACEMAKING IN URBAN HERITAGE PLACES:  
İSTİKLAL (JEWISH) QUARTER, ANKARA

A THESIS SUBMITTED TO  
THE GRADUATE SCHOOL OF NATURAL AND APPLIED SCIENCES  
OF  
MIDDLE EAST TECHNICAL UNIVERSITY

BY

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IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR  
THE DEGREE OF MASTER OF SCIENCE  
IN  
CONSERVATION OF CULTURAL HERITAGE IN ARCHITECTURE

SEPTEMBER 2024



Approval of the thesis:

**MEMORY-LINKED PLACEMAKING IN URBAN HERITAGE PLACES:  
İSTİKLAL (JEWISH) QUARTER, ANKARA**

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## ABSTRACT

### MEMORY-LINKED PLACEMAKING IN URBAN HERITAGE PLACES: İSTİKLAL (JEWISH) QUARTER, ANKARA

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Master of Architecture, Conservation of Cultural Heritage in Architecture

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July 2024, 236 pages

Memories formed by people's experiences in the place reveal insights about how the built environment is identified with people. These memories are reshaped in time with the uses and meanings attributed by people to the physical environment in urban heritage places. The changes both at the physical and social levels require re-understanding, re-considering, and re-evaluating these relationships from today's perspective. In this sense, the thesis aims to consider memory and memory places linked with the placemaking approach to understanding the evolving relationships in urban heritage places.

The İstiklal (Jewish) Quarter in Ankara chosen as the case study area, comprises layers of meanings over time formed by diverse communities, cultural frames, social backgrounds and memory practices. Social and physical transformations over time have led to physical deterioration processes in the built environment, which have resulted in a decrease in usage. The change in the relationship between people, place and memory in the İstiklal (Jewish) Quarter is a reflection of all these physical and social changes that have occurred.

In this context, the thesis primarily focuses on the reflections and discussions of the concepts of memory and placemaking in urban heritage places. Afterward, the process of understanding the physical and social transformation of the İstiklal (Jewish) Quarter from past to present covers the literature review, archival research and field study which includes observations and in-depth interviews. Finally, the policies, strategies and actions to be developed as part of the conservation process of the İstiklal (Jewish) Quarter are addressed with the memory-linked placemaking approach.

Keywords: Memory, Memory Place, Placemaking, İstiklal (Jewish) Quarter, Ankara

## ÖZ

### KENTSEL MİRAS ALANLARINDA ANI BAĞLANTILI YER OLUŞTURMA: İSTİKLAL (YAHUDİ) MAHALLESİ, ANKARA

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Eylül 2024, 236 sayfa

İnsanların mekandaki deneyimleriyle oluşan anılar, yapılı çevrenin insanlarla nasıl ilişkilendiğine dair fikirler sunar. Bu anılar, kentsel miras alanlarındaki fiziksel çevreye insanlar tarafından atfedilen anlamlar ve kullanımlarla zaman içinde yeniden şekillenir. Hem fiziksel hem de sosyal düzeydeki değişimler; bu ilişkilerin günümüz perspektifi üzerinden yeniden anlaşılmasını, ele alınmasını ve değerlendirilmesini gerektirmektedir. Bu doğrultuda tez, kentsel miras alanlarındaki gelişen ilişkileri anlamak için anı ve anı mekanlarını yer oluşturma yaklaşımıyla bağlantılı olarak ele almayı amaçlamaktadır.

Çalışma alanı olarak seçilen Ankara İstiklal (Yahudi) Mahallesi; zaman içerisinde çeşitli toplulukların, kültürel çerçevelerin, sosyal geçmişlerin ve anı pratiklerinin etkisi ile oluşan anlam katmanlarını içermektedir. Zaman içinde meydana gelen sosyal ve fiziksel dönüşümler, yapılı çevrede fiziksel bozulma süreçlerine yol açmış ve bu süreçler kullanımda azalmaya neden olmuştur. İstiklal (Yahudi) Mahallesi'nde insan, mekan ve anı arasındaki ilişkinin değişimi, meydana gelen tüm bu fiziksel ve sosyal değişimlerin bir yansımasıdır.

Bu bağlamda, tez öncelikle kentsel miras alanlarında anı ve yer oluşturma kavramlarının yansımalarına ve tartışmalarına odaklanmaktadır. Ardından, İstiklal (Yahudi) Mahallesi'nin geçmişten günümüze fiziksel ve sosyal dönüşümünü anlama süreci; literatür taraması, arşiv araştırması ve çalışma alanında gerçekleştirilen gözlemleri ve görüşmeleri içeren alan çalışmasını kapsamaktadır. Sonuç olarak, İstiklal (Yahudi) Mahallesi'nin koruma sürecinin bir parçası olarak geliştirilen politikalar, stratejiler ve eylemler, anı bağlantılı yer oluşturma yaklaşımıyla ele alınmaktadır.

Anahtar Kelimeler: Anı, Anı Mekanları, Yer Oluşturma, İstiklal (Yahudi) Mahallesi, Ankara



In loving memory of my grandfather, Cemal Demir

## ACKNOWLEDGMENTS

Firstly, I would like to express my deepest gratitude to my supervisor Assoc. Prof. Dr. Özgün Özçakır and to my co-supervisor Prof. Dr. Ayşe Güliz Bilgin Altınöz for their valuable advice, guidance and contributions. I would like to extend my sincere thanks to the examining committee members Assoc. Prof. Dr. Pınar Aykaç Leidholm, Prof. Dr. Meltem Uçar and Assist. Prof. Dr Feran Özge Güven Ulusoy for their valuable comments.

I want to especially thank the interviewees who contributed to my research with their positive attitudes and valuable sharing about the quarter, which significantly enriched the study.

I also especially want to thank my friends, Elif Aktop, Cansu Türker, Dilara Zeğerek Akalın, and Selin Karaca for their emotional support and encouragement.

Finally, I want to express my deepest thankfulness to my family for their unwavering belief in me and for always providing the support they could throughout this study. I am always grateful to my sister Esra Vardar for her great contribution to my interest in this program and to my mother Aysel Vardar for her unconditional support.

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## **CHAPTER 1**

### **INTRODUCTION**

Memory, as a socially constructed concept is shaped by the physical environment as places provide material context for memories. In the process of recalling memories, the physical environment functions as a backdrop enabling people to visualize their memories in their minds. This backdrop becomes an integral part of memories when it is designated as a meeting point, when a certain event takes place or as part of the daily routine. Since the relationship between memory and place is a whole, it defines the existence of both through each other. The memories owned and shared by people which ensure the continuity of this relationship over time, are created collectively. This collectivity shapes the people-memory-place relationship across both social and physical dimensions. Understanding these evolutions is essential not only for comprehending the past but also the present relationships which all together create new layers of memories. These new layers created through different time periods require re-understanding the current features of urban heritage places. The thesis discusses these current features with the placemaking approach to defining the basis of re-understanding the ongoing relations.

The İstiklal (Jewish) Quarter was chosen as the study area where social and physical changes can be understood through historical processes, and where the relationship between memory, people and place has evolved and transformed accordingly. The İstiklal (Jewish) Quarter located within the boundaries of the Ankara Urban Conservation Site, is an urban heritage place where residential use continues and contains both existing and accumulated memories. Without any

conservation or planning effort, the İstiklal (Jewish) Quarter continues to exist with a limited number of users.

## **1.1 Problem Definition**

Urban heritage places are integral whole with the built environment and the meanings added by people who interact with this environment. The formation of these meanings allows the memory that develops over time articulated in the physical environment. As a result of the effects of time, people and place on each other; if the urban heritage places cannot adapt to social and physical changes, they are faced with disconnection from the current context. This disconnection directly affects demographic, socioeconomic and physical aspects of the place. Thus, the relationship between people, memory, and place gradually loosens.

The İstiklal (Jewish) Quarter, where significant changes at both the physical and social levels have been observed was chosen as the study area. Due to multiple reasons, the inhabitants of the quarter started to leave their houses. Especially, starting with the im/migration of the Jewish community from the quarter and subsequent social and physical changes, the use of the place has gradually decreased and the meaning and attachment created by the people-memory-place relationship have disappeared. This loss has accelerated the process of the quarter being forgotten by both the city and its citizens.

While highlighting the urban heritage places' past and present contexts; examples of how the multiple concepts are addressed in the literature are given below in the most general terms. These are grouped into three main points and consist of studies on the İstiklal (Jewish) Quarter scale, studies focusing on the concept of memory place, and studies addressing the concept of placemaking.

The studies carried out within the scope of the İstiklal (Jewish) Quarter<sup>1</sup> were examined in different scales and subject distributions. Şahin's master's thesis,<sup>2</sup> in which the quarter is evaluated both physically and socially, includes data on the socio-cultural change, planning process, and demographic structure of the quarter. In the surveys conducted with the owners and tenants; data on comfort conditions, and new requests were obtained. Avcı's master's thesis<sup>3</sup> includes which steps can be followed in adapting traditional houses in the İstiklal Quarter to modern life and design strategies accordingly. The field study data from the thesis was also used in the article by Avcı Hosanlı and Bilgin Altınöz<sup>4</sup> and elaborated with a multi-faceted perspective on the İstiklal Quarter by examining its historical, social, and architectural aspects. The article also frames the the social structure of the quarter in the 16th century and later, additionally provides detailed data on how the quarter was affected by different conservation and planning processes.

Ertürkmen's master's thesis,<sup>5</sup> which covers building-scale research includes reading the socio-economic and cultural effects of Ottoman Westernization through the Ankara Synagogue, Hayim Albukrek House, and Araf House in the quarter. On the other hand, Nalçakar's master's thesis<sup>6</sup> examined the quarter in the context of

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<sup>1</sup> Since the Republican Period, 'İstiklal Quarter' has been the official name until 2007. For this reason, it has been referred to as the 'İstiklal Quarter' in studies, although people know it as the 'Jewish Quarter'. In this thesis, the name 'Jewish Quarter' was used in the narration of the quarter during the Ottoman Period, and 'İstiklal Quarter' was used in the narrations during the Republican Period and afterward. In order to provide an inclusive naming, the two names were used together for today's view.

<sup>2</sup> Pınar Şahin, "Tarihi Çevreleri Koruma Sürecinde Yaşanan Fiziksel Ve Sosyo-Kültürel Değişim, Ankara-Ulus Tarihi Kent Merkezi İstiklal Mahallesi Örneği," (Master's thesis, Gazi University, 2008).

<sup>3</sup> Deniz Avcı, "Upgrading the Old: The Adaptation of Traditional Residential Buildings To The Contemporary Life," (Master's thesis, Middle East Technical University, 2012).

<sup>4</sup> Deniz Avcı Hosanlı and Ayşe Güliz Bilgin Altınöz, "Ankara İstiklal (Yahudi) Mahallesi: Tarihi, Dokusu ve Konutları," *TÜBA-KED Türkiye Bilimler Akademisi Kültür Envanteri Dergisi* 14, (2016).

<sup>5</sup> Bengi Su Ertürkmen, "Ankara Yahudi Mahallesi Birlik Sokak'ta Bulunan Ankara Sinagogu ile Albukrek ve Araf Konutlarının 19. yy Osmanlı Batılılaşması Bağlamında İncelenmesi," (Master's thesis, Gazi University, 2013).

<sup>6</sup> Elif Merve Nalçakar, "Urban Oblivion: An Evaluation of Urban Conservation Approaches in Terms Of Geo-Cultural Identity in the Case of Jewish Quarter of Ankara," (Master's thesis, Middle East Technical University, 2021).

urban oblivion, through the process of loss of cultural identity, conservation plans, interviews with local governments and residents of the quarter. Also, the absence of cultural identity concepts in the conservation process until today is presented from a critical point of view.

As mentioned, although the İstiklal (Jewish) Quarter has been the focus of various studies on different subjects and scales, this research distinguishes itself by approaching the quarter through the understanding of memory and memory places and highlighting the current relationships to create a conservation approach within this context.

In addition, the İstiklal Quarter has been studied by the METU Faculty of Architecture. It was first studied in the 1983-84 Fall Semester Department of Restoration ‘Arch 505 Environment Studio’.<sup>7</sup> Secondly, the quarter was studied within the scope of ‘Rest 507 Planning and Design in Urban Conservation’ and ‘Rest 506 Workshop in Urban Conservation’ graduate studio courses<sup>8</sup> in the Spring Semester of 2013. In the data of studio studies; the construction techniques of traditional residential buildings, the analyses of their facade and plan features, as well as the built-up and open area features in the quarter were discussed in detail. These data also provide an important basis for understanding physical and spatial changes over the years. In addition to academic studies in the literature, it is important to mention four main sources that provide detailed data and visuals about the Jewish Quarter:

The book of Bahar<sup>9</sup> is one of the most important sources of life in the Ankara Jewish Quarter. It covers the memories of the Jewish Community in Ankara, traditions, daily life in the quarter, and the relationship with the capital Ankara. It is written by the author who lived in the quarter and directly experienced the life. For

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<sup>7</sup> The book version of the study was published by ‘ODTU Mimarlık Fakültesi Yayınları’ in 1988 under the editorship of Neriman Şahin.

<sup>8</sup> An urban conservation and management project titled “A Study on Conservation, Revitalization, and Management of İstiklal Quarter in Historic Urban Center Ulus-Ankara” has been prepared.

<sup>9</sup> Beki L. Bahar, *Efsaneden Tarihe: Ankara Yahudileri* (Pan Yayıncılık, 2003).



this reason, this book provides detailed data on the quarter in multiple aspects and is the main source of studies conducted specifically on the Jewish Quarter in the literature.

Secondly, one of the projects carried out for the Jewish Quarter is a documentary '*Hermana: The Untold History of Ankara's Jewish Community*' directed by Enver Arcaç, and includes interviews with people who im/migrated from the Jewish Quarter to other cities and Israel. These interviews are supported with photographs, including life in the quarter during the Republican Period and information about historical turning points such as Capital Tax and the establishment of Israel. *Hermana* documentary is an important source in understanding the memories of the Jewish Community in the quarter and and changing relationships.

Thirdly, the '*Ankara Jewish Quarter Digital Platform Project*' was developed to conserve the Jewish Quarter's collective memory including the traces of the Jewish community, the physical structure of the quarter, and its evolution over time.<sup>10</sup> This project is an important source on the use of religious, public and educational buildings in the quarter by different religious groups and how both existing and demolished buildings are associated with different memories throughout the historical process. Finally, the '*KarDes Mobile Application*' creates walking routes by supporting the history, photographs and audio of multicultural buildings located in different cities including İstanbul, İzmir and Ankara. One of these routes was created in the Ankara Jewish Quarter. The content created about the buildings that are part of the multicultural structure reflected by the quarter is important in understanding the memory places within the Jewish Quarter.

In addition to the studies conducted at the scale of the Jewish Quarter, studies on the relationship between the concept of memory and conservation were examined to understand how the concept was studied in different study areas. Bakıcıoğlu's

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<sup>10</sup> This project is a product of the collaboration between the Turkish Association of Architects in Private Practice, Virtual Project, and The Embassy of the Netherlands MATRA Program. The project design and coordination are being carried out by Ayşen Zoe Güneş. For more information, <https://jewish-quarter-ankara.web.app/info>.

master's thesis<sup>11</sup> covers the discussion of collective memory and heritage places in Selçuk İzmir, together with the oral and historical research, and the determination of urban spaces with memories. The study includes the association of memory and urban spaces and conservation suggestions and strategies for maintaining these spaces. Usta's master's thesis<sup>12</sup> deals with the relationship between collective memory and the physical environment in Milas Hisarbaşı Neighborhood, a multi-layered settlement. With the transformation process of the neighborhood, the memory places that have changed physically or disappeared completely has been discussed. Along with the transformation process of the memory places, principal suggestions were made for conserving the memory places. Güven Ulusoy's doctorate dissertation<sup>13</sup> deals with the understanding of the memory-place relationship in the Muğla Menteşe region. The study evaluated the physical characteristics of the memory places, their place in daily life, their status of change, and which activities they are associated with. With the obtained information, conservation decisions have been proposed at the scale of the determined area boundaries and on the building scale. Theses and doctorate dissertations focusing on memory places in conservation give perspectives on understanding memory places with different parameters and revealing them through oral studies and interviews. The perspectives of the studies have also formed a basis for this thesis. In addition, this thesis has integrated the concept of memory and memory place with the placemaking approach by considering them within the changing contexts of urban heritage places.

The theses related to placemaking were also examined to address the key points highlighted in these studies. In this sense, placemaking comes to the forefront

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<sup>11</sup> Cansu Haşal Bakıcıoğlu, "Memory As A Tool For Conservation In Historical Heritage Sites: The Case Of Selçuk, İzmir," (Master's thesis, Middle East Technical University, 2017).

<sup>12</sup> Esra Nur Usta, "Revealing And Restrengthening The Relation Of Memory Places and Heritage Places: The Case Of The Hisarbaşı Neighborhood in Milas," (Master's thesis, Middle East Technical University, 2018).

<sup>13</sup> Feran Özge Güven Ulusoy, "Bellek Mekan İlişkisi Bağlamında Anı Mekanlarının Değerlendirilmesi ve Korunması: Muğla Menteşe Tarihi Kentsel Doku," (PhD diss., Eskişehir Technical University, 2021).

mostly as an urban design tool and with its role in improving people relations in places.<sup>14</sup> As an example of this, the master's thesis of Karpuz<sup>15</sup> analyzed the two public open spaces in Izmir through observations and interviews. These places are also examined through the placemaking model which is elaborated within the study. Additionally, the master's thesis of Çağdaş<sup>16</sup> focused on Creative placemaking which is the sub-concept of placemaking approaches. It discussed the role of art in creating public spaces and its impact on people's interaction and socialization. When considering placemaking connected with heritage, Lozano's master's thesis<sup>17</sup> discussed the frameworks for citizen participation and the perception of public spaces in heritage areas. Sultanahmet Archaeological Park in İstanbul and Bogota are examples evaluated through their heritage management plans.

Differing from the existing studies mentioned above, this thesis focuses on using memory in placemaking as an urban conservation strategy and tool. It defines the basis for understanding how memory and placemaking become complementary concepts.

## 1.2 Aim and Scope

The thesis aims to reconsider the concepts of memory and placemaking together in order to contribute to the conservation of urban heritage places. While understanding memory and memory places as integral parts of urban heritage places, this approach comprehends today's needs, interactions, and usage by

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<sup>14</sup> Theses and doctorate dissertations addressing the subject of placemaking in the field of architecture were included in 16 studies between 2010 and 2023. The subject was also addressed in the fields of urban and regional planning, sociology, and anthropology. In this thesis, all examples are not included and examples are provided to generally understand how it is addressed.

<sup>15</sup> Esin Karpuz, "Kamusal açık mekânların yerleştirme (placemaking) teorisi üzerinden değerlendirilmesi," (Master's thesis, Dokuz Eylül University, 2023)

<sup>16</sup> Berkay Çağdaş, "Installation art in public spaces as a creative placemaking tool and its effects on people's interaction and socialization," (Master's Thesis, İzmir Economy University, 2023)

<sup>17</sup> Juanita Tatiana Erasso Lozano, "Kültürel Miras Alanlarında Kamusal Mekân Yaratma Ve Halk Katılımının Rolü," (Master's thesis, Mimar Sinan Fine Arts University, 2019).

forming the basis for generating new memories. With this understanding, the concepts of memory and memory places can be reframed within the memory-linked placemaking approach in the conservation process without solely representing a retrospective expression.

Starting from the understanding of the social construction of memory and its manifestation in the physical environment, this thesis addresses theoretical insights into placemaking as a concept, tool, and process. The study elaborates on these concepts by discussing how memory-linked placemaking can frame a guideline for the conservation process of urban heritage places. Essentially, it focuses this understanding in the case study area of Ankara İstiklal (Jewish) Quarter as it represents an example to observe the evolving memories and their relation with the current context. In this sense, the memories of the quarter, social and physical changes throughout different periods, and today's context of the quarter become components of the memory-linked placemaking approach.

With the identified problems and conceptual understanding, the following research questions will be addressed as follows:

- 1| How can memory and memory places of urban heritage places be understood?
- 2| How can memory and memory places be a part of placemaking in urban heritage places?
- 3| How can memory and memory places of the İstiklal (Jewish) Quarter be reframed for placemaking as a strategy and tool for urban conservation?

### **1.3 Methodology and Thesis Structure**

The thesis methodology includes the literature review, archival research, and field study as complementary steps to identify memory-linked placemaking. In this sense, the three main headings that the thesis chapters focus on are outlined below, and each heading is addressed interwoven way with the methodology.

1. Understanding the concepts of memory and placemaking with their interrelation in the context of urban heritage places,
2. Understanding the social and physical transformation process in the İstiklal (Jewish) Quarter, with comprehending the memory patterns through past and present,
3. As a component of urban heritage places, the relationship between people, memory, and place is reconsidered with the placemaking approach for the conservation process of the İstiklal (Jewish) Quarter.

The literature review covers the theoretical insights of memory and placemaking and the social and physical background of the İstiklal (Jewish) Quarter with its memories. The data provided by the unified understanding of memory and placemaking and the context-specific features of the quarter also form the basis of the conservation process of the İstiklal (Jewish) Quarter. The archival research supports the data in the literature review in understanding the memory and memory places in the quarter and enables these relationships to be evaluated through visual documents from different dates. Field study helps understand the memory places in the quarter with the view of current residents and supports the evaluation of the social and physical features situation of the quarter within the context of today. In this sense, today's data are added to the insights obtained from both literature and archival research. (Figure 1.1)

Considering past and present data together emphasizes the consideration of memory and placemaking together which is the focus of the thesis. The structure of the chapters and the detailed reflections on the methodology in these chapters are discussed below.

In **Chapter 2**, the research on how the concept of memory is socially constructed and its reflection on the urban heritage places is included. International documents and charters, conservation guidelines, books, articles, and related theses and

doctorate dissertations<sup>18</sup> in the literature review addressed in the study. Understanding the relationship between people, memory, and place as an essential component of urban heritage places forms the core of this thesis. Additionally, the memory-linked placemaking approach is a fundamental guide for this study by framing these components through contemporary interactions and uses.

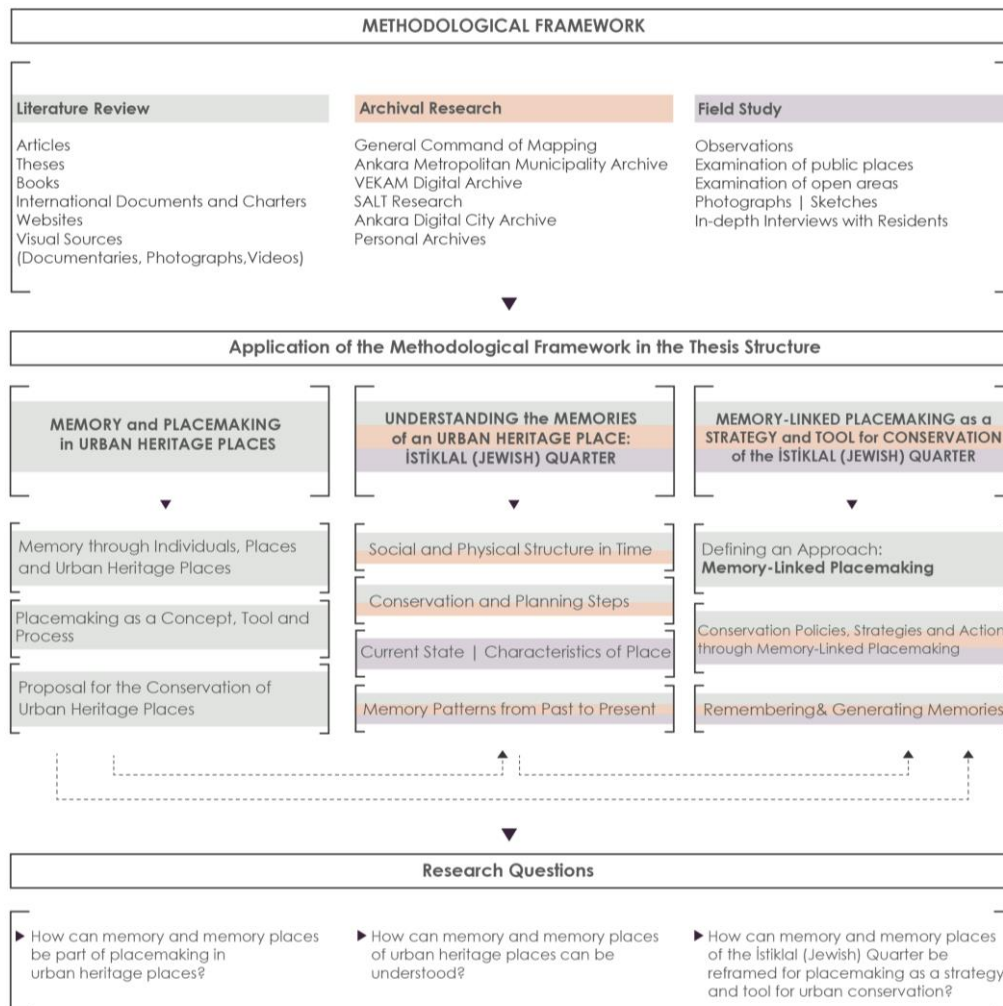


Figure 1.1. Methodological Framework and Structure of the Thesis

<sup>18</sup> On the development of memory through individual, place and time; Güven Ulusoy, “Bellek-Mekan İlişkisi Bağlamında Anı Mekanlarının Değerlendirilmesi ve Korunması: Muğla Menteşe Tarihi Kentsel Doku,” bibliography was utilized to expand the sources in the literature review.

**Chapter 3** focuses on the case study area and includes the physical, social, and cultural characteristics of the İstiklal (Jewish) Quarter. It consists of the literature review on the historical background of the quarter. On the development of the historical and social structure of the quarter in the 16th century and later, the thesis utilized the bibliography of Avcı Hosanlı ve Bilgin Altınöz<sup>19</sup> to identify and expand the sources used for the literature review. The visual resources in Ankara Metropolitan Municipality Archive, VEKAM Digital Archive, SALT Research, Ankara Digital City Archive (Atılım Üniversitesi Kadriye Zaim Kütüphanesi) and personal archives were utilized. Understanding the physical change of the quarter has been carried out with the examination of aerial photographs of 1939, 1957, 1988, and 2011. Also, the planned or partially implemented conservation plans have been examined regarding their impact on the quarter with the 1930 dated Cadastral Map of the quarter.

The other heading focused on **Chapter 3** is the memory patterns of the İstiklal (Jewish) Quarter and the temporal changes of these patterns. The memory patterns of the quarter was evaluated through photographs, video interviews, literature review and personal interviews conducted throughout the study. The following sources constitute the main sources for understanding memory and memory places in the İstiklal (Jewish) Quarter and the ongoing social relations:

| *Efsaneden Tarihe Ankara Yahudileri* by Beki L. Bahar

| *Hermana* directed by Enver Arcak

| Ankara Jewish Quarter Digital Platform Project

| KarDes App ‘Multicultural Memory Tour Guide’

| Personal Interviews with Current Residents: Interviews were conducted with 24 residents of the İstiklal (Jewish) Quarter using random sampling. In this sense, the interviewees participated in the field study between August and September 2023. As the question content differs<sup>20</sup> the interviewees not only consist of house owners

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<sup>19</sup> Avcı Hosanlı and Bilgin Altınöz, ‘‘Ankara İstiklal (Yahudi) Mahallesi,’’.

<sup>20</sup> All questions prepared within the scope of the field study are included in the Appendices.

and tenants but also of participants who maintain different levels of relationship within the quarter. This variety includes shop owners and sellers in the market area, attendants, etc. Additionally, 3 interviewees were included through referrals by the initial interviewees. The number of interviewees who participated through this method is limited and does not constitute a sufficient sample size to be identified as snowball sampling. *Table 1.1* demonstrates the list of the interviewees, their ages, and their current relationship with the quarter. The responses collected were not aimed to use a quantitative measurement or broader scale analysis but rather served as an understanding of the relationships of the quarter in a qualitative way. In this sense, the answers do not constitute an evaluation with the prioritization based on numerical data. For this reason, the main objective of these questions is to understand and evaluate the memory patterns and current context within the quarter.

The questionnaire prepared for the interviewees aimed to create the inputs of the İstiklal (Jewish) Quarter in the current context by focusing on 4 main topics as follows:

- To understand the relationship between the İstiklal (Jewish) Quarter and the individual
- To understand the memory/memory places within the İstiklal (Jewish) Quarter
- To strengthen the relationship between the İstiklal (Jewish) Quarter and the individual
- To understand the relationship between the İstiklal (Jewish) Quarter and the city

These questions include understanding the dialogue between people and place under certain headings, recognizing the problems described in these places, and the residents' expectations about these places.



Table 1.1 List of Interviewees in the Field Study

<b>List Of Interviewees Participating in the Field Study</b>	
Interviewee 1 (63, House Owner)	Interviewee 13 (33, Shop Owner)
Interviewee 2 (57, Tenant)	Interviewee 14 (58, Attendant in Şengül Bath)
Interviewee 3 (50, Shop Owner)	Interviewee 15 (53, Tenant)
Interviewee 4 (84, House Owner)	Interviewee 16 (44, Tenant)
Interviewee 5 (57, House Owner)	Interviewee 17 (54, Tenant)
Interviewee 6 (56, House Owner)	Interviewee 18 (57, Tenant and Seller in Flea Market)
Interviewee 7 (49, Shop Owner)	Interviewee 19 (53, House Owner)
Interviewee 8 (40, Shop Owner)	Interviewee 20 (55, Tenant)
Interviewee 9 (39, Shop Owner)	Interviewee 21 (50, Tenant)
Interviewee 10 (69, Shop Owner)	Interviewee 22 (65, Shop Owner)
Interviewee 11 (58, Attendant in Şengül Bath)	Interviewee 23 (46, Seller in Flea Market)
Interviewee 12 (57, Teacher in Sakalar Primary School)	Interviewee 24 (59, Imam in Eskicioğlu Mosque)

Besides these questions, the field study covers the observations about the current relations in the quarter. These observations comprise the usage and problems of open areas to form a basis for the placemaking approach.

Finally, **Chapter 4** reflects the concepts discussed in **Chapter 2** and the understanding of the distinctive features of the case study area İstiklal (Jewish) Quarter. Using this understanding as a guide, the İstiklal (Jewish) Quarter's conservation process is considered memory, memory places, and the enhancement of ongoing relations with the placemaking approach.

For this objective, how can the memory-linked placemaking approach be described in the İstiklal (Jewish) Quarter addressed by various policies, strategies, and actions.

## CHAPTER 2

### MEMORY AND PLACEMAKING IN URBAN HERITAGE PLACES

Heritage is not solely a tangible entity on its own but a cultural process concerned with remembrance to understand and connect with the present.<sup>21</sup> This cultural process is a dynamic phenomenon, that includes memories and actively constructed practices with the influence of each period's social and physical evolution.

Urban heritage places situated in the urban evolution face “both active destruction by modernization and passive destruction by abandonment and neglect”.<sup>22</sup> While these places signify the traces of people's past, they should also be reshaped through the continuous dialogue between people and place. Thus, considering memory and placemaking together in this thesis addresses both the reinterpretation of the temporal processes and how the concepts of history, memory, and everyday intersect in urban heritage places.

#### 2.1 Urban Heritage Places as Repositories of Individual and Collective Memories

Memory as a ‘particular act of recall or recollection’ and ‘commemorative remembrance’<sup>23</sup> holds individual and social representations and appears as a retrospective concept. The concept finds its reflections in psychology, sociology, history, anthropology, and architecture and also becomes a broader understanding

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<sup>21</sup> Laurajane Smith, *Uses of Heritage* (Routledge, 2006), 44.

<sup>22</sup> Michele Lamprakos, “The Idea of the Historic City,” *Change Over Time* 4, no. 1 (2014): 27.

<sup>23</sup> “Memory,” in Merriam-Webster Dictionary, July 3, 2024, <https://www.merriam-webster.com/dictionary/memory>.

that includes concepts such as oral history, public history, and myth.<sup>24</sup> With these associations, new approaches and discussions emerged to address memory by understanding individual and social identities and their connection with physical spaces. Throughout the thesis memory was addressed in terms of its cultural and social dimensions and relation to material culture to better grasp the concept.

### **2.1.1 Memory as an Individual and Collective Construct**

With the beginning of the 20th century discussions highlighting memory's personal and autobiographical aspects were reframed with various concepts and insights. Memory has evolved from an individual and psychological concern to a sociological viewpoint that considers the connection between the individual and the social, cultural and material contexts. These contexts reflect the basis on which memories are created, manifested, and transmitted.

Beyond individual processes, memory was discussed by Hugo von Hoffmannsthal in 1902 with the expression collective memory,<sup>25</sup> and subsequent discussions and studies proceeded by accepting Maurice Halbwachs' thoughts on collective memory as a reference point. Halbwachs argues that individual memory does not occur independently and singularly; it is directed toward the reference points of the environment it associates itself with. In the most fundamental understanding our memories are not solely personal but are shaped by the broader social context in which we exist. This context not only represents what is experienced in a certain period but also the group's past experiences that are familiar to us. The term collective memory is not a direct metaphorical expression but arises from

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<sup>24</sup> Kerwin Lee Klein, "On The Emergence of Memory in Historical Discourse," *Representations* 69, no. 1 (2000): 128.

<sup>25</sup> Jeffrey K. Olick and Joyce C. Robbins, "Social Memory Studies: From 'Collective Memory' to the Historical Sociology of Mnemonic Practices," *Annual Review of Sociology* 24, no. 1 (1998): 106.

collaborative communications referred the meaning of the past based on the lives of individuals who are the members of social living.<sup>26</sup>

While defining the memory apart from individual and autobiographical understandings, it was addressed that using ‘collective memory’ makes the definition broader, and concepts such as public memory, local memory, historical memory, and cultural memory reflect better understanding.<sup>27</sup> Although the emergence of these different expressions, memory studies continued through previous themes especially in cultural history but recent studies limit collective memory solely to people’s actions.<sup>28</sup> Understanding the varying approaches in these differing terminologies allows for defining how individuals shape and influences practices such as remembering and commemorating within closer or broader social frameworks. These variations can be developed based on different understandings and the presence of various cultural, communicational, and temporal perspectives within these definitions also affects how memories are revealed and transferred.

As stated by Schudson, even if memory idiosyncratically situates itself in individual minds, it transcends the individual and maintains its place in social and cultural contexts.<sup>29</sup> This view is supported by the understanding that memory usually becomes relevant through social stimulations and cues followed by “socially structured patterns of recall.”<sup>30</sup> When collective memory is considered with practices, rituals, and their transmission, Assman also defines ‘everyday memory’ and ‘cultural memory’ reflecting the interactive structure of society.<sup>31</sup> In Assman’s definition, communicative memory is characterized by everyday

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<sup>26</sup> Wulf Kansteiner, “Finding Meaning in Memory: A Methodological Critique of Collective Memory Studies,” *History and Theory* 41, no. 2 (2002): 188.

<sup>27</sup> Olick and Robbins, “Social Memory Studies,” 112.

<sup>28</sup> Kansteiner, “Finding Meaning in Memory,” 182.

<sup>29</sup> Michael Schudson, “Dynamics of Distortion in Collective Memory,” in *How minds, brains, and societies reconstruct the past*, ed. Daniel L. Schacter, (Harvard University Press, 1995), 347.

<sup>30</sup> Schudson, 347.

<sup>31</sup> Jan Assmann and John Czaplicka, “Collective Memory and Cultural Identity,” *New German Critique*, no. 65 (1995).

interactions relying on oral history and communications within a social framework. It is marked by a limited temporal horizon generally not exceeding three to four generations which is dynamic and lacks fixed points and constantly shifting as it is passed on through personal communications. On the contrary, cultural memory is characterized by its distance from the everyday. It has a long temporal horizon with fixed points such as texts, rites, and rituals maintained through cultural formation specific to each society. Assman also mentions the objects and rituals through which the cultural phenomena that frame memory are ingrained as follows:

Human memory is also embedded in cultural frames, such as the landscape or townscape we grew up in, the texts we learned, the feasts we celebrated, the churches or synagogues we frequented, the music we listened to and, above all, the stories we were told that shape how we live.<sup>32</sup>

While Casey makes a distinction between social memory and collective memory; mentions three forms of memory and sees the public memory that these two memories contribute to the formation of. These forms of memory are differentiated by several key characteristics such as the closeness of the connections with individuals and other people, the manner and scope of remembering, and the context in which they occur. In Casey's definition, social memory refers to the memory shared by individuals connected through family, friendship, civic acquaintance or place closeness. Collective memory, meanwhile represents a memory held by individuals who remember the same event. It expresses an understanding that is more distant than family ties or closeness between individuals. Public memory on the other hand, occurs "only when people meet and interact in a single of interaction".<sup>33</sup>

Another point that collective memory discussions extend to is the connection or disconnection between history and memory. Despite being composed of similar elements, collective memory is not history, and Halbwachs viewed 'historical

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<sup>32</sup> Jan Assman, "Memory and Culture", in *Memory: A History*, Oxford Philosophical Concepts, ed. Dmitri Nikulin, (New York, 2015), 332.

<sup>33</sup> Casey, "Public Memory in Place and Time," 32.

memory' as problematic because it brings two disparate concepts together. In this sense, the points that can distinguish memory from history are described by Halbwachs as, collective memory is the one that can be kept alive and maintained in the consciousness of the group and remains part of the group in different periods. On the other hand, history deals with events and periods independently and breaks the connection between groups.<sup>34</sup> The contrast between memory and history is also mentioned by Nora with the effect of history on our understanding of memory. Nora's perspective indicates that our interest in memory arises from the historical consciousness that destroys the memory. This contradiction highlights the dispute between memory and history as historic consciousness aims to preserve, document, and archive but transform and obliterate the living, evolving nature of memory and orientate it into a fixed and more static form of remembrance.<sup>35</sup>

The rise of a historical perspective resulted in the loss of traditional forms of memory and a revival of interest in memory to recover what has been lost. Kansteiner elaborated on this view of Nora's on premodern, modern, and postmodern times of memory. The first one is the pre-modern period, during which human relations are natural and create memories through traditions; the second one is the modern period, during which sites of memory are produced as imitations of this natural relationship with the acceleration of daily life. The third one is the postmodern period which the understanding of memory arises through the influence of media culture, disconnected from reality and not resting on any past basis.<sup>36</sup> What breaks the premodern and postmodern understanding of memory at this point is the reflection of historical consciousness and the transformation of pure memory into historical representations with more concrete and material

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<sup>34</sup> Maurice Halbwachs, *The Collective Memory* (Harper& Row Publishers, 1980), 80.

<sup>35</sup> Pierre Nora, "Between Memory and History: Les Lieux De Mémoire," *Representations* 26 (January 1, 1989): 7-24.

<sup>36</sup> Kansteiner, "Finding Meaning in Memory," 183.

understanding.<sup>37</sup> Klein mentions this transformation as “we enter a new age in which archives remember and statues forget.”

### **2.1.2 Place: Repository of Memories**

A place beyond being a physical space is characterized by its unique ‘spirit’ it encompasses the atmosphere or essence integral to human existence.<sup>38</sup> Place is formed by combining three necessary components: geographic location, material form, and investment with meaning and value.<sup>39</sup> In the view of Gieryn, ‘geographic location’ establishes the unique spot of a place, and ‘material form’ refers to its tangible physicality. But meaningfulness encompasses a broader understanding of a place with the dimensions that people add with their history, identity and memory.

Beyond being a physical space, the place is also shaped by social ties that include people’s social, emotional, historical and symbolic meanings. In a more qualitative approach how place is intrinsically integral to human life is understood from the multiple concepts used in the literature highlighting this relation through various themes. Sense of place, place attachment, place identity, place satisfaction, place memory are used in addressing the relations with place.<sup>40</sup> These concepts illustrate the various aspects of how individuals relate to their physical environments cognitively and emotionally. Places that are the embodiment of these cognitive and emotional attachments display how memories are formed, maintained, remembered, and stored. By involving the physical environment and place into the people’s relationship with memory, addressing the questions of how we remember and what we remember is provided through a more materialistic approach.

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<sup>37</sup> Klein, “On the Emergence of Memory in Historical Discourse,” 133.

<sup>38</sup> Christian Norberg-Schulz, *Genius Loci: Towards a Phenomenology of Architecture* (New York: Rizzoli, 1980), 18.

<sup>39</sup> Thomas F. Gieryn, “A Space for Place in Sociology,” *Annual Review of Sociology* 26, no. 1 (August 1, 2000): 464-465.

<sup>40</sup> Lea Sebastien, “The Power of Place in Understanding Place Attachments and Meanings,” *Geoforum* 108 (January 1, 2020): 2.



As physical surroundings bear our and others' imprint,<sup>41</sup> the place becomes important for individual memories and the memories we create with people with whom we share social closeness on various levels. From the smallest spaces in our lives to the shared common places we build, these places are integral to our sense of unity and are part of our routine activities. These activities illustrate the characteristics we share as part of a social group and show how tangible elements within these spaces are shaped by these shared experiences. Also, these activities which develop directly with the physical characteristics of the place, provide a harmonious relationship between the place and ongoing experiences. Just as any memory cannot be associated with a particular place, place is selective for memories also memories are selective for place as their natural habitats.<sup>42</sup> This correlative selectivity reveals the deep relationship between memory and place where places serve as active repositories that preserve and situate memories within them.

The tangible elements while being distinctive features we use to describe the place also connect the concepts of memory and place. At its most fundamental level our memories of the place we live, its surroundings, the landscapes we see, the places we enjoy visiting, and the places where we interact with others all contribute to the accumulation of these memories. Manifestation and recollection of memory occur in the presence or through the presence of these physical surroundings, besides from the individual and social transmissions. This also shows the effect of memory and place on each other, "the past not only recalled, it is incarnate in the things we build and the landscape we create."<sup>43</sup> Casey states this inherent link as: "memory is naturally place-oriented or at least supported."<sup>44</sup>

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<sup>41</sup> Halbwachs, *The Collective Memory*, 128.

<sup>42</sup> Edward S. Casey, *Remembering: A Phenomenological Study* (Indiana University Press, 2009), 189.

<sup>43</sup> David Lowenthal, "Past time, present place: landscape and memory," *Geographical review* (1975): 6.

<sup>44</sup> Casey, *Remembering: A Phenomenological Study*, 186-187.

Memory connects to places through the shared experiences of dwellings, public spaces and workplaces providing body memory with its social component, influenced by various social and cultural factors.<sup>45</sup> According to Lewicka: places recall through their monuments, architectural features and physical traces as ‘urban reminders’ and ‘mnemonic aids’. Some physical traces such as historical monuments and streets named after notable individuals result from deliberate interventions by decision mechanisms while others emerge naturally as part of the built environment.<sup>46</sup> These cultural artifacts created as a result of the intentional manner aim to preserve memories and keep them through collectively created monuments and markers.<sup>47</sup> Nora described these intentionally generated places as “dominant” *lieux de mémoire* (sites of memory) imposed by national authorities which represents places contrary to spontaneous sites of memory.<sup>48</sup>

While Nora defines the real environment of traditional memory, which develops naturally and spontaneously as *milieux de mémoire* also states that with the modern process, these real places are lost and *lieux de memoire* is formed with historical consciousness and intentional effort to remember.<sup>49</sup> With this definition, the acceleration of modern life has weakened the connection with culture and tradition, and subsequently, to re-establish and transfer these bonds, monuments, museums, and archives emerged instead of places where memory naturally emerged. The distinction here shows that memory could be described in terms of ongoing relationships. In fact, ordinary places are left in the background and this relationship develops through certain places to remember, commemorate and store certain events.

Hayden mentions that ordinary buildings were mostly ignored compared to monumental ones in the formation of public memory. Common urban places,

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<sup>45</sup> Hayden, *The Power of Place: Urban Landscapes as Public History*, 48.

<sup>46</sup> Maria Lewicka, “Place Attachment, Place Identity, and Place Memory: Restoring the Forgotten City Past,” *Journal of Environmental Psychology* 28, no. 3 (September 1, 2008): 214.

<sup>47</sup> Schudson, “Dynamics of Distortion in Collective Memory,” 347.

<sup>48</sup> Nora, “Between Memory and History: Les Lieux De Mémoire,” 23.

<sup>49</sup> Nora, 7.

schools, and residences also have the power to evoke visual and social memory<sup>50</sup> except from buildings that point to an important event in society's memory or a building that has value in line with its historical importance. Places that do not have any historical or social references but respond to spontaneous, mundane activities can also be addressed as repositories of memories. This routinization, familiarity and both social and physical proximity to everyday places assures continuity and such sequence experiences make places the material and physical environments of memory. Casey addresses this familiarity with places by stating that we tend to remember and retain such places.<sup>51</sup> These physical environments to which our memories find spatial correspondence are much more than passive backgrounds; are intricately interconnected through defined actions, practices and habits.

### **2.1.3 Memory and Memory Places in the Context of Urban Heritage Places**

Heritage places have intangible values through people's feelings, understandings and traditional uses which all these values reveal a better grasp of the people living there and also a key component for the management of heritage places.<sup>52</sup> These intangible values are also part of forming the spirit of place through memories, narratives, and commemorations and with the tangible aspects as buildings, landscapes, and objects.<sup>53</sup> The physical environment is shaped by the meanings people attribute it will also be reframed over time with the effect of different cultures and social sharing. In order to understand the reflection of memory in urban heritage places<sup>54</sup>, it will be discussed how they facilitate memory with the historical, cultural objects and marks they own, secondly how the change of social

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<sup>50</sup> Hayden, *The Power of Place: Urban Landscapes as Public History*, 47.

<sup>51</sup> Casey, *Remembering: A Phenomenological Study*, 191.

<sup>52</sup> Interpretation of Sites of Memory, 2018, UNESCO.

<sup>53</sup> Quebec Declaration on the Preservation of the Spirit of Place, 2008, ICOMOS.

<sup>54</sup> For a detailed review of international documents and charters for emphasizing 'memory' in the conservation from the 1931 Athens Charter to the 2014 Florence Declaration, See, Güven Ulusoy, "Bellek-Mekan İlişkisi Bağlamında Anı Mekanlarının Değerlendirilmesi ve Korunması," 64-72.

groups can have an effect on shaping memories, and thirdly how ongoing memories can be defined within these heritage places.

The first point is how heritage places can reflect the past and perpetuate memory as a resource. Barthel expresses the importance of people being able to connect with history through these concrete elements in historic sites with the following words:

Historic sites anchor collective memories by providing tangible evidence of the past. People visit them to ‘get in touch with history’ in a very real, literal sense. They want to see for themselves rather than accepting the second-hand evidence of history books, other people’s narratives, or media representations.<sup>55</sup>

It explains the memory experience historical sites directly provide independent of intermediary understandings. These places emerge under the influence of cultural frameworks such as symbolic monuments, religious buildings, and any physical object that references events that directly concern the society’s identity. Memory considered together with cultural frames is linked to the cultural elements<sup>56</sup> that shape our lives and affect memory practices. The representation of cultural elements addressed in The Burra Charter as “cultural significance embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects.”<sup>57</sup>

The second point is how the social change processes experienced within urban heritage places cause both the formation of these memories and how the physical context of these memories can change with new memory practices. The meanings and values of the same place are variable and transformable in the hands of different cultures.<sup>58</sup> Also, these values can have much more meaning to the people who live, use or visit these places directly, and continue to exist with the people’s

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<sup>55</sup> Diane Barthel, “Getting in Touch With History: The Role of Historic Preservation in Shaping Collective Memories,” *Qualitative Sociology* 19, no. 3 (September 1, 1996): 345.

<sup>56</sup> Assman, “Collective Memory and Cultural Identity,”.

<sup>57</sup> The Burra Charter: The Australia. ICOMOS Charter for Places of Cultural Significance, 2013.

<sup>58</sup> Gieryn, “A Space for Place in Sociology,” 465.

sharing.<sup>59</sup> The objects, structures, rituals, events and habits in which social and cultural frameworks are incarnated are fluid, any changes that may occur in these will also have an impact on these memories. It is stated in the Quebec Declaration that *spirit of place*, described as a concept that progresses by being articulated, is affected by cultural and temporal changes and people's different memory practices.<sup>60</sup>

Every living community contributes to the formation of the physical environment from its own characteristic features and ways of using place, and this physical environment is inherited from the past as a reflection of its evolving values, beliefs and traditions.<sup>61</sup> At what point can these accumulated traditions, beliefs, values, cultural elements and memories still be remembered and be a part of not only physical information but also transmission? When talking about a process to be recalled even if the memory places can witness different periods and historical events, the readability of memories through the people-place relationship is not capable of being evaluated over a process of the same length. In the study by Liu et al., the important people and events mentioned by the participants were associated with the last century indicating that the recollection is related to the recent past or recalled by the participants' parents or grandparents.<sup>62</sup> Although the referenced dates of memory places within the heritage place span centuries, its transfer and its counterpart in the social bond have been related to the more recent past.

The third point is that while heritage places are discussed with the narratives, recollections and memory places,<sup>63</sup> how contemporary relationships can be a part of this understanding. The relationship between heritage and memory has resulted

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<sup>59</sup> Interpretation of Sites of Memory, 2018, UNESCO.

<sup>60</sup> Quebec Declaration on the Preservation of the Spirit of Place, 2008, ICOMOS.

<sup>61</sup> Convention on the Value of Cultural Heritage for Society (The Faro Convention), 2005, Council of Europe.

<sup>62</sup> Lewicka, "Place Attachment, Place Identity, and Place Memory: Restoring the Forgotten City Past," 213.

<sup>63</sup> UNESCO defined 'Sites of Memory' as "museums, temples, cathedrals, mosques, palaces, cemeteries and memorials, inherited property, commemorative monuments, settlements and groups of buildings as well as archaeological sites."

in a more complex understanding of memory with new perspectives, and its embodiment began to be discussed in the daily context.<sup>64</sup> Atkinson mentioned that with the developing discussions, memory started to be considered as a more flexible formation outside its existing boundaries, and it orientated towards everyday, ordinary, and mundane places. This understanding also highlights Nora's view, in today's world we do not have 'real environments of memory' but we have 'sites of memory'.

## 2.2 Placemaking as a Concept, Tool, and Process

Creating a better version of a place both on an individual and urban scale has always been an objective to be achieved. Therefore, the interaction between individuals and their surroundings at multiple scales has evolved; influenced by social, architectural and urban perspectives. With individual rights coming to the core, problems in urban areas such as living conditions, social inequity and security concerns within the environment became the focus in the 1960's.<sup>65</sup> With the following years in the latter half of the 20th century, people's relation with place became the primary focus in response to these problems and concepts such as community, sustainability, and quality of life became the agenda for modern cities. Ground-level approaches that highlight these understandings have been traced back to various pioneers. Jacob's emphasis on looking "the most ordinary scenes and events and attempt to see what they mean"<sup>66</sup> to understand the city's true nature, and Whyte's highlighting of how well-designed, located elements in places will directly affect usage patterns<sup>67</sup> can be given as examples. On these foundations, the Project for Public Spaces<sup>68</sup> has developed the placemaking approach since 1975

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<sup>64</sup> See, David Atkinson, "The Heritage of Mundane Places," *The Routledge Research Companion to Heritage and Identity* (Routledge, 2016), 381-395.

<sup>65</sup> Elif Kutay Karacor, "PlaceMaking Approachment to Accomplish Social Sustainability," *European Journal of Sustainable Development* 3, no. 4 (September 1, 2014): 254.

<sup>66</sup> Jane Jacobs, *The Death and Life of Great American Cities* (1961), 13.

<sup>67</sup> William Hollingsworth Whyte, *The Social Life of Small Urban Spaces* (Ingram, 2001).

<sup>68</sup> PPS is a non-profit organization that has created community-powered public spaces since 1975.

and started using *placemaking* in the mid-1990s to describe an urban design approach that prioritizes people and their experiences.<sup>69</sup> According to Project for Public Spaces, placemaking promotes creative use patterns by focusing on the physical, cultural and social identities that characterize a place and support its continuous evolution.

While placemaking focuses on people; it includes partnerships with local residents, stakeholders, non-governmental organizations, or local and larger-scale entities. These organizations have played an important role in making community leaders understand that re-investing in existing communities is a more sustainable option than promoting continuous urban expansion.<sup>70</sup>

Placemaking is not a concept that has emerged only in response to the increasing problems and conditions of cities and the necessities that come to the forefront. Placemaking also represents a tool that transforms the physical environment with a focus on communities and the beneficial usage of design strategies. As a process, placemaking comprises steps to be taken with all the highlighted problems and necessities to re(make) places that individuals want to be part of and engaged in. With this understanding, the concept of placemaking is both a tool that helps shape the place with the guidance of the community and can also be described as a process that adapts to ongoing development and transformation over time.

### **2.2.1 Theoretical Insights into Placemaking**

Rather than being considered as an individual field of study, placemaking refers to an issue that different disciplines currently dealing with the management of the built environment should focus on: ‘livable and sustainable places’.<sup>71</sup> Placemaking

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<sup>69</sup> “*What Is Placemaking?*” Project for Public Spaces, 2007. <https://www.pps.org/article/what-is-placemaking>.

<sup>70</sup> P. J. Ellery, J. Ellery, and M. Borkowsky, “Toward a Theoretical Understanding of Placemaking,” *International Journal of Community Well-Being* 4, no. 1 (2020): 56.

<sup>71</sup> Pier Carlo Palermo and Davide Ponzini, *Place-making and Urban Development*, 2.

has been discussed in urban studies, geography, environmental studies, regional urban planning, architecture, sociology, anthropology, humanities and many different disciplines apart from a single perspective. In the most fundamental definition, “Placemaking is both an overarching idea and a hands-on tool for improving a neighborhood, city, or region.”<sup>72</sup> The concept incorporates the tangible attributes of the place together with the societal variables, and with this unity, it represents the making place with aspirations of the community.

The lack of a universally accepted and clear definition of placemaking leaves ambiguity about how it works as a process and is far from being quantitative enough to directly measure its impact on community development.<sup>73</sup> In a study examining 120 articles published between 2014 and 2019 to put the concept of placemaking in a clearer context in the literature; it was seen by Ellery et al. that placemaking approaches were collected on three main themes. These themes are mentioned as:

1- Placemaking creates a connection between people and place called ‘sense of place’, 2- ‘Sense of place’ can be differentiated into negative or positive (the negative sense of place defined through the unpleasant experiences and experiences have no worth to individuals), 3- The placemaking process covers a period from changes assigned to the individual to changes created by the individual.<sup>74</sup> In addition, the study emphasized that the concept of placemaking varies in the way it is defined in the articles. While some of the articles did not provide any definition of placemaking some articles took the concept of placemaking in its own specific context. It was observed that 22 articles containing direct definitions included specific expressions such as ‘creative placemaking’.<sup>75</sup>

In the development of theoretical trends in the concept of placemaking, the design strategies and importance of physical aspects that were initially focused on have

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<sup>72</sup> “What Is Placemaking?,” n.d., <https://www.pps.org/article/what-is-placemaking>.

<sup>73</sup> Ellery et al. “Toward a Theoretical Understanding of Placemaking,” 56.

<sup>74</sup> Ellery et al., 62-69.

<sup>75</sup> Ellery et al., 62.



been replaced by new perspectives on the use of placemaking as a tool of empowerment, including social, economic, psychological, and environmental dimensions.<sup>76</sup> As Strydom et al. stated there was a reorientation in the literature regarding the change of the concept after 2010's. It moved away from being a concept used by professionals to allow individuals and communities to transform their environments as community practice.

It is possible to extend placemaking definitions under multiple key themes. These themes first address the sense of place where the concept is framed in the literature and place transformations in a people-centered way. The other side of this understanding inevitably includes the economic aspects that need to be addressed and the possible challenges that both these aspects and the placemaking approach can create.

### 1| People and Community at Core with Increasing 'Sense of Place'

The basis of placemaking is to ensure that people are in a more livable environment and to produce solutions on how this can be achieved. Placemaking puts this understanding also with the community as a part of this and “inspires people to collectively reimagine and reinvent public spaces”.<sup>77</sup> While people and community are seen as the focal point, this understanding can be considered as two parts. Taking into consideration the community's aspiration in the placemaking approach and engaging them in the decision-making. As placemaking is a process that prioritizes people, it includes them in the design process and decisions and helps people add meaning to places.<sup>78</sup> Prioritizing the community allows people who will be the direct users of the place to shape their needs, priorities and the environment they want to live in, with their understanding.

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<sup>76</sup> Wessel Strydom, Karen Puren, and Ernst Drewes, “Exploring Theoretical Trends in Placemaking: Towards New Perspectives in Spatial Planning,” *Journal of Place Management and Development* 11, no. 2 (2018): 175.

<sup>77</sup> Project for Public Spaces, 2007.

<sup>78</sup> Iderlina Mateo-Babiano and Gini Lee, “People in Place: Placemaking Fundamentals,” in *Placemaking Fundamental for the Built Environment*, (2019), 15–38.

As the themes on placemaking substantially gather under the heading of ‘sense of place’<sup>79</sup> the aim to be achieved in spaces created with placemaking approaches is to create a sense of place. In the current discourse of placemaking urban experience and sense of place come to the forefront apart from the traditional understandings of architecture.<sup>80</sup> In prioritizing the concept of sense of place; zoning and spreading of uses in city forms can be given as an example, making it difficult to create attachment and sense of place.<sup>81</sup> Developing strategies in parallel with these problems or changing place quality as a result of placemaking approaches is a tool to contribute to the formation of a sense of place.

## 2| Economic Aspects and Possible Challenges

While ensuring economic growth is a direct goal of some placemaking approaches<sup>82</sup> it can also be seen as a positive outcome brought by different approaches. As an example, art and cultural activities prioritized in the creative placemaking approach also contribute to the local economy and support the creation of new businesses.<sup>83</sup> Supporting the local economy and using the place as a trigger in this direction for example; public markets has been emphasized by the Project for Public Spaces. In addition to encouraging active use, these areas are also important in terms of providing economic opportunities and a positive impact on local businesses and residents.<sup>84</sup>

In addition to being directly related to achieving economic goals and establishing stability with these placemaking initiatives, this understanding may also include various considerations such as preventing the population from decreasing due to limited job opportunities and preventing abandonment.

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<sup>79</sup> Ellery et al. “Toward a Theoretical Understanding of Placemaking,” 62-69.

<sup>80</sup> Palermo and Ponizini, Place-making and Urban Development, 66.

<sup>81</sup> Thomas, *Placemaking: An Urban Design Methodology*, 105.

<sup>82</sup> Mark A. Wyckoff, “Definition of placemaking: Four different types,” *Planning & Zoning News* 32.3 (2014).

<sup>83</sup> Ann Markusen and Ann Gadwa, “Creative Placemaking,” 5.

<sup>84</sup> “Endless Bounty: The Transformative Benefits of Public Markets,”  
<https://www.pps.org/article/the-benefits-of-public-markets>.

The goals that placemaking approaches try to create such as a livable environment, social equity and economic opportunities are sometimes directly targeted outcomes and sometimes indirect results. However, there are some aspects that are neglected or overlooked in the process of achieving or realizing these outcomes. Although social inequality and poverty are taken into consideration by experts in the placemaking approach this can only remain at the project scale and offer a temporary solution.<sup>85</sup> Fincher et al. mentioned that attempts to create a social mix result in population renewal and displacement.

In parallel, gentrification is a concern that should be considered similarly as a possible challenge in placemaking, especially in historic areas.<sup>86</sup> While trying to achieve economic and social improvement, the changes to be created in the physical environment will also affect the economic value (attracts investment) of the environment and this will cause gentrification without considering intent.<sup>87</sup> Evaluating all these variables, decisions that do not truly reflect the essence and what people need in placemaking approaches and cause rapid transformations will bring negative outcomes.



Figure 2.1. Word Cloud of Placemaking's Key Concepts

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<sup>85</sup> Ruth Fincher, Maree Parady, and Kate Shaw, "Place-making or Place-masking? The Everyday Political Economy of 'Making Place,'" *Planning Theory & Practice* 17, no. 4 (September 8, 2016): 516–36.

<sup>86</sup> Karacor, "PlaceMaking Approachment to Accomplish Social Sustainability," 257.

<sup>87</sup> Juliet Kahne, "Does Placemaking Cause Gentrification? It's Complicated.," <https://www.pps.org/article/gentrification>.

### 2.2.2 Re(making) Places

The idea of creating a better place varies from the urban scale to the smallest scale where people relations become reciprocal. The improvement of the relationships at these different scales consists of both the correction of the smallest relations between the user and the place; and the strategic plans and urban decisions developed on a broader scale. Improving the effectiveness of placemaking with the contribution of broader urban design strategies provides a view of how initiatives fit into the urban fabric and the long-term return that community responds to. The results that can be observed when this is not achieved are the demolition of existing places or “the creation of *placeless* new places.”<sup>88</sup>

When the whole relationships are evaluated at different scales, traditional top-down approaches address problems by following hierarchical steps.<sup>89</sup> The steps of this process begin with the guidance of the authority and continue with the contribution of experts; although general definitions and decisions are discussed, context-specific features are generally overlooked.<sup>90</sup> Graus explained why these strategic plans and practices not achieve the objectives; by discussing Bennett’s concepts of *cit * (human scale places that evolves naturally by bottom-up processes) and *ville* (thoroughly planned cities by top-down approaches). Establishing the correct connection between places shaped by people’s experiences and large-scale urban development will create more successful results, and this process should be integrated into governance and economic decisions from the beginning.<sup>91</sup>

When focusing from the broader urban scale to places where human experiences become mutual, it is important with what objectives will be addressed in re(making) places and how it will be perceived. The objective of placemaking is to create public places of everyday life such as parks, bus stops and street corners

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<sup>88</sup> Philip Graus, “Reconnecting Cit  and Ville,” in *The Routledge Handbook of Placemaking*, ed. Cara Courage et al. (Routledge, 2020), 394.

<sup>89</sup> Palermo and Ponzini, 42.

<sup>90</sup> Palermo and Ponzini, 42.

<sup>91</sup> Graus, “Reconnecting Cit  and Ville,” 394-395.

promote social interaction and various activities that individuals engage in throughout the day.<sup>92</sup> These places are part of our daily routine, consists spontaneous encounters occur with people; with or without our social closeness. In this context, Oldenburg and Brissett defined *third places* as places besides from home and work, and do not offer a place of direct interest to inhabitants or outsiders, but only as a place well ingrained to daily life.<sup>93</sup> These *third places* describe spontaneous or informal gathering places as part of everyday occurrences. Jeffress et. al conducted a survey to these *third places* and their perceptions with the influence of these places on the quality of life with 477 respondents. The survey results revealed that 29% rate of people did not consider any *third place*, the remaining answers grouped under: ‘eat, drink, talk’ as coffee shops, and restaurants; ‘organized activity’ as community centers, senior centers, ‘outside venues’ as parks, streets and commercial venues as shopping centers and markets.<sup>94</sup> One of the aspects that changed in these groupings was the distance and proximity of the places where the respondents lived to the city center. People living in central neighborhoods talked about third places more limitedly, and outdoor spaces such as parks were fewer in these neighborhoods and the nearby suburbs.<sup>95</sup> Although the characteristics of the environment directly affects people’s perception, the differentiation of the places they use in their daily routine is also related to linked to varied features.

While the idea of re(making) places addresses the place-specific needs or changing features; there are also some factors that a better version of the place might have. Project for Public Spaces has categorized the factors that ‘what makes a great place’ under four main headings: ***Sociability, Uses& Activities, Access& Linkages*** and ***Comfort& Image***. Each of these has been discussed by creating sub-categories

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<sup>92</sup> Kathy Madden, “Placemaking in urban design,” 654.

<sup>93</sup> Ramon Oldenburg and Dennis Brissett, “The Third Place,” *Qualitative Sociology* 5, no. 4 (1982): 270.

<sup>94</sup> Leo W. Jeffres et al., “The Impact of Third Places on Community Quality of Life,” *Applied Research in Quality of Life* 4, no. 4 (2009): 337–341.

<sup>95</sup> Jeffres et al., “The Impact of Third Places,” 341.

within itself, with distinctions such as: street life, social networks - land use patterns - pedestrian activity, traffic data- sanitation level. (Figure 2.2) As a part of public realm, the subcategories cover the direct links as the presence of physical attributes and also cover place features such as interactive and welcoming, where measurement will be different. When considered as a whole, whether it is based on tangible or intangible attributes (also with the indirect effects of the physical ones), all come together and create unity in making a great place.

## What Makes a Great Place?

Project  
for Public  
Spaces



Figure 2.2. What Makes a Great Place? (Project for Public Spaces, <https://www.pps.org/article/grplacefeat>)

### 2.2.2.1 Quality of Place

Quality of place as a concept is linked to liveability, sense of place, urban environmental quality, physical capital and urban design which all encapsule ideas about the quality of the built environment.<sup>96</sup> The quality of urban social spaces is measured by their ability to facilitate a wide range of human activities and needs within urban environment rather than their complexity.<sup>97</sup> While place quality is discussed within the scope of people-place relations; it can be discussed as which factors affects place quality or how place quality affects people's perception of place.

Emphasizing the correlation between place derived values in social, environmental and economic levels; Carmona mentioned six qualities: presence of greens in the built environment, variety of uses, low traffic, the walkability of places, less fragmented patterns of development, and easy access to public transport. These qualities can be associated with what physical place provide through its features directly or indirectly, and also affect the bond between people and place, relatively difficult to measure. Space quality is a prominent feature of perceived urban design quality that influences place attachment.<sup>98</sup>

Although the placemaking approach creates its main point of view through features developed through context-specific and subjective criteria, when the physical environment is considered, it is possible to talk about the factors that will determine environmental quality, independent of the social background. Socio-cultural invariants are universal needs essential for the cognitive perceptions of spatial quality and the design and planning of urban environments that meet the needs and expectations of the community, regardless of cultural differences and

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<sup>96</sup> Matthew Carmona, "Place value: place quality and its impact on health, social, economic and environmental outcomes," *Journal of Urban Design*, 24 (2018): 3.

<sup>97</sup> Derek Thomas, *Placemaking: An Urban Design Methodology*, 13.

<sup>98</sup> Xin Li et al., "Rethinking Place-making: Aligning Placeness Factors With Perceived Urban Design Qualities (PUDQs) to Improve the Built Environment in Historical Districts," *Urban Design International* 25, no. 4 (2020): 352.

time.<sup>99</sup> Thomas categorized these sociocultural invariants into ten spatial performance goals (SPGs) that broadly encompass perceptions. These goals are fundamentally linked with planning primers (PPs) which are actionable parameters and specific design and planning directives that can be implemented. For example; as a spatial performance goal (SPG) ‘social encounter’ aims to increase people’s meeting opportunities, for achieving this goal planning primers (PPs) provide a concrete step towards planning social space for continuity with other urban functions or provide streets for pedestrian use. SPGs, which make various addresses that can strengthen the relationship of communities with the physical environment, regardless of social variants, cultural backgrounds, and subjective criteria that define the community, are listed by Thomas as follows: ‘Social encounter, sense of belonging, functional efficiency, social amenity value, privacy, safety, economic opportunity, recreational opportunity and finally access to nature. In essence, a high-quality place as a basic necessity of urban life, provides the greatest value to its users by supporting their health, social well-being, economic productivity and environmental sustainability.’<sup>100</sup>

Place quality; with social, environmental, economic and physical levels constitutes a set of elements that make place more livable in general, and this actually explains why it is significant in the placemaking approach. The conditions provided by the physical environment and the degree to which these conditions are preferable also directly affect the experiences in the place. Necessary, optional, and social activities in public places occur in a related pattern and variables such as the frequency and type of activities are influenced by the quality of outdoor space.<sup>101</sup> (Figure 2.3) Gehl discussed outdoor activities and their dependence on outdoor space quality as follows:

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<sup>99</sup> Thomas, *Placemaking: An Urban Design Methodology*, 27.

<sup>100</sup> Carmona, ‘Place value: place quality and its impact on health, social, economic and environmental outcomes,’ 4.

<sup>101</sup> Jan Gehl, *Life Between Buildings: Using Public Space* (2011), 9-14.



| **Necessary Activities** | Less independent of the physical factors

Necessary activities are routines that individuals perform daily regardless of the physical conditions provided by the environment.

| **Optional Activities** | Dependent on favorable physical factors

Activities such as going for a walk or type of recreational activities occur when both the exterior conditions and the places are favorable to perform these activities.

| **Social Activities** | Dependent on the presence of other

Social activities occur spontaneously and through passive contacts with the presence of other people in the place.

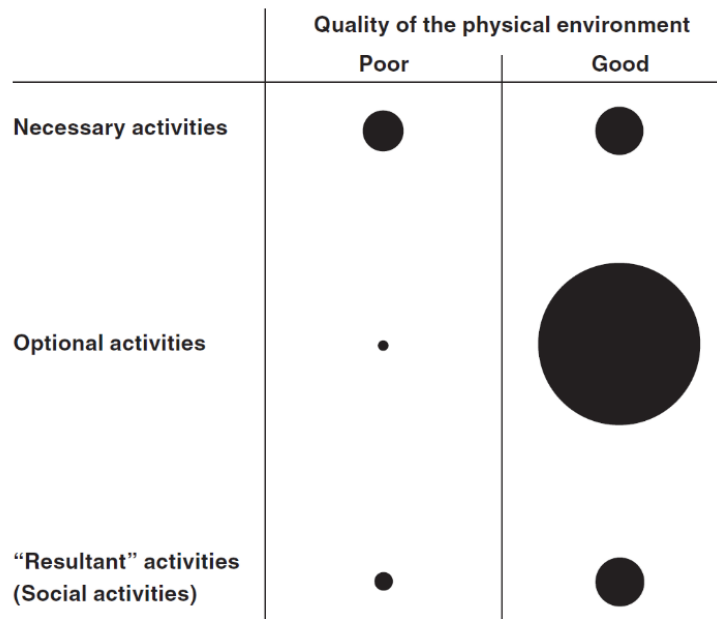


Figure 2.3. Relationship Between Quality of the Physical Environment and Outdoor Activities (Gehl, 2011)

The physical environment that develops as a result of design and planning decisions has the potential to directly or indirectly influence activity patterns and determine the conditions created for these activities. As part of the Street Life

Project, William Whyte and researchers used direct observation and time-lapse photography to understand why some public spaces are used by people while others are not preferred. These observations include evaluating what physical properties a well-designed and constructed public space has and how these properties affect repetitive use patterns in places. This study focusing on plazas and sidewalks identified that well-utilized public places share common physical characteristics. These comprise adequate and various options of sitting spaces, a balance of sunny and shaded spaces, water features that people can touch and feel and lastly access to food and drinks.<sup>102</sup> These small-scale physical complementary elements are not only related to the visual appeal of the place but also influence how individuals' experience of that place will be shaped.

#### **2.2.2.2 Meeting Diverse Needs in Public Places**

Urban places are integral to the physical attributes and socio-cultural aspects of the community which all together affect the overall character and experience of the built environment. Socio-cultural variables are dynamic and context-specific factors, and the design and planning directives would be influenced by: psychological, social, and cultural factors that comprise personal priorities relating to age and gender, economic and physical context factors, environmental attitudes, and political mechanisms.<sup>103</sup> The set of variables that form a broader system starting from the human scale highlights the question of 'which urban place and for which local society?'<sup>104</sup>

While the universal needs evaluated in the previous section and independent of socio-cultural backgrounds affect the quality of the place in general, the other part consists of context-specific features that refer to the real aspiration of the place. Thinking in terms of context will create processes in which the steps and methods

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<sup>102</sup> William Hollingsworth Whyte, *The Social Life of Small Urban Spaces* (Ingram, 2001), 24-42.

<sup>103</sup> Thomas, *Placemaking An Urban Design Methodology*, 6.

<sup>104</sup> Palermo and Ponzini, *Place-Making and Urban Development*, 10.

to be developed in placemaking approaches are discussed accordingly. Otherwise, the idea of creating a better version of the place may lead to the proliferation of aesthetically favorable but unpreferred areas or places far from the social and economic realities of current users.

What kind of definition can community-specific features create in places that are expected to establish public use? There is no single accepted addressing for these places such as parks, streets and buildings in public use thus these places can have as much variation with each community's perspective and their aspiration.<sup>105</sup> UN-Habitat defined *people places* term emphasizing the places with directly formed, designed, build and utilized by the community and reflects their values. In the designing process of these *people's places* there are multiple prioritizations mentioned by UN-Habitat as:<sup>106</sup>

1- Addressing multiple issues with each design: By creating designs and proposals that can meet the optimum number of diverse needs, ensures the correct resource management in this sense and make the created areas are accessible to a significant number of users.

2- Considering the process of change: In the period between the foreseen project and the result, these places may remain empty and the process of providing direct benefits to the community may took longer than expected. To evaluate this process beneficially, temporary suggestions that will be created in these areas and increase the quality should be taken into consideration.

3- Respect the unique character of place: The materials and design themes used should not be disconnected from the local community. This approach aims to

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<sup>105</sup> "Placemaking Toolkit: Designing People Places - a Toolkit for Communities and Designers to Design and Implement Public Spaces and Buildings in Palestine | UN-Habitat,".

<sup>106</sup> UN-Habitat's Toolkit is created for the Palestinian community and guides the planning, design, and management of public spaces in this area. However, it also as a guide highlights the basis of the key principles that should be considered as a part of the placemaking approach.

ensure harmony with the environment and to limit large-scale interventions within the area.

4- Ensuring inclusivity: Designed places sometimes unintentionally prioritize one function over another. Prioritizing one function leaves the other needs in the background but in a correct addressing of placemaking, the presence of a dominating element should be avoided.

5- Create a feeling of progress: As a parallel to the discussion in the second heading, it is important that people perceive and realize the actual shaping and transformation of the place to be created. In this sense, small-scale interventions that can provide temporary or quick results should be considered as part of this process. Each of these processes should be carried out with the support of the community's own participation.

Individuals are more likely to consider public places as part of their communities when these places are designed to respond to their needs and preferences. Project for Public Spaces highlighted the diversity should be considered in places with 'Power of 10' focusing on to provide people multiple reasons to be in that place. (Figure 2.4) When considered from a broader scale there should be multiple destinations within the city, each of these destinations should have multiple places and should support different uses in these places. "It's not enough to have just one great place in a neighborhood, you need a number of them to create a truly lively community."<sup>107</sup>

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<sup>107</sup> "The Origin of the Power of 10," <https://www.pps.org/article/poweroften>.

## Power of 10+

### How Cities Transform Through Placemaking

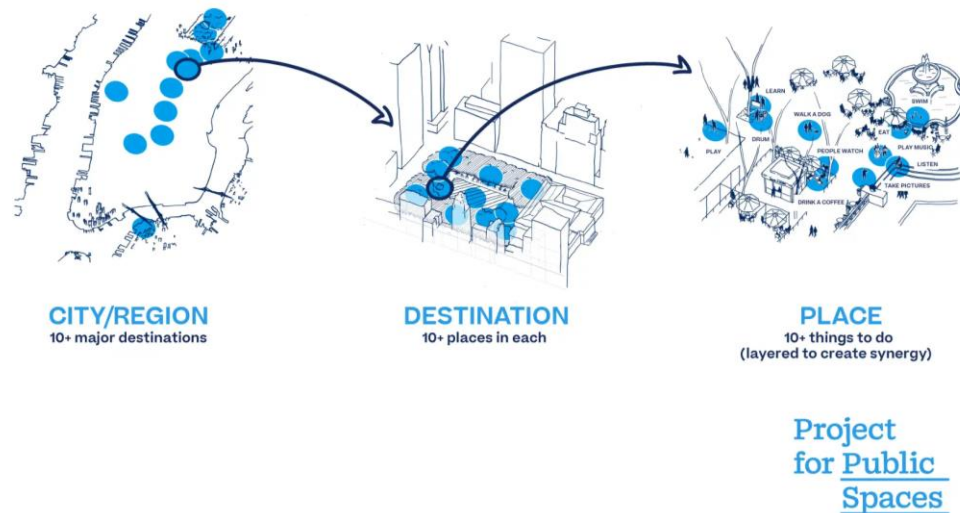


Figure 2.4. Power of 10+ (Project for Public Spaces, <https://www.pps.org/article/the-power-of-10>)

While these relationships involve the coexistence and harmony of different scales of the whole, the differences between the scales have different criteria that need to be observed and evaluated. ‘The Public Diversity Toolkit 2.0’ by Gehl Institute divided these relationships into three scales and evaluated them accordingly.<sup>108</sup> The first focus and the broadest scale is to understand whether the neighborhoods are truly diverse and the level of accessibility of these places to people. The second scale is whether the places are actually of a variety that people prefer with their physical quality and where different socioeconomic groups can participate. Finally, the toolkit highlights on the smallest scale; whether the designed places encourage people to spend time, and if they provide the basis for not only the togetherness of different people but also their interaction.

<sup>108</sup> “The Public Life Diversity Toolkit 2.0,” Issuu, February 9, 2016, [https://issuu.com/gehlstitute/docs/20160128\\_toolkit\\_2.0](https://issuu.com/gehlstitute/docs/20160128_toolkit_2.0).

In the placemaking approach, responding to different needs by considering socio-cultural variables and subjective criteria covers a significant part of people-centered design. To understand the criteria that these designs can be evaluated; UN-Habitat 'Placemaking Toolkit', Project for Public Space 'Power of 10' and 'The Public Diversity Toolkit 2.0' addressed with their fundamental principles. The most important theme in which these principles intersect with each other is; to support different uses by responding to more than one need, to be accessible to as many people as possible and to create inclusive public places.

### **2.2.3 Diverse Placemaking Strategies and Reflections**

The dynamic and evolving nature of social norms in society creates various challenges in assessing within a certain pattern. This dynamism requires the correct association of both the concepts on which the factors will be based theoretically and the current needs of society. The idea of placemaking is originally based on the diversity and the natural dependence of place on culture,<sup>109</sup> should be distinguished from the generic expressions and ideas of applying the same methods constantly. As placemaking is a context-dependent approach, concepts describing different perspectives and prioritizations to create a better place; such as strategic placemaking, creative placemaking, tactical placemaking and transformative placemaking have emerged over the years.<sup>110</sup>

The specified objectives change in placemaking approaches combined with social, economic, and temporal concepts and the targeted returns for this objective differentiate. The distinct types of placemaking focus on the improvement of life quality, achieving outcomes at different scales or timelines and testing initiatives before committing investment and resources.<sup>111</sup> Wyckoff mentioned strategic

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<sup>109</sup> Jeleński, "Inclusive Placemaking: Building Future on Local Heritage," 786.

<sup>110</sup> Ellery et al., "Toward a Theoretical Understanding of Placemaking," 56.

<sup>111</sup> Mark A. Wyckoff, "Definition of placemaking: Four different types," *Planning & Zoning News* 32.3 (2014).

placemaking, creative placemaking and tactical placemaking approaches along with standard placemaking as a universally used and broader term.

Placemaking prioritizes the community's ideas and aspirations regardless of expected outcomes and processes. In some examples, this community-based approach turns into a community-led one and communities take steps for the future of their neighborhoods or environments by creating their initiatives. This community-led initiative also seen in the Granby Four Street example, started with the aim of finding solutions to the physical problems in the neighborhood, economic decline and decreasing population. Granby Four Street is one of the oldest neighborhoods in the UK with its multicultural structure later became an area that was gradually abandoned with the great economic crisis of the 1970s.<sup>112</sup> Granby Residents Association was established to address all these problems and later became a Community Land Trust.<sup>113</sup> Some of these community-led steps include; renovating abandoned houses and supporting affordable housing opportunities, renovating shops and providing job opportunities, creating a greener environment and new social places for the community.<sup>114</sup> (Figure 2.5) These steps can be seen as a solution to the never-ending cycle between worsening physical conditions as use decreases and decreasing use as physical conditions worsen.

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<sup>112</sup> "History-Granby 4 Streets Community Land Trust," Granby 4 Streets Community Land Trust, <https://www.granby4streetsclt.co.uk/history-of-the-four-streets>.

<sup>113</sup> Community Land Trusts are non-profit organizations run by ordinary people. Later these organizations became a worldwide movement that supports affordable housing and community assets. For further information, see "What Is a Community Land Trust (CLT)?," Community Land Trust Network, March 15, 2024, <https://www.communitylandtrusts.org.uk/about-clts/what-is-a-community-land-trust-clt/>.

<sup>114</sup> "Our Vision — Granby 4 Streets Community Land Trust," Granby 4 Streets Community Land Trust, n.d., <https://www.granby4streetsclt.co.uk/read-me>.



Figure 2.5. Granby Four Street Before and After the Community-led Initiatives  
 (<https://www.granby4streetsclt.co.uk/history-of-the-four-streets>)

| Strategic Placemaking

Strategic placemaking differentiates by the main focus on to ensure the conditions for job creation and income growth by creating places that are attractive to workers and where they want to be and live.<sup>115</sup> Ensuring economic stability is a key component not only in financial terms but also in preventing population decline and maintaining the active use of the place by living communities. Optimization of employment rates and support of local communities not only have positive economic outcomes but also the physical and social contexts that affect place use.

The Revitalization and Placemaking Program (RAP 2.0 Program) in Michigan addresses the economic issues become prominent after the effect of the pandemic and aims to support local communities by funding projects. With this initiative it is aimed to increase both population and incomes, with grants including the rehabilitation of vacant historical buildings and areas along with new public spaces to be created in the development of people-place relations.<sup>116</sup>

<sup>115</sup> Wyckoff, “Definition of placemaking: Four different types,”.

<sup>116</sup> “Revitalization And Placemaking 2.0 Program Guidelines”, Michigan Economic Development Corporation (MEDC), <https://www.michiganbusiness.org/rap/2/#Program-Goals>.



## | Creative Placemaking

The accepted definition emphasizes making art and culture the focal point of placemaking and using these tools for community development and place enhancement. Markusen and Gadwa define creative placemaking as: “Partners from public, private, non-profit, and community sectors strategically shape the physical and social character of a neighborhood, town city or region around arts and cultural activities.” It becomes a part of the cultural character of the place beyond being a product or result created aesthetically or visually.<sup>117</sup> While art and culture form the core, a clear distinction cannot be made as some projects provide temporary uses while others involve the permanent transformation of vacant areas around this understanding.<sup>118</sup> With temporary or permanent solutions that can contribute to place quality, the indirect effects of creative placemaking include positive outcomes such as supporting local artists, providing economic opportunities and increasing income. Gentrification, which was highlighted as a possible challenge of placemaking approaches in the previous section, is also a concern in creative placemaking.<sup>119</sup>

The example of 798 Art District China is located within an abandoned industrial site containing factory buildings from the 1950s. Following the economic decline in the 1990s, the demolition of the area was prevented with the campaigns created in the 2000s and it began to be used by artists within the scope of art and cultural events.<sup>120</sup> This turned the district which was an abandoned area, into the 3rd most visited area in Beijing after a while.<sup>121</sup> Yin et al. mentioned that; the arrival of high-

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<sup>117</sup> “Creative Communities and Arts-Based Placemaking,” <https://www.pps.org/article/creative-communities-and-arts-based-placemaking>.

<sup>118</sup> Andrew Zitcer, “Making up Creative Placemaking,” *Journal of Planning Education and Research* 40, no.3, (2018).

<sup>119</sup> Markusen and Gadwa, “Creative Placemaking,” 5.

<sup>120</sup> Yimei Yin et al., “The 798 Art District: Multi-scalar Drivers of Land Use Succession and Industrial Restructuring in Beijing,” *Habitat International* 46 (April 1, 2015): 147-55.

<sup>121</sup> “798 Arts District Vision Plan,” Sasaki, <https://www.sasaki.com/projects/798-arts-district-vision-plan/>.

profile galleries, the opening of international companies and the sudden increase in visitors started the gentrification process by increasing the rental prices in the area.



Figure 2.6. 798 Art District China (Whitestone Gallery, <https://www.whitestone-gallery.com/en-tw/blogs/articles-post/exploring-the-vibrant-798-art-district-in-beijing>.)

#### | Tactical Placemaking

Tactical placemaking creates the idea of small-scale improvement of public places with the involvement of local participants and implementing this with the understanding of lighter, quicker, cheaper.<sup>122</sup> The Lighter Quicker Cheaper (LQC) concept has common features with tactical urbanism, pop-up urbanism, and Do It Yourself (DIY) urbanism, which have their own strategies, making low-cost, low-risk improvements to strengthening the relation between people and their physical environment.<sup>123</sup> Activities as a result in the tactical placemaking approach, which focuses on a small scale and enables relatively less investment and quick returns; are self-guided historic walks, outdoor music events in town squares, parking space conversions, temporary activity spaces, and new bike paths.<sup>124</sup>

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<sup>122</sup> Ellery et al., “Toward a Theoretical Understanding of Placemaking,” 56.

<sup>123</sup> “Lighter, Quicker, Cheaper FAQ,” <https://www.pps.org/article/lqc-faq>.

<sup>124</sup> Wyckoff, “Definition of placemaking: Four different types,”.

The example of ‘Artbox Lot’ reflects the characteristics of the ‘lighter, quicker and cheaper’ understanding by proposing to reorganize a vacant lot in the neighborhood for the use of the community. At the beginning of the project the community had concerns about whether this project would actually fit in the neighborhood or not.<sup>125</sup> The project was completed within two months with feedback by the community and the space was transformed through small-scale improvements; installing projections for movie screenings, plantings and other proposals.<sup>126</sup>



Figure 2.7. Artbox Lot Project ([https://www.pps.org/places/artbox-lot.](https://www.pps.org/places/artbox-lot))

### **2.3 Reframing Memory and Placemaking: A Proposal for the Conservation of Urban Heritage Places**

The inseparable relationship between memory and place is also a component of urban heritage places but it requires an understanding of the existence of different temporal processes in social and physical levels. To understand the reflection of memory in urban heritage places, it is discussed in the previous headings, how urban heritage places aid memory with the historical objects and imprints they hold and how continuous memories can be defined within these heritage places.

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<sup>125</sup> Raul Irizarry, “Artbox Lot | Lighter Quicker Cheaper,” [https://www.pps.org/places/artbox-lot.](https://www.pps.org/places/artbox-lot)

<sup>126</sup> Irizarry “Artbox Lot | Lighter Quicker Cheaper.”

Following up on this, the way it is discussed in this heading is how the concepts of heritage, memory, and placemaking can unified with today's perspective.

### **2.3.1 Identification of the Link Between Memory and Placemaking**

As individuals create new memories in the city, neighborhood or any scale, they contribute to the collective memory and ensure the unity between the past, present and future. We are experiencing the present world linked to things and events that happened in the past,<sup>127</sup> and memory serves as a connection covering temporal dimensions as well as past accumulations. Memories shape what place means for people and how people attach to these places<sup>128</sup> also forms the connection between sense of place, emotional bonds within place, and memory. As Ratcliffe and Korpela mentioned; the 'self-related' memories (recollections of personal experiences) and 'time-related' memories (recollections through temporal processes and periods) are important factors in place attachment and lead to positive restorative perceptions in these places. Without the direct connection of memories, a place will lack to create experiences<sup>129</sup> and the understanding of placemaking needs to draw the connection between the approaches and design strategies when to ensure the sense of place.<sup>130</sup>

While the role of heritage as a tool in urban regeneration is a worldwide strategy, the steps developed towards this are part of a broader perspective with the influence of political decisions.<sup>131</sup> These decisions will also affect the totality of physical-semantic relations in heritage places; every intervention will affect human activities, the totality of social relations contained in the space, its meaning and

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<sup>127</sup> Qazi Azizul Mowla, "Memory Association in Placemaking: Understanding an Urban Space," *Memory* 9, (2004): 1.

<sup>128</sup> Eleanor Ratcliffe and Kalevi M. Korpela, "Time- and Self-Related Memories Predict Restorative Perceptions of Favorite Places via Place Identity," *Environment and Behavior* 50, no. 6 (June 7, 2017): 4.

<sup>129</sup> Mowla, "Memory Association in Placemaking," 9.

<sup>130</sup> Li et al., "Rethinking Place-making: aligning placeness factors," 353.

<sup>131</sup> Pendlebury and Porfyriou, "Heritage, Urban Regeneration and Place-making," 429-32.

memory for the community. When historical, cultural objects and marks will be part of it the history is not maintained to attract *others* but also a part of remembering to the inhabitants and feel linked to their environment.<sup>132</sup> The first perspective that can be evaluated in this sense is how memory places can become a part of the modern network of relations as their meanings change over time. As an example for this; Nanjing Yangtze River Bridge showing how memory place can become a place for public use in contemporary, by focusing on the methods for memory placemaking and reassemble fragmented memories.<sup>133</sup> As the historical context changed over time, the point where the bridge was located socially and politically also changed and the semantic relations weakened compared to the past. Considering this as a multidisciplinary design research, the study focuses on participatory activities as people share their experiences about the memory place; to create an emotional connection with the place, collect different stories that contribute to the collective memory and adopt a bottom-to-top approach that encompasses this.<sup>134</sup>

When the relationship between memory, placemaking, and heritage places is evaluated in another view, it may be possible to consider it under the main idea of how memories and the ordinary rhythm of daily life can be intertwined within these heritage places. What makes heritage places more fragile in this context is the ability to both maintain these values and form harmony within naturally or abruptly occurring changes. Historic areas have either been gentrified or on the contrary remained as impoverished areas; however, if there is no attempt it results with a process which the existing areas are damaged or destroyed.<sup>135</sup> This dualism reflects the challenges to create a balance between conservation and ongoing urban evolution. As Lamprakos stated; without distinguishing old and new, the city has

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<sup>132</sup> Mowla, “Memory Association in Placemaking: Understanding an Urban Space,” 9.

<sup>133</sup> Tang et al., “Design Research in the Practice of Memory Place-making,” 57.

<sup>134</sup> Tang et al., 59-61.

<sup>135</sup> Lamprakos, “The Idea of the Historic City,” *Change Over Time* 4, no. 1 (March 1, 2014): 8–38.

been formed with a unified historical process and this is what we regard as 'heritage'.

Considering heritage both with its historic, cultural dimensions and as an active component of the present, it highlights the better examination of the relationship between memory and everyday. Lefebvre's concept as discussed by Moran; everyday embodies the modern and residual elements together. It is hard to grasp and evaluate the historical processes that are embedded in everyday as it comprises the temporary occurrences as habits and routines.<sup>136</sup> Understanding the intricate memories in the contemporary world, the way of we see heritage gains a perspective over everyday landscapes, bringing with it the possibility of 'new terrains' for heritage.<sup>137</sup> In further insight by Chamber identifying of heritage in dimensions; used the concept of 'public heritage' which is tied to history, and 'private heritage' which is embedded in the cultural practices of daily life. This understanding focuses on private heritage's repetitive nature as it "subsume the past and the present so thoroughly as to leave almost unrecognizable any significant differences between them."<sup>138</sup> Thus, the point of view emphasizes the seeing heritage solely with public history alienates the actual relationships.

In this sense the interrelation of memory and placemaking includes the places that perpetuate memory and also the places that can be addressed with everyday practices, habits and relations. As Mosler mentioned, the daily life should be understood with the intricate relation between people, place and history; and urban landscapes should be addressed by this understanding as a part of the placemaking approach. With this addressment, the 'everyday heritage' approach came to the fore

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<sup>136</sup> Moran, "History, Memory and the everyday," 56-57.

<sup>137</sup> Atkinson, "The Heritage of mundane places," 381-382.

<sup>138</sup> Erve Chambers, "Heritage in Practice," *Practicing Anthropology* 31, no. 3 (2009): 2-4.

and urban landscapes became lived-in places when regularly utilized by residents and visitors through everyday mundane activities.<sup>139</sup>

### **2.3.2 Re-Generating Memories Within Urban Heritage Places**

The discussions in the former heading; the use of heritage as a tool in urban regeneration and the understanding of memory and everyday, created a basis for how memory and placemaking can be interrelated. As a subsequent step upon this; the main idea of this part is the generation of new memories by focusing more on the everyday aspects. With this view, how memory becomes a tool in urban heritage places to enhance people's bonds with the place wanted to be addressed.

Each place holds the connection between spatial attributes, experiences and emotional connections with specified memories. Place attachments and bonds supported by memories,<sup>140</sup> define the relationship of place with intangible aspects; also create the idea of how these attachments can be reconsidered throughout the time. The needs and changes of today are sometimes disregarded or overlooked in urban heritage places, and inevitably lead to physical environments that have completed their social and physical lifespan. The planning decisions have a role in creating better or worse conditions for human activities<sup>141</sup> and maintain the relations that the places have.

Since urban heritage places integrate memory and everyday as an outcome of historical processes it requires addressing the memory also through the frame of the present. Considering newly created memories as an element of the conservation process of urban heritage places brings with it some key considerations. The initial step is the understanding of the physical and social inputs and what extent these relationships can be enhanced. Since any idea that is developed regarding the place

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<sup>139</sup> Saruhan Mosler, "Everyday Heritage Concept as an Approach to Place-making Process in the Urban Landscape," *Journal of Urban Design* 24, no. 5 (2019): 778-93.

<sup>140</sup> Ratcliffe and Korpela, "Time- and Self-Related Memories," 4.

<sup>141</sup> Jan Gehl, *Life Between Buildings*, 31.

can be shaped directly with the characteristic features, it needs to be addressed with the distinctiveness of every place with varying scales. Distinctive features include the physical elements of the place, the conditions provided, the relationships with its environment, as well as social inputs that create diverse aspirations about the place. The connection between considering the physical and social aspects and the generation of new memories; the priority is to ensure optimum use and to strengthen people's bond with the place. One of the elements that can be seen as a tool for this is the space quality facilitated by the place, while the other includes the creation of places that meet the needs of the current community. The other step is considering the parameters that may vary within the social context and making the community the primary focus. As each community's understanding of place may vary, the memories wanted to be generated will be shaped according to these variations. Also, as a part of the conservation approaches regarding this the community "should be involved in decisions about what happens to these places."<sup>142</sup>

Memory as a socially constructed process, its embodiment in place, and its reflections in today's relationships have been evaluated within the scope of urban heritage places. The sequences of relationships contain reflections of the social, physical and temporal context in the memory, place and urban heritage place trilogy. None of these concepts can be considered separately from their social and physical dimensions nor can be considered separately from the changes that occur within these dimensions. When the concepts of memory and place are considered with their physical and social relations, all these dimensions have been affected by temporal changes and brought with them new practices, experiences, uses and understandings. Placemaking, which addresses today's needs, and memory-linked placemaking, which addresses the multidimensional relationship in urban heritage places; form through the combination and intersection of the concepts.

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<sup>142</sup> The Florence Declaration on Heritage and Landscape as Human Values, 2014, ICOMOS.



Considering the concept of memory and place both as a component of urban heritage place and as part of a dynamic process, the conceptual representation of the placemaking and memory-linked placemaking approach was demonstrated in *Figure 2.8*. This representation shows the intertwined and complementary roles of the concepts that are attempted to be understood in both physical and social contexts throughout the research. Following this understanding, rather than the concepts addressed in the literature, how these concepts are linked within the scope of the study is part of this demonstration.

In this sense, the interwoven relationship between people, memory and place is addressed through physical, social, and temporal dimensions. The most important key points to be emphasized in understanding memory and place as a component of urban heritage place are the impact of the change process and the necessity of a new understanding that develops along with it.

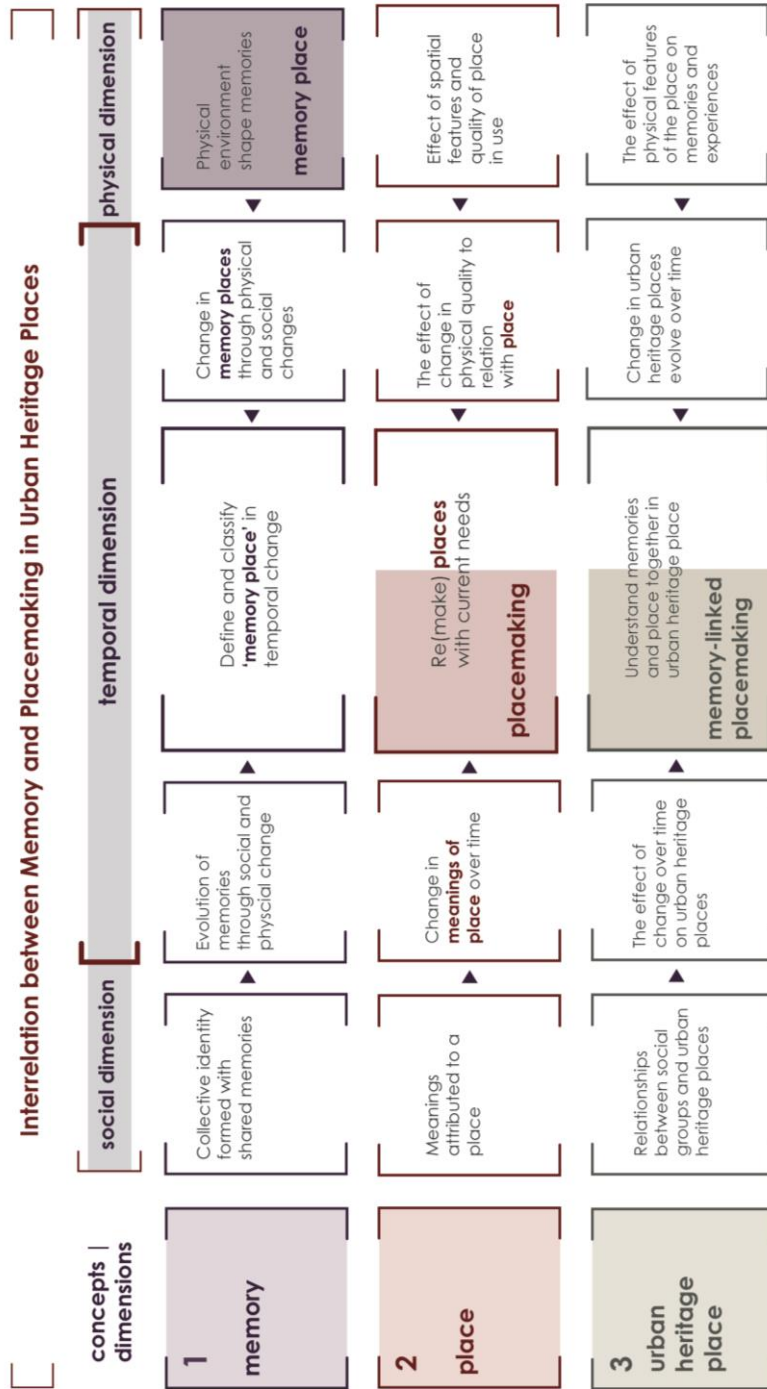


Figure 2.8. Interrelation Between Memory and Placemaking in Urban Heritage Places

### **2.3.3 The Role of Memory and Memory Places for Placemaking in Urban Heritage Places**

In previous headings, the concept of memory as a social construct and its relationship with place were discussed along with the connection of these concepts to the placemaking approach in generating new memories and contemporary relationships. The common point where all these concepts interrelate is the continuation of the relation between people, memory and place as an essential component in urban heritage places. The steps outlined below with their basic approaches are an attempt to create a framework in understanding the relationship between memory, place and people in the conservation process of urban heritage places:

1 | In the first step it is aimed to understand the concepts of memory and place with both their social and physical dimensions. In this context understanding how memories are formed and shaped the physical environment constitutes the first step.

2 | The second step builds on the first step and addresses the reflections of the concepts of memory and place on urban heritage places. Also it emphasizes understanding of these reflections in the context of people relations.

3 | The third step emphasizes today's viewpoint compared to the previous two steps. To accurately describe this viewpoint from the current perspective the placemaking approach has been integrated into the process.

4 | The fourth step is to re-understand memories and memory places with their past and present relations. This way of understanding focuses on what kind of needs and social requirements are taken into consideration in contemporary uses. Thus, it discusses how the memory-linked placemaking approach can be conceptualized to understand the relationship in different periods.

These steps, stated with their main focus and most basic approaches aim to understand the relationship between people, memory, and place through current evaluations such as changing environmental quality and decrease in use, and to create a basic guideline on the conservation approach in urban heritage places. Brief explanations of these steps and a schematic representation of how to position them along with the placemaking process are represented in *Figure 2.9*.

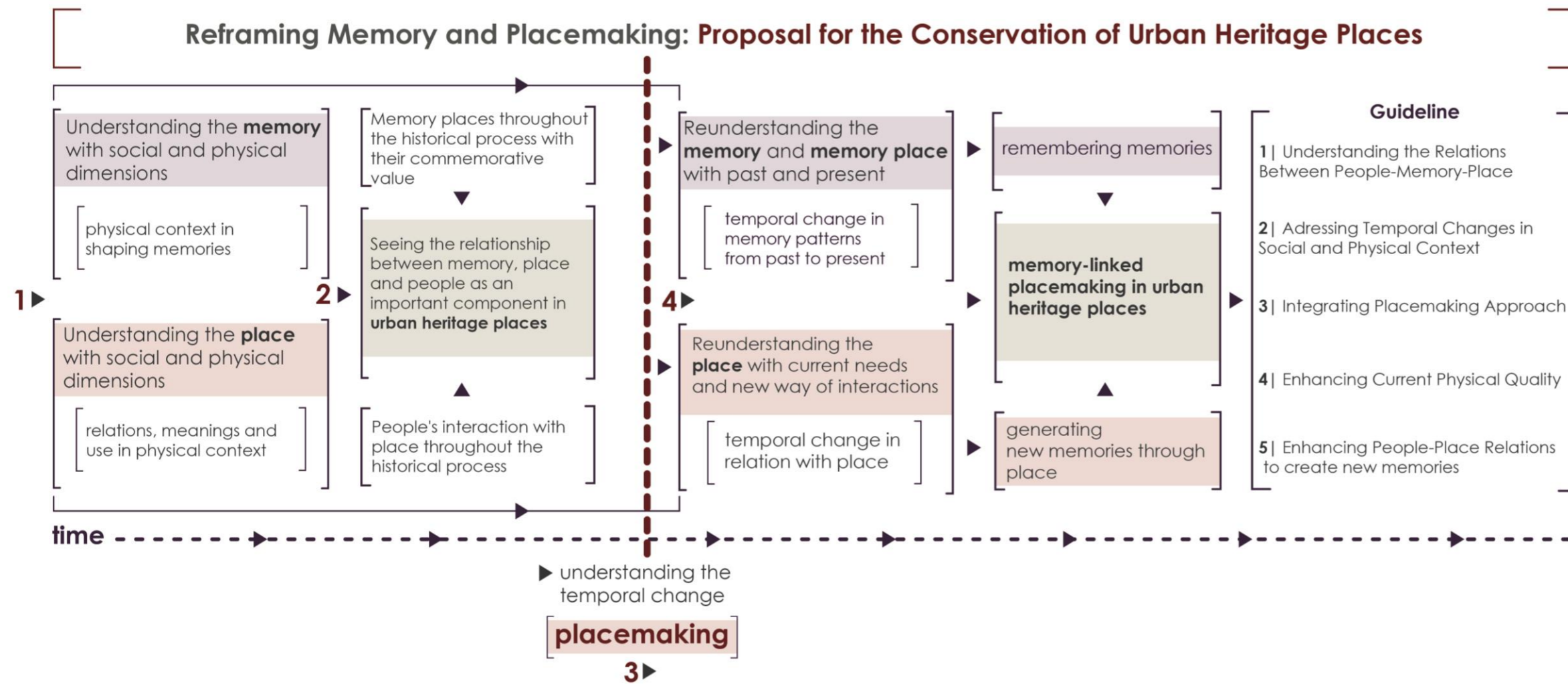


Figure 2.9. Reframing Memory and Placemaking: Proposal for the Conservation of Urban Heritage Places



## CHAPTER 3

### UNDERSTANDING THE MEMORIES OF AN URBAN HERITAGE PLACE: İSTİKLAL (JEWISH) QUARTER

#### 3.1 İstiklal (Jewish) Quarter: History & Community & Transformation

##### 3.1.1 Revealing the Traces of the Community in Time and Place

The İstiklal (Jewish) Quarter reflects traces of social and physical life, incorporating multiple religions and nations, starting from the records of the 16th century.<sup>143</sup> Religious buildings belonging to the Muslim community, synagogue of the Jewish community and Greek schools that were once located in the quarter show the unity of these three religions. This coexistence continued with the influence of diverse cultures and traditions with different population sizes in various time periods.

The Jewish community continued to reside in the quarter along with the Muslim community until the establishment of Israel and owned a considerable number of the lots in the quarter in the first years of the Republic. The neighborhoods they settled in Ankara are located in this area and it is known that they continued their existence until the Republican Period. Jewish community constitutes the substantial part of the memories of the quarter and the culture it witnesses, has become an integral part therefore the area is known as the 'Jewish Quarter' among the public. This relationship dates back much further, and understanding the initial stages of this relation in Asia Minor and continuing with the Jewish diasporas are discussed more comprehensively.

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<sup>143</sup> Nejat Göyünç, "Onaltıncı Yüzyılda Ankara," *Belgelerle Türk Tarihi Dergisi*, no.1 (1967).

Judaism can be described as a world religion in terms of its influence and spread, but it also expresses a lifestyle and ethnic identity beyond being a religion as a belief system due to its national and universal elements.<sup>144</sup> For this reason, Judaism can be defined as a religion based on the idea of community rather than the individual and the elements in this community comprise the Jewish identity. Since antiquity the Jewish diaspora has significantly impacted the formation and development of this identity. Contrary to other diaspora communities, the diaspora has defined the Jewish existence, culture, and identity for almost two millennia.<sup>145</sup> In the process of dispersing to different geographies of the world both the culture they carried with them and they encountered, developed new ways of life and interaction. It has led to the evolution of different cultural practices and traditions by affecting its social structure, culture, and language. The origin and development of this cultural relationship in various cities of Anatolia and Ankara extends from the Hellenistic Period to modern Türkiye.

The origin of the Jewish community in Asia Minor is understood from the letter written by Antiochus III The Great to Zeuxis, the governor of Lydia, quoted by Flavius Josephus.<sup>146</sup> It contains instructions for transferring 2,000 Jewish families from Mesopotamia and Babylon to settle in Lydia and Phrygia which approximately equals 10.000 people.<sup>147</sup> The land encompassing Galatia was the location where the Jews settled, and the centrally located capital *Ancyra* has served as an important intersection of trade routes and as the site of numerous settlements. St. Paul's 'Epistle To The Galatians' in the Holy Bible is one of the strong proofs that the Jews constituted a sizable community in Galatia.<sup>148</sup> St. Paul, who attempted to disseminate the teachings of Jesus in places where Jewish communities were

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<sup>144</sup> Salime Leyla Gürkan, "Yahudilik", *TDV İslâm Ansiklopedisi*, June 14, 2023, <https://islamansiklopedisi.org.tr/yahudilik#1>.

<sup>145</sup> William Safran, "The Jewish Diaspora in a Comparative and Theoretical Perspective," *Israel Studies* 10, no. 1 (2005): 44.

<sup>146</sup> Paul R. Trebilco, *Jewish Communities in Asia Minor* (Cambridge University Press, 2006), 5–6.

<sup>147</sup> Trebilco, *Jewish Communities in Asia Minor*, 5.

<sup>148</sup> Joseph Jacobs and Max Schloessinger, "Galatia", *Jewish Encyclopedia*, June 14, 2023, <https://jewishencyclopedia.com/articles/6468-galatia>.



concentrated, such as Tarsus, Bergama, and Ephesus also visited *Ancyra* twice, indicating a substantial Jewish population at the time.<sup>149</sup> After the destruction of the Second Temple in 70 A.D., Jews dispersed to many regions, such as Central Anatolia, and the Jewish population in these regions increased.<sup>150</sup> Many locations such as Ancyra, Apamea, Antiochia, Miletus, and Sardis became significant centers of Jewish settlements. (Figure 3.1) The legal and social rights of the Jewish communities in Anatolia have changed over time under the rule of various imperial authorities. The other documents Josephus Filavius cites show some Roman authorities granted Jewish communities such as organizing as a community, administering their finances, and being exempt from duties such as military service.<sup>151</sup> Some of these privileges are included in the bronze column of the temple built in honor of Augustus in Ankara during the Roman Period, the orders regarding the exemption of money sent to Jerusalem from taxes, and the obedience of the holy books in synagogues.<sup>152</sup>

The equal rights and religious tolerance granted to Jews at the beginning of the Roman Empire decreased with the conversion of the empire to Christianity in the years following the Edict of Milan.<sup>153</sup> There were restrictions on decisions such as which occupations Jewish citizens could hold and where synagogues could be located. This religious intolerance against Jews continued in the Byzantine Empire throughout the reigns of Arcadius, II Theodosius, and Justinian and lasted until the conquest of Constantinople.<sup>154</sup> Although information about the social life and legal rights of Byzantine Jews in Ankara is limited, Jewish communities in Byzantine

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<sup>149</sup> Bahar, *Efsaneden Tarihe: Ankara Yahudileri*, 28.

<sup>150</sup> Stanford J. Shaw, *The Jews of the Ottoman Empire and the Turkish Republic* (Macmillan, 1991), 15-16.

<sup>151</sup> Trebilco, *Jewish Communities in Asia Minor*, 8.

<sup>152</sup> Avram Galanti, *Türkler Ve Yahudiler: Tarihi, Siyasî Tetkik*, 1947, 11-14.

<sup>153</sup> Shaw, *The Jews of the Ottoman Empire*, 16.

<sup>154</sup> Shaw, *The Jews of the Ottoman Empire*, 26.

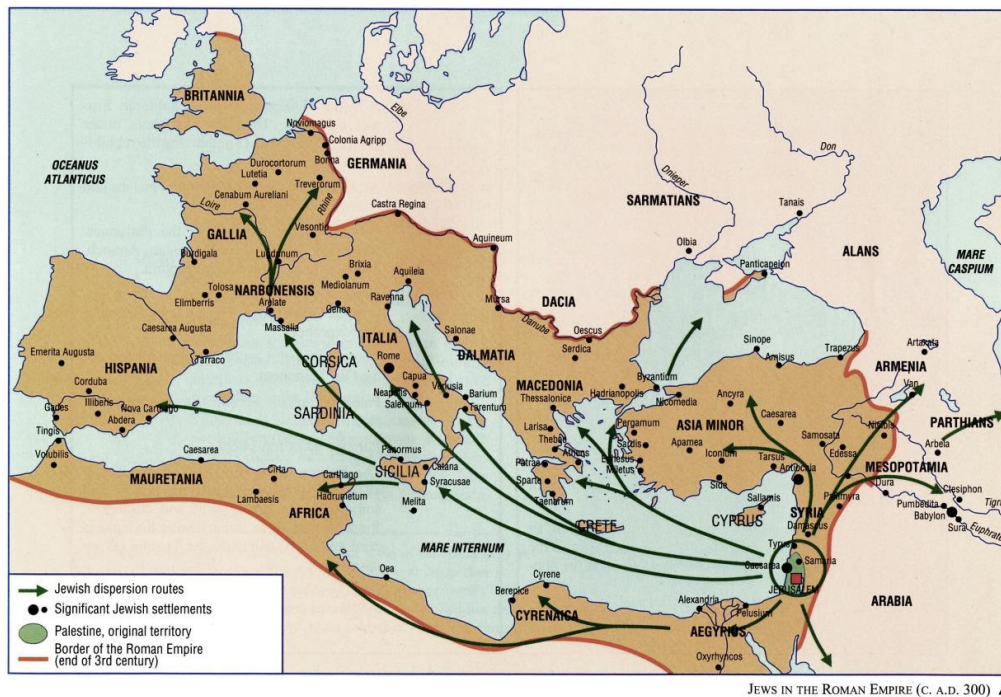


Figure 3.1. Significant Jewish Settlements in Asia Minor (Gerard Chaliand and Jean-Pierre Rageau, *Jews in the Roman Empire* (C. A.D. 300), Mapping Globalization, <https://commons.princeton.edu/mg/jews-in-the-roman-empire-c-a-d-300/>)

cities such as Constantinople and Thessaloniki are concentrated in ‘ghettos’<sup>155</sup> whose locations frequently changed and where an isolated lifestyle was observed. Beginning with the decline of Byzantine control and the Turkification of the Anatolian lands in 1071, the Jews under Byzantine rule became under the protection of the Seljuks in the central states established around Konya in Central Anatolia.<sup>156</sup> Along with the process initiated by the Ottoman conquests, the Jewish population of the Balkan cities and Anatolia subsequently became part of the Ottoman Empire for centuries.

<sup>155</sup> The term ‘ghetto’ refers to a part of a city or locality inhabited by Jews, and its origins can be traced back to the beginning of the 11th century when Venice and Salerno assigned streets to the Jews, see Richard Gottheil, S. Kahn, “Ghetto”, <https://www.jewishencyclopedia.com/articles/4079>.

<sup>156</sup> Shaw, *The Jews of the Ottoman Empire*, 25.

The cultural continuity in the Anatolian Lands is substantially influenced by Ottoman-Jewish relations. The world's largest and wealthiest Jewish population at the time was found in the Ottoman Empire which was also an important hub for Jewish religious, cultural, and intellectual life.<sup>157</sup> Due to the Ottoman lands becoming such a major center, significant social and cultural interactions were observed between Muslim and non-Muslim communities in Ankara and other cities of the Ottoman Empire. The demographic, economic, and social dimensions of this relationship extending back to the start of the Ottoman Empire are documented in Ottoman archive documents such as court records of the *kadi*<sup>158</sup>, imperial council proceedings, and financial registers.<sup>159</sup> The existence of the Jewish community in Ottoman lands and the settlement process spans a long period and are based on waves of dispersion at various times due to political and religious decisions. The diverse origins of the Ottoman Jews create communities with distinctive languages and cultural unity which create diversity within themselves. Lewis divided the Jewish communities of the Ottoman Period into three groups by interpreting them as layers sequentially ordered in a chronological sense. The *Romaniote*, the first and oldest layer of the Jewish Community lived in Constantinople, Greece, and various Balkan cities under Byzantine rule before the establishment of the Ottoman State.<sup>160</sup> The second layer was comprised of Ashkenazi Jews who emigrated from Germany and France at the start of the fifteenth century and the third layer was comprised of Sephardi Jews who emigrated from Europe in significant numbers at the end of the fifteenth century.

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<sup>157</sup> Shaw, *The Jews of the Ottoman Empire*, 2.

<sup>158</sup> In the Ottoman Empire, the *kadi* had both judicial and administrative responsibilities and represented the central authority of the state. They were responsible for protecting the rights of not only the Muslim people but also non-Muslims. In addition to the decisions in the courts, *kadi* also played an active role in many areas such as security and tax collection. See, İlber Ortaylı, "Kadı", *TDV İslâm Ansiklopedisi*, August 23, 2024, <https://islamansiklopedisi.org.tr/kadi#2-osmanli-devletinde-kadi>.

<sup>159</sup> Halil İnalcık, "Foundation of Ottoman-Jewish Cooperation," in *Jews, Turks, Ottomans: A Shared History, Fifteenth Through the Twentieth Century*, ed. Avigdor Levy, 3.

<sup>160</sup> Bernard Lewis, *İslam Dünyasında Yahudiler*, trans. Bahadır Sina Şener (Ankara, İmge Kitabevi, 2003), 140.

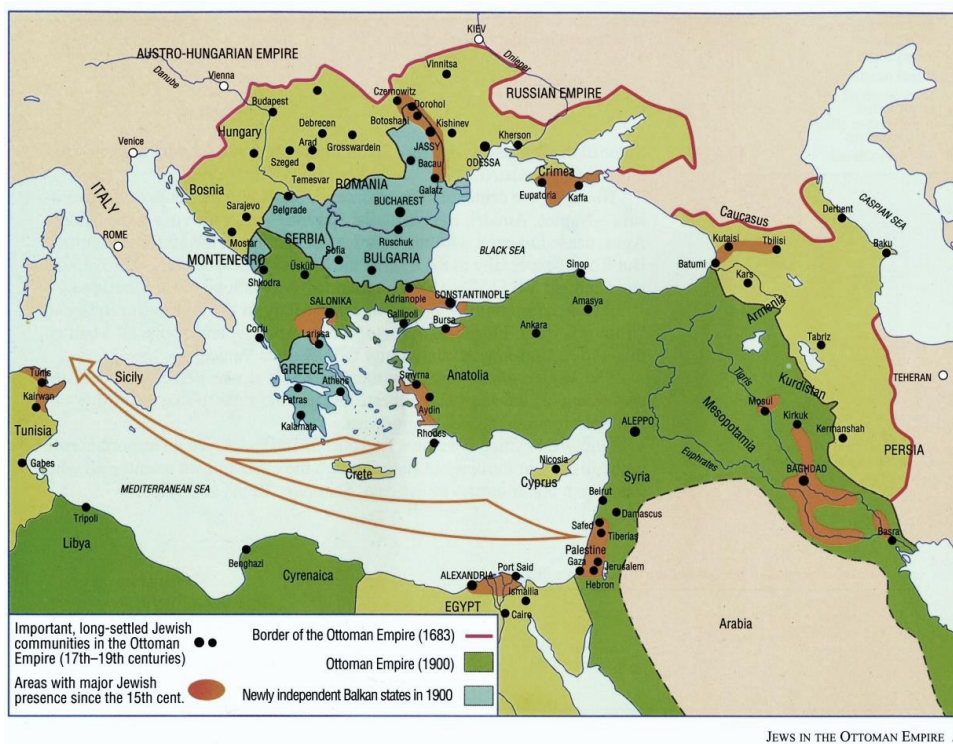


Figure 3.2. Jewish Settlements in the Ottoman Empire (Gerard Chaliand and Jean-Pierre Ragueau, *Jews in the Ottoman Empire*, Mapping Globalization, <https://commons.princeton.edu/mg/jews-in-the-ottoman-empire/>)

These communities resided as large Jewish communities in Istanbul, Izmir, Edirne, and other Anatolian cities. Lewis also stated that with the conquest of Egypt, an Arabic-speaking Jewish population grew, and in Ottoman records, they were referred to as *Musta'riba*. All these communities developed in parallel from the establishment period of the Ottoman Period and became a part of the empire. The conquests initiated by Osman Bey in the 1300s led to a significant change for Jews in the Middle East and Europe, which also meant getting out of the Christian hegemony. Jewish communities supported the capture of Bursa under the leadership of *Orhan Bey*, and the Jewish Quarter with *Etz Ha-Him* Synagogue, which was built to express the religious autonomy of Jews, became a part of the

first capital.<sup>161</sup> Jewish communities residing under Ottoman authority were permitted to engage in commerce and craft as well as ownership of property. Contrary to the limited rights and religious intolerance in the later periods of the Roman Empire and Byzantine rule, these privileges led to new changes in the civic positions of the Jewish community.

Before the new era started with the conquest of Constantinople by Mehmed II, there were prosperous and growing Jewish Communities in Balkan cities such as Edirne and Thessaloniki.<sup>162</sup> Jews settled in the conquered cities from various towns due to the policies of increasing the population and economic development to strengthen the power in the newly acquired territories. As part of the multinational empire's image and population increase policies, it was ensured that major religious groups were able to continue living in their communities and nations while maintaining their religious and cultural traditions under the guidance of their leaders. Additionally, although the exact number of Sephardic Jews of Spanish origin who arrived in 1492 is unknown, most settled in Thessaloniki, Edirne, Bursa, and many towns of Anatolia during the period of Bayezid II.<sup>163</sup> Sephardic Jews continued to organize their lives around synagogues, by integrating into existing neighborhoods or establishing new ones.<sup>164</sup> The Jews arrived in Ankara as part of the diaspora in 1492 and encountered an existing Jewish community that had previously resided in Ankara.<sup>165</sup> At the end of the 15th century, an estimated 250,000 Jews migrated from the Iberian Peninsula to the Ottoman lands.<sup>166</sup> Along with the Ottoman conquests that continued throughout the 16th century, Jewish communities in Jerusalem, Safed, Antioch, and Cairo also became part of the Ottoman Empire.<sup>167</sup> All these dispersion waves led to changes in the population

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<sup>161</sup> Shaw, *Osmanlı İmparatorluğu'nda ve Türkiye Cumhuriyetinde Yahudiler*, 41.

<sup>162</sup> İnalçık, "Foundation of Ottoman Jewish Cooperation," 4.

<sup>163</sup> Galanti, *Türkler ve Yahudiler*, 16.

<sup>164</sup> İnalçık, "Foundation of Ottoman Jewish Cooperation," 8.

<sup>165</sup> Avram Galanti, *Ankara Tarihi I-II*, 2nd ed. (Çağlar Yayınları, 1950), 252.

<sup>166</sup> Shaw, *Osmanlı İmparatorluğu'nda ve Türkiye Cumhuriyetinde Yahudiler*, 54.

<sup>167</sup> Shaw, *Osmanlı İmparatorluğu'nda ve Türkiye Cumhuriyetinde Yahudiler*, 55.

densities of the Muslim and non-Muslim communities in various cities of the Ottoman Empire. When examining the religious composition of the population in various Ottoman cities in the sixteenth century, Barkan's<sup>168</sup> assessment based on the number of households reveals that Ankara had approximately 28 Jewish households while İstanbul had 1647. Compared to cities such as Edirne, Bursa, and Istanbul, it is seen that Ankara has a smaller Jewish population. We can interpret the reason for this as the newly started conquest policies and the resettlement of the Jews from the Balkan Cities to settle in the nearby locations. (Table 3.1)

Compared to Christian Europe, the Ottoman lands became geography accepted by the Jewish Community creating a ground that contributed to the Ottoman Empire's cultural diversity and prosperity. Political and economic repression based on anti-Semitism has continued for centuries as a problem faced by Jews in many European cities. For this reason, the waves of diaspora continued after the establishment and rise of the Ottoman Empire. Jews came to these lands from various European Regions at the beginning of the nineteenth century in the Napoleonic Era, from the reactions shown in the Revolutions of 1848, from the Russian Civil War in World War I, and from the Holocaust during World War II.<sup>169</sup> As in other communities, Diaspora Jews retain a collective memory, vision, and myth about their lands and reflect their cultural, and religious connections with these regions while maintaining and transmitting cultural and religious heritage.<sup>170</sup>

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<sup>168</sup> Ömer Lütfi Barkan, "Research on The Ottoman Fiscal Surveys," *İstanbul Üniversitesi İktisat Fakültesi Mecmuası*, 9.

<sup>169</sup> Shaw, *Osmanlı İmparatorluğu'nda ve Türkiye Cumhuriyetinde Yahudiler*, 2-3.

<sup>170</sup> Safran, "The Jewish Diaspora in a Comparative and Theoretical Perspective," 37.

Table 3.1 Religious Compositions of the Urban Populations in Ottoman Cities

<b>(1520-35) Religious Compositions of the Urban Populations</b>			
(Ömer Lütfi Barkan)			
	Muslims	Christians	Jews
<b>İstanbul</b>	9.517	5.162	1.647
<b>Bursa</b>	6.165	69	117
<b>Edirne</b>	3.338	522	201
<b>Selanik</b>	1.229	989	2.645
<b>Konya</b>	1.092	22	-
<b>Ankara</b>	2.399	277	28

### **Jewish Congregation and Organization**

When examining the organization of the Jewish Community it is seen that they were not organized as a single community governed by a central authority but as communities that self-governed and formed distinct groups. This can be explained by that they arrived as communities speaking different languages from different geographies where they had lived under different cultures and traditions at various times. The Jewish community, known as *cemaat*, *millet*, and *ta'ife* under the Ottoman Empire, was named *kahal*, *kehilla*, and *kehillot* in smaller self-governing communities.<sup>171</sup> Each kehilla had its synagogue and resided under the authority of its *Rabbis*', similar to the neighborhoods that were organized with their places of worship, such as mosques and churches.<sup>172</sup> In locations with a smaller Jewish population, there could be a single *kahal* while there were various *kahals* with their synagogues, schools, hospitals, and religious leaders in cities such as Thessaloniki, Istanbul, and Edirne.<sup>173</sup> The rabbis, the leaders of each kahal, had authority and

<sup>171</sup> Shaw, *Osmanlı İmparatorluğu'nda ve Türkiye Cumhuriyetinde Yahudiler*, 75.

<sup>172</sup> Lewis, *İslam Dünyasında Yahudiler*, 146-147.

<sup>173</sup> Shaw, *The Jews of the Ottoman Empire*, 48.

responsibilities such as acting as judges between congregation members, performing marriage ceremonies and authorizing divorces, and preaching in public in the Synagogue.<sup>174</sup>

The Ottoman Empire's policy of *millet*<sup>175</sup> allowed the Jewish community and other non-Muslims to have a degree of autonomy in their religious, social, and cultural practices. Non-Muslims with dhimmi<sup>176</sup> status were allowed to freely practice their religious requirements but also were subjected to rules that would show their difference in social status such as not dressing the same as Muslims and not performing religious ceremonies in a way that would offend Muslims.<sup>177</sup> The more isolated life in different neighborhoods observed among Ottoman Jews and other non-Muslim communities is not only a result of the segregation of people from different religions but also a result of each community's intention to preserve their own beliefs, culture, and rights.<sup>178</sup> In Ottoman neighborhoods, this isolation was not as strict as seen in Islamic cities, rather with the strengthening of the central authority, the city settlements were in more comfortable relations with each other.<sup>179</sup>

Ottoman Jews were divided into eight administrative centers, each assigned based on the size of the Jewish population. While communities such as Istanbul, Bursa, Thessaloniki and Izmir were defined as first-degree, Ankara had a third-degree Jewish community.<sup>180</sup> The Jewish community in Ankara can be defined as a smaller community compared to the large Jewish communities consisting of many

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<sup>174</sup> Stanford J. Shaw, *Osmanlı İmparatorluğu'nda ve Türkiye Cumhuriyetinde Yahudiler*, 96

<sup>175</sup> The term *millet* is synonymous with religion in Islamic literature and defines the members of a particular religion.

<sup>176</sup> Dhimmi (Zimmî) refers to non-Muslim people who were protected under Islamic law in the Ottoman Empire. These people had freedom of religion and were legally and politically bound to the Ottoman Empire. They have the protection of the state by paying the jizyah tax.

Cited from, M. Macit Kenanoğlu, "Zimmî", *TDV İslâm Ansiklopedisi*, August 23, 2024, <https://islamansiklopedisi.org.tr/zimmi#3-osmanlilarda>.

<sup>177</sup> İnalçık, "Foundation of Ottoman Jewish Cooperation," 6.

<sup>178</sup> Shaw, *Osmanlı İmparatorluğu'nda ve Türkiye Cumhuriyetinde Yahudiler*, 77.

<sup>179</sup> Özer Ergenç, "Osmanlı Şehrindeki "Mahalle"nin İşlev ve Nitelikleri Üzerine," *Osmanlı Araştırmaları Dergisi* IV, (1984): 70.

<sup>180</sup> Galanti, *Ankara Tarihi*, 254.



*kahals* such as Istanbul and Thessaloniki. For this reason, it is known that they applied to the Rabbis of large congregations such as Istanbul for religious matters they could not resolve on their own.<sup>181</sup> The Beit-Din<sup>182</sup> council, which was usually operated in large congregations with a greater population, was also not present in Ankara. Despite being a smaller community, Ankara Jews have maintained their unique cultural heritage and traditions over a significant period and are also an important part of daily life and economic activities.

### 3.1.2 Social and Physical Structure Over Time

#### | Ottoman Period

Neighborhoods as an important component of urbanization in the Ottoman Period, were places where people gathered around various religious, social, and cultural characteristics. Neighborhood also describes the living units that impact culture and social relations. For this reason, the culture, traditions and values of the people who come together with common shares become a part of the neighborhood. Neighborhoods are differentiated by characteristics such as shared religious, ethnic or professional identities among their inhabitants. Since each religious building formed the core of a neighborhood, it is estimated that there were approximately 30 neighborhoods in 15th-century Ankara.<sup>183</sup> By the 16th century, registers included the names of neighborhoods, the various religious communities residing and the economic activities of these communities. Different religious and ethnic groups coexisted in Ankara, reflecting the cosmopolitan structure of many Ottoman cities; such as Edirne and Istanbul. Hans Dernschwam stated that Greeks, Armenians,

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<sup>181</sup> Galanti, *Ankara Tarihi*, 254.

<sup>182</sup> The Hebrew equivalent of the law, the religious council headed by the chief rabbi, which means the house of judgment. See Bahar, 190 for details.

<sup>183</sup> Sevgi Aktüre, "16. Yüzyıl Ankarası Üzerine Bilinenler," in *Tarih İçinde Ankara Eylül 1981 Seminer Bildirileri*, ed. Ayşıl Tükel Yavuz, 2nd ed. (TBMM Basımevi, 2000), 21.

Jews, and Turks resided together during his travel to Ankara on March 28, 1555.<sup>184</sup> In 16th century Ankara there were distinct neighborhoods where Muslim and non-Muslim communities resided separately and at the same time, a harmonious relationship was observed as a whole without inequity.<sup>185</sup> According to a court record dated January 14, 1584, a Muslim woman residing in the *Hankâh* neighborhood sold her house to a non-Muslim man named Murat and in another record from 1590, a Jewish man from the *Hâcendî* neighborhood complaint about his Muslim neighbor for constructing a room that obstructed the front of the house.<sup>186</sup> As can be understood, Muslims and non-Muslims do not have an entirely distinct and isolated lifestyle from each other. They sometimes reside in the same neighborhood with their houses adjacent to each other. The study area known as the ‘Jewish Quarter’ has demonstrated a multinational demographic structure from the Ottoman period onwards. This cosmopolitan composition is evidenced by various documents, religious buildings within the quarter, travelers’ notes on population diversity, names recorded in Ottoman registers that detail demographic, legal and financial data, and ownership distribution from the 1930 cadastral map.

Within the boundaries of the Jewish Quarter, there are four religious buildings: Ankara Synagogue, Örtmeli (Hoca Hindi) Mosque, Öksüzce (Eskicioğlu) Mosque, and Leblebicioğlu Mosque. These religious buildings form the core of the neighborhoods that develop around them and provide the coexistence of various ethnic and social groups with a common identity. The 1924 Şehremaneti Map demonstrates the neighborhoods located within the study area’s borders. In this sense, the physical, social and economic structure of the Jewish Quarter was examined through the information regarding these neighborhoods (Figure 3.3).<sup>187</sup>

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<sup>184</sup> Hans Dernschwam, *İstanbul ve Anadolu’ya Seyahat Günlüğü*, trans. Yaşar Önen (Ankara, Kültür Bakanlığı Yayınları, 1992), 250.

<sup>185</sup> Özer Ergenç, “Osmanlı Şehri’ndeki Mahalle’nin İşlev ve Nitelikleri Üzerine,” *Osmanlı Araştırmaları*, 70.

<sup>186</sup> Ergenç, “Osmanlı Şehrindeki Mahallenin İşlev ve Nitelikleri Üzerine,” 70.

<sup>187</sup> Translations of the neighborhood and building names in the Jewish Quarter on the 1924 map cited from: “AYM - Sanal Tur,” n.d., <https://jewish-quarter-ankara.web.app/the-jewish-quarter>.

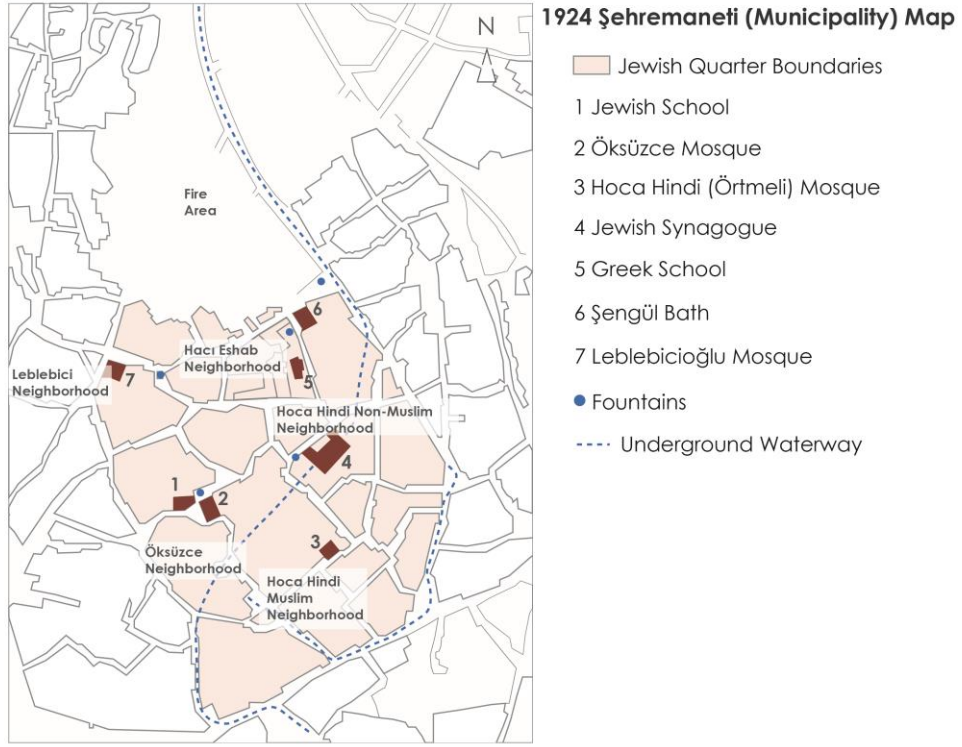


Figure 3.3. Jewish Quarter Boundaries in 1924 Şehremaneti Map, Neighborhoods and Monumental Buildings

Since the 15th century, the built environment of the Jewish Quarter comprises monumental buildings, traditional residential buildings where traditional construction techniques are observed, buildings of the Republican Period and new buildings constructed afterward. (Figure 3.4) The development in this entire process creates the physical character of the quarter and includes the development of social relations.

The Ottoman Period is an important part of understanding this character; examined through the social structure of the neighborhoods, change processes of the neighborhoods in different centuries, demographic structure and economic activities.

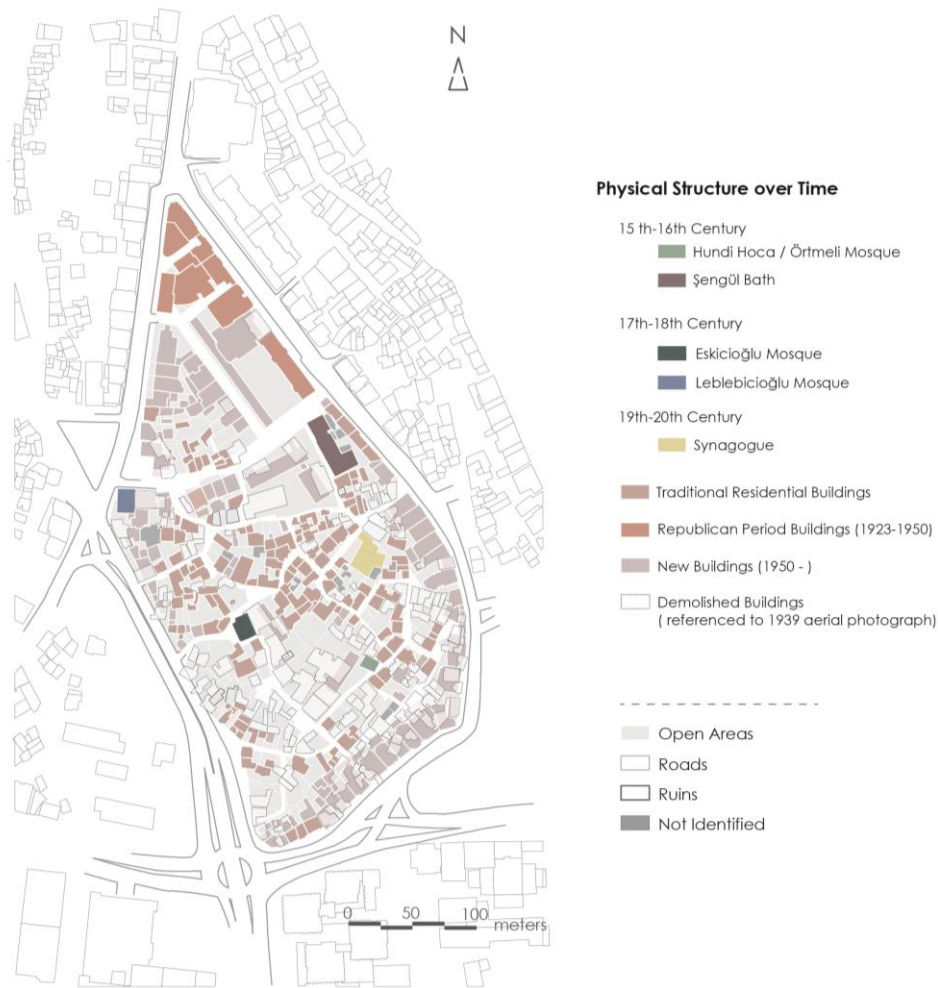


Figure 3.4. Jewish Quarter’s Physical Structure over Time

Considering the general settlement of 16th century Ankara<sup>188</sup> and the location of the neighborhoods, Ankara consisted of the citadel and the city. It is known that in the outer settlements of the citadel, the streets are narrow with mud-brick houses<sup>189</sup>

<sup>188</sup> The social structure in the Jewish Quarter primarily covers the 16th century and later, due to the abundance of accessible documents from that period. While there is substantial information regarding the formation of neighborhoods, demographic composition, and the monumental and residential buildings during the Ottoman Period, more comprehensive data on the places within the quarter and their usage are available from the Republican Period onwards, through both maps and visual documents.

<sup>189</sup> Semavi Eyice, *Ankara’nın Eski Bir Resmi*, (Ankara, 1972), 84.

and these settlements in 16th century are illustrated in sketch of Hans Dernschwam. (Figure 3.5)

In the list of Ankara Neighborhoods mentioned by Göyünç from his examination of the *Tapu Tahrir Defteri* (land registry book)<sup>190</sup> dated 1522, the neighborhoods' names and their population's religious distribution are given. According to the records of 1522, there were 6 neighborhoods inside the settlements of the citadel, 1 of which belonged to non-Muslims, and in the outside settlements of the the citadel, there were 81 neighborhoods, 69 of which were Muslim, 3 were Christian, 1 was Jewish and 8 were mixed.<sup>191</sup> The list mentions the Jewish community, stating they had a population of 28 households. However, it does not specify the name of the neighborhood in which they resided.

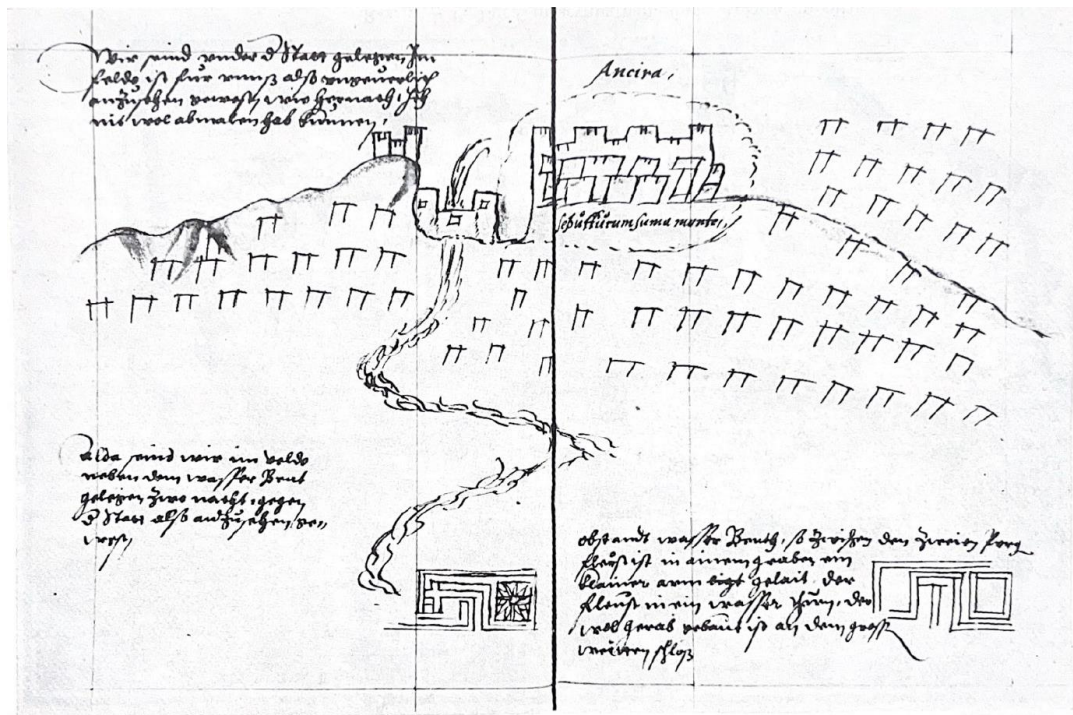
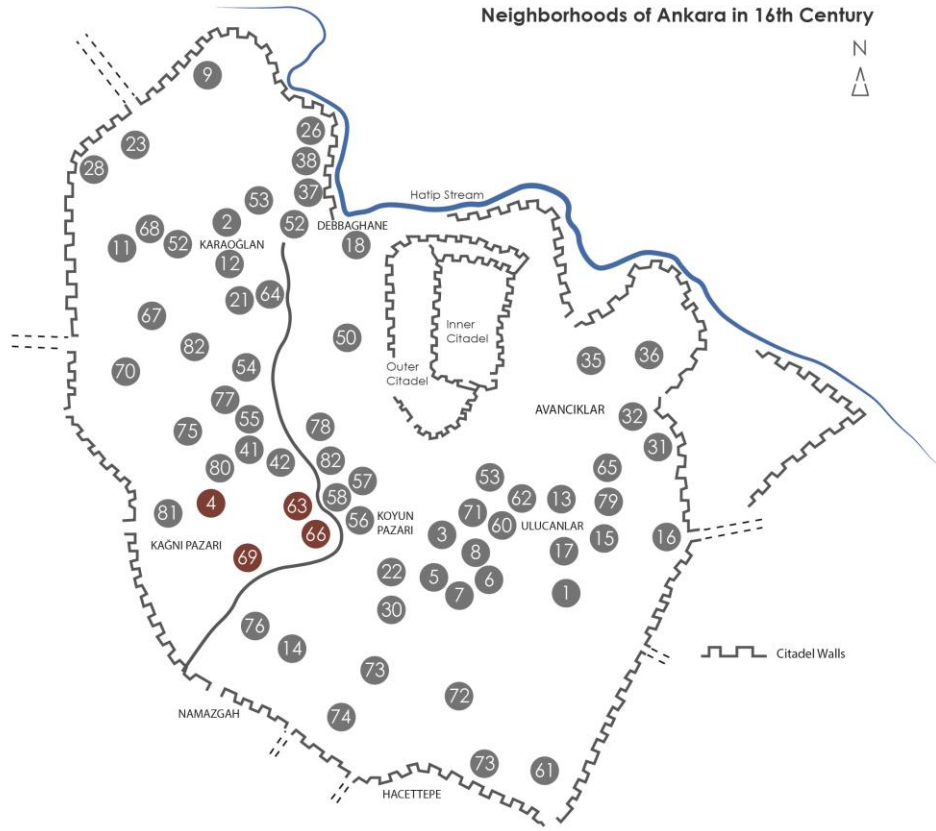


Figure 3.5. Hans Dernschwam's sketch of Ankara (Eyice, 1972)

<sup>190</sup> Göyünç mentioned that the books can identify taxpayers, religious beliefs, neighborhoods of cities, buildings such as mosques, masjids, baths, and the city's economic activities.

<sup>191</sup> Göyünç, "16. Yüzyılda Ankara,".



- |                  |                     |                      |                   |                             |
|------------------|---------------------|----------------------|-------------------|-----------------------------|
| 1 Ahi Hacı Murad | 18 Debbagin         | 35 Molla Büyük       | 52 Ahi Tura       | 69 Öksüzce                  |
| 2 Tuli           | 19 Çakırlar         | 36 Kayabaşı          | 53 Yaltarin       | 70 Kızılbey                 |
| 3 Halife Bayezid | 20 Yakub Na'al      | 37 Börekçiler        | 54 Eşenhor        | 71 Güngi                    |
| 4 Leblebici      | 21 Tiflisi          | 38 Şeyh İzzeddin     | 55 Koyun Pazarı   | 72 İmaret                   |
| 5 Helvayi        | 22 Hacı İvaz Haddad | 39 Afi (Ahi Yavi)    | 56 Dellal Karaca  | 73 Hacı Seydi   Hacı Tepesi |
| 6 Mürüri         | 23 Belks            | 40 Sed               | 57 Celal Kattanin | 74 Kulderviş                |
| 7 Yakub Harat    | 24 Şemsüddin        | 41 Kebkebir-i Zimmi  | 58 Hacı Arab      | 75 Hatün                    |
| 8 Hacı Halil     | 25 Han Kah          | 42 Kebkebir-i Muslim | 59 ---            | 76 Mukaddem                 |
| 9 Kureş          | 26 Ali Yakub        | 43 Diblek            | 60 Yusuf Habbaz   | 77 Konurca                  |
| 10 Hoca Paşa     | 27 Bostani          | 44 Kurd              | 61 Erzurum        | 78 Kazur Ali                |
| 11 Ali Bey       | 28 İğneci           | 45 Behül             | 62 Mevdud         | 79 Kiçülü                   |
| 12 Hallac Mahmud | 29 Teke Ahmed       | 46 Mihriyar          | 63 Hacı Eshab     | 80 İmam Yusuf               |
| 13 Ürgüb         | 30 Hacı Musa        | 47 Makramacı         | 64 Papani         | 81 Yenice                   |
| 14 Buryaçı       | 31 Çeşme            | 48 Hendek            | 65 Sarac Sinan    | 82 Boyacı Ali               |
| 15 Sabuni        | 32 Sirekli          | 49 Kafir Köyü        | 66 Hacendi        | 83 Hacı Doğan               |
| 16 Kattanin      | 33 Emre Gölü        | 50 Keyyalin          | 67 İbn Gökçe      | 84 Koçhisar                 |
| 17 Rüstem Naal   | 34 Bademlü          | 51 Hacı Mansur       | 68 Baklacı        | 85 Yenişehir                |

Figure 3.6. Neighborhoods of Ankara in 16th Century (Redrawn after Özdemir's List in Günel and Kılıcı, 2015)

Ergenç stated that in the record dated 1598, there were 85 married and 16 single Jew taxpayers in Ankara, and in the edict dated 1606, there were a total of 20 *avarizhane* owned by Jews, and as can be understood from these two records it is estimated that there were approximately 500 Jews in Ankara at that time.<sup>192</sup> Çetinkaya stated that in the 17th-century registry records she examined, in addition to Öksüzce, Hacendi, and Hacı Ashab neighborhood and also a Jewish neighborhood was mentioned where the Jews lived.<sup>193</sup> Furthermore, *Hacı Eshab*, *Hacendi (Hoca Hindi)*, and *Öksüzce* neighborhoods, where Jews were mentioned in various legal cases, are listed under the list of neighborhoods where Muslim and non-Muslim people live together. Additionally, it is known that in 1789, Jews lived alongside Muslims in *Öksüzce* and *Hoca Hindi* neighborhoods.<sup>194</sup>

The following information can be reviewed to determine whether there is a distinct neighborhood where Jews live: Çetinkaya indicates that in the 1692 *jizyah* registries, the Öksüzce and the Jewish neighborhoods are noted since the Hácendi neighborhood is not mentioned, the one referred to as the Jewish might be the *Hacendi*. In the decree sent to the Ankara judge dated July 13, 1607, it was stated that there was no separate neighborhood where Jews lived, and although they paid their *avariz* taxes together with the neighborhood in which they lived, they had to pay taxes twice because they were registered separately.<sup>195</sup> Considering this, it is possible that there is no additional Jewish neighborhood where only Jews reside.

As can be understood from various records starting from the 16th century, these neighborhoods are characterized by the coexistence of diverse religious groups. The coexistence of these diverse groups residing in Hacı Eshab, Hacendi, Öksüzce and Lelebici neighborhoods also observed in the 1830 census. With the 1830 census, more detailed data was obtained, including data on the distribution of age

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<sup>192</sup> Özer Ergenç, *Ankara ve Konya*, (Ankara: Ankara Enstitüsü Vakfı Yayınları, 1995), 57.

<sup>193</sup> Çetinkaya, “XVII. Yüzyılda Ankara Gayrimüslimleri,” 50.

<sup>194</sup> Rifat Özdemir, *XIX. Yüzyılın İlk Yarısında Ankara: Fizikî, Demografik, İdarî, Ve Sosyo-Ekonomik Yapısı, 1785-1840* (Kültür ve Turizm Bakanlığı Yayınları, 1986), 84.

<sup>195</sup> Ergenç, “Osmanlı Şehrindeki Mahallenin İşlev ve Nitelikleri Üzerine,” 70.

groups, religious distribution and occupational groups. The population of the men in 4 neighborhoods in 1830 is shown in **Table 3.2**. The additional information that is not included in the table is that in the census of the male population in 1830 the number of Jews living in Hoca Hindi and Öksüzce neighborhoods was recorded as 135 people.<sup>196</sup>

Table 3.2 Population in the neighborhoods in the 1830 Census (Created from Çadırcı's List)

<b>Number of Muslim Men in 1830 Census (Çadırcı)</b>						
Age	0-14	15-29	30-44	45-59	60+	Total
<b>Hacı Eshab</b>	13	6	5	3	1	28
<b>Hacendi</b>	52	17	35	17	14	135
<b>Öksüzce</b>	35	70	53	18	10	186
<b>Lelebici</b>	40	16	15	13	3	87
<b>Number of non-Muslim Men in 1830 Census</b>						
Age	0-14	15-29	30-44	45-59	60+	Total
<b>Hacı Eshab</b>	48	31	31	7	1	118
<b>Lelebici</b>	21	11	17	5	1	55

The changes in the names of these neighborhoods on different dates are shown in **Table 3.3** with the data obtained from 6 sources. Starting from the records of 1522, no major changes were observed in the names of the neighborhoods. Besides from minor changes in letters, in 1891 the name of *Hacı Eshab* neighborhood, where Jewish and Muslim people lived together, was changed to *Rum Hacı Eshab*. The addition of the 'Rum' word also indicates the presence of Greeks, who constitute a significant part of the population in the neighborhood. This information is supported by Greek Schools, which we also see on the 1924 Şehremaneti Map and also with the demographic data in 1830 census. The *Hucendi* neighborhood, *Hacendi* or *Hoca Hindi* until 1891, was mentioned separately as Muslim and non-

<sup>196</sup> Musa Çadırcı, "1830 Genel Sayımına Göre Ankara Şehir Merkezi Nüfusu Üzerinde Bir Araştırma," *Osmanlı Araştırmaları*, (1980): 113.



Muslim. The name of *Öksüzce* and *Leblebici* neighborhood has not changed over the years.

Table 3.3 Change of the Neighborhoods' Name Between 1522 and 1924

<b>1522 Tapu Tahrir Defteri (Göyünç)</b>	<b>1601 Şerhiyye Sicili (Ergenç)</b>	<b>1830 (Çadırcı)</b>	<b>1785-1840 (Özdemir)</b>	<b>1891 (Özdemir)</b>	<b>1924 Şehremaneti Map (Tamur)</b>
Hacı Eshab	Hacı Eshab	Hacı Eshab	Hacı Eshâb	Rum Hacı Eshab	Hacı Sahhab
Hücendi	Hacendî	Hacendî	Hacendi-Hoca Hindi	Hoca Hindi Müslim-Hoca Hindi Gayrimüslim	Hoca Hindi
Öksüzce	Öksüzce	Öksüzce	Öksüzce	Öksüzce	Öksüzce
---	Leblebici	Leblebici	Leblebici	Leblebici	Leblebici

By discussing the social and physical development process and demographic structure of the Jewish Quarter since the 16th century, information has been tried to be given about the general structure of the quarter in the Ottoman Period and most importantly, its multicultural dimension. To understand this multicultural structure from a broader perspective, the table is given for the ethnic distribution of Ankara<sup>197</sup> includes population estimates made by different travelers and researchers in terms of the number of neighborhoods, the number of households,<sup>198</sup> the number of families, and the number of people. (Table 3.4)

<sup>197</sup> The data in the table was cited from: Neriman Şahin Güçhan, “18.-19. Yy. Ankara’ında Mahallelerin Değişim Süreçleri Üzerine Bir Deneme,” and the data of Shaw, Barkan and Göyünç were added.

<sup>198</sup> Although the coefficient of 5 is generally accepted in the population census based on the number of households, there are also varieties determined by researchers. See, Nejat Göyünç, “Hâne”, TDV İslâm Ansiklopedisi, <https://islamansiklopedisi.org.tr/hane--maliye>.

Table 3.4 Ethnic Distribution of the Population of Ankara Between 16th-19th Century

<b>Year</b>	<b>Source</b>	<b>Muslim Population</b>	<b>Jewish Population</b>	<b>Greek Population</b>
<b>1520-35</b>	Barkan	2399	28 household	---
<b>1522</b>	Göyünç	---	28 household	---
<b>1522</b>	Shaw	---	33 household	---
<b>1570</b>	Shaw	---	61 household	---
<b>1640</b>	Evliya Çelebi	---	12 neighborhoods	---
<b>1701</b>	Tournefort	40000	---	600
<b>1739</b>	Pockocke	90000	40 family	1500
<b>1835</b>	Chesney	10000	200	---
<b>1836</b>	Poujulot	20000	500	700
<b>1859</b>	Mordtmann	8220 household	80 household	800 household
<b>1864</b>	Perrot	25000	1000	3000
<b>1882</b>	Humann	4000 household	50 household	350 household
<b>1890</b>	Cuinet	17992	413	1565
<b>1893</b>	Arslanian	16970	413	2333
<b>1902</b>	<i>Ankara Vilayeti Salnamesi</i>	22769	822	2329

## | Commercial Activities in the Ottoman Period

One of the most significant points highlighted by travelers who visited Ankara at different times was of sof trade. Sof, a textile material produced by weaving the mohair obtained from the hair of the Angora goat or *tiftik keçisi*, is also produced for foreign markets besides from the city itself.<sup>199</sup> Hans Dernschwam in his 16th-century travel to Ankara, mentioned a significant amount of sof production and an important number of weavers.<sup>200</sup> Ankara has an important role both within the borders of the Ottoman Empire and in Europe with the sof woven since the 16th century. 16th-century *kadi* records show that Muslims and non-Muslims operated sof workshops almost equally and workshops utilized for sof weaving were located within existing houses rather than in a separate building.<sup>201</sup> In the registers dated to the beginning and end of the 17th century documented in Faroqhi's research, it is understood that approximately 30 houses had sof workshops. Evidence of the production of sof, exported both to other regions and international ports by both the Muslim and non-Muslim communities, can also be observed as a commercial activity in the neighborhoods examined in this study. According to the information in Ankara Court Records, it is known that many families are working on the weaving looms they set up in a part of their houses, and *Öksüzce* is among these neighborhoods,<sup>202</sup> additionally it is known that 2 people are sof producers in *Hacendi* neighborhood.<sup>203</sup> By the 1830 census, Çadırcı noted that most of the population residing in the city center of Ankara consisted of tradesmen and the traces of sof had disappeared.

Since the Ottoman Period, the Jewish community has been primarily involved in commercial activities and has played a key role in many professional groups. Jewish community held various occupational roles such as tax farming,

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<sup>199</sup> Ergenç, *Ankara ve Konya*, 99.

<sup>200</sup> Dernschwam, *İstanbul ve Anadolu'ya Seyahat Günlüğü*, 250.

<sup>201</sup> Suraia Faroqhi, "Mohair Manufacture and Mohair Workshops in Seventeenth Century Ankara," *İstanbul Üniversitesi İktisat Fakültesi Mecmuası* 41 (January 1, 1985): 217.

<sup>202</sup> Ergenç, *Ankara ve Konya*, 100.

<sup>203</sup> Çetinkaya, "XVII. Yüzyılda Ankara Gayrimüslimleri," 183.

international trade, scribe, medicine, and textile business, in addition to significant responsibilities and roles in the government.<sup>204</sup> Galanti stated that the Jews were essentially a community of shepherds and farmers, but the loss of their land caused them to engage in trade and various types of art. Based on Richard Pockocke's observations during his travel to Ankara between 1739 and 1740, 40 Jewish families residing in the city also noted that the economic state of the Jewish families was unfavorable.<sup>205</sup> In 1844, it was understood that people from Jewish Community registered as taxpayers in the *Hacendi* and *Öksüzce* neighborhoods were from the low-income group.<sup>206</sup>

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<sup>204</sup> İnalçık, "Foundation of Ottoman Jewish Cooperation," 3.

<sup>205</sup> Eyice, *Ankara'nın Eski Bir Resmi*, 78.

<sup>206</sup> Nurşen Gök, "19. Yüzyıl Ortalarında Ankara Yahudilerinin Sosyal-İktisadi Durumu," *Osmanlı Tarihi Araştırma Ve Uygulama Merkezi Dergisi OTAM*, no. 26 (January 1, 2009): 117-127.

## Republican Period

There are some of our faithful people whose destiny has been united with that of the Turks ruling them, in particular the Jews, who because their loyalty to this nation and this motherland has been confirmed, have passed their lives in comfort and prosperity until now, and will continue to live thus hereafter in comfort and happiness.<sup>207</sup>

The beginning of the Republican Period facilitated both spatial and social change in the İstiklal Quarter, as well as on the urban scale. The establishment of the Republic and the declaration of Ankara as the capital began a period in which social and physical developments were experienced in the quarter, along with the reflections of the Republican Period in the architecture of the İstiklal Quarter. It is followed by the change in demographic structure and the development of commercial activities while transitioning to a modern city.



Figure 3.7. The Northern Part of the İstiklal Quarter in the Early Republican Period (left) (Ankara Hatırası Koleksiyonu, Erdoğan Güngör), (right) (Ankara Büyükşehir Belediyesi Koleksiyonu) (<https://arsivankara.atilim.edu.tr/>)

The naming of the Leblebicioğlu, Hacı Eshab, Öksüzce and Hacendi neighborhoods mentioned in the 1924 Şehremaneti map was changed; the southern part of the quarter is called *Sakalar* and the part in the north is called *İstiklal* and

<sup>207</sup> Mustafa Kemal Atatürk's words to the Jews on February 2, 1923, as quoted in Shaw, *The Jews of the Ottoman Empire*.

*Şengül Hamamı* Quarter.<sup>208</sup> After the fire in 1917<sup>209</sup> and the northern part of the quarter being stated as the fire area on the 1924 Şehremaneti Map, in the following years, construction of buildings was initiated in the northern part of the quarter. In 1930's the Jewish Quarter is surrounded by Bahriye Street to the west, Çocuk Sarayı Street to the right,<sup>210</sup> and İstasyon Street to the south. Over the years, new streets have been opened, some streets have widened and their names have changed. (Figure 3.8)



Figure 3.8. Street Names in the Republican Period and Today

<sup>208</sup> The information regarding the quarter names is cited from: Elif Mıhçıoğlu Bilgi, “The physical evolution of the historic city of Ankara between 1839 and 1944: a morphological analysis” (PhD. Diss., Middle East Technical University, 2010), 271.

<sup>209</sup> Aktüre mentioned, the 1917 fire spread across Hisarönü, Çıkırıkçılar, and Atpazarı, damaging residential and commercial areas where Muslims and non-Muslims resided. Additionally, according to Bahar, there is no information from people who lived in the quarter when the fire reached the area where they reside.

<sup>210</sup> The streets were named after the Child Protection Institution and the use of a building in the northern part by the ‘Bahriye Vekaleti’ (Naval Administration).

The İstiklal (Jewish) Quarter, which reflected a multinational and cultural lifestyle throughout the Ottoman Period, maintained this cosmopolitan structure also in the Republican Period. Yusuf Tezel, who was once a resident of the İstiklal (Jewish) Quarter expressed this togetherness in the quarter with the following words:

The Jewish Quarter was not a ghetto, it had no walls, but with its unique houses, we lived wonderfully together with our Muslim brothers, although the majority were Jews.<sup>211</sup>

This period, in which residential buildings were actively used and relationships with the built environment and open areas were understood, is a ground where personal experiences, memories, and the extent of social and physical changes can be compared. Firstly, the data from the 1930 Cadastral Plan was evaluated to understand the social structure and the usage patterns of the built environment to this extent. The Cadastral Plan dated 1930 provides data on both new developments in the northern part and property ownership in the İstiklal Quarter.

As the ownerships are examined in detail in the İstiklal Quarter, ownerships such as governmental, municipal, public, and private are seen. Governmental ownerships comprise *Hazine*, *Evkaf Hazinesi*, *Maliye Hazinesi*, *Himaye-i Etfal Cemiyeti*, and *Evkaf*. Fountains are stated as public ownership, and schools and religious buildings are additionally specified. Private ownerships are by Muslim<sup>212</sup> and non-Muslim people, and a lot is belonging to *Türkiye İş Bankası* in the northern part of the quarter. It is seen that lots owned by non-Muslim people are concentrated in the synagogue and its surroundings, while lots owned by Muslim people are concentrated in the southwest of the quarter. A number of lots are shown as both privately owned and with governmental ownership, which are illustrated on the map as joint ownership. Additionally, a Star of David sign was added to some lots in the 1930 cadastral map. Just as these marked lots belong to Jews on the map,

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<sup>211</sup> Yusuf Tezel in *Hermana*, directed by Enver Arcak, 2017.

<sup>212</sup> It was seen that there were government officials among the people who owned property in the quarter, and among these names were Member of Parliament from Diyarbakır Kazım Pasha and Member of Parliament from Gümüşhane Hasan Fehmi Bey.

it is seen that there are also those with this sign among the lots shown as governmental ownership. These ownerships and buildings addressed in the map are illustrated in **Figure 3.9**.

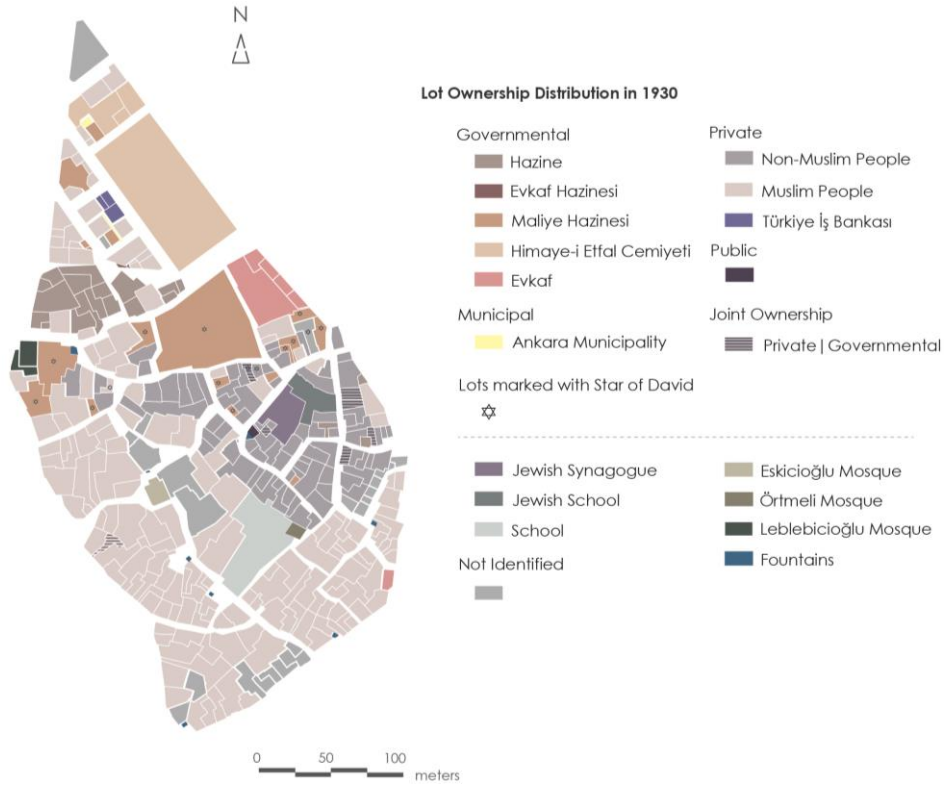


Figure 3.9. Lot Ownership Distribution in 1930 Cadastral Map

When the built-up open area relationship and usage in the quarter during the Republican Period is examined, it is seen that residential use is prevalent and commercial use is limited in a few places. The houses in the quarter also had an important role in the city, and Karaosmanoğlu expressed the following words in his novel about the privilege of staying in these houses:

After Taşhan, he stayed as a guest at a bachelor friend’s house for a while, but on the condition that he would take care of all his needs himself... In the mornings, he would carry water from the fountain to wash his face, make his bed and often washed his clothes by hand. Later, he was very fortunate... He found a boarding house in a Jewish house. He told his wife, “You have no idea,” he said, “what this means for a man living in Ankara... A



boarding house in a Jewish house. In Ankara, nothing more fortunate can be imagined”.<sup>213</sup>

In the newly developed northern part of the quarter during the Republican Period commercial and administrative use were majority. The buildings constructed are the Child Protection Institution, Hasan Fehmi Ataç Apartment, and Çocuk Sarayı Apartment. The buildings of Sus and Sümer Cinema, located in the north, are also visible in the 1939 aerial photograph. Additionally, Private Işık School, Albayrak Primary School and İstiklal Primary School of the Republican Period, located to the west of the Örtmeli Mosque, are also visible in the 1939 aerial photograph.

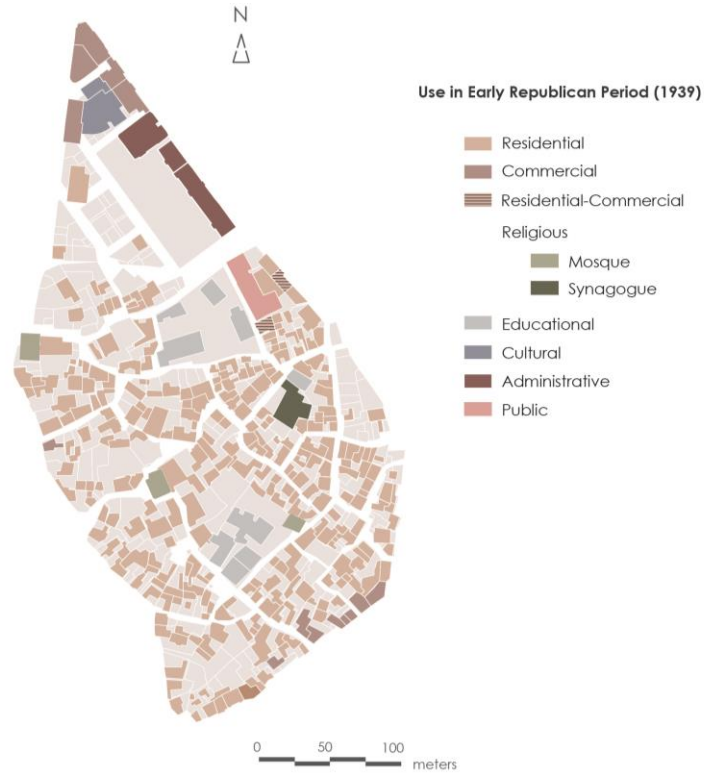


Figure 3.10. Use in Early Republican Period (1939)

<sup>213</sup> Yakup Kadri Karaosmanoğlu, *Ankara*, (İletişim Yayınları, 1997), 27. Original text in Turkish: “Taşhan’dan sonra bir müddet bekar arkadaşlarından birinin evinde misafir olmuş, fakat bütün işlerini kendisi görmek şartıyla... Sabahları yüzünü yıkayabilmek için çeşmeden su taşımış, yatağını kendi toplayıp kendi açarmış; çamaşırını çok defa kendi eliyle yıkadığı olmuş. Daha sonra, büyük talih... Bir Yahudi evinde pansiyon bulmuş. Karısına: ‘Bilemezsin’, dedi, ‘bu Ankara’da yaşayan bir adam için ne demektir... Bir Yahudi evinde pansiyon. Ankara’da bunun fevkinde bir ikbal hatırdan geçmez.”

## | Commercial Activities in the Republican Period

In the early 20th century, prosperous Jews owned various small-scale businesses, including construction supplies, hardware, and textile shops near Atpazarı and Anafartalar, Ulus, Kızılay; as a result of the increasing job opportunities following Ankara's designation as the capital, many Jews from various cities migrated to Ankara intending to establish businesses leading to a rise in the number of shops. The name of these shops, owners and the activities they are engaged in are listed in *Table 3.5.*<sup>214</sup>



Figure 3.11. Yıldız Otomobil Spor ve Elektrik in 1943 (left) (Ankara Hatırası Koleksiyonu, Erdoğan Güngör, <https://arsivankara.atilim.edu.tr/>), Güler Tuhafiye (right) (*Hermana*, Enver Arcak)

Aaron Ender, who spent his childhood in the quarter stated that his grandfather, father and uncle had shops in Anafartalar and Hamamönü. He also mentioned that all the people he knew around him were engaged in trade and that it was easy to open a shop.<sup>215</sup>

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<sup>214</sup> The 1930 cadastral map provides data on the names of Muslim and Jewish lot owners in the quarter. Since the Surname Law was adopted in 1934, the commercial activities discussed within the scope of the study belonged to Jews. The names of the shops were compiled from the name data provided in the 1930 Cadatral Map by addressing them in newspapers clippings of the period, as well as the video interviews in the *Hermana* documentary and Beki Bahar's: *Efsaneden Tarihe Ankara Yahudileri*.

<sup>215</sup> Aaron Ender interview by Jewish Quarter-Ankara, Youtube, <https://www.youtube.com/watch?app=desktop&v=6vWq3HfYpEo>.

Table 3.5 Commercial Presence of the Jewish Community

<b>Name</b>	<b>Owner</b>	<b>Type</b>
<i>Ali Ercan ve Şeriki Kamyon ve Otomobil Acentası</i>	Jak Morhayim Ali Ercan	Automobile Agency
<i>Angora Pastanesi</i>	---	Bakery
<i>Aron Araf ve Oğulları</i>	Aron Araf	Hardware
<i>Bebe Pazarı</i>	Edirneli Aşer Kalvo	Textile
<i>Bonomo Hırdavat</i>	---	Hardware
<i>Burla Biraderler</i>	---	Machine
<i>Dekor Mefruşat</i>	Eli Levi İzak Attias	Home Furnishings
<i>Dilber Makas Terzihanesi</i>	---	Textile
<i>Foto Albert</i>	---	Photography
<i>Güler Tuhafiye</i>	Albert Kohen (Ağlamaz) Yosef Ağlamaz	Textile
<i>Haim Kohen Ayakkabı</i>	Haim Kohen	Shoe
<i>Hayim Albukrek ve Biraderi</i>	Hayim Albukrek	Hardware
---	Hiaçi Safkan	Confectionary
<i>Markiz</i>	Yusuf Blok	---
<i>Paker Mukatel Elektrik</i>	---	Electrical Supply
<i>Rehberi Ticaret</i>	Emil Hananel Hananel Soriyano	Textile
<i>Serpil Triko</i>	İzak Bahar	Textile
<i>Şen Triko</i>	Kemal Avimeleh	Textile
<i>Şık Düğme</i>	Albert Moiz Çakır	Textile
<i>Yıldız Elektrik ve Otomobil</i>	Moiz Benforma Bilman	Electrical Supply & Automobile
<i>Yücedağ Bahar Elektrik</i>	Sami Day Mordo	Electrical Supply



Figure 3.12. Markiz (left) (Hermana, Enver Arcak), Angora Patisserie (right) (Ankara Hatırası Koleksiyonu, Ertuğrul Helvacı, <https://arsivankara.atilim.edu.tr/>)

Among these shops: ‘Yıldız Elektrik& Otomobil’ which started its operations in 1933 was Ankara's first shop selling bicycles,<sup>216</sup> Angora Patisserie was the first food enterprise opened by a Jew.<sup>217</sup> Viktor Albukrek stated that as Ankara became more of an administrative center and commercial centers began to move to Istanbul, large merchants transferred their businesses to Istanbul.<sup>218</sup>



Figure 3.13. Business Cards of the Shops, Rehber-i Ticaret (left) (SALT Research, <https://archives.saltresearch.org/handle/123456789/208828>), Burla Biraderler (right) (SALT Research, <https://archives.saltresearch.org/handle/123456789/208624>)

<sup>216</sup> Ankara Hatırası Koleksiyonu - Yıldız Tecimevi(Ticarethanesi),” n.d., <https://arsivankara.atilim.edu.tr/>

<sup>217</sup> Avram Kohen, interview by *Hermana*, directed by Enver Arcak, 2017.

<sup>218</sup> Viktor Albukrek, interview by *Hermana*, 2017.

## | Im/Migration from The Quarter

Considering the dimensions of the im/migration on a quarter or broader scale, it should be taken into consideration that it is not only the result of a single cause, but a set of events that occur gradually. With the social and political circumstances that took place on different dates, the process of im/migration of the Jews, who owned a significant part of the lots in quarter, also influenced the way of life in the quarter.

The newly developed part of the city with the increasing population of Ankara after the Republican Period, received new some families from the İstiklal (Jewish) Quarter. The development of Ankara in the south and the two-story houses that were built in Yenışehir were favorable to Jews, and some of them began to live in the apartments opposite the Ministry of Health in the 1950s.<sup>219</sup> Meanwhile, new families moved into the remaining houses and the ongoing relationships are expressed in the following words:

We always got along very well with the wider community. The Muslims who moved into the houses of the Jews who had left the quarter were very pleased to live among us. We witnessed very good neighborly relations. We still correspond with some of them. Some of them came here to see us. They also preferred Jewish shops for shopping.<sup>220</sup>

Due to the economic negativities caused by the war mobilization, the Turkish Grand National Assembly implemented the Capital Tax law in 1942. Since the tracking of people who will pay taxes in each region is carried out by local commissions established by Turkish merchants and officials of the Ministry of Finance, the decisions taken cannot be canceled or changed.<sup>221</sup> The negative consequence of the tax is that those who are unable to pay have to lose a considerable part of their belongings.<sup>222</sup> Even though the law did not initially aim to cover minorities directly, Bali's study includes different examples of the negative

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<sup>219</sup> Bahar, *Efsaneden Tarihe Ankara Yahudileri*, 118.

<sup>220</sup> Dora Niyego, 'Bir Zamanlar Ankara'da Yahudiler Yaşardı', Şalom, 26 Haziran 2013.

<sup>221</sup> Shaw, 412.

<sup>222</sup> Shaw, 412.

consequences of the condition on the Jewish people, such as not taxing Turkish employees and not taxing Muslim partners in companies.<sup>223</sup> The effects of the Capital tax in Ankara were not as heavy as those observed in Istanbul, with the efforts of Ankara Governor Tandoğan.<sup>224</sup> However, despite these efforts, it is known that some of the house owners' belongings in the quarter were confiscated and some of their wealth went to taxes.<sup>225</sup> Aaron Agman (Ağlamaz) stated that his father was a tenant in a shop owned by *Evkaf* in Anafartalar, and they were told that they had to vacate the shop, they decided to go to Israel to live with their relatives due to the difficulties of starting a business again.<sup>226</sup> For all these reasons, with the mobilization initiated by the Jewish Agency, the number of people who immigrated to Israel in 1949 was stated by Shaw as 26.306. Bahar states that after the 1960 revolution, there were families who migrated from the quarter to Israel due to the political events that took place on the streets, and some of them moved to Istanbul due to job opportunities. Although it is not possible to give an exact number because no division was made regarding religion in the censuses after the 1960s, it was observed that there was a significant decrease in the Jewish population after 1945. (Table 3.6)

Table 3.6 Jewish Population in the Republican Period (Shaw, 1991)

	<i>1927</i>	<i>1945</i>	<i>1955</i>	<i>1960</i>	<i>1965</i>
<b>Türkiye</b>	81.872	76.965	45.995	43.928	38.267
<b>Ankara</b>	663	1565	578	648	671
<b>İstanbul</b>	47.035	49.452	36.914	35.485	30.831
<b>İzmir</b>	18.157	15.784	5383	5067	4067

<sup>223</sup> Bali, *Bir Türkleştirme Serüveni 1923-1945*, 450.

<sup>224</sup> İlya Araf, interview by *Hermana*, directed by Enver Arcak, 2017.

<sup>225</sup> Bahar, *Efsaneden Tarihe Ankara Yahudileri*, 168.

<sup>226</sup> *Hermana*, directed by Enver Arcak, 2017.

The change in ownership status through sale or inheritance reached its highest level in 1949 and was followed by 1963, 1962 and 1944.<sup>227</sup> Şahin grouped these change data based on the years in which there was no movement. Thus, the periods in which the change of hands was observed are respectively; 1935-1946, 1946-1954, 1954-1978, 1978-1985, 1985-1992, 1995-2006 and 2006 and later. In 1949, following the establishment of Israel, the change in ownership reached the highest values, causing Jewish families to immigrate from the quarter with the conditions and opportunities provided. Following years of the establishment of Israel, by the 1960s only a few Jewish families remained in the quarter.<sup>228</sup> In the following period, new families moved to the quarter and some of the houses began to be rented as separate rooms. According to the general census data of 2000, 65% of the people living in the İstiklal Quarter were tenants and 35% were house owners.<sup>229</sup>

In 2014, the 'İstiklal' and 'Sakalar' quarters were merged under the 'Anafartalar Quarter' and in 2018, the 'Anafartalar Quarter' was included within the borders of 'Hacı Bayram Quarter'.<sup>230</sup> For this reason, the exact population data cannot be obtained, but as observed in the population data of 2000, today the majority of the quarter consists of tenants although there are also house owners who continue to live in the houses that inherited from their families.

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<sup>227</sup> Pınar Şahin, "Tarihi Çevreleri Koruma Sürecinde Yaşanan Fiziksel Ve Sosyo-Kültürel Değişim, Ankara-Ulus Tarihi Kent Merkezi İstiklal Mahallesi Örneği" (Master's thesis, Gazi University, 2008): 80.

<sup>228</sup> Bekir Ödemiş (64, lived in the quarter between 1965-1970), interview by author, Ankara, 2023.

<sup>229</sup> Şahin, "Tarihi Çevreleri Koruma Sürecinde Yaşanan Fiziksel Ve Sosyo-Kültürel Değişim," 65.

<sup>230</sup> "Eski Mahallelerin Güncel Adları," Altındağ Municipality, 2023.

### 3.1.3 Conservation and Planning History of the İstiklal Quarter

Ankara formerly comprising the Citadel and its surrounding neighborhoods in the early 20th century, underwent urban development due to population growth and increasing need for housing after being designated as the capital. *Ankara Şehremaneti* was established on February 16, 1924, with the law no. 417, on the principle of separating the municipal administration of a modern capital from other municipalities. The first map of Republican Ankara is the 1924 Şehremaneti Map with a scale of 1/4000; demonstrates mosques, masjids, churches, synagogues, baths, official buildings, private properties, as well as gardens and parks, streams, underground waterways and fountains.<sup>231</sup> In the case of the İstiklal Quarter, the green area of the Greek Schools was shown on the map along with the various buildings, fountains, and waterways that the quarter had in the 1920s, and the northern part was marked as a fire area and left empty. Additionally, the map is a source for understanding the changes and transformations in the cadastral pattern and how spatial relationships evolved in subsequent conservation plans.<sup>232</sup>

Between 1923 and 1927, Ankara experienced significant construction, primarily in vacant lots and the periphery of the old city, as well as in areas expropriated for new residential development, with public buildings scattered both north and south of the railway; however, the city's infrastructure was inadequate, leading to haphazard growth without a guiding framework.<sup>233</sup> With the increasing demand for housing the first plan designed for Ankara was developed by Carl Christopher Lörcher, along with the 1/2000 scale old city plan (1924), the 1/1000 scale new city

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<sup>231</sup> Gökçe Günel and Ali Kılıcı, “Ankara Şehri 1924 Haritası: Eski Bir Haritada Ankara’yı Tanımak.”, *Ankara Araştırmaları Dergisi* (2015): 79.

<sup>232</sup> To evaluate the conservation and planning studies that directly and indirectly affect the İstiklal (Jewish) Quarter, the structure created by Avcı Hosanlı and Bilgin Altınöz was used. See, “Ankara İstiklal (Yahudi) Mahallesi,” 89-94.

<sup>233</sup> Gönül Tankut, “Ankara’nın Başkent Olma Süreci,” *ODTÜ MED*, 93.



plan (1925), with the 1/10000 scale (1925) plan which is a united version of these two plans and provides a general framework.<sup>234</sup>

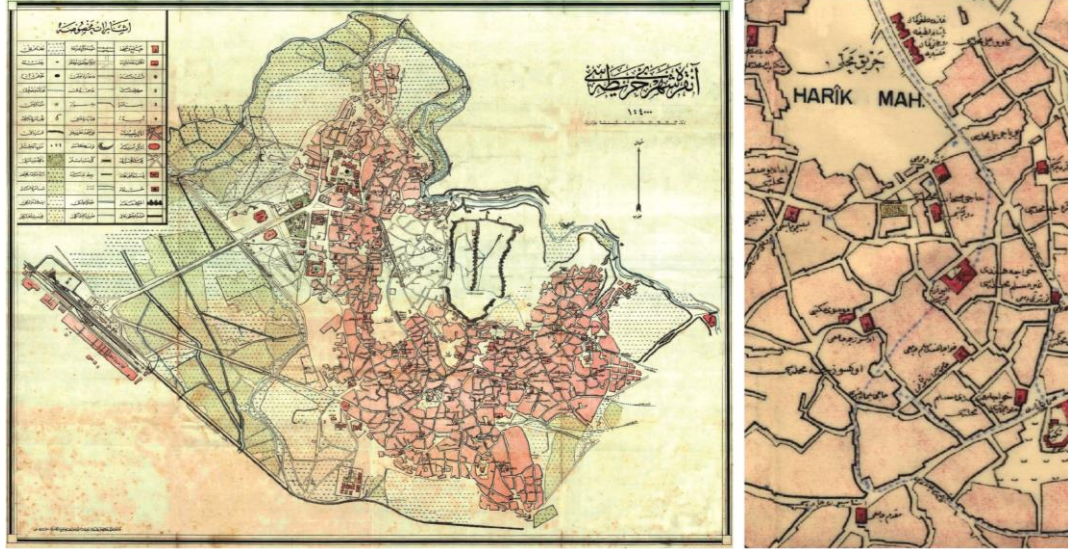


Figure 3.14. 1924 Ankara Şehremaneti Map (left), (Günel and Kılıcı, 2015), Jewish Quarter in 1924 Ankara Şehremaneti Map (right), ([https://tr.m.wikipedia.org/wiki/Dosya:Ankara\\_city\\_map\\_1924.pdf](https://tr.m.wikipedia.org/wiki/Dosya:Ankara_city_map_1924.pdf))

Considering the cadastral pattern on the 1924 map; in the Lörcher plan broad-scale triangulations were made for the entire old city and various parts of the new city.<sup>235</sup> In the proposals developed within the boundaries of the İstiklal Quarter in the old city plan, the quarter was divided into two by the main axis in the North-South direction. (Figure 3.15) Denizciler Street, which was only visible as a trace initially, was first drawn by Lörcher distinctively and became a street extending to Yenişehir.<sup>236</sup> The cadastral pattern of the area to the west of this axis was completely changed also it is seen that changes have been made in the width of the streets in the quarter. When compared to the cadastral pattern of the 1924 map, it is evident that street widening has led to the formation of more defined and orderly

<sup>234</sup> Ali Cengizkan, *Ankara'nın İlk Planı: 1924-25 Lörcher Planı*, 39.

<sup>235</sup> Cengizkan, *Ankara'nın İlk Planı: 1924-25 Lörcher Planı*, 59.

<sup>236</sup> Cengizkan, 59.

building blocks. Additionally, new cadastral boundaries also created in the northern part of the quarter formerly marked as the fire area in Şehremaneti Map.

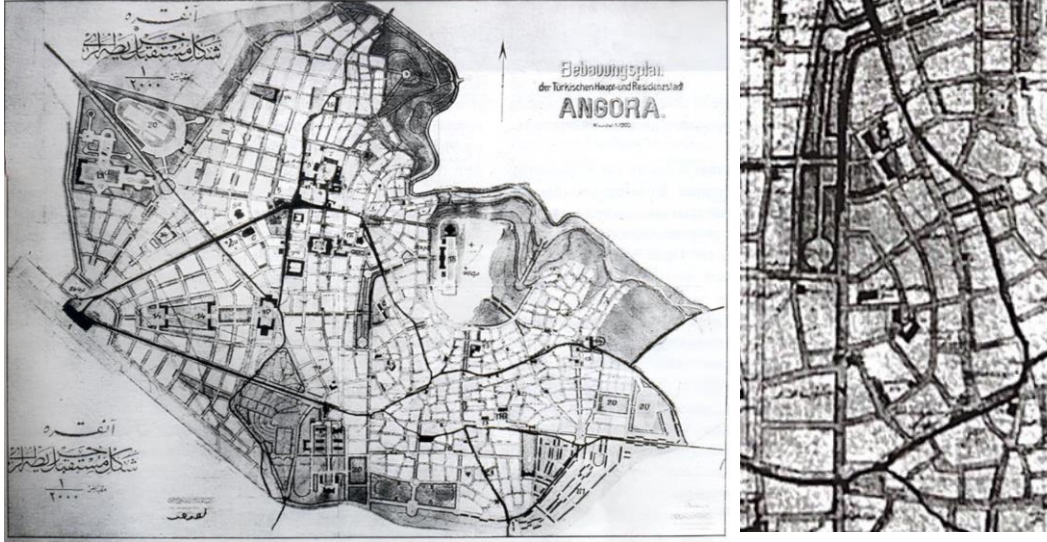


Figure 3.15. 1924 Lörcher Plan and Jewish Quarter (Cengizkan, 2004)

The growth of the new settlement in the Yenışehir direction brought some needs; the law numbered 583 dated March 24, 1925, foresees the great expropriation in 400 hectares.<sup>237</sup> This expropriation is the understanding that the growth form should be within the boundaries of a new macroform, due to the technical and economic challenges of transforming the old city into a modern residential area.<sup>238</sup> With this decision, an area of 150 hectares was used within the scope of the Lörcher Plan and as a result, the old city was neglected and new growth areas in the city were prioritized. Although the idea of Ankara developing in a new area rather than on the old fabric was protective in a way, it also caused destruction in other aspects.<sup>239</sup> The new city plan was approved by the Şehremaneti commission, but the old city plan was rejected because it was not applicable.<sup>240</sup> Although the plan was not officially approved, new streets and widening decisions partially showed

<sup>237</sup> Şahin et al., *İstiklal Quarter Conservation and Rehabilitation Project*, 25.

<sup>238</sup> Tankut, “Ankara’nın Başkent Olma Süreci,” 98.

<sup>239</sup> Mehmet Tunçer, *Tarihsel Çevre Koruma Politikaları*, (Ankara: Net Kitaplık, 2021), 16.

<sup>240</sup> Tankut, “Ankara’nın Başkent Olma Süreci,” 98.

their effects on the physical structure of the citadel and its surroundings over time, but the decisions regarding to the İstiklal Quarter were not implemented and not affected the physical shaping of the quarter.<sup>241</sup>

Tankut stated that, in 1927 Ankara with a population of 75.000, observed three types of housing fabric: the first one was the traditional Ottoman houses in the citadel and its surroundings, the second one consisted of four-five-story buildings, which were the first apartment examples of Ankara in the Republican Period, and the last one consisted of houses built by the state with gardens. Starting from Taşhan, towards Samanpazarı, Cebeci, Yenişehir and Kavaklıdere; apartments, houses, and official buildings were rising and new Ankara was developing rapidly.<sup>242</sup>

This rapid construction in Ankara continued and as the municipality's steps were insufficient, Ankara City Development Directorate was established in 1928, and the winner of the international competition opened thereafter was Hermann Jansen.<sup>243</sup> In the Jansen Plan, the Citadel was seen as an important symbol of the city, the visual contact of the streets and squares with the Citadel was considered important, and it was decided to conserve the surrounding fabric.<sup>244</sup> Within the borders of the İstiklal Quarter, the existing buildings and the proposed new buildings are seen in the legend. In the proposal for residential buildings, it is understood that the traditional residential buildings other than Albukrek and Araf, located opposite the Ankara Synagogue, are demolished and replaced with two-story houses with gardens, and mostly wanted to be renewed. (Figure 3.16) This shows that the historical fabric to be conserved is limited only to the citadel and the surrounding area, and since the İstiklal Quarter is located outside the defined area, no conservation attempt has been made,<sup>245</sup> and the prioritized point in the plan was

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<sup>241</sup> Avcı Hosanlı and Bilgin Altınöz, "Ankara İstiklal (Yahudi) Mahallesi," 90.

<sup>242</sup> Karaosmanoğlu, *Ankara*, 133.

<sup>243</sup> Ozdil, Vejre and Bilsel, "Evolution of the Urban Public Open Spaces," 6.

<sup>244</sup> Ozdil, Vejre and Bilsel, 6.

<sup>245</sup> Şahin et al., *İstiklal Quarter Conservation and Rehabilitation Project*, 25.

the development of the new city. The 1978 targeted population of 300,000 people in the Jansen Plan was reached in the early 1950s,<sup>246</sup> in addition, with the start of non-residential uses and the increase in squatter settlements in the old city, it has begun to turn into an area preferred by people in the low-income group.<sup>247</sup> Jansen's duty was ended by the Planning Administration Committee and the city developed in line with the committee's decisions until the next planning competition.<sup>248</sup>

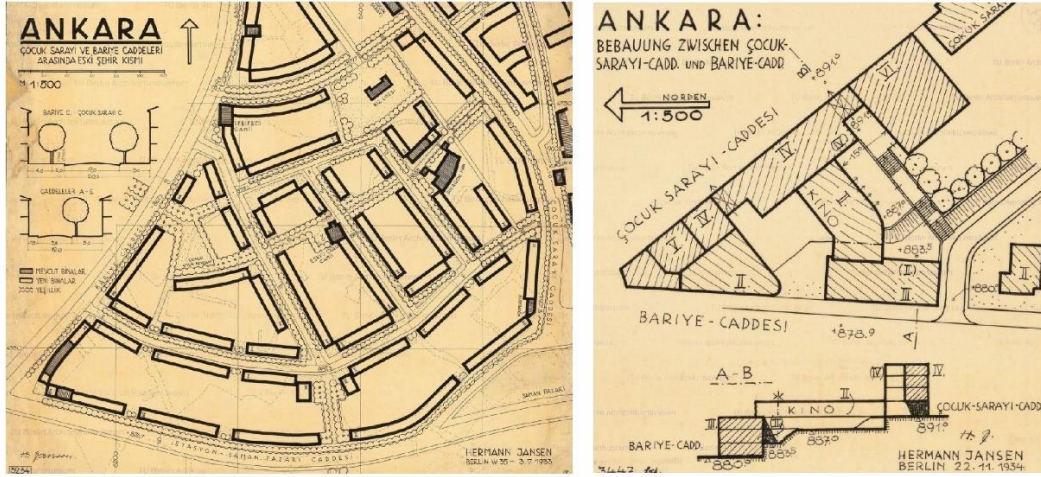


Figure 3.16. 1/500 scale Jansen Plan (Genel Arşiv Koleksiyonu, <https://arsivankara.atilim.edu.tr/>)

Reaching the population foreseen in the Jansen Plan earlier, the increasing population after World War II, and the resulting increased population demand revealed the necessity of a new plan for the physical development of Ankara. The team of Nihat Yücel and Raşit Uybadin won the international competition opened by the Ankara Municipality in 1954 and the plan was approved in 1957. Within the scope of this plan, Ulus was seen as a city center where commercial use would develop, and it was foreseen that the solution to population density could be solved with high-rise buildings.<sup>249</sup> Considering the İstiklal Quarter, new public buildings were proposed in the area where the schools were located to the west of the Şengül

<sup>246</sup> Ankara Metropolitan Municipality, *Tarihsel Gelişim, Planlama Süreci* (2022), 44.

<sup>247</sup> Tunçer, *Tarihsel Çevre Koruma Politikaları*, 75.

<sup>248</sup> Ozdil, Vejre and Bilsel, 9.

<sup>249</sup> Ozdil, Vejre and Bilsel, 11.

Bath in the plan,<sup>250</sup> additionally a new street connecting the east and west of the quarter was defined and the street in the west was widened. (Figure 3.17) The plan decisions also an additional floor right was obtained at the rate of 2/3 of the width of the road, which started the increase in the number of floors in the new buildings to be built on the periphery.<sup>251</sup> This plan is still in force today as the Development Plan,<sup>252</sup> and in the following years with the effects of the *Bölge Kat Nazım Planı* (1961), and Condominium Law (1965) floor heights have increased along Anafartalar Street and Talatpaşa Avenue.

Conserving the historical fabric became challenging behind the streets, both due to the slope and the fragmented ownership structure.<sup>253</sup> The Yücel-Uybadin plan aimed to accommodate a population of 750,000 within 30 years but it was reached before 1965 and also resulted in illegal construction outside the plan boundaries and excessive concentration in the Ulus-Kızılay centers.<sup>254</sup>



Figure 3.17. Yücel-Uybadin Plan (left) (Vekam Library and Archive, Ankara Harita ve Plan Arşivi, H297), Yücel-Uybadin Plan (right) (Avcı and Altınöz, 2016)

<sup>250</sup> Nağçakar, “Urban Oblivion: An Evaluation of Urban Conservation,” 124.

<sup>251</sup> Avcı Hosanlı and Bilgin Altınöz, “Ankara İstiklal (Yahudi) Mahallesi,” 91.

<sup>252</sup> Ankara Metropolitan Municipality, *Tarihsel Gelişim Planlama Süreci*, 2022.

<sup>253</sup> Chamber of City Planners Ankara, “Mekan:Ulus,” 2019.

<sup>254</sup> Ankara Metropolitan Municipality, *Tarihsel Gelişim, Planlama Süreci*, 2022.

With the decision taken by the Ministry of Culture in 1980, the quarter took its place in the Ankara Urban Site, but with the opening of Hasırcılar Street in the same year some of the residential buildings on the west side of the quarter were demolished.<sup>255</sup> (Figure 3.18) In 1983, it was decided to reduce the floor numbers in site areas.<sup>256</sup> Since interventions could not be made in the existing building stock, this decision could not create any initiative for the existing high-rise buildings.



Figure 3.18. Opening of Hasırcılar Street 1979 (Ankara Hatırası Koleksiyonu, Mehmet Akif Sertel, <https://arsivankara.atilim.edu.tr/>)

In 1986, a research group formed in the Department of City and Regional Planning of the Middle East Technical University had a 1/100000 scale ‘Structural Plan’ prepared for the year 2015 regarding the Ankara city change processes.<sup>257</sup> (Figure 3.19) The different approaches of this plan comprise a proposal on the building scale, but also an analytical planning process including staging, financing, management, and participation.<sup>258</sup> The plan, which was approved in 1990 was

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<sup>255</sup> İltar, ‘‘Ankara’nın Eski Kent Dokusu’nda Yahudi Mahallesi ve Sinagog,’’ 722.

<sup>256</sup> Sahin et al., *İstiklal Quarter Conservation and Rehabilitation Project*, 27.

<sup>257</sup> Ankara Metropolitan Municipality, 2022.

<sup>258</sup> Nalçakar, ‘‘Urban Oblivion: An Evaluation of Urban Conservation,’’ 131.

canceled by the Ankara Metropolitan Municipality Council's decision,<sup>259</sup> but seen as a “general framework” for urban development.<sup>260</sup>

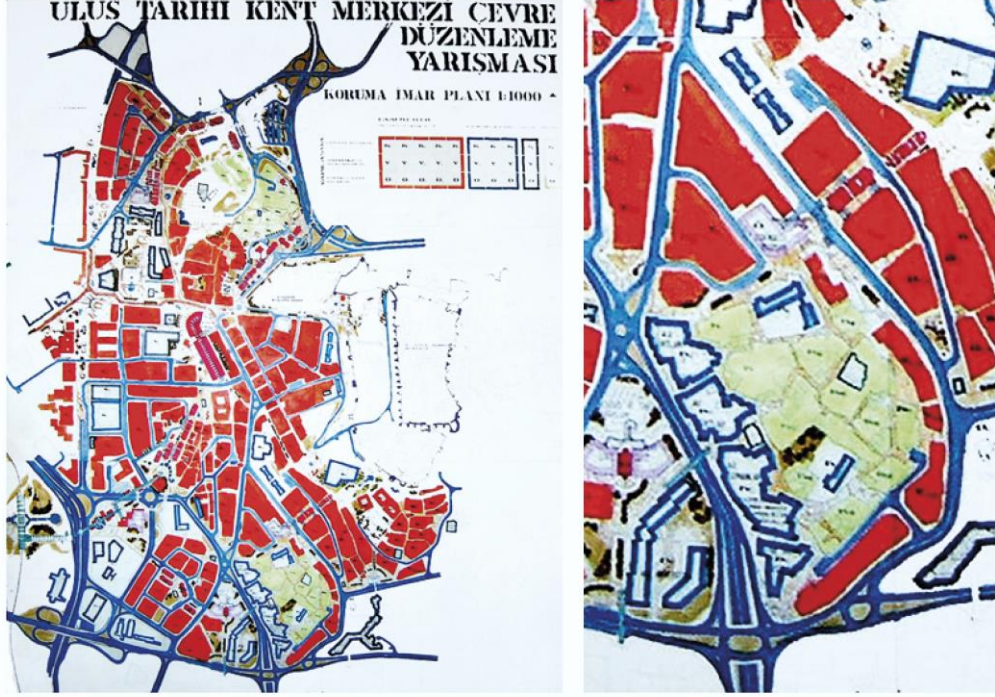


Figure 3.19. 1990 Bademli Plan (Tunçer, 2013)

In accordance with the law numbered 5366 dated July 15,2005 Ankara Metropolitan Municipality declared the Ankara Historical City Center, as the ‘Ankara Historical City Center Renewal Area’.<sup>261</sup> In the period following this date, in 2007 “Ankara Historic City Center Urban Renewal and Conservation Master Plan” prepared by Hassa Architecture.<sup>262</sup> As Chamber of City Planners mentioned: plan decisions reflect that Ankara is valued only for the characteristics of the Seljuk, Ottoman and Early Republican periods, and the previous and subsequent periods are excluded from the criteria. Additionally, in the planning decisions the

<sup>259</sup> Chamber of City Planners Ankara, “Mekan: Ulus,” 7.

<sup>260</sup> Ozdil, Vejre and Bilsel, “Evolution of the Urban Public Open Spaces,” 41.

<sup>261</sup> Mehmet Tunçer, “Ankara Tarihi Kent Merkezi Yenileme Alanı Koruma Planı, Niteliği ve İptaline İlişkin Gerekçeler,” *Ankara Araştırmaları Dergisi*, 11.

<sup>262</sup> Nalçakar, “Urban Oblivion: An Evaluation of Urban Conservation,” 134.

characteristics of all traditional buildings in İstiklal Quarter as for a substantial part of the Ankara Historical City Center, were described as 'ruin' or 'heavy repair or demolition',<sup>263</sup> as an approach that could cause the area to be demolished and reconstructed. The Hassa Plan was canceled in 2008 as a result of a lawsuit filed by the Chamber of City Planners.

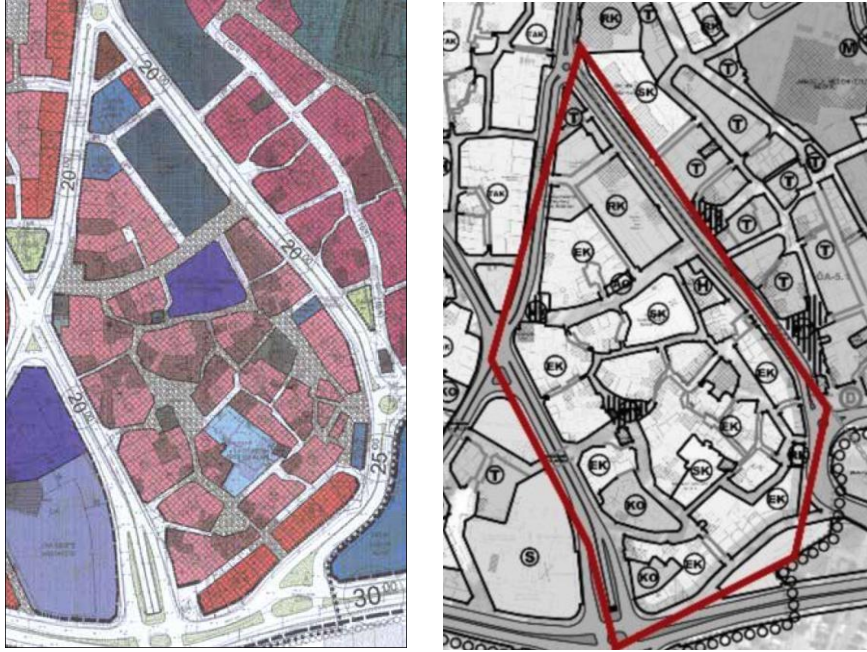


Figure 3.20. Hassa Plan (left), (Avcı and Altınöz, 2016), Utta Plan (right) (Nalçakar, 2013)

After the cancellation of the former plan, the “Ulus Historical City Center 1/5000 scale Conservation Development Plan” prepared by Makbule İlçan & UTТА Planning was approved by the Ankara Metropolitan Municipality.<sup>264</sup> With the statement of the Chamber of City Planners; a lawsuit was filed and in 2016 it was canceled as it was found to be contrary to the principles of urban planning, conservation and planning techniques, the legal framework regarding conservation,

<sup>263</sup> Avcı Hosanlı and Bilgin Altınöz, “Ankara İstiklal (Yahudi) Mahallesi,” 94.

<sup>264</sup> Chamber of City Planners Ankara, “Mekan:Ulus,” 8.



and the public interest.<sup>265</sup> Since 2016, “Transition Period Principles” have been in force.

The Ankara Historical City Center planning process, starting from the Republican Period and continued until today, has brought about direct or indirect effects in the İstiklal Quarter. Neglecting the historical fabric, street widenings, increase in floor heights and squatter settlements in and around the historical fabric, and changing cadastral boundaries are the results of these plan decisions. **Table 3.7** summarizes the conservation and planning process of the capital Ankara and the effects of the decisions under the most basic headings. With this planning process and decisions, the original cadastral boundaries in 1930 changed in the 1960s and later, and currently there are overlapping lots resulting from these conflicts.<sup>266</sup> (Figure 3.21)

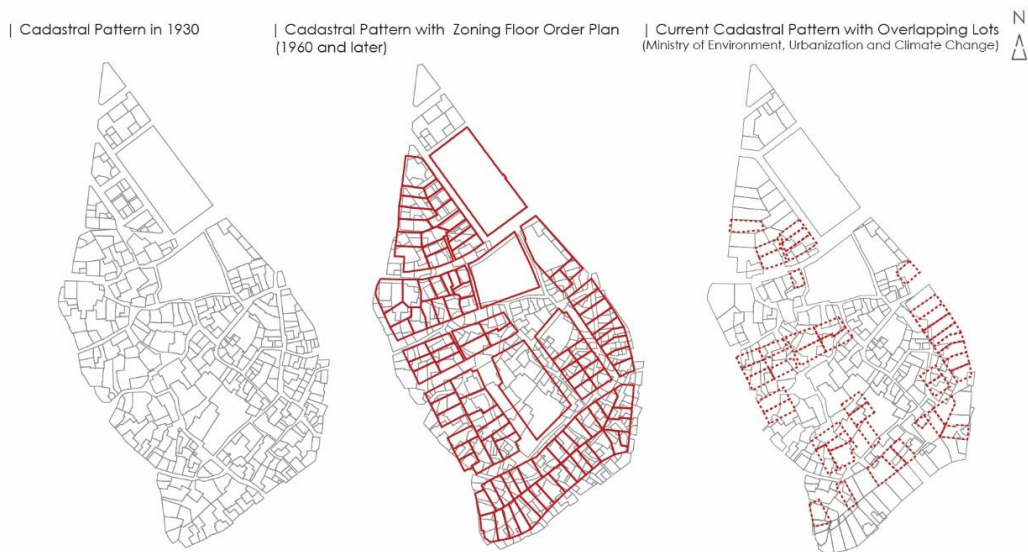


Figure 3.21. Change in cadastral pattern of the İstiklal Quarter since 1930

<sup>265</sup> Chamber of City Planners Ankara, “Mekan:Ulus,” 9.

<sup>266</sup> In the Ministry of Environment, Urbanization and Climate Change data, there are lots with different numbers and boundaries in the same area which overlap.

Table 3.7 Conservation and Planning History of the Ankara İstiklal Quarter: A Chronological Overview

<b>Chronological Overview in Conservation and Planning History</b>	
<b>1923</b>	<p>Designation of Ankara as the Capital</p> <ul style="list-style-type: none"> <li>  Increasing housing needs with the population growth, necessitating the planned development</li> </ul>
<b>1924</b>	<p>Establishment of Ankara Şhremaneti with the Law No. 417</p> <ul style="list-style-type: none"> <li>  Separating the municipal administration of the modern capital</li> </ul> <p>Ankara Şhremaneti Map</p> <ul style="list-style-type: none"> <li>  The first map of Republican Ankara</li> <li>• İstiklal Quarter's northern part is marked as the 'Fire Area'</li> </ul>
<b>1925</b>	<p><b>Lörcher Plan</b></p> <ul style="list-style-type: none"> <li>  (1/2000 scale Old City Plan) (approved)</li> <li>  (1/1000 scale New City Plan) (unapproved)</li> <li>  (1/10000 scale Unified Old-New City Plan)</li> <li>• Plan decisions did not directly affect the physical development of the İstiklal Quarter.</li> </ul> <p>Great Expropriation with the Law. No. 583</p> <ul style="list-style-type: none"> <li>  Defining the growth form of the capital in the new macroform</li> <li>  Prioritization of the new growth areas</li> </ul>
<b>1928</b>	<p>Establishment of Ankara City Development Directorate</p> <p><b>Jansen Plan</b></p> <ul style="list-style-type: none"> <li>  The Capital developed within these plan decisions until 1950</li> <li>  Hermann Jansen's duty was ended by the Planning Administration Committee in 1938</li> <li>• The planned new two-story houses with gardens in the İstiklal Quarter were not implemented.</li> </ul>
<b>1957</b>	<p><b>Yücel- Uybadin Plan</b></p> <ul style="list-style-type: none"> <li>  still in force today as a Development Plan</li> <li>• Additional floor right was obtained at the rate of 2/3 of the width of the road, resulting in the increasing heights on the periphery of the İstiklal Quarter.</li> <li>• Floor heights have increased on Anafartalar Street and Talatpaşa Avenue.</li> </ul>

Table 3.7 (continued)

<b>1961</b>	<i>Bölge Kat Nazım Planı</i> <ul style="list-style-type: none"> <li>İstiklal Quarter's cadastral patterns have changed</li> </ul>
<b>1965</b>	Condominium Law (634)
<b>1979</b>	Opening of Hasırcılar Street <ul style="list-style-type: none"> <li>The traditional residential fabric was divided by Hasırcılar Street resulting with damaging the buildings in this area.</li> </ul>
<b>1980</b>	<b>Declaration as the Urban Conservation Site</b>
<b>1983</b>	<b>Law on the Conservation of Cultural and Natural Property (2863)</b>
<b>1990</b>	<b>Bademli Plan</b> <ul style="list-style-type: none"> <li>  1/10000 scale 'Structural Plan'</li> <li>  Canceled by Ankara Metropolitan Municipality Council Decision</li> </ul>
<b>2005</b>	Declaration of Ankara Historical City Center as ' <b>Ankara Historical City Center Renewal Area</b> ' with the Law. No. 5366
<b>2007</b>	<b>Hassa Plan</b> <ul style="list-style-type: none"> <li>  'Ankara City Center Urban Renewal and Conservation Master Plan'</li> <li>  Canceled in 2008 by a lawsuit filed by the Chamber of City Planners</li> </ul>
<b>2014</b>	<b>Utta Plan</b> <ul style="list-style-type: none"> <li>  1/5000 scale 'Ulus Historical City Center Conservation Development Plan'</li> <li>  Canceled in 2016 by a lawsuit filed by the Chamber of City Planners</li> </ul>
<b>2016</b>	<b>Transition Period Principles</b>

### 3.1.4 Current State of the İstiklal (Jewish) Quarter

#### 3.1.4.1 General Characteristics of the Place

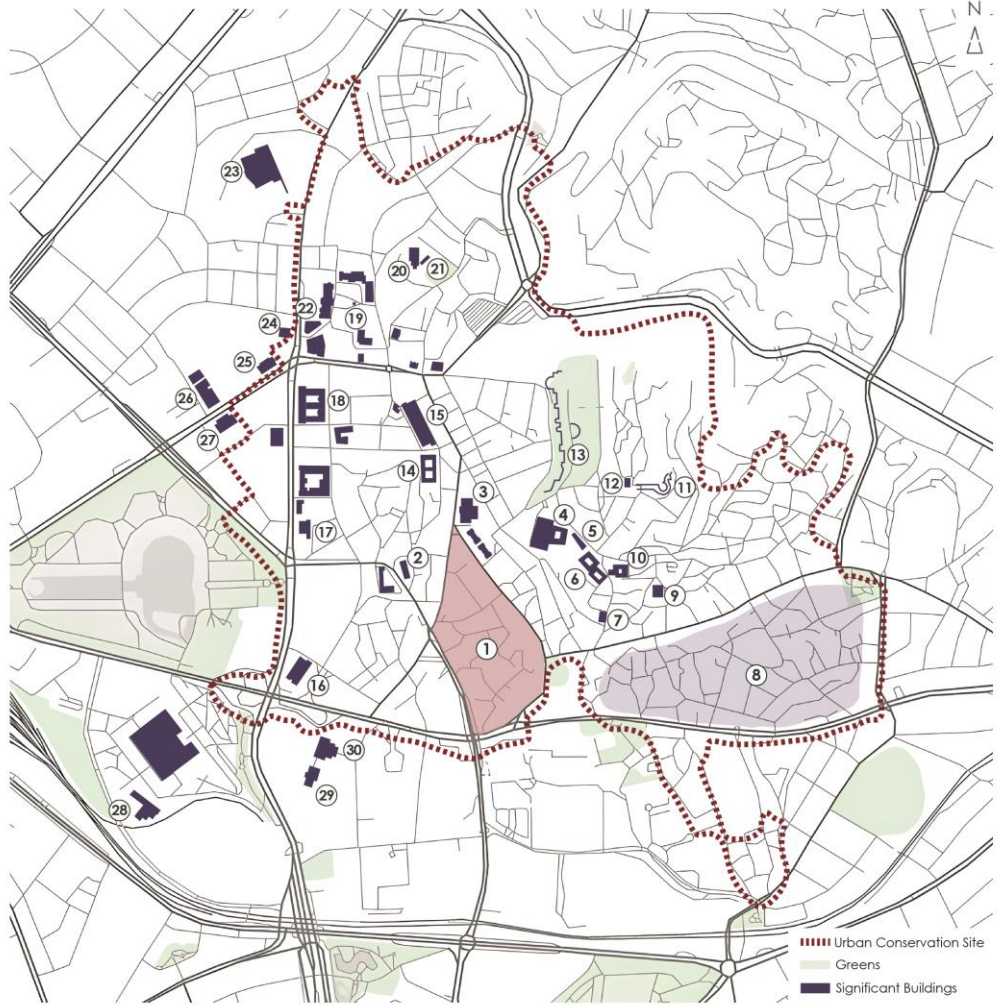
The İstiklal (Jewish) Quarter is located in the historical city center of Ankara and is surrounded by Anafartalar Street in the east, Denizciler Street and Adnan Saygun Street in the west and Talatpaşa Boulevard in the south. As it is located within the borders of the Urban Site; the quarter is surrounded by ruins of the Roman Period, Ankara Citadel, mosques, museums, baths and various administrative buildings dating back to the different periods and neighborhoods with traditional construction techniques are observed. (Figure 3.23)



Figure 3.22. Jewish Quarter and Nearby Buildings Viewed from Southeast, 2013 (METU, Rest 506 Workshop in Urban Conservation)

## ANKARA - ULUS

'Jewish Quarter with its Surroundings'



- |                                       |                                    |   |
|---------------------------------------|------------------------------------|---|
| 1 Jewish Quarter                      | 11 Ankara Citadel                  | 21 Augustus Temple                          |
| 2 Eynebey Bath                        | 12 Aleaddin Mosque                 | 22 Economic Independence Museum             |
| 3 General Directorate of Cinema       | 13 Ankara Evi Parkı                | 23 Roman Baths and Open Air Museum          |
| 4 Anatolian Civilizations Museum      | 14 Suluhan                         | 24 Vehbi Koç Ankara Studies Research Center |
| 5 Erimtan Archaeology and Arts Museum | 15 Ulus Hali                       | 25 War of Independence Museum (I. TBMM)     |
| 6 Rahmi Koç Museum                    | 16 Ministry of Culture and Tourism | 26 Republic Museum (II. TBMM)               |
| 7 Ahi Elvan Mosque                    | 17 Stamp Museum                    | 27 Ankara Palas                             |
| 8 Hamamönü                            | 18 Ulus Çarşısı                    | 28 Cermodern                                |
| 9 Ahi Şerafettin Mosque               | 19 Ahi Elvan Mosque                | 29 Ethnography Museum                       |
| 10 Pilavcığlu Han                     | 20 Hacibayram Mosque               | 30 Art and Sculpture Museum                 |

Figure 3.23. İstiklal (Jewish) Quarter with its Surroundings

Starting from the 15th century, the buildings that constitute the built-up areas of the İstiklal Quarter have changed as a result of social changes in different periods, conservation decisions and plans, structural problems and their direct or indirect effects. Over the years, the number of buildings in the quarter has decreased, and most of them consist of traditional residential buildings. When the open and built-up area relationship in the study carried out by METU in 1983<sup>267</sup> is compared with the data in 2023, the decrease in the building stock is significantly noticeable. (Figure 3.24) This decrease is observed especially in the fabric divided by Adnan Saygun Street in the west of the quarter.



Figure 3.24. Built-Up and Open Areas of the İstiklal Quarter in 1983 and 2023

<sup>267</sup> B. Altınsay, S. Gökalp, C. Hersek, M. Kayademir, E. Morçöl, Y. Özkaya, G. Paytar, N. Şahin, S. Tuncer, ed. Neriman Şahin (ODTÜ Mimarlık Fakültesi Yayınları, Ankara , 1988).

The buildings that form the built-up area in the quarter are categorized as: monumental, traditional and new buildings. Traditional buildings reflect the characteristics of the period with their plans, facade features and construction techniques and show similarity with other traditional residential buildings in Ankara.<sup>268</sup>

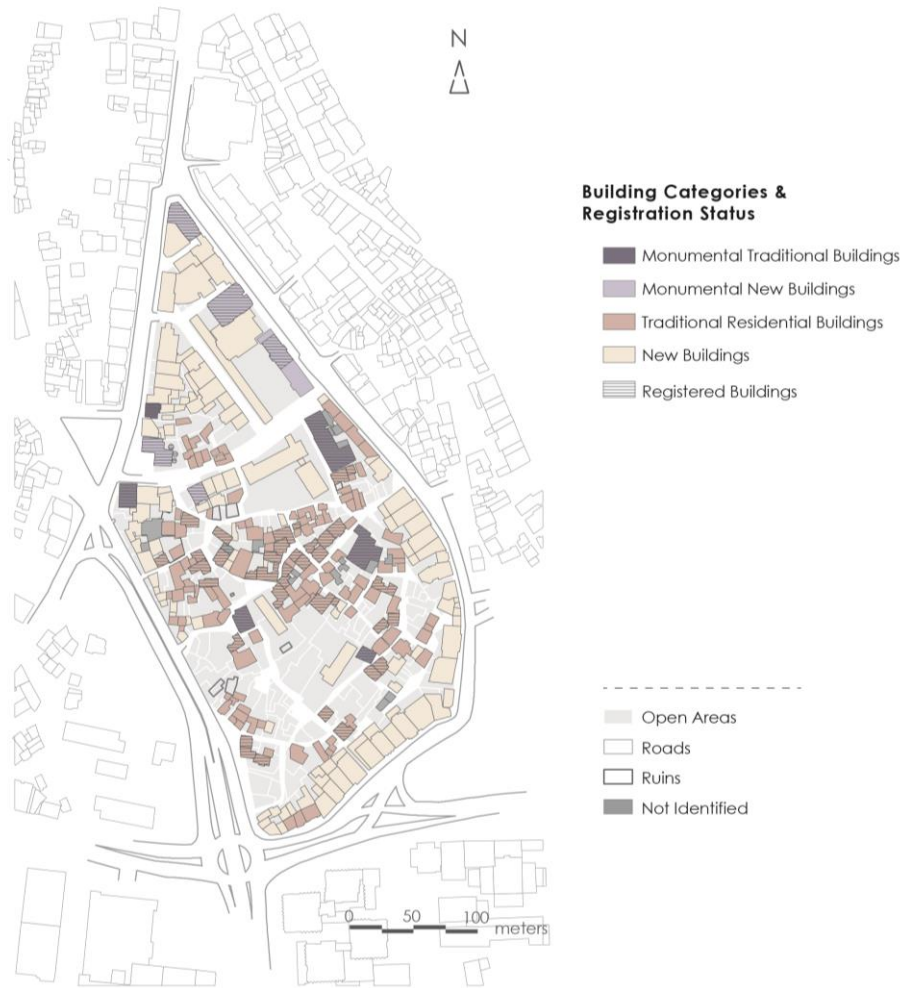


Figure 3.25. Building Categories in the İstiklal Quarter

<sup>268</sup> Avcı Hosanlı and Bilgin Altınöz, “Ankara İstiklal (Yahudi) Mahallesi,” 78.

Traditional buildings generally consist of two floors, stone, brick and timber are used as infill materials, with substantial use of timber frame and mud-brick infill construction; additionally stone masonry is common on the ground and basement floors. (Figure 3.26)



Figure 3.26. Traditional Residential Buildings in the İstiklal Quarter (Author, 2023)

Although a specific plan typology cannot be established for the traditional buildings, they can be grouped according to their entrances as: buildings with entrances from the courtyard, buildings with direct entrance to the *taşlık*, buildings with direct entrance from the *taşlık* and have a backyard.<sup>269</sup> (Figure 3.27) Similarly, there is not any specific order in the distribution and repetition of architectural elements on building facades. But groupings can be symmetrical and asymmetrical with the distribution of architectural elements such as projections, windows and doors.<sup>270</sup> (Figure 3.28)

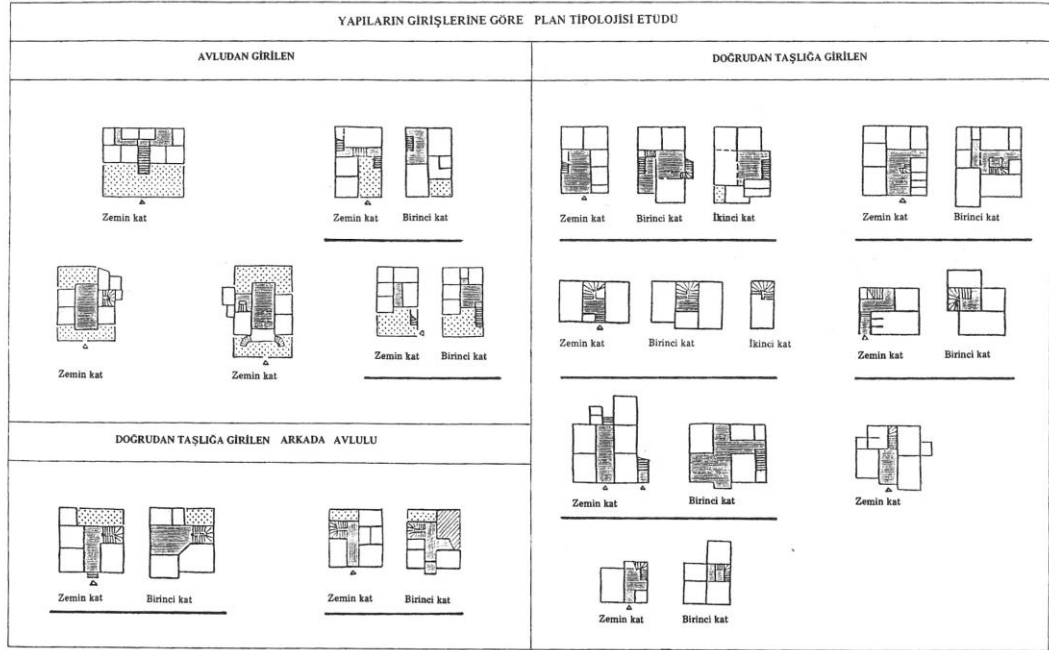
Monumental buildings are distinguished by their mass properties, the architectural features they reflect and their witness to various cultural, religious and historical events. Religious buildings, bath and residential and administrative buildings reflecting the architectural features of the Republican Period in the northern part constitute the monumental buildings in the İstiklal Quarter.

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<sup>269</sup> Şahin et al., *İstiklal Quarter Conservation and Rehabilitation Project*, 37.

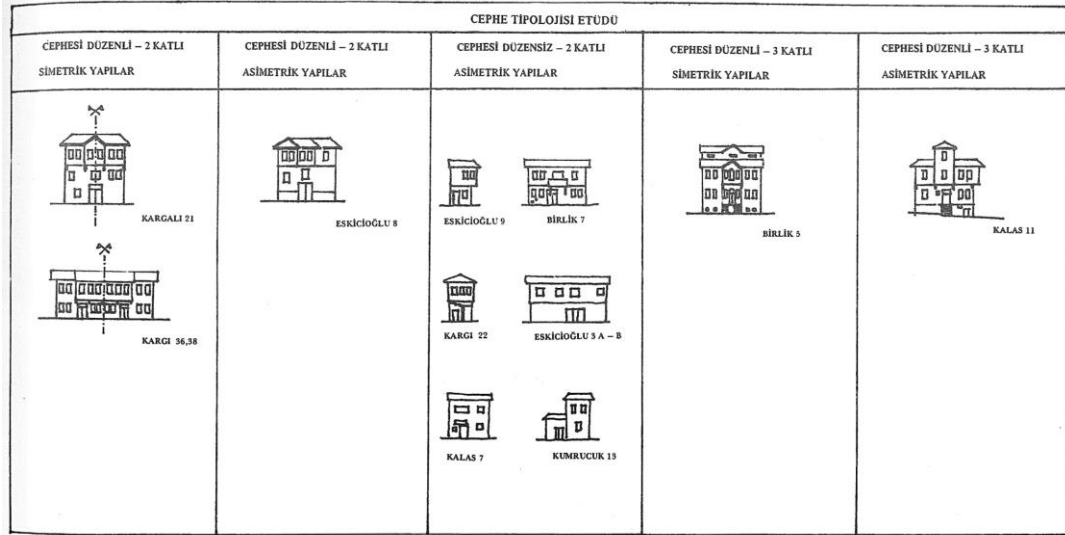
<sup>270</sup> Şahin et al., 32.





Şekil 8: Yapıların Girişlerine Göre Plan Tipleri.

Figure 3.27. Plan typologies by Entrances (METU, İstiklal Quarter Conservation and Rehabilitation Project, 1988)



Şekil 4: Cephe Tipolojisi Etidi.

Figure 3.28. Facade Typologies (METU, İstiklal Quarter Conservation and Rehabilitation Project, 1988)



Figure 3.29. Examples of Monumental Buildings (Author, 2024)

Compared to traditional buildings, new buildings include buildings built after the Republican Period, when reinforced concrete or masonry brick construction techniques began to be observed. A substantial part of the new buildings is located on the periphery of the quarter. These buildings directly affect the visual, physical and spatial relationship of the quarter with the streets and its immediate surroundings, and are mostly comprised of commercial functions. (Figure 3.30)



Figure 3.30. New High-Rise Buildings on the Periphery of the İstiklal Quarter (Author, 2023)

## | Current Use and Condition of Buildings

The current use of the buildings within the quarter varies as residential, commercial, administrative, educational, religious, public, accommodation and auxiliary. Residential use in the quarter has decreased over the years, and buildings with commercial functions, which were limited in the 1930s, have increased over the years and are concentrated on the periphery of the quarter. In addition to the commercial uses observed on the boundaries, commercial functions are also carried out in the traditional, monumental and new buildings of the quarter. Religious buildings and Şengül Bath that have existed in the quarter since the Ottoman period continue to be used, and Sakalar Primary School and Anafartalar Technical and Vocational Anatolian High School, which are educational buildings built in the 1950s, continue to be actively used. Traditional residential buildings especially in the southwest of the quarter; have been damaged due to material deterioration and major structural problems and are out of use. In the northern part of the quarter, where Republican Period buildings are concentrated, administrative and commercial uses continue. Although the number of shops in the buildings where commercial use is maintained is limited, it has been observed that the upper floors of the buildings are substantially out of use.



Figure 3.31. Traditional residential buildings currently in use (Author, 2023)

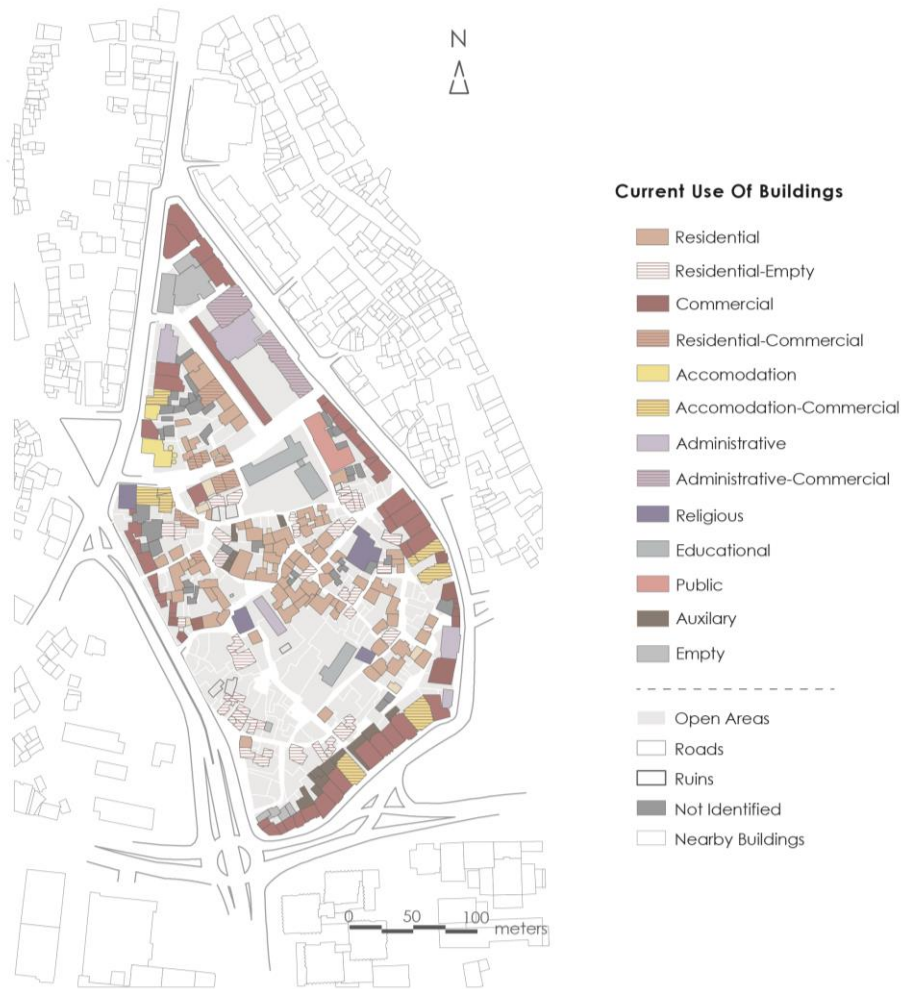


Figure 3.32. Current Use of Buildings

While examining the conditions of the traditional and monumental buildings in the quarter, it is observed that the levels of deterioration in the houses where life is maintained and the owners live are at a better level than the others. The use of the residential buildings in the quarter mostly by tenants and the inadequacy of repair and conservation efforts have accelerated the physical deformation process in the buildings. Since the active use in traditional buildings is more concentrated in the inner parts, the structural problems encountered are less than in the southern section. In the southwest section divided by Adnan Saygun Street, the residential fabric facing the street is partially collapsed and facing major structural problems.

Compared to the traditional fabric on the inner parts of the quarter, the observability of the original facade and properties, and presence of architectural elements has decreased significantly. (Figure 3.33)



Figure 3.33. Traditional buildings that have major structural problems and partially collapsed (Author, 2024)

The conditions of the buildings are broadly categorized into 5 groups, and ruins are also included: (Figure 3.34)

- 1 | Good: Buildings that do not have any material deterioration or have small-scale deteriorations on the surface
- 2| Fair: Buildings with material deterioration requiring minor interventions but without any structural problems
- 3| Moderate: Buildings with large-scale material deterioration need interventions, problems observed in architectural elements without any structural problems

4| Bad: Buildings that have major structural problems require intervention but remain intact

5| Severe: Buildings that have partially collapsed and whose mass properties are no longer readable

6| Ruins: Buildings that have completely collapsed and whose mass properties are no longer readable



Figure 3.34. Condition of Traditional and Residential Buildings

## | Streetscape of the İstiklal (Jewish) Quarter

The elements that form the built environment of the İstiklal (Jewish) Quarter include places with historical, cultural and architectural values also the people-place relations attached to them. While these relations shape the environment, they are also affected by the physical elements provided by the environment. Natural elements, man-made elements, street lamps, fountains and physical elements that play a role in the formation of the fabric of the built environment are each a part of this relationship that people create with the environment as an element of streetscape.

Elements of the street; walls that create height, the projections of residential buildings, trees and pavements are among the elements that affect the way people perceive their physical environment. The width of the streets varies from narrow streets that cannot be passed by cars to streets that widen and become squares. Depending on the location the effect of the elements such as projections and high garden walls also differentiate the streets' sections and create each street's distinctive character. As an example, while the high walls of the Synagogue courtyard create a different street section in Birlik Street the narrowing of Esen Street creates a different character. (Figure 3.35)

One of the most defining features of the streets is the colorful facades as a part of the character of the traditional residential fabric of the quarter. Street lamps, trees and fountains are the elements that forms the streets and the ground of the streets is covered with asphalt. Where the streets widen, they form areas that can be defined as squares. Each street in the quarter forms a different composition, with traditional residential buildings, facade elements, higher new buildings, open spaces, widening streets and slope. The quarter's streets do not follow a discernible pattern and street slopes increase from west to east. Sections showing how this slope varies in different streets of the quarter are illustrated in *Figure 3.36*.



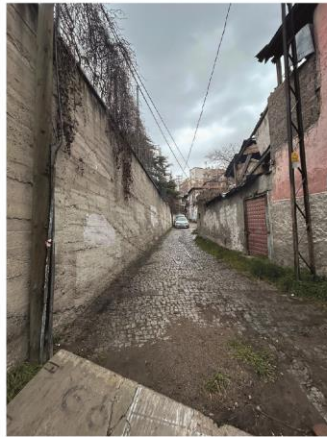
Kargı Street



Birlik Street



Kumrucuk Street



Kargı Street



İnan Street



Çatalca Street



Esen Street



Kargalı Street



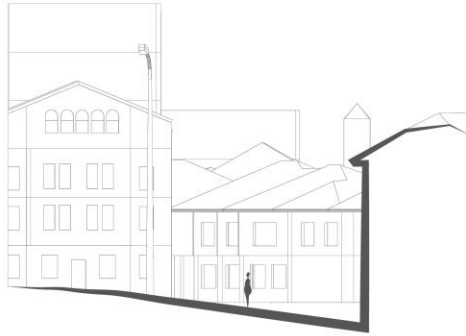
Kalyon Street

Figure 3.35. Streetscape of the İstiklal (Jewish) Quarter

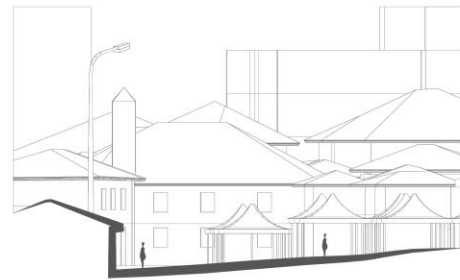




1 Eskicioğlu Street | Playground



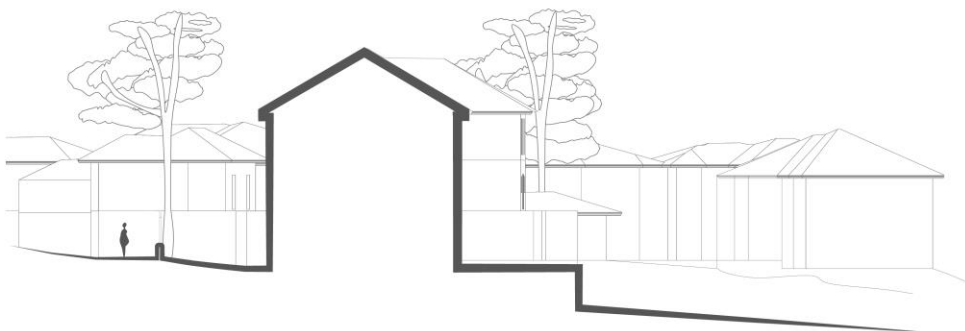
2 Acıçeşme Street



3 Kargalı Street | Flea Market



4 Acıçeşme Street | Şengül Bath and Anafartalar Technical High School



5 Örtmeli Street | Sakalar Primary School

Figure 3.36. Street Sections

### 3.1.4.2 People's Relation with Place

Considering the open areas and people relations in the İstiklal (Jewish) Quarter, it is not possible to mention a specific area directly designed for various social use and needs. Although the use of open areas for different functions can be mentioned, they are limited in number and substantially unplanned. The activities described in open areas, the inadequacy in the level of these activities and the quantitative and qualitative impact of the physical conditions of the environment on usage constitute the main idea of this section.

While classifying the use in open areas, three groups are considered.<sup>271</sup> The first group, as open areas not defined by lot boundaries constitutes; streets, avenues, sidewalks, squares and stairs that provide entrance and exit from different points, which are directly related to pedestrian and vehicle movement. The second group, open areas defined by lot boundaries and do not include buildings, describes the areas with various functions where common use occurs. The areas describing this use include car parking, market area, playground and unplanned/empty areas within the quarter. The final group, defined by lot boundaries and including buildings, describes the garden and courtyards with individual uses. To observe the direct relationships between open areas and individuals, their activity levels encompass the open areas of the first and second groups.

Open areas that are defined by lot boundaries and do not contain any buildings; consist of parking lots, market areas, playground, and squares where the residents gather and spend time occasionally. While these open areas have inadequate features in terms of the quality of place and responding to diverse needs, social interactions continue at certain scales. The answers to the questions asked to understand the open areas and the ongoing interactions there, both qualitatively and quantitatively, were limited and the answers mentioned the uses that decreased to a

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<sup>271</sup> The field study data of METU 2013 Graduate Studio was also utilized in the categorization of open areas in the quarter.

minimum with the decline in the population in the quarter even within a period of 5-10 years.<sup>272</sup>



Figure 3.37. Current Use of Open Areas

How open areas are described with people’s perception and the frequency of mentioning during interviews are listed in **Table 3.8**. In the definitions explaining the areas, the playground is defined as the only area where children can play, and

<sup>272</sup> Interviewee 1 (63, House owner in quarter), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

the flea market is defined as the only area where people can socialize. (Figure 3.38) Additionally, it has been stated that the areas in front of the houses can be used both as a playground for children and as an area where neighbors spend time.

Table 3.8 The Most Used Open Areas in the İstiklal (Jewish) Quarter

Open Areas Mentioned by Users	Related Definition	Mentions
Playground	“The only place for children”	5
Flea Market	“The only place to socialize”	4
Gathering place around the tree	“Place we gather with neighbors”	6
The areas in front of the houses	“Place we spend time with neighbors” “Place where children play”	5



Figure 3.38. Flea Market (left), Playground (right) (Author, 2024)

On examining the overall characteristics of open areas, during the field study, several problems were observed including environmental pollution, narrow streets accessible to vehicles, insufficient street furniture, inadequate shading for different weather conditions and poor maintenance. In the physical conditions that users find insufficient in open areas and problems on different subjects, the first problems

mentioned are the inadequacy of green areas, the lack of seating areas, the neglect of the environment, excess of parking areas and the security problems in the evening hours.<sup>273</sup> (Table 3.9)

Table 3.9 Problems of Open Areas Mentioned by Users

Problems Mentioned by Users	Number of Mentions
Inadequate Green Areas	10
Polluted Areas	9
Inadequate Places for sitting	8
Car Parking	6
Security	6

The environmental pollution observed in the quarter is significant, and some of the lots with demolished buildings and the inside of various empty houses are filled with garbage. Users mentioned that this problem should be solved and emphasized the need to increase public services in the quarter.



Figure 3.39. Unplanned areas and streets using as parking areas (Author, 2023)

<sup>273</sup> In the interviews conducted with 24 participants, problems related to open spaces were quantified based on the frequency with which each issue was mentioned.



Figure 3.40. Open Areas with environmental pollution (Author, 2023)

In addition to environmental pollution in open areas, one of the essential points that should be noted is that streets and open areas are predominantly turned into parking spaces. It partially turns into a driver that reduces street width and restricts pedestrian movement and creates visual pollution. Users have mentioned that areas where houses have been demolished, or vacant areas are being rapidly converted into parking lots for quick profit.<sup>274</sup> The area to the south of Sakalar Primary School, the areas with demolished residential tissue surrounded by Adnan Saygun Street, and part of the streets are also used as car parking areas. The conversion of unplanned areas into parking lots is not limited to the use of only the quarter's residents but also causes people from the immediate surroundings to use the quarter as a parking area.

The inadequacies of physical conditions, the problems associated with environmental quality, and the deficiencies in municipal services primarily describe the current issues. When considering areas that facilitate social interaction and provide socialization opportunities for individuals of different age groups only the playground and the market area can be given as examples. The fact that quarter's residents spend time together in areas that can be described as more

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<sup>274</sup> Interviewee 7 (49, Shop owner in quarter), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

undefined, such as in front of their houses or in gathering places, reveals that areas that provide use for certain functions cannot provide amenity. The physical conditions underlying this, the lack of provision of services will affect the optimum level of physical quality in the quarter and as a result, will directly or indirectly affect the relationship at the individual level. The distribution of these problems within the quarter, which were addressed with the combination of observations and user responses, is shown in **Figure 3.41**.



Figure 3.41. Problems of Open Areas

### **3.2 Memory Patterns of the İstiklal (Jewish) Quarter: From Past to Present**

The memory patterns of the İstiklal (Jewish) Quarter were formed in various periods and under religious and cultural influences, as part of the characteristic of this cosmopolitan structure. This diversity can also be understood as a fundamental component of the complexity of individual and social memories which all influences daily life practices or usage of place. Over generations these memories build and transmit individually or collectively created new layers. Understanding the change of these layers over time enables us to measure how social transformation and related shifts in memory patterns have developed from past to present.

The change in the social environment has both direct or indirect effects on the physical environment affecting the associations between memory places and the meanings that people attribute to them. Everyday mundane activities, ways of being together socially and changing social needs begin to create new places for themselves within the physical environment. Therefore, even though places exist physically they may not meet current social norms resulting in a decrease in use. On the contrary, places that contribute to the relationship between people and place during a certain period may no longer exist physically and only be a part of the oral narrative. Alternatively, apart from the habitual use of place and the meanings attributed to it places that facilitate social interaction in different scales may now be a part of new memory patterns.

In this sense, memory patterns refer to how individuals and communities add meanings and values to their physical surroundings which enable them to construct their shared memories through the use of place. With shared memories, physical space turns into places with social connections that are shaped by people-place relations intrinsically.



### 3.2.1 Memory Places of the İstiklal (Jewish) Quarter

The İstiklal (Jewish) Quarter has accommodated diverse religious and social communities and the places influenced by the use of these diverse groups. These places have been experienced with different frequencies of use both with demographic changes in various years and with the change in the function of the places. Although the frequency and type of use of these buildings in different periods and the meanings attributed to place have changed, reflections of the Ottoman Period, the Republican Period, and the recent past on the quarter's physical environment are observed.

In scope of this study, memory places include not only the building scale but also any object and its surroundings where micro-scale relationships can be observed. The criteria for defining memory places<sup>275</sup> specifically within the İstiklal (Jewish) Quarter with their social, physical, and historical characteristics are examined through three categories: temporal context, community bond, and utilization. Specifically, the memory places in the quarter are discussed under the following 3 main headings to understand their presence in the historical process, to see their interaction with existing residents and to understand their functions:

#### 1 | Temporal Context

In the memory-place relationship, the memories that remain to the present day and continue to be remembered both in physical space and in verbal narratives are those transferred by the people themselves, family elders, or relatives. In this study, the interviewees' answers refer to the 1960s referencing their childhood. The literature

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<sup>275</sup> Different studies have also addressed a detailed categorization of memory places. Güven Ulusoy classified the memory places based on: physical features, physical qualities, daily use, usage intensity, current use, change status, intergenerational transfers, and legal (registration) status. Additionally, Usta structured this categorization as related to the change and disappearance in the physical and social environment and the transformation of the relationship between people and place. This understanding is categorized as: 'memory places', 'changed places', 'lost places' and 'existing places' related to their association with memories. In Bakıcıoğlu's view, it is held with varying parameters as episodic, physical, functional and psychocological and categorized as: 'existing non-memory', 'existing memory' and 'non-existing memory'.

review on the understanding of memory places in the quarter also covers the formation of memories since the early Republican Period. This means that the evaluation of memory patterns and the people-place relations through memories is understood over a maximum period of a century. However, since the monumental buildings and traditional residential buildings formed the quarter starting from the 15th century it indicates the period when memory places physically existed and began to function as a backdrop for memories. In this sense the temporal existence of memory places is categorized as the **Ottoman Period**, **Republican Period**, and **Recent Past**.

| **Ottoman Period**: This period includes memory places from the construction of the oldest known religious building in the quarter to the proclamation of the Turkish Republic in 1923.

| **Republican Period**: It defines the period from proclamation of the Turkish Republic to 1950's and includes the development of monumental buildings of the modern capital particularly in the northern part of the quarter.

| **Recent Past**: It defines the period after the 1950s, when the change in the demographic structure of the quarter became evident. It also points out the developing and existing relationships that occurred during this process.

## 2 | **Current Community Bond**

Both physical and sociodemographic changes of the İstiklal (Jewish) Quarter are decisive points in transforming the relationship between people and place. Within these processes of change areas that were frequently used and given meaning in a certain period describe new uses or loss in uses today. Consequently, some memory places' meaning only limited to visual or physical presence while others continue to maintain ongoing relationships. This distinction highlighting today's perspective discussed as **active** and **passive**.

| **Active**: These memory places are part of people's daily activities or social togetherness thus maintaining optimal use.

| **Passive:** These memory places define where the user group interacts less than active ones. In this definition, these places provide a physical and visual background more than active use.

### 3 | **Utilization**

The memory places in the quarter have been identified with different uses in different periods. These uses occurred along with the social changes in the quarter, and some historical events also triggered this. **Table 3.10** outlines the features of this categorization, based on a deeper understanding of past and current relations for each memory place. The memory places' numbering in the table is given according to the route followed from the starting location. **Figure 3.42** demonstrates the categorization of memory places based on their original uses and their locations within the quarter.

Table 3.10 Deeper Understanding of Memory Places in the İstiklal Quarter

<b>Memory Place</b>	<b>Temporal Context</b>	<b>Current Community Bond</b>	<b>Utilization</b>
<b>1</b> Leblebicioğlu Mosque	Ottoman Republican Recent Past	Active	Religious
<b>2</b> Playground	Recent Past	Active	Public
<b>3</b> Eskicioğlu Mosque	Ottoman Republican Recent Past	Active	Religious
<b>4</b> Jewish School for Girls	Ottoman Republican	Active	Educational Residential
<b>5</b> Flea Market	Recent Past	Active	Commercial
<b>6</b> Gathering Place	Recent Past	Active	Public
<b>7</b> Muhammed's House	Recent Past	Active	Residential
<b>8</b> Hususi Bizim Mektep	Republican	---	Educational
<b>9</b> Albayrak Primary School	Republican	---	Educational
<b>10</b> İstiklal Primary School	Republican	---	Educational
<b>11</b> Sakalar Primary School	Republican Recent Past	Active	Educational
<b>12</b> Hoca Hindi ( Örtmeli) Mosque	Ottoman Republican Recent Past	Active	Religious
<b>13</b> Sara's House	Republican Recent Past	---	Residential
<b>14</b> Bakkal (Grocer)	Republican Recent Past	Passive	Commercial
<b>15</b> Albukrek Fountain	Ottoman Republican Recent Past	Passive	Public
<b>16</b> Araf House	Ottoman Republican	Active	Residential
<b>17</b> Albukrek House	Ottoman Republican Recent Past	Passive	Residential

Table 3.10 (continued)

<b>18</b> Ankara Synagogue	Ottoman Republican Recent Past	Passive	Religious
<b>19</b> Jewish School for Boys	Ottoman Republican	---	Educational
<b>20</b> Greek School for Boys	Ottoman Republican	---	Educational
<b>21</b> Greek School for Girls	Ottoman Republican	---	Educational
<b>22</b> Greek Kindergarden	Ottoman Republican	---	Educational
<b>23</b> Anafartalar High School	Recent Past	Active	Educational
<b>24</b> Şengül Bath	Ottoman Republican Recent Past	Active	Public
<b>25</b> Child Protection Institution	Republican Recent Past	Passive	Social Service Commercial Administrative
<b>26</b> Çocuk Sarayı Apartment	Republican Recent Past	Passive	Residential Administrative Commercial
<b>27</b> Hasan Fehmi Ataç Apartment	Republican Recent Past	Passive	Residential Accommodational Commercial
<b>28</b> Sümer Cinema	Republican Recent Past	Passive	Cultural
<b>29</b> Sus Cinema	Republican Recent Past	Passive	Cultural
<b>30</b> Alişan Bey Mansion (Aydos Hotel)	Ottoman Republican Recent Past	Passive	Residential Accommodational

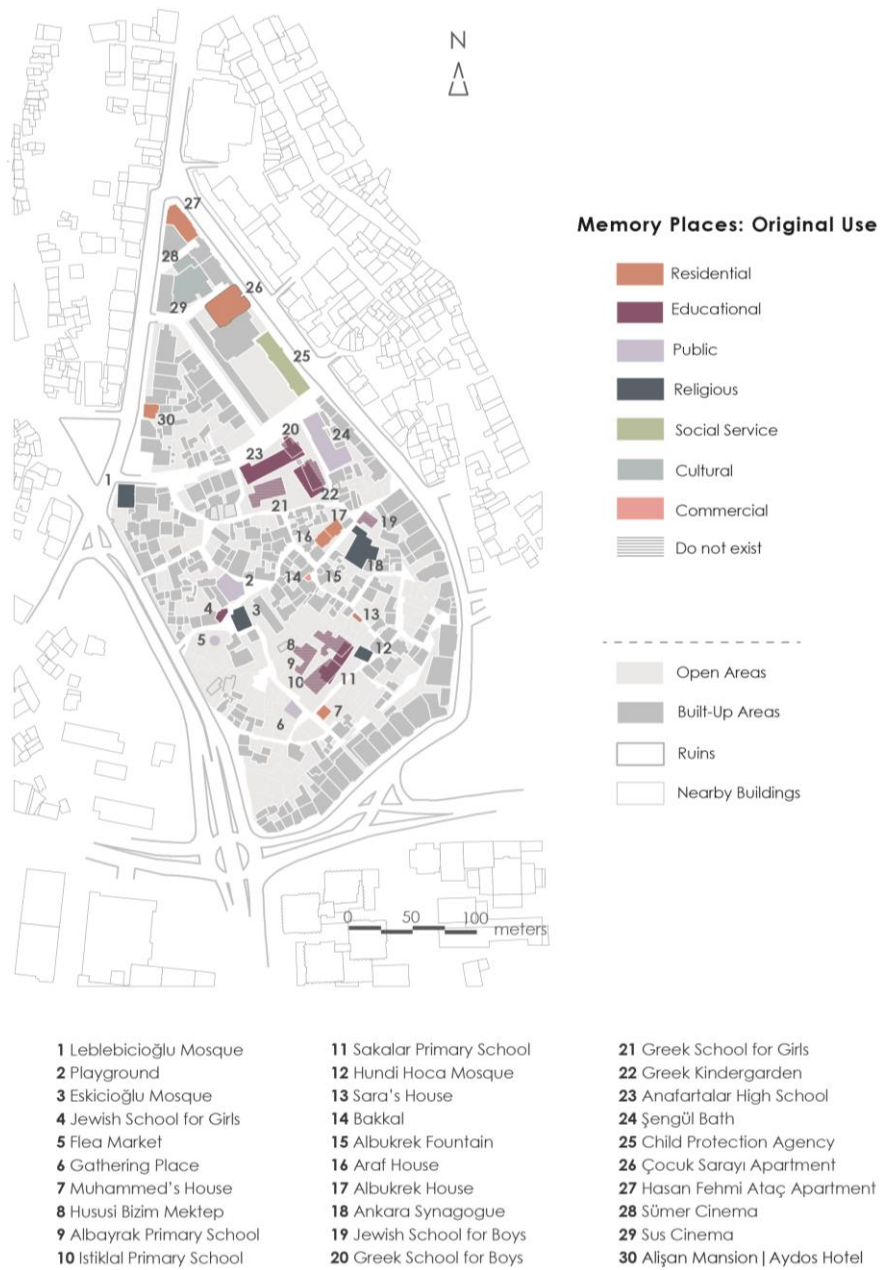


Figure 3.42. Original Use of the Memory Places of the İstiklal (Jewish) Quarter

## 1 | Lelebicioğlu Mosque

Located at the entrance of Acı Çeşme Street, Lelebicioğlu Mosque constructed for Kantarzade Mustafa Efendi and dates back to 1713.<sup>276</sup> Due to the role of religious buildings in forming the core of the neighborhood Lelebicioğlu Mosque has been actively used as a place of worship by the Muslim community since the 18th century. Currently the mosque used by both residents and people from nearby surroundings and the area in front of the western facade of the mosque is utilized on certain days as a market area where stalls are set up and products are sold. (Figure 3.43) The three arched narthex on the northern facade has been enclosed and undergone changes over the years. (Figure 3.44)



Figure 3.43. Lelebici Mosque and Market Area in front of the western facade, (Author, 2024)

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<sup>276</sup> İbrahim Hakkı Konyalı, *Ankara Camileri* (Ankara: Kültür Matbaacılık,1978), 70.



Figure 3.44. Northern facade of Leblebici Mosque (left) (*Türkiye'de Vakıf Abideler Ve Eski Eserler*, Vakıflar Genel Müdürlüğü Yayınları, 1983), Northern facade of Leblebici Mosque (right) (Author, 2024)

## 2 | Playground

The playground located in front of Eskicioğlu Mosque is one of the few open areas in the quarter that provides public use. In interviews, it was described as ‘*the only place for children*’ in the quarter. However, due to the inadequacy of its physical conditions, its usage can be defined limited by children. The area is used as a resting and sitting place by people visiting the Flea Market and functions as an open area where certain levels of interactions maintained.



Figure 3.45. Playground (Author, 2023-2024)



### 3 | Eskiciođlu Mosque

Records dating back to 1691 indicate that the Eskiciođlu Mosque has been referred to by various names, including *Öksüzce Mahallesi Camii*, *Eskici Camii*, *Eskicizade Camii*, and *Öksüzce Camii*.<sup>277</sup> Dates back to the late 17th and and has a repair date of 1906/7, has been used as a place of worship for Muslim community and utilized by both residents and individuals from surrounding areas currently.<sup>278</sup> To the north of the mosque Eskiciođlu Fountain is located, constructed from cut stone and estimated to date back to the 14th or 15th century.<sup>279</sup> In response to Bahar's question to Beki Çakır, this fountain was mentioned as one of the three fountains that supplied water to the quarter although it is not currently used.<sup>280</sup>



Figure 3.46. Northern facade of the Eskiciođlu Mosque (left), Eskiciođlu Fountain (right) (Author, 2024)

<sup>277</sup> Adem Çetin, “Hurufat Defterlerindeki Kayıtlara Göre Ankara İl Merkezindeki Dini Mimari Yapılar,” (Master’s Thesis, Ankara University, 2019) 57-64.

<sup>278</sup> Gönül Öney, *Ankara’da Türk Devri Yapıları* (Ankara: Ankara Üniversitesi Basımevi, 1971), 64.

<sup>279</sup> Radomir Altınođlu, *Kültür Envanteri*, last modified January 22, 2024, <http://www.envanter.gov.tr/anit/index/detay/37245>.

<sup>280</sup> Bahar, *Efsaneden Tarihe Ankara Yahudileri*, 92.

#### 4 | Jewish School for Girls (Revza-i Terakki Kızlar Okulu)

As demonstrated on the 1924 Ankara Map, The Jewish School for Girls is located northwest of the Eskicioğlu Mosque and is one of the two educational buildings in the quarter where Jews received primary school education. Following the five-classroom Revzai Terakki School for Boys, which was opened in 1889, it was opened for girls with three classrooms.<sup>281</sup> Following the transition to coeducation in the Republican Period, the Boys' School was converted into a coeducational institution, and Girls' School building use have changed over the years.<sup>282</sup> The additions to the building over the years have caused changes in the facade and mass properties, and currently used as residential.



Figure 3.47. Jewish School for Girls (Author, 2024)

#### 5 | Flea Market

The flea market located next to Eskicioğlu Mosque is visited by people from the neighborhood and other parts of the city, The market area serves as a place for social interaction, where sellers and customers from various regions of Ankara. The market where second-hand items, antiques, and clothing are sold is accessible to

<sup>281</sup> “AYM - Çok Okullu,” <https://jewish-quarter-ankara.web.app/archive-of-the-silence/multi-schooled>.

<sup>282</sup> Bahar, *Efsaneden Tarihe Ankara Yahudileri*, 55.

the public on Fridays, Saturdays, and Sundays. During the days when the market is not open, the area is operated by a private car park. Since the sellers include residents of the quarter, the market area provides both social and economic benefits for the quarter residents. In social interviews with sellers in the flea market, the current lack of a planned arrangement of the market area and the high rents were the issues mentioned.

People come from different parts of Ankara and other provinces to this market. It is active for about 6 years. It gets quite crowded on the days it is established and we meet and communicate with different people. Since it is privately owned, the rents in the market are too high, and the municipality's attention and physical arrangement will ensure better use.<sup>283</sup>



Figure 3.48. Flea Market (Author, 2024)

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<sup>283</sup> Interviewee 18 (57, tenant in quarter and seller in Flea Market), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

## 6 | Gathering Place

Current residents, particularly women, have indicated that this area was once a place where they would gather and spend time with their neighbors. However, with the decreasing population in the quarter, its use has declined in recent years compared to the past. The area beneath the mulberry tree to the west of the Sakalar Primary School has been also described as a place where students used to play and gather.<sup>284</sup>

Around the tree, we would gather with our neighbors and the women, using it as a seating area to spend time together. Especially on summer evenings, we would sit there for long hours.<sup>285</sup>



Figure 3.49. Gathering Place (Author, 2024)

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<sup>284</sup> Bekir Ödemiş (64, lived in the quarter between 1965-1970), interview by author, Ankara, 2023.

<sup>285</sup> Interviewee 1 (63, House owner in quarter), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

## 7 | Muhammed's House

Located to the south of Sakalar Primary School, a two-story house features paintings on both its facade and interior, created by Muhammed Yalçın (36) due to his passion for art. Interviewee 1 (63), stated that they moved into the house in the 1960s and they have lived in the quarter since then. She also noted that the house has attracted interest from residents and visitors from various parts of Ankara who come to see and photograph the house.

One of my favorite houses in the quarter is Muhammed's house. I enjoy seeing it whenever I pass by.<sup>286</sup>



Figure 3.50. Muhammed's House (Author, 2023)

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<sup>286</sup> Interviewee 7 (49, Shop owner in quarter), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

These educational buildings, which are among the Early Republican Period buildings of the quarter located in the area where Sakalar Primary School is located today, were opened in the 1930s and were demolished after the 1950s. The educational buildings are visible in the 1939 aerial photograph and are described by Dinçer as follows: “Located between Samanpazarı and the Jewish Quarter, the demolished İstiklâl, Albayrak, and Private Işık primary schools were all timber structures.”<sup>287</sup> It is known that the building where Private Işık School is located was previously used by Hususi Bizim Mektep, Ankara’s first private school, and was later closed and replaced by this new private school.<sup>288</sup> (Figure 3.51) It is known that the poet Enver Gökçe was also educated at Hususi Bizim Mektep, where English and French were taught, owned by Hüseyin Avni (Çubukgil) Bey.<sup>289</sup> Konyalı, in his description of the Örtmeli Mosque, stated: “İstiklal Primary School is adjacent to it.” These three school buildings continued their educational activities until the 1950s, after which it was decided to construct Sakalar Primary School in their place. It was stated that in 1949 the Ministry of National Education took the initiative to build a new primary school with ten classrooms in the area where Albayrak, İstiklal, and Private Işık schools were located, and contacted the relevant authorities regarding the lot.<sup>290</sup>

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<sup>287</sup> Güven Dinçer, "Ulus'tan Samanpazarı'na Anafartalar Caddesi'nin Öyküsü," *İdealkent* 5, no.11 (2014): 54.

<sup>288</sup> *Ulus Gazetesi*, September 20, 1938, <https://www.gastearsivi.com/gazete/ulus/1938-09-20/12>.

<sup>289</sup> Türk Edebiyatı İsimler Sözlüğü, “Enver Gökçe,” 2020, <https://teis.yesevi.edu.tr/madde-detay/gokce-enver>.

<sup>290</sup> *Ulus Gazetesi*, April 1, 1949, <https://www.gastearsivi.com/gazete/ulus/1949-04-01/2>.

Ankara **HUSUSÎ BİZİM MEKTEP** Ana, İlk, Orta

Terbiye ve tedris hususundaki ciddiyeti Maarif Vekâletince takdir edilerek resmî mekteplere muadeleti tasdik edilmiştir. İlk üçüncü sınıftan itibaren ecnebi diller tedris edilir. Her sınıfa otuzdan fazla talebe alınmaz. Ana ve İlk kısım 15 Eylülde, Orta kısım 1 Teşrinievvelde derslere başlayacaktır. Kız ve Erkek talebe kaydına başlanmıştır. Telefon: " 2459 ,, "5236,,

SAMANPAZARI CİVARINDA  
**Hususi Bizim Mektep**  
ANA — İLK — ORTA KISIMLARI  
İlk kısmını 3,45 inel emirlerin de her gün Fransızca tedrisatı da vardır.  
Mektebin tamirat ve inşaatı dolayısıyla kayıt muamelesine Eylül birdeca lıttibaren başlanacaktır. Telefon: 2459 3—5678

**Fransızca ve İngilizce öğretiyoruz**  
Ankara'da hususi bizim mektepte tatil müddetince, İngilizce ve Fransızca dersleri verilecektir. Mühassıs mulimler tarafından verilecek bu derslerden istifade etmelerini lisan meraklılarına tavsiye ederiz.  
Fazla talsilat almak için cumadan maada hergün Samanpazarı civarında bulunan mezkûr mektebe müracaatları.

**Hususî Bizim Okul**  
**Direktörlüğünden:**

- 1 — Okulun bulunduğu ev yol için yıkılmıştır. Okul Samanpazarı civarında Albayrak okulu yanında evlece bulunduğu eve taşınmıştır.
- 2 — Kayıt için hergün saat ondan 17 ye kadar gelinebilir.
- 3 — İlk kısmın birinci sınıfına 929 doğumlular da almır. Telefon: No. (2459) (2495) 1—3932

**Özel Işık Okulu**  
Talebe kaydına başlamıştır. Eski talebenin kayıtlarını yenilemeleri için hergün, saat 14 - 18 e kadar.  
Samanpazarı Kargalı sokak  
No. 88, Tel: 2459 8996

**Çocuk Bahçesi**  
Ankara'da hususi bizim mektepte geçen senedenberi muvaffakiyetle devam eden Çocuk Bahçesi tatilde de çocukların terbiye ve istirahatlerini teminle meşgul olacaktır. Çocuklarını güneşte ve kapalı evlerin bunaltıcı havasında üzme istemiyenler hergün mektebe müracaat etmeleri lâzımdır.

**Samanpazarı'nda  
bir ilkokul  
binası yapılıyor**  
Ankara Millî Eğitim Müdürlüğü Samanpazarında yeni bir ilkokul binasının yapılması için teşebbüslere geçmiştir. Yapılacak okul Albayrak, İstiklâl ve Özel Işık okullarının bulunduğu sahada inşa edilecektir. Yapılmasında düşünülen ilkokul binası on dersaneli olacaktır. Millî Eğitim Müdürlüğü okulun arsa meselesi üzerinde ilgililerle temaslara başlamıştır.

**ÖZEL IŞIK OKULU**  
Ankara'nın en eski okulu olan Özel Bizim okul kapanarak yerine aynı binada aynı okulun öğretmenleri tarafından ÖZEL IŞIK OKULU adıyla bir okul açılmıştır. Okul ana ve ilk kısımları haavidir. Talebe kaydına başlanmıştır. Kayıt saatleri sabah 8,5 den beşe kadardır. Derslere 1 Teşrinde başlanacaktır. 6685

Figure 3.51. Newspaper clippings about Hususi Bizim Mektep, Private Işık School, Albayrak School and İstiklâl Primary School between 1932 and 1949 (<https://www.gastearsivi.com/>)

## 11 | Sakalar Primary School

Sakalar Primary School was built in 1954 on the area of the previous schools Private Işık School, Albayrak Primary School and İstiklal Primary School located in the same lot. The main significance of the school for the quarter is that it is a building that holds the childhood memories of the current residents. In their childhood memories, the residents who mentioned Sakalar Primary School also had their children educated at the same school, but currently, the majority of the students are from other quarters.<sup>291</sup> It was mentioned that in addition to being used by the children attending the school the courtyard was used for various purposes such as events and henna nights until about 10 years ago.<sup>292</sup> The building actively used by children from different quarters, plays a crucial role in maintaining relations within the quarter. Problems such as the availability of places for children and parents to spend time, the physical conditions around the school, and security concerns in the evening were mentioned as the main points that needs to be improved to provide better use and interaction within the quarter.<sup>293</sup>



Figure 3.52. Sakalar Primary School in Republican Period (left) (Retrieved from Sakalar Primary School), Sakalar Primary School and the courtyard (right) (Author, 2024)

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<sup>291</sup> Interviewee 12 (57, Sakalar Primary School teacher), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

<sup>292</sup> Interviewee 1 (63, House owner in quarter), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

<sup>293</sup> Interviewee 13 (33, Shop owner in quarter), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.





Figure 3.53. Sakalar Primary School in Republican Period (left), (Retrieved from Sakalar Primary School), Classroom in Sakalar Primary School in 1960's (right), (Bekir Ödemiş's Personal Archive)

## 12 | Hoca Hindi / Örtmeli Mosque

Dating to the late 14th to the early 15th century, Örtmeli Mosque, also known as Hoca Hindi Mosque, is the oldest known building in the quarter. Located within the boundaries of Hacendi, later known as Hoca Hindi Muslim Neighborhood, the mosque received the name 'Örtmeli' due to its prominent eaves and porch.<sup>294</sup> As a witness to the quarter's different periods and memories, the mosque still actively used by the residents.



Figure 3.54. Örtmeli Mosque (left) (VEKAM Digital Library, Ankara Immovable Cultural Property Collection, TKV0239), Örtmeli Mosque (right) (Author, 2024)

<sup>294</sup> Konyalı, *Ankara Camileri*, 80.

### 13 | Sara's House

The Jewish population residing in the quarter gradually decreased due to moving to new houses in the developing Yenışehir, im/migrating to Istanbul, and Israel. By the 1960s only a few Jewish families remained.<sup>295</sup> In the interviews conducted with current residents they recalled their Jewish neighbors and mentioned that the last one they remembered was a neighbor named Sara.<sup>296</sup> Despite the im/migrations from the quarter and its complete abandonment by the Jewish community, Sara continued to live there until she moved to Istanbul and the remaining house burned down at the end of 2017.<sup>297</sup>



Figure 3.55. Sara's House (left) (Yavuz İşçen's Personal Archive, 2014), Vacant Lot After the Demolishment of Sara's House (right) (Author, 2024)

<sup>295</sup> Bekir Ödemiş (64, Lived in the quarter between 1965-1970), interview by author, Ankara, 2023.

<sup>296</sup> Interviewee 14 (58, Attendant in Şengül Bath), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

<sup>297</sup> Yavuz İşçen, Ardından, <https://jewish-quarter-ankara.web.app/archive-of-the-silence/farewell>.

## 14 | Bakkal (Grocer)

The building located at the junction of Esen Street and Kargı Street, which functioned as a grocery store, was described by current residents as one of the most frequently visited places in the quarter until the recent past.<sup>298</sup> This place which was shared by both Jewish and Muslim families during the Republican Period and was the only grocery store in the quarter is mentioned as follows: “At the junction of our street and the street with the synagogue there were two important things: one was a fountain where we would fill buckets with water to bring home for everyone and the other was Osman Bakkal.”<sup>299</sup> The quarter’s grocery store and adjacent greengrocer were in use until the recent past but since their closure, there is no place with similar function in the quarter currently.<sup>300</sup>



Figure 3.56. Grocery Stores of the quarter (Author, 2024)

<sup>298</sup> Interviewee 1 (63, House owner in quarter), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

<sup>299</sup> Aaron Agman Ağlamaz, interview by *Hermana*, directed by Enver Arcak, 2017.

<sup>300</sup> Interviewee 19 (53, House owner in quarter), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

## 15 | Albukrek Fountain

On the 1924 Ankara Map, the fountain referred to as Albukrek Fountain is mentioned by Bahar as being located across from the quarter's only grocer, Bakkal Osman.<sup>301</sup> It is estimated that it dates back to the 19th century, which is more recent compared to other fountains in the quarter.<sup>302</sup> Yakup Almelek recalled having many memories with the fountain, where they played in front of it, noting it was a place of entertainment for them.<sup>303</sup> It is known that the fountain was in use until the recent past and was integral to quarter's interactions since the childhood of current residents. However, after the 1990s the fountains were closed and became unusable.<sup>304</sup> Currently, the trough part of the fountain is covered by pavement, and the fountain is no longer in use.



Figure 3.57. Family Wedding in 1940, Albukrek Fountain (Yavuz İşçen's Archive, Kardes App)

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<sup>301</sup> Bahar, *Efsaneden Tarihe Ankara Yahudileri*, 93.

<sup>302</sup> İbrahim Yavuz İşçen, *Osmanlı Dönemi'nde Ankara'nın Mahalle Çeşmeleri* (Cadde Anafartalar Kuyumcuları Yayınları, 2019), 34.

<sup>303</sup> Yakup Almelek, interview by Hrant Dink Foundation.

<sup>304</sup> Interviewee 19 (53, House owner in quarter), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.



Figure 3.58. Albukrek Fountain (Author, 2023)

#### 16 | 17 | Araf House | Albukrek House

Located on Birlik Street directly opposite the synagogue, these traditional residential buildings were completed in 1909 by the synagogue's architect<sup>305</sup> and belong to the Araf and Albukrek families of the quarter. Following im/migrations from the quarter these monumental residential buildings changed ownership; while the Araf House still in use, the Albukrek House is no longer occupied. The family living in the Araf house currently mentioned that the house was inherited from the family and added the following words:

This house belongs to my grandfather; I have been in this house since I was born. My grandfather Sadık had a Jewish neighbor he loved named Ishak Bey and they would play backgammon together in front of the house. We have always had good relations with our neighbors in the quarter.<sup>306</sup>

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<sup>305</sup> Bahar, *Efsaneden Tarihe Ankara Yahudileri*, 98.

<sup>306</sup> Interviewee 19 (53, House owner in quarter), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

Current residents identified the residential buildings across from the synagogue as their favorites, also emphasized the importance of conserving these and other traditional buildings in the quarter.<sup>307</sup>



Figure 3.59. Araf and Albukrek House (left) (VEKAM Digital Archive, Ankara Immovable Cultural Property Collection, TKV0211), Araf and Albukrek House (right) (Author, 2024)

## 18 | Ankara Synagogue

The Ankara Synagogue, located on Birlik Street in the İstiklal (Jewish) Quarter, is an integral part of the Jewish culture, identity, and belief system. Beyond its religious significance as a place of worship, Ankara Synagogue represents the Jewish community's unity and presence in Ankara, serving as a means to transfer this unity through generations. Although the exact date of the Synagogue's construction is uncertain, there is available information regarding the times of repair and reconstruction of the building. Due to a possible fire in 1834, permission was given to rebuild the Synagogue in its current location, and restored by Italian architects in 1907.<sup>308</sup> During his travel to Türkiye in 1890, Vital Cuinet mentioned several religious buildings owned by non-Muslims in Ankara, including four

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<sup>307</sup> Interviewee 5 (57, House owner in quarter), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

<sup>308</sup> Türkiye Hahambaşılığı Vakfı, <https://www.turkyahudileri.com>.

Armenian Catholic Churches, two Greek Orthodox Churches, two Armenian Gregorian Churches, one Protestant Church, and one Jewish Synagogue.<sup>309</sup> The sources provide various statements about the synagogues used by the Jewish community in Ankara for worship before the construction of the 1907 Ankara Synagogue. In 1492 and later, Spanish and Portuguese Jews who immigrated to Ankara established two distinct synagogues for their community.<sup>310</sup>



Figure 3.60. Opening of the Ankara Synagogue 1907 (*Hermana*, Enver Arcak)

It is known that the Jewish Community in Ankara had a separate synagogue before their arrival, therefore indicating the presence of three synagogues overall. Galanti stated that about a century later, the Jews from Portugal integrated with the Spanish Jewish community and closed their synagogues due to their smaller population, only two synagogues remained. In a registry record dating back to 1625, an application was made by the Jewish community for the repair of their place of worship in Ankara, although the exact name and location are not known.<sup>311</sup> It is unclear whether these synagogues were located in the vicinity of the Ankara

<sup>309</sup> Galanti, *Ankara Tarihi I-II*, 254.

<sup>310</sup> Galanti, *Ankara Tarihi I-II*, 252.

<sup>311</sup> Çetinkaya, “XVII. Yüzyılda Ankara Gayrimüslimleri,” 136.

Synagogue or if there was another building utilized for religious purposes within the neighborhood's boundaries. The synagogue was not only a place of worship within the Jewish community, but also a center for education, group meetings, weddings, charitable donations, and other events.<sup>312</sup> (Figure 3.61)



Figure 3.61. Interior of the Ankara Synagogue (left) (*Hermana*, Enver Arcak), (right) (Bahar, 2003)

Ödemiş recalled the ceremonies held at the synagogue and mentioned that they included Muslim men to reach the required number of participants for prayers.<sup>313</sup> The synagogue courtyard was also used for religious purposes, to provide a place for Jews to gather and set up sukkahs during the Sukkot.<sup>314</sup> Considering the relationship between the Synagogue and the quarter today, the high walls surrounding the Synagogue initially consisted only of green railings on the lower wall, but in the 1970s, a new wall was built for security reasons and wire was added to it.<sup>315</sup> (Figure 3.62) It has been noted that in the recent past, the synagogue was visited by the city's Jewish community once a month on Saturdays, now it is only opened for special occasions and is no longer regularly visited.<sup>316</sup>

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<sup>312</sup> Shaw, *Osmanlı İmparatorluğu'nda ve Türkiye Cumhuriyeti'nde Yahudiler*, 107.

<sup>313</sup> Bekir Ödemiş (64, lived in the quarter between 1965-1970), interview by author, Ankara, 2023.

<sup>314</sup> Sukkot also called the 'Feast of Tabernacles' is a Jewish Autumn Festival characterized by the construction of temporary huts made of branches called sukkah and with prayers of thanksgiving to God for the fertility of the land. Britannica, "Sukkot," *Encyclopedia Britannica*, February 25, 2023.

<sup>315</sup> Bahar, *Efsaneden Tarihe Ankara Yahudileri*, 127.

<sup>316</sup> Interviewee 19 (53, House owner in quarter), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.





Figure 3.62. Ankara Synagogue, Courtyard and Walls (Author, 2024)

### 19 | Jewish School for Boys (Revza-i Terakki – Türk Musevi Mektebi)

Within the quarter there was a school for the Jewish Community to receive religious education and learn basic mathematics; and over time they turned into a school under the control of religious authorities called ‘Talmud Torah’ but the education was insufficient.<sup>317</sup> In 1889, located next to the synagogue five-class boys’ school was opened, and later three-class girls’ school was opened on the opposite street of Eskicioğlu Mosque. Bahar states that the boys’ school turned into a mixed school with the transition to co-education in 1924. In the first years of the Republic, wealthy families sent their children to Revza-i Terakki School to receive education in French.<sup>318</sup> The Boys’ School became the Turkish Jewish School in

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<sup>317</sup> Bahar, *Efsaneden Tarihe Ankara Yahudileri*, 54.

<sup>318</sup> Fügen İlder, “Ankara’nın Eski Kent Dokusunda Yahudi Mahallesi ve Sinagog,” *Bellekten* 60, no. 229 (1996): 726.

1930 and was used by different religious groups in the quarter. İlyá Araf stated that he enrolled in the Turkish Jewish School when he was 5-6 years old and that Muslims and Jews used the prayer rooms at the school accordance with their own religions.<sup>319</sup> Currently, the school building demolished and only its timber door remains.



Figure 3.63. Türk Musevi Mektebi 1930-1931 (*Hermana*, Enver Arcak)



Figure 3.64. Newspaper Clipping of Turkish-Jewish School, August 31, 1933 ([https://www.gastearsivi.com/gazete/hakimiyeti\\_milliyi/1933-08-31/8](https://www.gastearsivi.com/gazete/hakimiyeti_milliyi/1933-08-31/8))

<sup>319</sup> İlyá Araf in *Hermana*, directed by Enver Arcak, 2017.

The Greek schools that were located in the area currently used by Anafartalar Vocational and Technical Anatolian High School were demolished in the late 1950s. These educational buildings were located in Hacı Eshab neighborhood, which has a significant non-Muslim population.<sup>320</sup> In 1861, Perrot mentioned a coeducational school that included history and Greek in its curriculum; due to its likely inadequate condition wealthy Greek families obtained permission to build a new three-part school.<sup>321</sup> It was mentioned that *Hacı Ashab* was a Christian neighborhood; the lot was donated and the planned school was intended to be for boys, girls, and primary school.<sup>322</sup> Built by wealthy Greek families residing in Ankara, Karasuli, Şişmanoğlu, and Küpecioğlu families, the Greek Boys' School began education in 1871, the Greek Girls' School in 1885, and lastly, the Greek Kindergarten in 1889.<sup>323</sup> (Figure 3.65)

Following World War I and the proclamation of the Republic, Greek schools began to be used for different functions and purposes. A school building next to Şengül Bath was refunctioned as the *Türk Ocağı*<sup>324</sup>, where the first ball was held.<sup>325</sup> Aydemir stated the following words about the building: “At that time, *Türk Ocağı* was working in an old Armenian school building next to the Şengül Bath. Memories of the day bring the ball night to life like this... In the hall of this old building, chairs are lined up along the walls...”

<sup>320</sup> Since the 1870s, the number of *Rüştiye* schools increased, and it is known that in the Ankara District, there were four schools at this level, with two belonging to Catholics and two to Orthodox Greeks. Two of these four schools, the Greek Boys' School and the Greek Girls' School, were located within the boundaries of the Jewish Quarter. See Muttalip Şimşek, “Ankara Sancağı'nda Yaşayan Gayrimüslimlerin Eğitim-Öğretim Faaliyetleri (19. Yüzyılın Sonları ile 20. Yüzyılın Başlarında),” *Tarihin Peşinde Uluslararası Tarih ve Sosyal Araştırmalar Dergisi* 15 (2016).

<sup>321</sup> Talyan Esin, “Ankara'da Cesim Bir Eğitim Külliyesi: Rum Şehir Okulu (1871-1925),” *Toplumsal Tarih*, no. 359, (2023): 37.

<sup>322</sup> Esin, “Ankara'da Cesim Bir Eğitim Külliyesi: Rum Şehir Okulu (1871-1925),” 37.

<sup>323</sup> “AYM - Çok Okullu.”, <https://jewish-quarter-ankara.web.app/archive-of-the-silence/multi-schooled>.

<sup>324</sup> *Türk Ocağı* operated in this educational building next to the Şengül Bath, before the main building was built in 1926 in Namazgahtepe.

<sup>325</sup> Şevket Süreyya Aydemir, *Tek Adam*, Cilt 3, (Remzi Kitabevi), 246.

The building, which was later used as Ankara High School for Girls,<sup>326</sup> continued to function as a Secondary school. The building was demolished with Greek Kindergarden in 1955 and a new school building was built in its place.



Figure 3.65. The Greek schools located to the west of Şengül Bath, 1928 (Ankara Büyükşehir Belediyesi Koleksiyonu, <https://arsivankara.atilim.edu.tr/>)

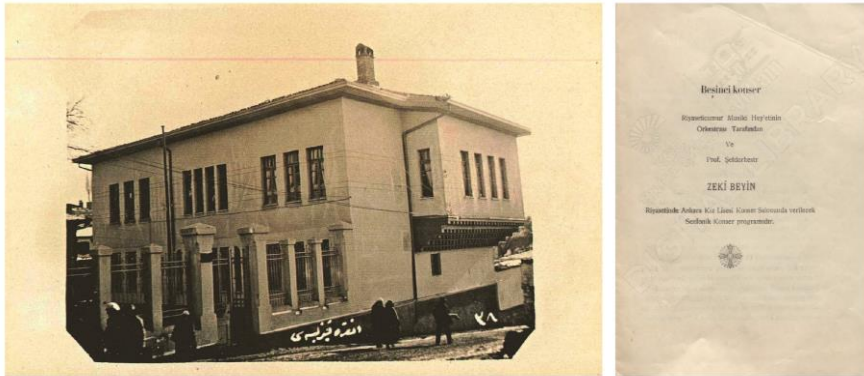


Figure 3.66. Greek School Building used as Ankara High School for Girls (left) (Ankara Büyükşehir Belediyesi Koleksiyonu, <https://arsivankara.atilim.edu.tr/>), Concert Event in Ankara High School for Girls in 1928 (right) (VEKAM Digital Archive, Ankara Belgeleri Koleksiyonu, A404)

<sup>326</sup> “AYM - Çok Okullu,” <https://jewish-quarter-ankara.web.app/archive-of-the-silence/multi-schooled>.

### 23 | Anafartalar Vocational and Technical Anatolian High School

The high school building, constructed on the area of the former Greek schools, one of the buildings underwent various repairs after the proclamation of the Republic and functioned as Ankara Secondary School, later renamed İstiklal Secondary School, until 1955.<sup>327</sup> Due to its inability to meet capacity requirements, the İstiklal Secondary School building was completely demolished in 1955, and a new building was constructed in its place.<sup>328</sup> With 1957-1958 academic year this new high school building started educational activities. Currently, the high school one of the two educational buildings in the quarter, plays a significant role in maintaining relationships and ensuring continued use.



Figure 3.67. Anafartalar Vocational and Technical Anatolian High School (Author, 2024)

### 24 | Şengül Bath

Located south of the stairs descending from Anafartalar Street to the quarter, Şengül Bath is estimated to have been built by Ishak Pasha in the second half of the

<sup>327</sup> Milli Eğitim Bakanlığı, <https://anafartalartml.meb.k12.tr/tema/index.php>.

<sup>328</sup> Milli Eğitim Bakanlığı, <https://anafartalartml.meb.k12.tr/tema/index.php>.

15th century, though its exact construction date is not known.<sup>329</sup> The bath, which appears among the foundations of Ankarâvi Mehmed Emin Efendi, who was Shaykh al-Islam around 1685, underwent various renovations in 1792, 1801, 1818, and 1835.<sup>330</sup> Operated by the Greek Karasulos family in the early 20th century,<sup>331</sup> Şengül Bath included a tevila part in the women's section as part of Jewish practices and it was noted that this section was recently removed and integrated into the main hall.<sup>332</sup> According to Bahar, although there is no clear information on whether the tevila section existed from the beginning, it is possible considering the Jewish community in the quarter. The bath, which has been actively used in the quarter since the Ottoman Period, is still actively used by people coming from various parts of Ankara and also outside the city.<sup>333</sup>



Figure 3.68. Şengül Bath in 1973 (Ankara Hatırası Koleksiyonu, Vicdan Gençer Sezik, <https://arsivankara.atilim.edu.tr/>)

<sup>329</sup> Ergenç, *Ankara ve Konya*, 28.

<sup>330</sup> Özdemir, *XIX. Yüzyılın İlk Yarısında Ankara*, 69-70.

<sup>331</sup> Esin, “‘Ankara’da Cesim Bir Eğitim Külliyesi: Rum Şehir Okulu (1871-1925),” 37.

<sup>332</sup> Bahar, *Efsaneden Tarihe Ankara Yahudileri*, 159.

<sup>333</sup> Interviewee 14 (58, Attendant in Şengül Bath), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.



Figure 3.69. Şengül Bath in Current State (Author, 2023)

## 25 | Child Protection Institution

Located next to the stairs leading to Şengül Bath on Anafartalar Street, the Child Protection Institution is one of the significant examples of the First National Architectural Movement. Initially established as *Ankara Himaye-i Etfal Cemiyeti* in 1921, the institution was renamed the Child Protection Institution (*Çocuk Esirgeme Kurumu*) in 1934 and was recognized as a public benefit association in 1937.<sup>334</sup> The area on the west side of the building, which is now a parking lot, is marked as the *Çocuk Sarayı Bahçesi* (garden).<sup>335</sup>

When I was a fifth-grade student, one or two of the hard-working students were taken to the Çankaya Mansion, and my family was as happy as I was

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<sup>334</sup> Ministry Of Family, Labour and Social Services of The Republic Of Türkiye, Directorate General of Child Services.

<sup>335</sup> Although the date is unknown, the map marks significant buildings showing this area as the garden of Himaye-i Etfal and also shows the area of the building as 'Himaye-i Etfal Merkezi ve Posta Şubesi'. (Vekam Digital Archive, LoCloud Collection, <https://libdigitalcollections.ku.edu.tr/digital/collection/AEFA/id/973>)

that I was among those chosen for the ceremony and entertainment in the garden of the Child Protection Institution on Anafartalar Street.<sup>336</sup>



Figure 3.70. Child Protection Institution (Salt Research, <https://archives.saltresearch.org/handle/123456789/118993>)



Figure 3.71. Child Protection Institution in Current State (Author, 2023)

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<sup>336</sup> Bahar, *Efsaneden Tarihe Ankara Yahudileri*, 80.



Over the years, the use of the ground floor for various commercial activities and the demolition of the 3rd block of the building have created differences in the facade and mass properties. Currently the building used by Ankara Provincial Directorate of Family and Social Services and additional commercial functions continues in the ground floor.

## 26 | Çocuk Sarayı Apartment

Located on Anafartalar Street, the building was built to bring rental income to the Child Protection Institution, and given to the *Himaye-i Etfal Cemiyeti* between 1925-1928 by Yahya Ahmet Bey, and was later used as an office building.<sup>337</sup> It is known that there was a garden for children in the backyard of the building and the stairs on Çatalca Street led to the nursery next to the Sus Cinema. As stated in plan from 1941, the lot where the Child Protection Institution and the apartment built to provide rental income was named ‘Çocuk Sarayı’. (Figure 3.73) The ground floor of the apartment has been used by shops since the Republican Period, and it is known that the ownerships changed as rents increased.<sup>338</sup>



Figure 3.72. Çocuk Sarayı Apartment in 1928 and Today (left) (Ankara Büyükşehir Belediyesi Koleksiyonu, <https://arsivankara.atilim.edu.tr/>), (right) (Author, 2023)

<sup>337</sup> Abdülkerim Erdoğan, Gökçe Günel, and Mehmet Narince, *Cumhuriyet ve Başkent Ankara*, (Ankara Büyükşehir Belediyesi, 2007), 175.

<sup>338</sup> Savaş Sönmez, “Çocuk Esirgeme Kurumu Ve Ankara Cinayeti,” <https://www.sanattanyansimalar.com>, April 8, 2016.

Among these shops, there is also a confectionery that operated from 1931 to 2009. (Figure 3.74) Currently apartment used by Ankara Provincial Directorate of Family and Social Services and commercial functions continues in the ground floor.



Figure 3.73. Plan from 1941 showing the Northern Part of the Quarter (Ankara Şehri Polis Rehberi, Sönmez, 2016, <https://www.sanattanyansimalar.com/>)



Figure 3.74. Kadıköy Confectionery in Çocuk Sarayı Apartment (Kadıköy Şekercisi, Facebook, <https://www.facebook.com/kadikoynikahsekeri/>)

## 27 | Hasan Fehmi Ataç Apartment (Gühane İşhanı)

The apartment building located at the northern junction of Anafartalar Street and Denizciler Street is also known as ‘Gühane İşhanı’. The building construction completed in 1925 and according to the data from the 1930 Cadastral Map, the lot where the building is located and the adjacent lot to its southwest owned by Hasan Fehmi Bey, a Member of Parliament from Gümüşhane. In its early years it is used by *Divan-ı Muhasebat* (Court of Accounts) / *İktisat Vekaleti*.<sup>339</sup> (Figure 3.75) In the 1950s, the building was used as a hotel named ‘Büyük Otel’, where members of parliament stayed. (Figure 3.76) Later, the building was rented out and used by shops, but the number of shops gradually decreased. Currently, the building used as an office building with limited number of users.



Figure 3.75. *İktisat Vekaleti* (SALT Research, <https://archives.saltresearch.org/handle/123456789/208076>)

<sup>339</sup> According to the data on the 1930 cadastral map, it is seen that among the owners in the quarter, members of the Court of Accounts also resided.



Figure 3.76. Newspaper Clipping of 'Büyük Otel', May 19 1950,  
( <https://www.gastearsivi.com/gazete/zafer/1950-05-19/>)



Figure 3.77. Hasan Fehmi Ataç Apartment (Gülhane İşhanı) (Author, 2023)

## 28 | Sümer Cinema

Sümer Cinema, located on Denizciler Street, was converted from an indoor swimming pool built by the Child Protection Institution into a cinema in 1940.<sup>340</sup> It was stated that this pool was used by children at the Child Protection Institution to learn swimming and later the building was converted for a different use.<sup>341</sup> In the

<sup>340</sup> Özalp, *Bir Başkent'in Anatomisi: 1950'lerde Ankara*, 386.

<sup>341</sup> Savaş Sönmez, "Çocuk Esirgeme Kurumu ve Ankara Cinayeti," <https://www.sanattanyansimlar.com>, April 8, 2016.

1930s, the Child Protection Institution built a children’s cinema-theater with a capacity of 600 seats, along with an indoor swimming pool, which was later converted into the Sümer Cinema due to various reasons for not being used.<sup>342</sup> Among indoor cinemas, the Sümer Cinema was the one most frequently used by the lower class<sup>343</sup> and later renamed as Güneş Cinema where it played children movies before returning to its former state.<sup>344</sup> The cinema building, which closed in the 1960s, remained unused for a long time and announced that the building will be opened for use as the ‘Sebillürreşad Art and Culture Center’<sup>345</sup> in March 2024. As observed during the field study conducted in the quarter, various repairs and facade renovations have been carried out in the building since 2023. This building which reflects the memories, values and original architectural elements of the Republican Period has lost its identity with the transformations it has undergone. (Figure 3.78)



Figure 3.78. Interior of The Sümer Cinema Building Before and After Restoration (Sebillürreşad, [https://www.facebook.com/sebilurresaddergisi/?locale=tr\\_TR](https://www.facebook.com/sebilurresaddergisi/?locale=tr_TR))

<sup>342</sup> Savaş Sönmez, “Sümer Sineması (Bitli Sümer),” <https://www.sanattanyansimalar.com>, January 31, 2023.

<sup>343</sup> Semih Gökatalay, “Erken Soğuk Savaş Ankara’sında Sinema Kültürü,” *Journal of Ankara Studies* 7, no.1 (2019): 161.

<sup>344</sup> Özalp, 386.

<sup>345</sup> ‘Sebillürreşad’, which gave its name to the Art and Culture Center, is the magazine published in 1908 with the support of Mehmet Akif Ersoy. The Minister of Culture and Tourism stated the following words at the opening of the Art and Culture Center: “This historical place will add value to Ankara’s cultural and artistic life with its magazine museum, exhibition hall, and other units.” (X, March 12, 2024, <https://x.com/MehmetNuriErsoy/status/1767546156668645450>)



Figure 3.79. Sümer Cinema in 1969 (Ankara Hatırası Koleksiyonu, Erdoğan Güngör, <https://arsivankara.atilim.edu.tr/>)



Figure 3.80. Sümer Cinema Building after Restoration (Author, 2024)

## 29 | Sus Cinema

Located in the northern part of the Jewish Quarter that developed during the Republican Period, Sus Cinema had an entrance from Anafartalar Street and was situated in an area with stairs leading down towards Çatalca Street. (Figure 3.81) Opened in 1938, it remained in active use until 1985,<sup>346</sup> during which time it also hosted various events and concerts in addition to functioning as a cinema. (Figure 3.82) Along with Sümer Cinema, it is one of the examples of the cinema culture that emerged in Early Republican Ankara, most of which was centered in Ulus.



Figure 3.81. Sus Cinema in 1948 (Ankara Hatırası Koleksiyonu, Erdoğan Güngör, <https://arsivankara.atilim.edu.tr/>)



Figure 3.82. Newspaper Clippings about Sus and Sümer Cinema in 1940-1945 (<https://www.gastearsivi.com/>)

<sup>346</sup> Özalp, *Bir Başkent'in Anatomisi: 1950'lerde Ankara*, 384.

### 30 | Alişan Bey Mansion (Aydos Hotel)

The residential building which is currently used as a hotel located on the ‘Denizciler Street’ was initially named ‘Bahriye Street’. Özalp noted the use of building with these words: “In the late Ottoman period, before it was a regular street there was the mansion of Alişan Bey, the head of the tribe from Haymana, on the right side. After the establishment of the Republic, the Bahriye Vekaleti (Naval Administration) first operated in this mansion,<sup>347</sup> and the street was named after it. Çağlayangil mentioned the strangeness of seeing the sign of the Bahriye Vekaleti (Naval Administration) on a house on ‘Denizciler Street’ in the capital, which has no connection to the sea.<sup>348</sup> This building not reflect direct relation with the residents in the quarter but used as an accommodation place by people who came Ankara from other cities.



Figure 3.83. Aydos Hotel (left) (VEKAM Digital Archive, Taşınmaz Kültür Varlıkları Envanteri, TKV0454), Aydos Hotel (right) (Author, 2024)

<sup>347</sup> “Ankara Hatırası Koleksiyonu - Denizciler Caddesi,” <https://arsivankara.atilim.edu.tr>.

<sup>348</sup> İbrahim Sabri Çağlayangil, *Anılarım*, (İstanbul: Yılmaz Yayınları, 1990), 91. (Çağlayan, who was Minister of Foreign Affairs between 1965 and 1978, mentions in his book that he also stayed in the Jewish Quarter for a while.)



### 3.2.2 Temporal Change in Memory Patterns

The change of memory patterns in the Jewish Quarter can result from a spontaneous or natural process, or it has been directly influenced by certain historical turning points. While these turning points sometimes influenced the uses on a building scale, they sometimes triggered the transformation in the social and physical structure of the quarter. The sequence of changes has affected the physical presence, functions, and frequency of use of memory places. This change is reflected in the memory patterns of the Jewish Quarter. (Figure 3.84)

The change in memory patterns over the historical process are discussed below as a general assessment through key points:

| In the late 14th and beginning of the 15th century the oldest known structure of the quarter, Hoca Hindi (Örtmeli) Mosque was built.

| Following the second half of the 15th century, Şengül Bath was built and began to use by diverse communities.

| Following 17th and 18th century Eskicioğlu and Leblebicioğlu Mosque were built.

| At the end of the 19th century the Greek School for Girls, Greek School for Boys and Greek Kindergarden were built in the same lot by Greek families.

| At the end of the 19th century, Jewish School for Boys and Jewish School for Girls started educational activities.

| In 1907 the current building of the Ankara Synagogue was built and subsequent years, Araf and Albukrek houses were built.

| Following World War I, the educational activities of Greek Schools ended and following years used as hospital, *Türk Ocağı* and *Ankara Kız Lisesi*.

| Following the proclamation of the Turkish Republic 1923, Hasan Fehmi Ataç Apartment, Çocuk Sarayı Apartment and Child Protection Institution were built in the northern part of the quarter.

| Following years of Republic, Hasan Fehmi Ataç Apartment functioned as the 'İktisat Vekaleti', and in the following years, as the 'Büyük Hotel' and later as an office building known as 'Gülhane İşhanı'.

| Following 1923, the residential building located on Denizciler Street started to be used by the 'Bahriye Vekaleti' (Naval Administration).

| Following 1923, due to the existence of the building used by Bahriye Vekaleti, the street was named 'Bahriye Street' and today it is called 'Denizciler Street'.

| In 1924, the Jewish School for Boys continued its educational activities as a co-educational school.

| Following 1930, Private Işık School, Albayrak Primary School and İstiklal Primary School were built in the same lot.

| Following the 1930s, some Jewish families moved to Yenışehir the newly developed part of the capital.

| In 1938, Sus Cinema was opened in the northern part of the quarter.

| In 1940, the indoor pool built for the Child Protection Institution was converted into a cinema, and the Sümer Cinema was opened.

| In 1942, the Capital Tax affected some of the Jewish families in the quarter.

| Following 1948, with the establishment of Israel many Jewish families immigrated from the quarter. New families started to move into the residential buildings and ownerships began to change within the quarter.

| Following 1950, Greek School buildings were demolished.

| In 1954, Sakalar Primary School was started educational activities in the area where Private Işık School, Albayrak Primary School and İstiklal Primary School were demolished.

| In 1957, Anafartalar Technical Vocational and Anatolian High School was built in the area where Greek Schools were demolished.

| Following 1960, only a few Jewish families were left in the quarter and after new families moved to the quarter.

| Following 1960, with the increase in floor heights on the periphery the quarter's relationship with the city began to change.

| Following 1990, the fountains of the quarter became out of use as mentioned by the residents.

| Following 2010, open areas such as playground and Flea Market started to be used by current residents of the quarter.

Historical, political and social turning points have affected the memory patterns in the Jewish Quarter over the years. With these changes the use of some memory places continued, some decreased and some disappeared. In addition, some memory places, which were once a part of the memory pattern, do not exist today and are known only through verbal narratives and visual and written sources. In this sense, the current reflection of these changes experienced by memory places is illustrated in *Figure 3.85*.



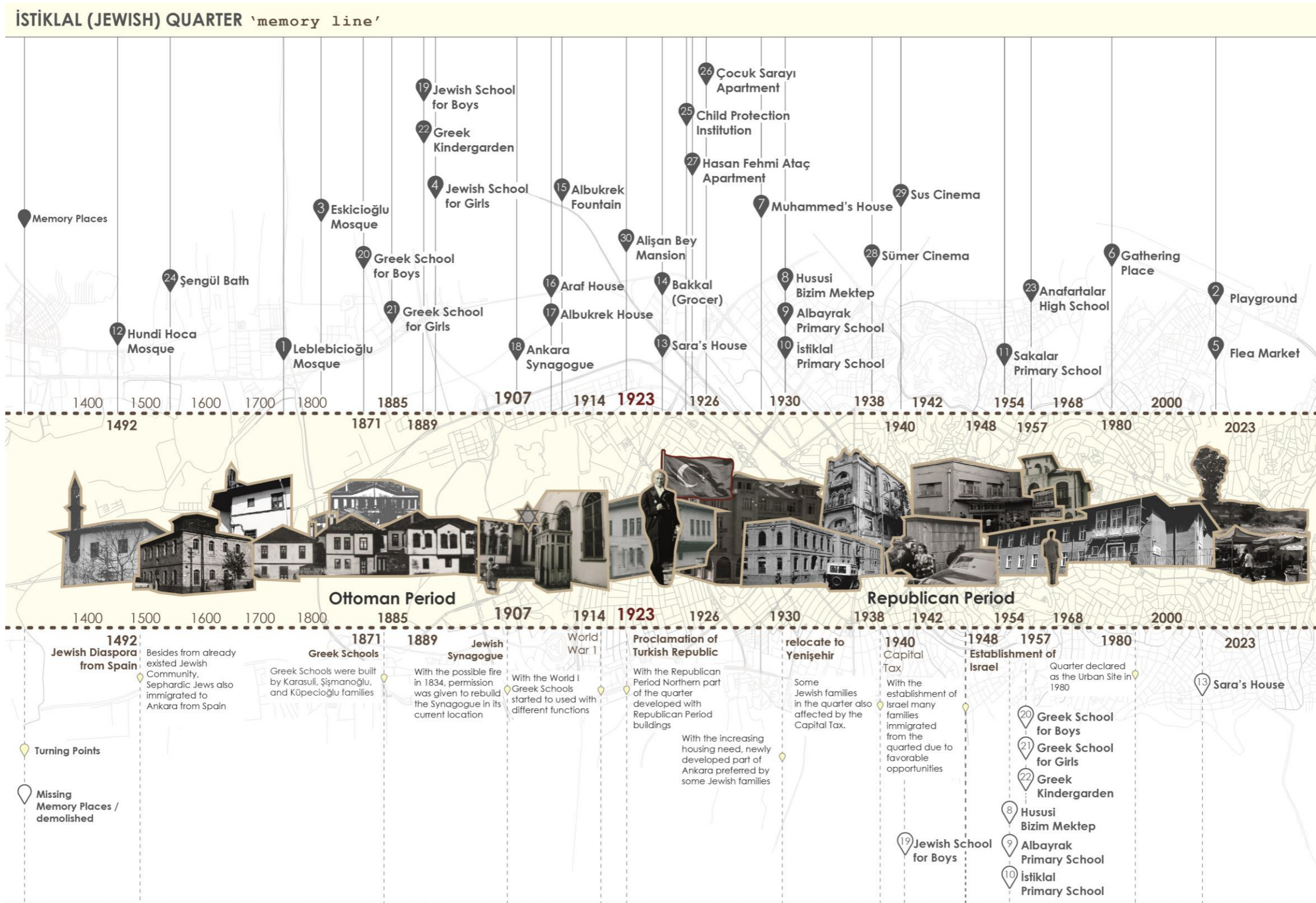


Figure 3.84. İstiklal (Jewish) Quarter's Memory Line, showing the memory places in different periods



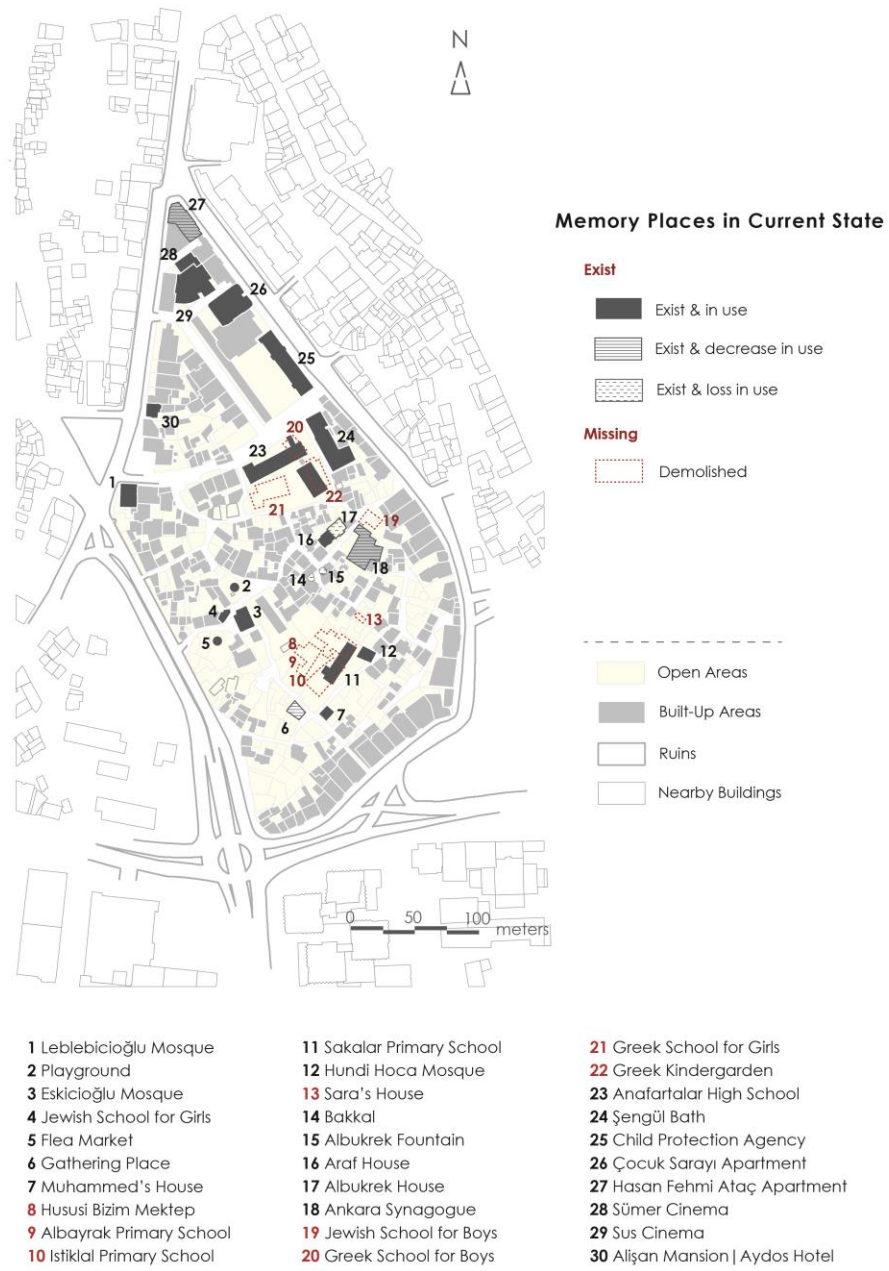


Figure 3.85. Memory Places in Current State

### **3.2.3 Mapping Memory Patterns: Past, Present, and Future**

The İstiklal (Jewish) Quarter's memory places witnessed the influence of different social groups, different utilizations and different frequencies of use. Each of these variables has affected the semantic, physical and spatial equivalents that memory places have found throughout history. These differing aspects form the basis for understanding the memory places in the Jewish Quarter through past, current and future uses.

Mapping memory patterns not only involves the physical locations of the memory places within the quarter additionally addressing the related activities (sitting, walking, gathering, playing, shopping, picnicking) which mentioned by interviewees. Moreover, thoughts of current residents and other users who interact with the area also mentioned in scope of this map.

İstiklal (Jewish) Quarter's Memory Map in this sense forms the basis of the memory-linked placemaking approach through understanding the places with past, present, and foreseen future uses. To provide a comprehensive understanding in mapping memory patterns in the Jewish Quarter, three components are considered: memory places, related activities and personal thoughts. (Figure 3.86)

As identified and discussed in the previous headings among 30 memory places 22 of them still physically exist as pinned on the map. Also the memory places no longer exist shown as 'missing memory places'. Daily activities were also highlighted to understand the ongoing relations in memory places and their immediate surroundings. Lastly, to understand how the memory-linked placemaking approach can be framed in the scope of the study, personal thoughts are presented to reveal how people perceive their physical environment and whether they view it in a positive or negative way.



İSTİKLAL (JEWISH) QUARTER  
'memory map'

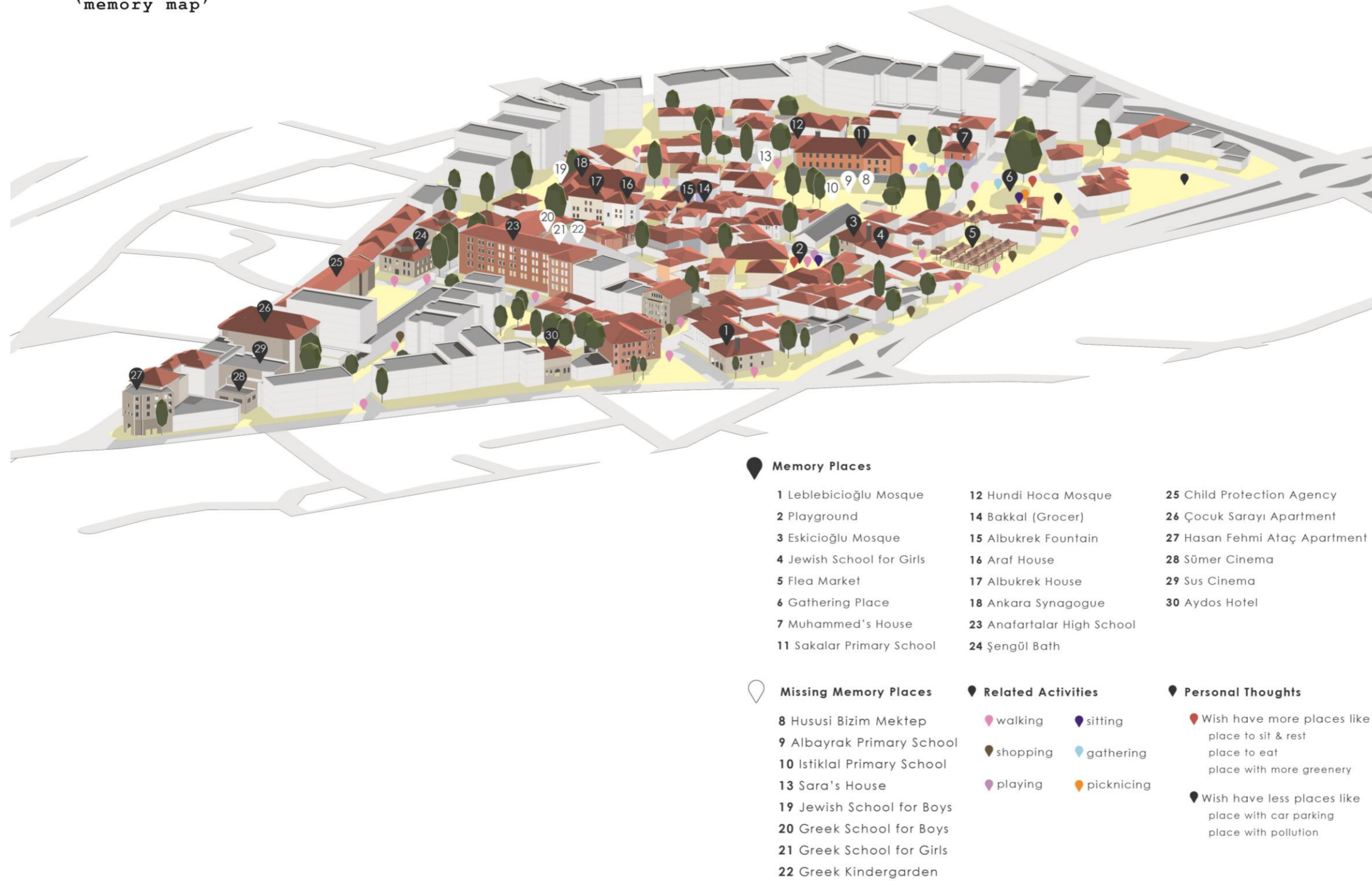


Figure 3.86. İstiklal (Jewish) Quarter's Memory Map



## CHAPTER 4

### MEMORY-LINKED PLACEMAKING AS A STRATEGY AND TOOL FOR THE CONSERVATION OF THE İSTİKLAL (JEWISH) QUARTER

#### 4.1 Defining an Approach: Memory-Linked Placemaking

The idea of the memory-linked placemaking approach is based on understanding the physical, social and temporal dimensions of the concepts of memory, place, and urban heritage places as addressed in Chapter 2. With this understanding, a framework was created for the conservation of urban heritage places. (Figure 4.1)

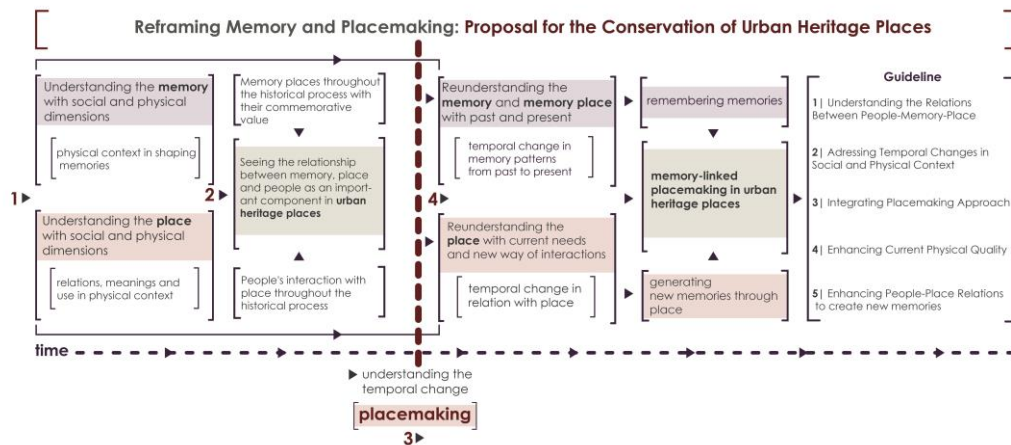


Figure 4.1. Framework for the Conservation of Urban Heritage Places

The framework addresses the concepts of memory, memory place and placemaking in order to better understand, consider and evaluate past and present relationships in urban heritage places. By highlighting the evolving nature of urban heritage places through memory-linked placemaking, a five-step guideline was created. These five steps are shown in *Table 4.1* below.

Table 4.1 The Role of Memory and Memory Places for Placemaking in Urban Heritage Places, Guideline

The Role of Memory and Memory Places for Placemaking	<ol style="list-style-type: none"> <li>1  Understanding Relations Between People-Memory-Place</li> <li>2  Addressing Temporal Changes in Social and Physical Context</li> <li>3  Integrating Placemaking Approach</li> <li>4  Enhancing the Current Physical Quality</li> <li>5  Enhancing People-Place Relations to Create New Memories</li> </ol>
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These steps of the guideline expressed a general addressing that emerged by following the unity of concepts. This section will outline the steps covered in this guideline in the İstiklal (Jewish) Quarter specifically in Chapter 3, and a general approach to how to complete the steps within the scope of policies, strategies and actions in Chapter 4.

### **1| Understanding Relations Between People-Memory-Place**

Memories can be defined by their individual or social levels but also these memories are “place oriented”<sup>349</sup> and connect to public places with the shared experiences we have.<sup>350</sup> Due to the understanding that memory is also linked to mundane places<sup>351</sup> highlights that the concept of *memory place* can be considered as a part of quotidian practices.

With this view, in the context of the İstiklal (Jewish) Quarter, memory places are addressed through both their historical, social, and cultural references also addressed through the ordinary contexts where social interactions can be addressed.

<sup>349</sup> Casey, *Remembering: A Phenomenological Study*, 186-187.

<sup>350</sup> Hayden, *The Power of Place: Urban Landscapes as Public History*, 47.

<sup>351</sup> Atkinson, “The heritage of Mundane Places,”.

## **2| Addressing Temporal Changes in Social and Physical Context**

One of the challenges faced by urban heritage places is the inability to adapt to changing social and physical conditions, and this has directly affected the relationship between people, memory, and place. Values and meanings of a place may transform through different people's understanding,<sup>352</sup> and new memory practices emerge from culture to culture and from time to time.<sup>353</sup> Although these changes are only seen as part of the intangible aspects, they also directly or indirectly affect the physical environment, its use or the change in its use.

In the context of the İstiklal (Jewish) Quarter, this process of change was discussed together with historic turning points and its impact on the ongoing memory patterns in the quarter, both socially and physically.

## **3| Integrating Placemaking Approach**

Integrating placemaking into the conservation process of urban heritage places, in its most basic understanding is to see today's perspective as an input. This approach can be shaped with variables as social realities of place, expectations and predicted results. These variables are discussed under the headings *Tactical*, *Strategic*, and *Creative* Placemaking.<sup>354</sup> In addition to priorities such as economic, artistic, and temporal the main point they address is the idea of producing a better version of the place where people are in association.

The sub-concept in the placemaking approach to be developed for the İstiklal (Jewish) Quarter is memory. It aims to conserve memory places in terms of historical, cultural, and commemorative values and to ensure the generation of new memories through placemaking.

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<sup>352</sup> Gieryn, "A Space for Place in Sociology" 465.

<sup>353</sup> Quebec Declaration on the Preservation of the Spirit of Place, 2008, ICOMOS.

<sup>354</sup> Mark A. Wyckoff, "Definition of placemaking: Four different types,".

#### 4| Enhancing the Current Physical Quality

Quality of the physical environment is a supplementary component of overall livability, with its impact on activity preferences, frequencies, durations and qualities to be performed in the place<sup>355</sup> with also addressing universal needs regardless of socio-cultural backgrounds.<sup>356</sup> It also has an effect on placeness factors such as place attachment and place satisfaction.<sup>357</sup>

In this regard, physical quality affects the ongoing use and the way of perceiving the place is considered as a key element. Its role is discussed as part of maintaining the people-place relationship and its supportive features for this relationship.

#### 5| Enhancing People-Place Relations to Create New Memories

In the idea of re(making) places, the physical quality discussed in **Step 4** can affect the relationship between people and places by improving physical conditions. **Step 5** additionally covers how these relationships can be strengthened with newly created places. While the factors that ‘make a great place’ are the greens, walkability and safety conditions created by the physical conditions, social factors such as the diversity of activities and the creation of a livable environment with the current needs are also part of it.<sup>358</sup> In addition, both the planning and the creation of positive economic conditions should be considered with possible challenges and outcomes such as displacement and gentrification.

In this sense, it aims to create new places by prioritizing the current needs of the people and considering the possible negative effects. Thus, it is described as creating places where different needs can be met and multiple activities can occur in common places in the İstiklal (Jewish) Quarter.

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<sup>355</sup> Gehl, *Life Between Buildings: Using Public Space*, 9-14.

<sup>356</sup> Thomas, *Placemaking: An Urban Design Methodology*, 27.

<sup>357</sup> Li et al., “Rethinking Place-Making: Aligning Placeness Factors With Perceived Urban Design Qualities (PUDQs) to Improve the Built Environment in Historical Districts,”.

<sup>358</sup> “What Makes a Successful Place?,” <https://www.pps.org/article/grplacefeat>.

## 4.2 Remembering and Generating Memories through Placemaking: Conservation Policies, Strategies, and Actions

Following the guideline; the policies, strategies and actions of the conservation process of the İstiklal (Jewish) Quarter will address priorities in the same parallel. In addition, these policies strategies and actions will also incorporate features distinctive to the İstiklal (Jewish) Quarter.

When the development process of policies within this context is considered in more detail; **Policy 1** started with the smallest living unit ‘residential buildings’ where individual memory begins to form. The meanings attributed to the home are constantly reproduced and form memory by being associated with our past experiences in social and cultural contexts.<sup>359</sup> In this sense, the continuous use of residential buildings is seen as a tool for maintaining memories in the İstiklal (Jewish) Quarter. Additionally, it is not possible to consider any attempt independently of the direct effects of people interaction. As a main subject of maintaining memories and relations, **Policy 2** focuses on the ‘community’ and how they become an active participant in the conservation and planning processes of the İstiklal (Jewish) Quarter. The reflection of memory as an individual and collective construct in urban heritage places constitutes the basic view of **Policy 3** by considering the past and present relations as a whole. This understanding encompasses both the conservation of memory places and how places, where relationships become reciprocal can be supported by the fundamental strategies of placemaking. Finally, **Policy 4** focuses on monitoring the social impact of these policies through community feedback as a general evaluation. In this context, monitoring is fundamentally intended to provide an idea of whether memory-linked placemaking provides an approach that is compatible with social, physical and everyday realities in the existing context.

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<sup>359</sup> Güven Ulusoy, “Bellek-Mekan İlişkisi Bağlamında Anı Mekanlarının Değerlendirilmesi ve Korunması,” 59.

**Figure 4.2** lists the key themes of the policies, strategies, and actions determined during the İstiklal (Jewish) Quarter’s conservation process and the objectives they address in general.

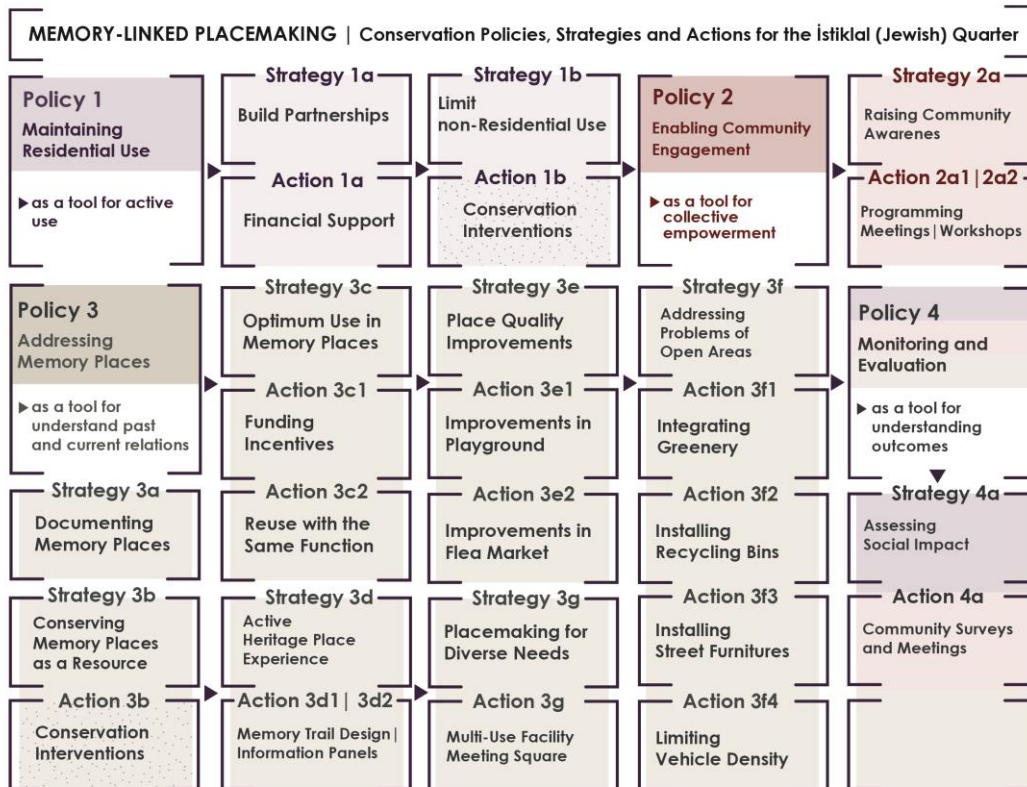


Figure 4.2. Conservation Policies, Strategies, and Actions

The proposals developed under these four main headings focus on themes at different scales and priorities. While some strategies and actions include proposals at the conceptual level, those that include physical interventions, improvements, and new proposals are illustrated on the map with the codes. (Figure 4.3) The following sections discuss the explanations and the main objectives of these approaches.





Figure 4.3. Memory-Linked Placemaking Proposals for the Istiklal (Jewish) Quarter

#### 4.2.1 Maintaining Residential Use

| **Policy 1:** Conserving the residential fabric of the quarter and understanding as a tool for maintaining memories

The İstiklal (Jewish) Quarter is one of the exceptional places in Ankara where historical fabric continues together with residential use. Maintaining these relationships, starting from the smallest living unit to the quarter scale will slow down the deterioration process in the physical environment.

Residential buildings especially in the inner parts of the quarter are mostly used by tenants; however, they are in better condition due to repeated maintenance and repairs.<sup>360</sup> This relationship between favorable physical conditions and continued use is directly related to each other. Improving the physical conditions of residential buildings is important for current residents or potential residents to consider the buildings in the quarter not only as an option for economic reasons but also because of the convenient and advantageous living standards provided. In this context increasing and maintaining residential use aims to ensure the continuity of memories and prevent the deterioration of physical conditions caused by population decline. Accordingly, strategies and actions have been defined as **Strategy 1a| 1b**, and **Action 1a| 1b**, although they are not directly detailed within the scope of this study.

| **Strategy 1a:** Establishing partnerships with local and central governments, non-governmental organizations and stakeholders to develop comprehensive strategies for traditional residential buildings

| **Action 1a:** Providing financial support to both tenants and house owners throughout the conservation and restoration processes

In the interviews conducted in the quarter, house owners stated that if they moved to another place, it would be difficult to provide the comfort they got used to in the

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<sup>360</sup> Avcı Hosanlı and Bilgin Altınöz, “Ankara İstiklal (Yahudi) Mahallesi,” 96.

quarter. Residents emphasized the importance of maintaining residential use in the quarter. The positive aspects of this lifestyle compared to multi-story buildings and neighborly relations were stated as follows:

I have been living in this house since I was born. It is inherited from my grandfather. It is very pleasant for me to continue this life in two-story houses because finding the conditions these houses provide in a different place is difficult. Until recently, the houses in the quarter were much occupied and our interactions with our neighbors were much different. The worsening physical conditions of the houses have made living here more challenging.<sup>361</sup>

Ensuring the continuity of residential use in the quarter will limit the prioritization of solely economic goals in the processes to be planned at the quarter scale. The ongoing life and residential use should not be destroyed to provide financial income and the proposals should not transform the fabric of the quarter. The social equity and economic growth wanted to be created may also bring about unfavorable consequences such as displacement of existing users. Concerns about such an outcome were also expressed by residents as follows:

I have been a tenant in the quarter for 10 years and I love living here with my family. If the quarter turns into nearby areas, we can't afford the rent. It's better to stay that way and not transform.<sup>362</sup>

One of the triggering factors limiting residential use is that residents cannot financially afford the conservation and restoration processes and even the small-scale repairments. Tenants stated that house owners did not provide the necessities for repairing the houses and that it was difficult for them to afford.<sup>363</sup> It is also directly related to the population decrease and the socioeconomic transformation that may occur.

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<sup>361</sup> Interviewee 6 (56, House owner in quarter), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

<sup>362</sup> Interviewee 16 (44, Tenant in quarter), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

<sup>363</sup> Interviewee 15 (53, Tenant in quarter), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

Developing a placemaking approach in the quarter without emphasizing solutions regarding this problem will neglect the context-specific problems. The proposals regarding this problem can be seen as an extent of *strategic placemaking* that also aims to prevent population decline and maintain the use by living communities with economic stability. Even if it does not directly aim to create a place for income or economic growth, it directly affects the overall relation within the quarter. To evaluate this in the case of the İstiklal (Jewish) Quarter, the financial aid provided in Türkiye and the role of non-governmental organizations that contribute at different scales are briefly highlighted below.

Firstly, the Ministry of Culture and Tourism can be seen as the main body in conservation, maintenance, and repair by providing financial aid in kind, in cash, and technical assistance.<sup>364</sup> Additionally, when considered necessary by the ministry; The General Directorate for Foundations, special provincial administrations, municipalities, public institutions and organizations can assist in conserving, maintaining and repairing through their funds.<sup>365</sup> Direct financial aid that can be obtained within current legal regulations includes; expropriations carried out by the Ministry of Culture and Tourism through bartering and purchasing, TOKİ (Mass Housing Development Administration) loans, grants from real estate taxes, transfer of development rights and municipality payments.<sup>366</sup>

Another option regarding financial aid is NGOs (non-governmental organizations) operating in Türkiye. The role of NGOs can be described as more limited when compared to European countries.<sup>367</sup> However, their role is important because it includes both funding projects and raising awareness of the conservation process through various seminars, competitions, and workshops. ÇEKÜL (The Foundation

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<sup>364</sup> Republic of Türkiye, Law No. 2863, *Conservation of Cultural and Natural Property*, art. 12, Official Gazette, no. 18113 (July 23, 1983).

<sup>365</sup> Republic of Türkiye, Law No. 2863, art. 11.

<sup>366</sup> Evrim Ulusan and Melih Ersoy, "Financing The Preservation Of Historical Buildings In Turkey," *Metu Journal of the Faculty of Architecture* 35, no. 2 (2019): 254.

<sup>367</sup> Ulusan and Ersoy, 254.

for the Protection and Promotion of the Environment and Cultural Heritage),<sup>368</sup> Tarihi Kentler Birliđi (Union of Historical Towns),<sup>369</sup> TAÇ (The Foundation for the Conservation of Turkey's Monuments, Environment and Tourism Assets)<sup>370</sup> can be given as examples of NGOs taking an active role.

In this sense, conservation, repair, and restoration works in Türkiye can be evaluated through governmental funding and although more limited through the financial aid of NGOs at different scales. Carrying out and realizing this process solely with government-funded financial instruments is not a sustainable option also in terms of time.<sup>371</sup>

The absence of efforts for the Ankara İstiklal (Jewish) Quarter for a long period necessitates the creation of additional proposals on how different financial resources can be created. Considering the conditions of traditional residential buildings in the quarter, it does not seem possible for governmental aid to provide the optimum time and amount to allocate the necessary financial amount in this quarter. With this understanding, *Table 4.2* elaborates on how the community can create its resources even if it can't access large amounts. Although this attempt primarily aims to maintain residential use, it can also be a resource for organizing common areas and additional needs of the quarter. In addition, it states what incentives can be provided when acting together with the stakeholders. Considering these proposed steps as a financial resource may not be defined as a conventional method in the conservation process of historical buildings or environments in Türkiye. However, it has been suggested that it can be considered as an alternative

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<sup>368</sup> ÇEKÜL was founded in 1990 mainly by academics to protect the threatened natural resources and cultural heritage of Türkiye. See, <https://www.cekulvakfi.org.tr/we-exist-through-nature-and-culture>.

<sup>369</sup> Union of Historic Towns was founded in Bursa in 2000 and became the 12th member of 'The European Historic Towns and Regions Association' in 2001. See, <https://www.tarihikentlerbirligi.org/english/>

<sup>370</sup> TAÇ was founded in 1976 and is also a member of Europa Nostra. The main objective is to conserve the natural and cultural assets and architectural heritage of Türkiye. TAÇ conducts documentation and inventory work and prepares studies and projects. See, <https://www.tacvakfi.org.tr/en>.

<sup>371</sup> Uluşan and Ersoy, "Financing The Preservation Of Historical Buildings In Turkey," 254.

method where the community is at the center and various options can be integrated in the case of the İstiklal (Jewish) Quarter.

Table 4.2 Proposal for Financial Aid Initiatives

	<b>Steps</b>	<b>How to Implement?</b>
<b>Community-led Initiatives</b>	Establishing a Community Fund	<ol style="list-style-type: none"> <li>1- Establishing a common fund between residents where the income from various events, campaigns, and voluntary contributions is collected</li> <li>2- Collecting income in a shared bank account for a transparent process</li> </ol>
	Fundraising Campaigns	<ol style="list-style-type: none"> <li>1- Organizing exhibitions at the Flea Market besides the active days with a small entrance fee</li> <li>2- Establishing an online fundraising campaign</li> </ol>
	Voluntary Contributions	<ol style="list-style-type: none"> <li>1- Collecting small, voluntary donations by residents to save additional income</li> <li>2- Craft workshops in the Flea Market by shop owners beside the active days of the market</li> </ol>
<b>Stakeholder Initiatives</b>	Collaboration with NGOs	<ol style="list-style-type: none"> <li>1- Collaborating with NGOs for possible additional financial aid and support in the projects</li> <li>2- Collaborating with NGOs for alternative options in fundraising campaigns</li> </ol>
	Corporate Support	<ol style="list-style-type: none"> <li>1- Reaching to broader scale corporations for partnerships in various projects</li> <li>2- Obtaining sponsorship for events and organizations to be held in common places of the quarter</li> </ol>
	Collaboration with Universities	<ol style="list-style-type: none"> <li>1- Accessing research grants at the national or international level within the scope of university research</li> </ol>

| **Strategy 1b:** Supporting residential use and limiting commercial and additional functions in residential buildings

It has been observed that residential buildings that cannot provide physical conditions suitable for residential use and are out of use are used by shoemakers and various fabric and textile shops. Although these commercial activities mostly involve small businesses the increase in such functions will limit the continuation of residential use. Preventing the increase in commercial use and providing financial support as discussed in **Action 1a** both aim to maintain residential use. In parallel with this, physical interventions that can be made regarding the conservation process in traditional residential buildings are discussed below.

| **Action 1b:** Making traditional residential buildings adaptable to modern living standards through maintenance, simple and comprehensive repair

In the current state, conservation proposals should be developed in different details in accordance with the existence of buildings that require urgent intervention and ensure favorable conditions for the people.

The conditions of traditional residential buildings were grouped under 5 categories in the previous section: Good, Fair, Moderate, Bad, and Severe. In this sense, the interventions for conserving residential buildings are divided into three groups: maintenance, simple repair, and comprehensive repair. ‘Maintenance’ comprises residential buildings in Good condition that do not require extensive any repair in the current state but need to be conserved through regular and minor repairs and monitoring. ‘Simple Repair’ comprises residential buildings in Fair and Moderate conditions where no structural problems are observed, but problems in architectural elements and material deteriorations at different scales exist. ‘Comprehensive Repair’ comprises residential buildings in Bad and Severe conditions where structural problems and partial losses are observed, which require a more detailed planning and intervention process.

#### 4.2.2 Enabling Community Engagement

| **Policy 2:** Engaging the current residents (house owners, tenants, shop owners, students, etc.) in the conservation process and decision-making

The relationship between residents and the quarter is the main issue in memory-linked placemaking proposals. House Owners, shop owners, tenants, students in existing educational buildings and sellers in the market area are individuals who directly connect with the quarter. Their activities in open areas, the level of these activities and the frequency of use are key topics that should be prioritized in the overall planning approach. The subjective aspects specific to user groups and the opinions of individuals support the decision-making processes.

With the enabling community engagement in the decision-making process how to create a better understanding of these processes is discussed as **Strategy 2a** and **Action 2a1| 2a2** as follows:

| **Strategy 2a:** Raising awareness among individuals in the quarter to a better understanding of the conservation processes

Understanding the physical and social significance of these buildings by current users will contribute to raising awareness in the conservation process of the built environment. The development of awareness will support the collective actions of the community with greater understanding.

In the interviews, answers were received that the only method that could be used to conserve the residential fabric was to demolish and reconstruct these buildings.<sup>372</sup> These responses reflect the users' perception that due to inadequate physical conditions, this is the only practical and effective method. Giving information about conservation and restoration processes will benefit residents on how to

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<sup>372</sup> In the interviews conducted among 24 people, 11 people stated that the conservation approach to traditional residential buildings can only be achieved to this extent.



conserve their physical environment and raise awareness of the value these buildings hold for the community.

| **Action 2a1:** Programming meetings with the current community

The planned meetings can be a tool for better understanding the conservation process, and can also represent a collaborative platform where people share their thoughts on the quarter. Additionally, how to plan community-led initiatives, their financial dimensions, and how to collect incomes which are covered under **Action 1a** may also be part of these meetings.

| **Action 2a2:** Programming workshops with students

As a part of this process, workshops with students can help to create historical awareness among students, and they become participants in the environment where their schools are located. An option of what activities a workshop can include for this scope is given below in **Table 4.3**. Activities can be diversified according to students' requests.

Table 4.3 Workshop Proposal with Students in Sakalar Primary School

Activity Steps	How to Implement?
'Memory Trail' Walk <sup>373</sup>	Informing about the historical importance of the quarter by taking a guided walk through 'Memory Trail'
Painting Market Coverings <sup>374</sup>	Painting and drawing on the coverings of market stalls as an activity where primary school students can show their creativity
Knowledge Sharing	Conducting a discussion where students share their experiences throughout the day

<sup>373</sup> Detailed in further sections within Action 3d1.

<sup>374</sup> Detailed in further sections within Action 3e2.

### 4.2.3 Addressing Memory Places

| **Policy 3:** Considering the ‘Memory Place’ in the İstiklal (Jewish) Quarter not only related to the past but also as a part of new memory patterns

In Chapter 3, the memory places of the İstiklal (Jewish) Quarter are not only categorized by the history or identity of the community. It also includes places where mundane activities occurred and interactions were described daily or as part of the routine. Addressing the places not only important in the past but also that have meaning for the individuals residing today will form the basis of this policy. In this sense, in addition to religious, monumental, and traditional residential buildings; places such as markets, parks, and gathering places were also included in this scope.

By addressing the memory places with the unity of past and present, the conservation process of memory places, ensuring physical quality, and developing placemaking approaches to generate new memories are discussed as a whole. First of all, strategies for documenting, conserving, and optimizing the use of memory places and making them an active element of the experience in the quarter are discussed as **Strategy 3a| 3b| 3c| 3d** and **Action 3a| 3b| 3c| 3d1| 3d2**. With this understanding more detailed and quarter-specific steps to be taken have also been stated as a part of these strategies.

| **Strategy 3a:** Mapping the memory places within the quarter and addressing them as a key component of the quarter’s memory patterns

There are digital platforms where the İstiklal (Jewish) Quarter’s memory places are pinned on a digital map and key information about these places is included. These are ‘Ankara Jewish Quarter Digital Platform Project’ and ‘Multicultural Memory Tour Guide’.<sup>375</sup> (Figure 4.4) The memory maps specific to the İstiklal (Jewish)

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<sup>375</sup> KarDes by Hrant Dink Foundation creates walking routes with multicultural stories and provides Turkish and English narratives. These multicultural routes are supported by videos and old photographs.

Quarter consist of buildings located south of the quarter and focus on areas used by the Jewish and Greek communities. Just as memory places have emerged and acquired meaning over time, new memory places will also be formed based on social needs or social contacts, naturally or intentionally.

Since quarter's memory patterns also address existing and potential memory places within the scope of the thesis, it is proposed that 'memory mapping' should also include more ordinary relationships. The memory map in Chapter 3 is addressed in its most basic form within this scope. To develop this map, different parameters need to be considered in more detail. Examples of this could be obtaining the opinions of more people from varying age groups and observing the usage relationships in public places in more detail.

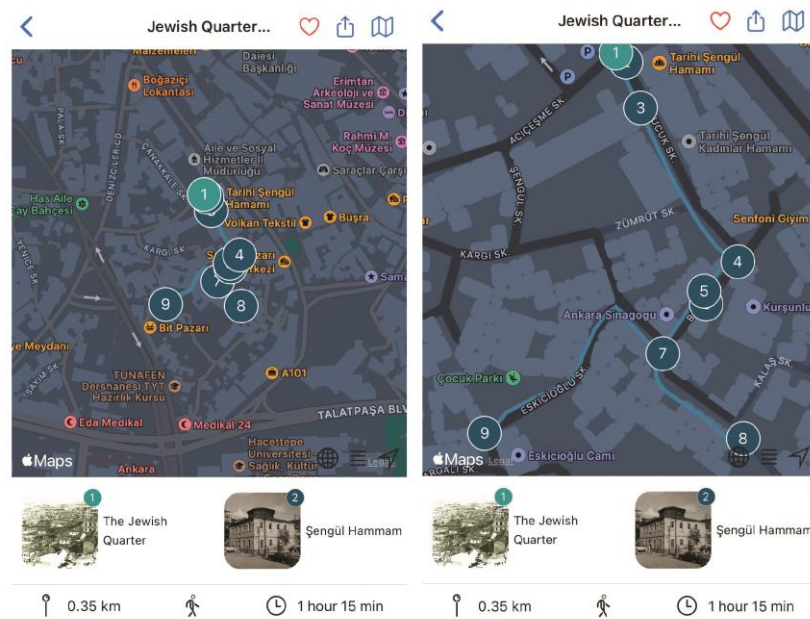


Figure 4.4. Multicultural Memory Tour Guide, Jewish Quarter (KarDes App, Hrant Dink Foundation)

See, <https://hrantdink.org/en/bolis/activities/projects/cultural-heritage/3820-new-content-from-kardes-ankara>.

| **Strategy 3b:** Conserving memory places as a resource for future generations

The memory places of the İstiklal (Jewish) Quarter reflect the multicultural structure and comprise the places that embody its memories. Some of these memory places have material or structural problems at different scales with decreasing or loss in use. In the proposals regarding these problems, in addition to physical interventions how the use of these memory places can be optimized has also been addressed below.

| **Action 3b:** Identifying the material and structural problems of memory places and conserving these places through maintenance, simple and comprehensive repair

Among the 22 memory places that physically exist within the quarter boundaries, 3 of them are open areas such as the Playground, Flea Market, and Gathering Place, and a street element as the Albukrek Fountain. Apart from these, 18 memory places consist of building scales that are actively used with various functions or not in use. The extent of the repairment of these memory places based on their conditions is discussed in parallel with **Action 1b**. In this sense, it is grouped under three headings: Maintenance, Simple Repair, and Comprehensive Repair.

| **Strategy 3c:** Ensuring the use of memory places at an optimum level, and not transforming existing relationships

One of the most important triggering factors of physical deterioration processes is the decrease or loss of use. However, when considering re-establishing use, the priority should be strengthening and supporting the accustomed uses. Proposals for this are addressed within the scope of **Action 3c1** and **3c2**.

| **Action 3c1:** Creating funding incentives to support tradesmen and small-scale businesses in memory places

Commercial functions continue in the northern part of the quarter, especially on the ground floors of the memory places (Child Protection Institution and Çocuk Sarayı Apartment) or in the entire building (Gülhane İşhanı). These commercial activities

are carried out by small-scale tradesmen groups, and there are people coming from different parts of Ankara, especially for these shops.<sup>376</sup> Since the memory places are associated with these uses in the current state it is important to support these relations. It is known that some shops under Çocuk Sarayı Apartment left the building after 2010 due to the inability to afford the increasing rental prices. Similarly, it is seen that the number of shops in Hasan Fehmi Ataç Apartment (Gülhane İşhanı) is gradually decreasing. This disuse should be prevented and small-scale tradesmen should be supported financially to continue their active use.

In addition, a significant part of the tradesmen groups in the quarter consists of occupational groups such as shoemakers. Especially in Ulus, we can observe the shops operating by the craft and tradesmen. It proposed that the new shops to be opened in these buildings should also support these small-scale businesses. The initiatives that took place in this can be rental subsidies to support these businesses struggling to afford increasing rental prices.

The sellers in the Flea Market also mentioned the rent increases as the area is privately owned.<sup>377</sup> Rent stabilization in this area is proposed to prevent further increases and a gradual decline in the number of current sellers. Incentives, including financial subsidies to the owners of this market area can be created to stabilize and affordable rents.

### | **Action 3c2:** Reuse of memory places with the same function

Two of the memory places that are currently not in use are proposed to be reused with the same function. The first of these memory places is the Grocer (Bakkal). Since the Republican Period, it was described with definitions such as ‘the only grocery store in the quarter’ and as a place frequently visited by current users until

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<sup>376</sup> Interviewee 7 (49, Shop owner in quarter), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

<sup>377</sup> Interviewee 18 (57, tenant in quarter and seller in Flea Market), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

the recent past. Since there is not alternative place that can meet the same needs of the residents in the current state, it is proposed to continue with the same function.

The second one is the Albukrek Fountain remained in use until the 1990s. The fountain used for carrying water to houses during the Republican period is also recalled by the current residents in their memories. The reuse of the fountain was proposed and the active use as a street element in the quarter was considered important. It is aimed to strengthen the existing relationships by supporting the use of these two memory places.

| **Strategy 3d:** Including memory places as part of the urban heritage place experience in the quarter

The İstiklal (Jewish) Quarter's memory places hold personal and collective narratives that emerge from memories and experiences. The stories embedded in these memory places create the distinctive meanings of these places associated with people. The current physical conditions of the quarter, the inadequacy of the relationship between people and place and the unprovided public services turn these memory places into neglected components within the quarter. In **Action 3d1|3d2**, it was addressed how memory places could be considered within these evolving conditions.

| **Action 3d1:** Designing a 'Memory Trail' as a resource for both residents and visitors while supporting pedestrian use

The Memory Trail is not only an attempt to be a tool for outsiders to visit the İstiklal (Jewish) Quarter. It is aimed to designate these memory places as an element of the active experience. This understanding may bring beneficial outcomes in increasing the connection of existing residents with the places that quarter has. It is aimed to support the awareness about the quarter and create an attachment which is also addressed within the scope of **Strategy 2a**.

The trail starts from Leblebicioğlu Mosque and includes various religious, educational, residential, and public places from the Ottoman and Republican

Period. The trail also involves the playground, Flea Market, and a gathering place as additional stops to visit, shop, and rest. Apart from the places pinned along the trail, the traditional residential buildings of the İstiklal (Jewish) Quarter are also part of it. *Figure 4.5* illustrates the trail route, walking distances for people coming from the nearby vicinity and points of interest within the Ulus.

| **Action 3d2:** Installing Information Panels throughout Memory Trail and Plaques on the Buildings

The trail is proposed to be supported by information panels that show directions and give brief descriptions. These panels, where directional guidance and historical information can be created, aim to see the components of the memory trail in a more meaningful context within everyday life. This idea can also be supported at the building scale, and plaques containing information such as the name, date and period of the building can be placed on the buildings.

A similar approach was applied in the *Bellek Ankara*<sup>378</sup> project through buildings and in open areas at various locations across Ankara. This proposal, developed as part of the ‘Memory Trail’ in the İstiklal (Jewish) Quarter, could be a continuation of these efforts that began in Ankara.

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<sup>378</sup> The project was carried out by the Ankara Metropolitan Municipality Cultural and Natural Assets Department, under the lead of Başkent University with faculty members and researchers from Hacettepe University and Middle East Technical University. The project was carried out between June 2021 and July 2022 for the Ulus historical city center of Ankara and its surrounding interaction areas. See, <https://bellek.ankara.bel.tr/>.





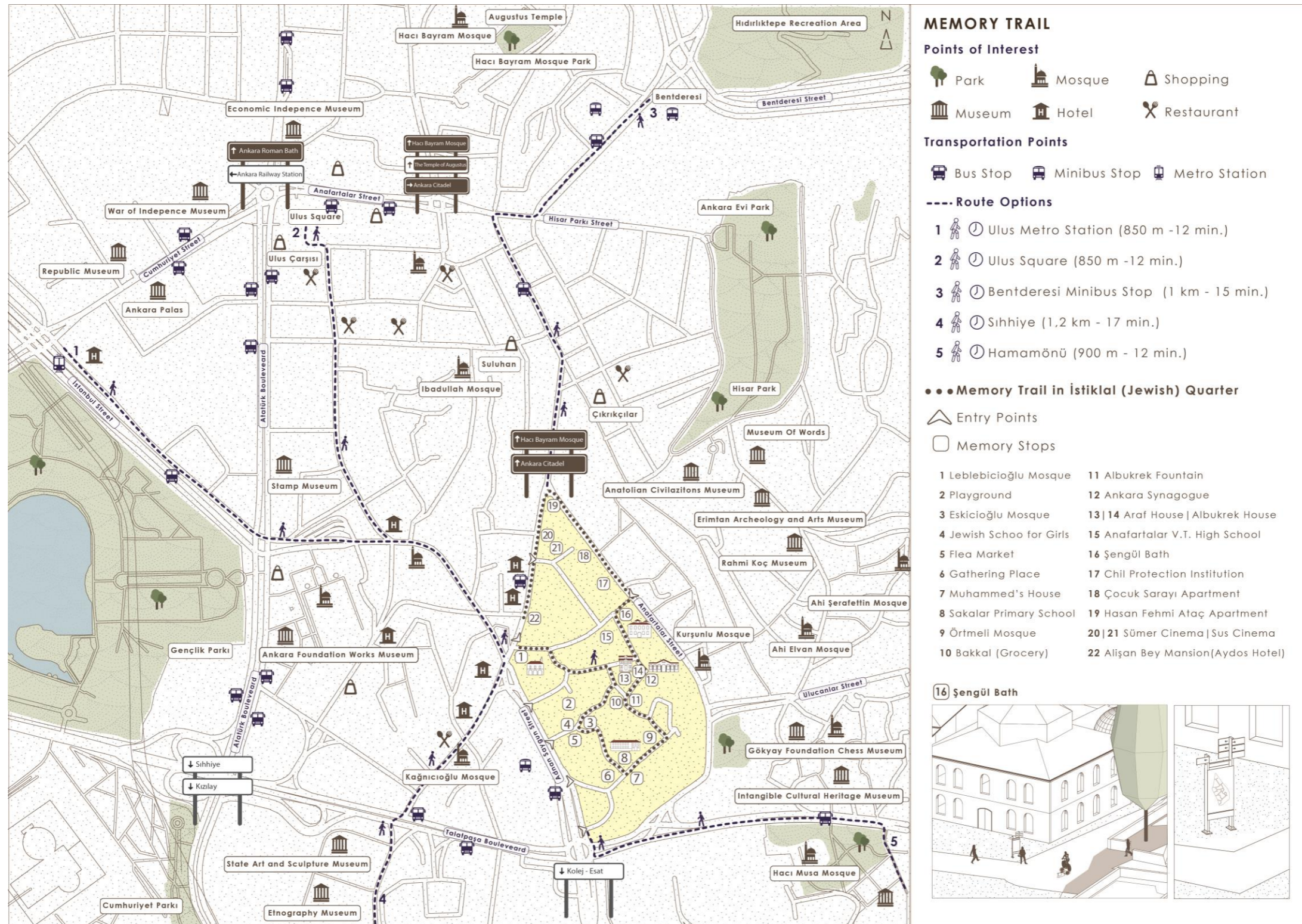


Figure 4.5. Memory Trail and Route Options



#### 4.2.3.1 Enhancing the Quality of Place

When the built environment is considered with its features, each of the physical elements, natural and man-made elements are components of this formation. The absence of these elements, their insufficient number or their inability to the required physical quality directly or indirectly affects the continuity of use. It is aimed to improve these elements qualitatively and or quantitatively. In this sense, the proposals to be developed to increase the quality of place based on the interviewee's expectations of place.

Design for users, design with users, and design by users<sup>379</sup> can be seen as the classification of the participatory design approaches. The designs to be developed with the responses by the interviewees within the scope of the study include the *design for users* approach. In this sense, the design proposals are only shown as an option. It is recommended that the proposals that will be developed should adopt a *design with users* (co-design) approach, incorporating feedback in the design stage as well.

These heading are detailed below as **Strategy 3e| 3f** and **Action 3e1| 3e2| 3f1| 3f2| 3f3| 3f4**.

| **Strategy 3e:** Improving the quality of place and optimizing the use through small-scale interventions

One of the perspectives of placemaking approaches is the *lighter, quicker, cheaper* understanding. It aims to re(make) a better version of the place with minimum effort and in a short time. This understanding prevents large-scale interventions that are independent of the realities of the environment. The strategies and actions to be developed to increase the physical quality in the İstiklal (Jewish) Quarter will adopt this understanding and support the existing network of relationships, not transform

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<sup>379</sup> "Co-Creating a More Equitable World: The Transformative Benefits of Participatory Design," MIT D-Lab.

it. In this sense, redesign proposals for existing memory places ‘Flea Market’ and ‘Playground’, and open area problems stated by users in interviews were discussed. These proposals aim to improve the physical quality of the current state and to ensure the continuity of people-place relations through its direct and indirect effects.

#### | **Action 3e1:** Improvements in the Playground

The Playground which is located in the area formed by the widening of Eskicioğlu Street, is also used by people coming to the quarter on the active days of the Flea Market. This place is mentioned as the ‘only place for children’ but sometimes its use is minimal due to various problems. These problems fundamentally are lack of maintenance, insufficient physical elements, and lack of seating areas. The first point that should be highlighted is the nature of the current use and what is required when this use is to be re-established more strongly.

What the playground offers as a common place for children is the physical elements such as slides and seesaws. These elements are not designed and developed as components of a place that meets the needs rather they create the impression of a temporarily positioned playground. Reconsidering these elements in a well-designed way, the playground can be seen as a current context’s memory place not only for children but also for families, residents and visitors of the quarter. Additionally, improvements in the physical elements with small-scale adjustments and landscaping will create a place for children to engage with their surroundings meaningfully.

New materials are proposed to make elements such as slides and seesaws more suitable for children’s use. The timber and fabric are preferred due to their compatibility with the surrounding fabric, affordability and quick application. The fabrics are expected to provide shade for different weather conditions, can be painted on by children and can be changed when necessary. (Figure 4.6) By adding seating and shaded areas the playground can invite longer visits and activities with supporting active and passive uses.



Figure 4.6. Draft Proposal for the Playground

#### | **Action 3e2:** Improvements in the Flea Market

The Flea Market, where second-hand goods, antique products, and various handmade products are currently sold has visitors from different parts of Ankara and different cities. The market area has created its spatialization irregularly in the west of Eskicioğlu Mosque. Currently, the market area is formed by sellers setting up temporary stalls on Fridays, Saturdays, and Sundays. Products are displayed on the stalls as well as on the fabrics spread on the ground. Also, the coverings of each stall vary in type and arrangement. This has created a customary use over the years and the current use of the place continues through this.

Rather than redefining the use of the market area, it was considered to strengthen it. The first point emphasized was the resident views stated in the interviews and based on providing a better use. In this area, sellers stated that more organized planning would create a more useful market area as follows:

I have been a seller in the market for a long time. The market has visitors from different parts of Ankara; it would be better for the sellers if the stalls we use and the flea market, generally were in better condition and regulated.<sup>380</sup>

It is suggested that the current use of the market area should not be transformed, but elements such as coverings and stalls should be reconsidered and arranged with the demands of the users. *Figure 4.7* shows the proposal for market stalls and their coverings that allow multiple uses without transforming the current use. The materials and elements to be used are proposed as timber and fabric for affordability and ease of production in the same manner as the Playground's proposal. The fabrics used as coverings are changeable and can be painted and drawn on by sellers, artists or children in the İstiklal (Jewish) Quarter. This aims to create a collaborative process where people can collectively contribute to an element of the place they live in.



Figure 4.7. Draft Proposal for the Flea Market

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<sup>380</sup> Interviewee 20 (55, Seller in Flea Market), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

| **Strategy 3f:** Addressing the problems of open areas stated by residents

As stated in Chapter 3, it was observed that the problems stated by the residents regarding open areas in the interviewees could be grouped under recurring headings. The main headings under which these problems were grouped were discussed as follows:

1| Inadequate Green Areas

2| Polluted Areas

3| Inadequate Places for Sitting

4 | Car Parking

5| Security

These problems have common points when evaluated under the four headings that constitute the main components of ‘What Makes a Great Place?’ addressed by PPS (Project for Public Spaces). When the four main headings that form the great place are highlighted again it was categorized as *Sociability*, *Uses& Activities*, *Access& Linkages*, and *Comfort& Image*. When the responses in the interviews are evaluated under these headings; the amount of green areas, the cleaner environment, sufficient seating areas, and having a safe environment are the features that form *Comfort& Image*. Excessive car parking observed on the streets of the quarter and in unplanned or vacant areas is also can be addressed under the title of *Access& Linkages* by determining the walkability of the environment.

In this sense, the fundamental points addressed in the idea of creating a better version of the place actually cover the problems emphasized by the users in the quarter. Additionally, since the results that can be obtained by reducing these problems will also affect the quality and frequency of use in these places, creating active places where social networks are stronger will also form better places in terms of *Sociability* and *Uses& Activities*. These headings, which define a general framework for the development of people-place relations also give insight into

which problems can be resolved to develop these relations. In this sense, the problems mentioned in the İstiklal (Jewish) are considered as a part of the memory-linked placemaking approach. The steps that can be developed specifically for these problems under each heading will contribute to the new memories and active use of memory places in the quarter. The actions that address these problems in detail are discussed as follows:

| **Action 3f1:** Considering greenery as a part of the planning process to increase the quality of the environment

Among the problems identified in open areas the lack of green areas was the one stated with the highest number of mentions. It is not possible to define a discernible green area in the quarter and the elements that form the greenery are individual trees. Green areas are important not only as a landscape element but also in terms of shading and high air quality that can make places preferable. This has been seen as a tool for the improvement of existing conditions and for both new proposals and as part of the overall planning approach. As a first step it was proposed that the parking lot located south of Sakalar Primary School be used as a green area.

| **Action 3f2:** Reducing environmental pollution by installing recycling bins to various locations of the quarter

The pollution problems in the İstiklal (Jewish) Quarter were observed near places like primary school, abandoned residential buildings, and streets. Since these areas are directly related to residential buildings, open areas and places used by children, cause hygiene problems and visual pollution. This problem affects the overall visual quality and sanitation conditions that make the quarter appear abandoned. Due to the absence of waste disposal and the accumulation of garbage in different spots it is proposed that recycling bins be placed in the quarter.

| **Action 3f3:** Designing open areas to allow different activities

Some of the problems related to the open areas can be solved by improving the existing physical conditions. However, some of them need to be addressed through



the additional physical elements. As mentioned by residents, the open areas in the quarter do not provide any use for activities such as sitting and resting.<sup>381</sup> **Figure 4.8** illustrates the street furniture proposed for this problem, including possible varieties and concerns about pollution and inadequate lighting.

The three problems mentioned above by **Action 3f1| 3f2| 3f3** can be solved with small-scale proposals and supported by increasing green areas and trees, street furniture, and recycling bins that can be positioned at various points of the quarter. These proposals may enhance sanitation conditions, place preference and more convenient use of places.

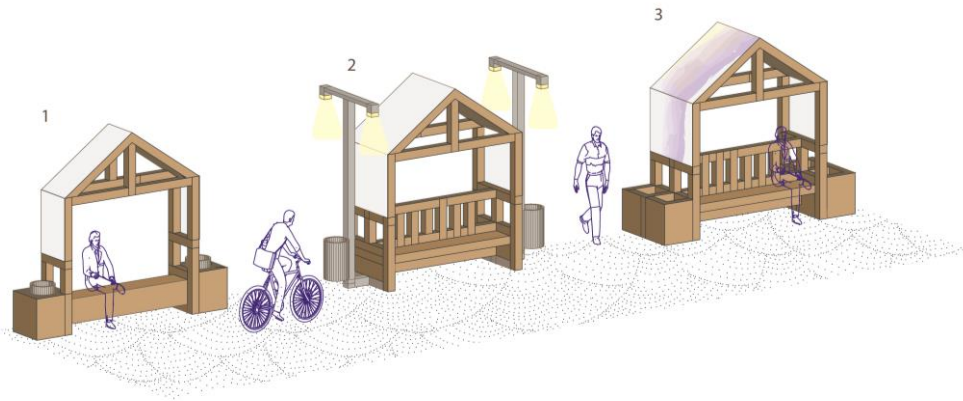


Figure 4.8. Draft Proposals for Street Furniture

| **Action 3f4:** Limiting vehicle density and car parking in both open areas and streets while prioritizing pedestrian use

Pedestrian movement in the İstiklal (Jewish) Quarter is restricted by the use of streets and open areas for paid or free parking except for the streets where vehicles cannot enter. The residents also see this problem as an important issue, and they stated that the demolished residential buildings were immediately converted into parking lots, and the quarter began to be filled with these parking areas.

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<sup>381</sup> Interviewee 3 (50, Shop owner in quarter), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

We are very displeased about the increase in the number of parking lots. They turn every area into a car park, sometimes by leveling areas with houses that are close to collapse. Every place has turned into a car park.<sup>382</sup>

Considering the size of the Jewish Quarter, the number of parking areas is much excessive than required, and this has led to the quarter turned it into an area stopped by people outside the quarter, especially for parking purposes. The uncontrolled proliferation of parking areas has turned into an initiative that both damages the traditional fabric and restricts pedestrian use throughout the quarter. To solve this problem, the use of vehicles on the streets in the inner parts should be limited, parking areas should be decreased, and also be supported by a broader-scale transportation plan. Regarding this, parking areas are limited to the parking lots located in the southwest of the quarter and are currently used by sellers of the market. The parking lot in the south of Sakalar Primary School is proposed as a green area and the inner parking lots are proposed to be used only by residents.

Solving problems of open areas has primarily addressed the problems directly described by users. Possible solutions to these problems aim to prevent the use of places only for essential needs. The gradual realization of the problems both qualitative and quantitative way will also directly solve the problem of security, which is stated as a concern both by residents and parents of the students.

#### **4.2.3.2 Responding to Diverse Needs Within Place**

| **Strategy 3g:** Developing placemaking initiatives in the İstiklal (Jewish) Quarter primarily to create a livable environment for different age groups and social needs

The creation of new memories as a component of lived heritage places is related to the development of people and place interaction, physically and socially. The memories to be created should not be artificial and should have some answers

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<sup>382</sup> Interviewee 7 (49, Shop owner in quarter), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

regarding the people-place relationship. The proposals to be developed were outlined in general terms within **Action 3g**, based on the places that the residents see as missing and want to see in the quarter.

| **Action 3g:** Proposal of new project areas: ‘Multi-use Facility’ and ‘Meeting Square’

The lack of spaces where children can spend time around the school<sup>383</sup> and the security concerns around the school especially in the evening<sup>384</sup> were considered. The project areas that wanted to be proposed are not merely functional additions but important components of a broader scale strategy to enhance the built environment relations with people. At this point, the potential negative consequences of approaches that move away from the core points of placemaking, such as one-size-fits-all, project-focused, and one-dimensional strategies<sup>385</sup> should also be considered.

Firstly, the ‘**Multi-use Facility**’ has been proposed for the students in the vacant lots in the northern part of Sakalar Primary School. The unused state of these lots near the school leads to an increase in neglected and polluted areas within the fabric and led security concerns around the school. Integrating various uses into these areas will support active use with people’s presence, maintenance and safety throughout the day. It is recommended that these uses be evaluated based on the students’ requests when considering which activities should be included in the current context from a more detailed perspective. As a first step multi-use can be supported by a library, food services which are limited in the quarter and open areas. In the places designed for these activities, an approach has been proposed in which flexibility and adaptability are prioritized. In this sense, the usage

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<sup>383</sup> Interviewee 12 (57, Sakalar Primary School teacher), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

<sup>384</sup> Interviewee 13 (33, Shop owner in quarter), interview by author, İstiklal (Jewish) Quarter, Ankara, 2023.

<sup>385</sup> These definitions are highlighted by the Project for Public Spaces as strategies that placemaking should avoid.

preferences that may change over time can be integrated. Additionally, avoiding large-scale interventions to improve the current physical quality of common places has also been given importance in the proposal developed in this area.

The second project area is proposed for the gathering place, where residents especially women spend time with neighbors. This area also defines an intersection point with its location. Adjustment of this area as a **‘Meeting Square’** proposed only be developed to enhance the current use without changing the current social patterns. In this sense, it is proposed that this place, where people interact and communicate with each other in the current context, should be arranged with only small-scale landscaping, seating areas and shaded areas. These small-scale complementary elements emphasize the importance of users being part of a thoughtfully planned and designed process within the place they are engaged.

#### **4.2.4 Monitoring and Evaluation**

| **Policy 4:** Monitoring the memory-linked placemaking approach with feedback from the community

Community engagement is an important aspect highlighted in the policies of the İstiklal (Jewish) Quarter. This issue is also mentioned in the context of raising residents’ awareness about the conservation processes in **Policy 2**. In a parallel manner **Policy 4** covers considering the community’s opinions as a monitoring tool. To understand the impact of the planned and foreseen initiatives in the İstiklal (Jewish) Quarter on the social level, the strategies and actions are defined as **Strategy 4a** and **Action 4a**.

| **Strategy 4a:** Evaluating the impact of the social inclusion aimed to be achieved in the memory-linked placemaking approach

Regardless of all planned and foreseen conservation and planning processes, it is important to understand their impacts on the community. Observing and evaluating these effects helps identify whether the expected outcomes for the quarter are

successful enough or not. At the same time, it also helps to understand possible outcomes that may damage the community's relationship with the quarter and other negative aspects on economic and social levels.

| **Action 4a:** Conducting surveys and community meetings with active participation

The feedback and opinions of the residents will play a key role in determining the direction of the expected outcomes over time. The data to be collected includes residents of the quarter, shop owners, students of Sakalar Primary School and Anafartalar Technical and Vocational Anatolian High School, sellers in the Flea Market and users who have a certain level of connection with the quarter.

In the scope of the memory-linked placemaking approach, four policies have been expressed with different priorities. In this context, memory places are discussed as a resource for future generations in terms of their cultural, historic, and commemorative values and as places where existing relationships take place. These interconnected steps include memory places, social relations, physical interventions and the conservation process, which frames a view of current and foreseen planning approaches through today's perspective.



## **CHAPTER 5**

### **CONCLUSION**

By addressing the temporal changes in urban heritage places the thesis aimed to identify the memory and placemaking and how their interrelation can be framed as a part of the conservation process of the İstiklal (Jewish) Quarter. Places establish material contexts in which people generate, remember, and transmit their memories. It reinforces that the heritage places include historical, social, cultural, and everyday references. The İstiklal (Jewish) Quarter is an urban heritage place that witnessed various memory practices by different users chosen as a case study example for understanding the ongoing dialogue between people, memory, and place.

Firstly, with how the concepts are addressed in the literature and their common intersections, the guideline was created regarding the role of memory and memory places for placemaking in urban heritage places. This has formed the basis of memory-linked placemaking as given below:

- 1- Understanding Relations Between Memory and Place
- 2- Addressing Temporal Changes in Social and Physical Context
- 3- Integrating Placemaking Approach
- 4- Enhancing the Current Physical Quality
- 5- Enhancing People-Place Relations to Create New Memories

The memory-linked placemaking approach aimed to integrate placemaking as a reflection of today's needs, interactions, and uses. This view highlights how to maintain memory and its physical manifestations while enabling the creation of new memory layers. The methods and steps of this way of understanding were taken as a guide in the thesis. The social and physical dimensions of the quarter are

addressed to examine its memory patterns and to re-understand it within the processes of temporal change. The social and physical changes in the İstiklal (Jewish) Quarter, the understanding of the memory places, and the conservation policies developed afterward followed this guideline.

Throughout the thesis some key understandings are highlighted in the scope of the İstiklal (Jewish) Quarter. The quarter with its cosmopolitan structure, displays the imprints of the Ottoman Period, Republican Period, and the Recent Past. These imprints include various public, religious, educational, and residential buildings used by different religious groups in the built environment that developed from the 15th century onwards.

Firstly, the demographic changes experienced by the quarter have brought about reflections in the physical environment. This has resulted in an interdependent relationship between processes of decreasing use and physical deterioration. The changes have decreased the number of users gradually and transformed the quarter into an area preferred in terms of its affordability. In addition to the material and structural problems that residential buildings currently have, the study also revealed that the users residing in the quarter maintain different levels of relationships with the common places in the quarter. These places consist of gathering places, the playground as the ‘only place for children’ and the Flea Market which has visitors from various locations. The responses from the 24 interviewees also indicated that the places offering public use in the quarter faced various problems. These problems are grouped under multiple headings, such as insufficient green areas, pollution, insufficient seating areas, parking problems, and security concerns that prevent optimum use in these places.

Secondly, in a parallel way the use of memory places and their bonds with the community have changed over time. The key points of this change are the interconnected sequences between the processes of im/migration from the quarter, various social turning points and the resulting processes of decreasing use and associating physical deterioration. These evolutions are understood through the



literature review, archival research, aerial photographs, visual documents and personal interviews conducted in the İstiklal (Jewish) Quarter. To reflect different periods and memory practices, 30 memory places were evaluated within the quarter boundaries through their meanings for communities. The memory places have been mapped and interviewees' thoughts are also included to understand the memory patterns through past, present, and future.

Following the understanding of memory and memory places part of placemaking, the thesis elaborated on this in the case study area and also addressed through more concrete examples with policies, strategies, and actions at different scales. The conservation policies of the İstiklal (Jewish) Quarter aimed to maintain the use and number of users in the places, starting from the smallest living units in the quarter. The scope of the proposals developed for this varied under several priorities. These varieties include how the community can create their resources, how they can engage in the conservation process and how memory and memory places can be considered as a component of the İstiklal (Jewish) Quarter. The main policies of the strategies and actions are established under the headings below with the memory-linked placemaking approach which sees places as a tool for maintaining and generating new memories:

- 1| Maintaining Residential Use
- 2| Enabling Community Engagement
- 3| Addressing Memory Places
  - 3.1| Enhancing Current Physical Quality
  - 3.2| Responding to Diverse Needs Within Place
- 4| Monitoring and Evaluation

The memory-linked placemaking approach shares similar priorities with strategic, creative and tactical placemaking. Additionally, the sub-concept of memory focuses on conserving the İstiklal (Jewish) Quarter's memory places as both a resource and a place where everyday memories can be created.

Accessible visual sources, video interviews, literature review and interviews with current residents supported the understanding of memory patterns with social and physical background of the quarter. The data regarding the social background of the quarter comprised more information about the Jewish community. The reasons for this limitation are that the neighborhoods where Jews have resided since the Ottoman Period records were in this area and that they owned a significant part of the lots in the quarter until the establishment of Israel. In addition, research on the background of the Muslim community and their commercial and social activities within the quarter remained more limited when compared. However, while the past and present relations of memory patterns are discussed, it is focused on a multi-faceted understanding of memory by including the reflections of different communities. The daily, regular routines that today's users have established recently are also considered as part of it.

The thesis emphasized the role of memory and memory places in placemaking as a conservation strategy and tool for urban heritage places. While memory places are considered as components of the conservation process in the literature, placemaking is substantially highlighted as an urban design strategy. Considering these two concepts together is a suggestion for evaluating the conservation process of urban heritage places with their continuous and evolving nature. Further research to be developed and continued in this direction can see this framework as a basis in the conservation process of similar contexts and can be elaborated with varying features of each context. At the same time in a parallel manner, new research can frame different methods on how the conservation process of urban heritage places be addressed within evolving and transforming parameters of today's context.

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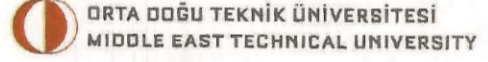
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## APPENDICES

### A. Approval of Applied Ethics Research Center

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ  
APPLIED ETHICS RESEARCH CENTER



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16 AĞUSTOS 2023

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Özgün Özçakar

Danışmanlığınızı yürüttüğümüz Eda Vardar'ın "*Anı ve Anı Mekanlarının Koruma Sürecine Entegre Edilmesi: Ankara Yahudi Mahallesi*" başlıklı araştırmanız İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek 0366-ODTÜİAEK-2023 protokol numarası ile onaylanmıştır.

Bilgilerinize saygılarımla sunarım.

Prof. Dr. Ş. Halil TURAN  
Başkan

Prof. Dr. İ. Semih AKÇOMAK  
Üye

Doç. Dr. Ali Emre Turgut  
Üye

Doç. Dr. Şerife SEVİNÇ  
Üye

Doç. Dr. / Murat Perit ÇAKIR  
Üye

Dr. Öğretim Üyesi Süreyya ÖZCAN KABASAKAL  
Üye

Dr. Öğretim Üyesi Müge GÜNDÜZ  
Üye

Figure 5.1. Approval of Applied Ethics Research Center for Field Study Questionnaire

## **B. Questionnaire For Interviewees in the İstiklal (Jewish) Quarter**

### **To Understand the Relationship between the Quarter and the Individual:**

1| *Mahallede ne kadar süredir yaşıyorsunuz, ev size mi ait/ kiracı mısınız?*

| How long have you been living in the quarter, do you own a house/ or tenant?

2| *Mahalleye yerleşme sebebiniz nedir/ daha önce nerede yaşıyordunuz?*

| What was your reason for moving to the quarter / where did you live before?

3| *Mahalledeki insan/ komşuluk ilişkilerini nasıl değerlendirirsiniz?*

| How would you evaluate the people/neighbor relations in the area?

4| *Mahallede tanıdığınız/ vakit geçirdiğiniz insanlar var mı?*

| Are there people you know or spend time within the quarter?

5| *Mahallede gittiğiniz bir dükkân, esnaf var mı/ ne sıklıkta gidersiniz?*

| Is there a shop or business you visit in the quarter/ how often do you go there?

6| *Okuyan çocuğunuz var mı, nerede okuyorlar?*

| Do you have children studying/ where do they study?

7| *Mahalleye geldiğinizden beri değiştiğini düşündüğünüz şeyler var mı/neler?  
(Olumlu ve olumsuz taraflarını değerlendirir misiniz?)*

| Are there things you think have changed since you moved to the quarter/ what are they? (Can you evaluate the positive and negative aspects?)

### **To Understand the Memory/ Memory Places within the Quarter:**

8| *Mahalle içerisinde en çok uğradığınız yapı/ alan neresidir? Sizin için anlamı nedir?*

| What is the building/area you visit most often in the quarter? What does it mean to you?

9| *Mahalle içerisinde toplu olarak (düğün, pazar) kullandığınız alan var mı/ varsa neresi?*

| Are there areas in the quarter that are used collectively (weddings, markets)? If so, where?

**10|** *Mahalle sakinleri ile ortak yaptığınız etkinlikler var mı? Nerede yapıyorsunuz?*  
| Are there activities you do collectively with the residents? Where do these activities take place?

**11|** *Mahallenin geçmiş dönemine ait bildiğiniz veya size anlatılan bir olay/ anı/ hikaye var mı?*  
| Do you know or have been told any events/memories/stories from the past of the quarter?

**12|** *Mahallenin geçmiş yıllarına ait paylaşabileceğiniz bir fotoğraf/ belge var mı?*  
| Do you have a photo/document from previous years of the quarter that you can share?

### **To Strengthen the Relationship between the Quarter and the Individual:**

**13|** *Mahallede olmasını istediğiniz bir alan/ hizmet var mı?*

| Is there an area/service you would like to see in the quarter?

**14|** *Mahallede değişmesini/ gelişmesini istediğiniz bir durum/ yer var mı?*

| Is there a situation/place in the quarter that you would like to see changed or improved?

**15|** *Mahallede olumsuz bulduğunuz durumlar neler?*

| What are the negative aspects of the quarter?

**16|** *Mahallede değerli gördüğünüz ve potansiyel oluşturabileceğini düşündüğünüz noktalar neler?*

| What are the points in the quarter that you consider valuable and believe have potential?

### **To Understand the Relationship between the Quarter and the City:**

**17|** *Çalışıyor musunuz, çalışıyorsanız iş yeriniz nerede?*

| Are you working, and if so, where is your workplace?

**18|** *Kent içerisinde nerelere gidersiniz? Günlük olarak veya sürekli gittiğiniz bir yer var mı?*

| Where do you go within the city? Is there a place you go daily or regularly?

19| *Mahallenin kent ile olan ilişkisini nasıl değerlendirirsiniz?*

| How do you evaluate the relationship between the quarter and the city?

### **Questions to Shop Owners:**

1| *Dükkan size mi ait/ kiracı mısınız?*

| Do you own the shop/ are you a tenant?

2| *Nerede yaşıyorsunuz?*

| Where do you live?

3| *Kaç senedir burayı işletiyorsunuz?*

| How long have you been operating this place?

4| *Dükkanın önceki durumuna ilişkin bir bilginiz var mı?*

| Do you have any information about the previous condition of the shop?

5| *Dükkanınız mahalleli tarafından tercih ediliyor mu/ eskiye oranla değişti mi?*

| Is your shop preferred by the residents/has it changed compared to the past?

6| *Mahalle dışından dükkanınıza gelen var mı/ ne yoğunlukta?*

| Do you have customers coming to your shop from outside the quarter?

7| *Mahalle içerisinde en çok uğradığınız yapı/ alan neresidir? Sizin için anlamı nedir?*

| Which place/ area do you visit the most in the quarter? What does it mean to you?

8| *Burada çalıştığınız süre boyunca mahallede değiştiğini düşündüğünüz şeyler var mı/ neler? (Olumlu ve olumsuz taraflarını değerlendirir misiniz?)*

| Are there any things that you think have changed in the quarter during your time working here? (Can you evaluate the positive and negative aspects?)

9| *Mahallenin veya dükkanın geçmiş dönemlerine ait bildiğiniz veya size anlatılan bir olay/ anı/ hikaye var mı?*

| Are there any events/memories/stories that you know or have been told about the past of the quarter or shop?

10| *Mahallenin veya dükkanın önceki yıllarına ait paylaşabileceğiniz bir fotoğraf/ belge var mı?*

| Are there any photos/ documents that you can share from the previous years of the quarter or shop?

**11|** *Mahallede olmasını istediğiniz bir alan/ hizmet var mı?*

| Is there an area/service you would like to see in the quarter?

**12|** *Mahallede değişmesini/ gelişmesini istediğiniz bir durum/ yer var mı?*

| Is there a situation/place that you would like to see change/improve in the quarter?

**13|** *Mahallede olumsuz bulduğunuz durumlar neler?*

| What are the negative aspects of the quarter?

**14|** *Mahallede değerli gördüğünüz ve potansiyel oluşturabileceğini düşündüğünüz noktalar neler?*

| What are the points in the quarter that you find valuable and that you think could create potential?

### **C. Excerpts from Interviews with Current Residents**

Interviewee 1 (63): House Owner (Muhammed's House)

I have been living in this quarter since 1978 and I moved here when I got married. I used to spend a lot of time with my neighbor who lived in the house behind, we used to have common activities with other people living in the quarter. We would gather around the big tree, to chat and spend time. The quarter was better when the houses were in use and more people lived here. As the physical conditions of the houses got worse, most people abandoned the houses. I used to visit the grocery store frequently, but it is now closed. Until recently we used to go to the Şengül Bath with the women. The men in the quarter generally spent time in the coffeehouse. All of my children studied at Sakalar Primary School. We also used the garden of Sakalar Primary School as a place where henna nights were held. Our houses in our quarter are very valuable and need to be conserved. Unfortunately, life in the quarter is not the same as it used to be and the houses are abandoned. However, life in the houses here is much better than apartment life.

Interviewee 3 (50): Shop Owner

I was born in Ankara and I have been running this shop as a tenant for 15 years. I don't live in this quarter, but my house is close to here. This shop previously was a clothing store. The tradesmen in this area are in the wholesale, shoe, and many other clothing businesses. Most of my customers come to my shop from the quarter's close vicinity. Since I came here 15 years ago, the services I have accessed and the physical conditions of the houses in the quarter are the same and their maintenance is not sufficient. I would like to see the historic houses restored as soon as possible. This will make the quarter a safer place. It would be great if the quarter was like Hamamönü. There are no places to spend time, eat and drink, or sit inside the quarter. For that reason, there is no place in the quarter that I can go to regularly and use.

Interviewee 6 (56): House Owner

I have lived in this quarter since I was born, this house is important to me because it was inherited from my grandfather. I spent my childhood in this place and went to Sakalar Primary School. When I was a child, I knew Jews and Armenians in the quarter (Uncle Ishak). There used to be a lot of families, we would sit together at night and chat and spend time together. The physical conditions of the houses gradually worsened and families started to abandon. Life here is much more advantageous. It is not possible for me to move to another house since I used to live in a house with a garden for so many years. But there are other problems that make living in the quarter difficult, and municipal services are insufficient. The roads need to be fixed and a solution to pollution needs to be found.

Interviewee 9 (39): Shop Owner

I have been running a shop in this quarter for 15 years. The building of this shop is 123 years old and it is said that Mustafa Kemal Atatürk stayed here. There are many people who come to take photos and many people who are curious about the quarter and visit. There are normally workshops on the upper floors of the building and I want to rent it furnished. There is no area that I spend time in and use other than the front of my shop. It would be better to have more green areas in the neighborhood and places to sit. The houses should be restored as soon as possible. In the evenings, this necessity becomes more observable with some security problems.

Interviewee 12 (57): Sakalar Primary School Teacher

I have been teaching at Sakalar Primary School for 28 years. I love this area, but I have never spent any time in the quarter during my time here. I like the houses across from the synagogue. Until 5-10 years ago, the number of people was much higher, and the quarter's situation has changed a lot during this time. The quarter seemed more livable when there were more people. When I came here 28 years ago, no Jews were living in the quarter. The majority of the primary school

students come from nearby areas. The places and physical conditions in the quarter are insufficient for the students and there are security problems. The entire quarter has turned into a parking lot. The school is also surrounded by parked vehicles and there is no restriction so everyone uses these areas for car parking.

Interviewee 16 (44): Tenant

I have been a tenant here for 10 years; I love being here. I have a small child and she plays in the street with her friends. If the quarter turns into places like the nearby areas, it will be a place where we cannot live and we cannot afford the rent. We have neighbors that we see and spend time in front of the house.

Interviewee 24 (59): Eskicioğlu Mosque Imam

I have been in this quarter for 21 years. The most important thing I can say is that restoration should be started quickly. This is the primary problem in this area. I have also seen some historical houses in poor condition unconsciously demolished and the areas used for different purposes. We do not have any place in the quarter other than the primary school that the children go to and the flea market that opens every week.

Interviewee 15 (53): Tenant

I have been living in the quarter as a tenant for 6 years. I chose it because the rent prices were more affordable. Since the quarter has not been maintained for years, it is too late to protect these houses. The houses here will probably be demolished and new ones will be built. The economic situation of the quarter is obvious, I do not expect any services to come here or anything new to be done. Generally, no services come to areas like this.