CHANGING IDENTITY: CASE OF ESKİŞEHİR

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ABSTRACT

CHANGING CITY IDENTITY: THE CASE OF ESKİŞEHİR

Hakyemez, Dilara

M.S. in Conservation of Cultural Heritage, Department of Architecture

Supervisor: Inst. Dr. Fuat Gökçe

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In Turkey, many cities' histories date back to ages ago. Many Anatolian cities are multilayered cities which mean cities can contain two or more different periods' traces, ruins, monuments or parts, and Eskişehir is one of these multilayered cities. The city has been home to many cultures and civilizations, like Phrygians, Lydians, Roman and Ottoman Empires. In this thesis, identity of city will be trying to analyze; the permanent marks and also changes will be searched in the case of Eskişehir. Characteristic singularity makes a place differ from other places. In this respect; culture, society, physical attributes, political decisions have a portion to constitute creation of the identity. Five groups are determined for researching characteristic features of the city. These are physical, historical, social, functional, and spatial structures. Distinguishing values that come from the past help to clarify characteristic features of place and, in addition to this, for understanding as a whole perspective, changes and new added values will be considered together. Various kinds of projects are realized in Eskişehir the last years. These implementations have great importance

on re-shaping identity of the city. This thesis is mainly trying to answer the question of; what is the identity of Eskişehir and what kind of changes have occurred in time.

Keywords: Identity of place, character, changes on identity, Eskişehir, implementations

ÖZ

DEĞİŞEN KENT KİMLİĞİ: ESKİŞEHİR ÖRNEĞİ

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Türkiye'deki birçok şehrin tarihi uzun zaman öncesine dayanır. Anadolu'daki çoğu şehir çok katlmanlıdır. İki ya da daha fazla dönemden izler, kalıntılar ya da anıtsal yapılar barındırabilir. Eskişehir de bu çok katmanlı şehirlerden birisidir. Eskişehir, farklı kültürlere ve uygarlıklara, Frigler, Lidyalılar, Roma ve Osmanlı İmparatorlu-ğu gibi, ev sahipliği yapmıştır. Bu tezde, şehir kimliği, kalıcı olan işaretler ve değişimler Eskişehir örneği üzerinden incelenecektir. Bir mekanı diğerlerinden ayıran o yerin kendine özgü karakteristik özelliğidir. Bu açıdan, kültür, toplum, fiziksel bileşenler, ve politik kararların şehrin kimliğinin oluşmasında payı vardır. Şehrin karakteristik özelliklerini incelemek için beş grup belirlenmiştir. Bunlar; fiziksel, tarihi, sosyal, fonksiyonel, ve mekansal yapılardır. Geçmişten gelen değerlerin ayırt edilmesi yerin karakterini anlamaya yardımcı olur, ve buna ek olarak; değişimlerin ve yeni eklenen değerlerin birlikte düşünülmesi bütüncül bir anlayışı sağlar. Son yıllarda Eskişehir'de, çeşitli projeler hayata geçirildi. Bu uygulamalar kentin kimliğini yeniden şekillendirmede büyük öneme sahiptir. Bu tezde esas olarak Eskişehir'in kent kimliği

nedir ve zaman içinde ne gibi değişikliklere sahne olmuştur sorularına cevap bulunmaya çalışılmıştır.

Anahtar Kelimeler: Yerin kimliği, karakter, kimlikte değişim, Eskişehir, uygulamalar

ACKNOWLEDGEMENTS

To squirrel

  & all smiles

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CHAPTER 1

INTRODUCTION

Cities are juxtaposition of the social, economic, and politic events. They have characteristic features related with numerous components, such as; where they are located, what kind of topography they settled on, what kind of climate is dominant, and how the flora and fauna exist in the settlement. Besides these physical components, cultural setting helps to shape the character of the cities.

Identifying something is related with having a particular feature which can be varied from others. This can be a material, a living organism, or can be a street and also a city. In this thesis, identity of Eskişehir and changes on it will be analyzed. The identity of the city consists of variable components; and these are grouped in five categories as: physical, historical, social, functional, and spatial. Changes on the identity is tried to understand through these categories. Significant events and implementations in the wide time range helped to form identity of the city; and the implementations that mostly done in last fifteen years hold significant place to show which characteristic features are seen important for the city. Various kinds of applications are done in last period that has great importance on re-shaping identity of the city.

1.1.DEFINITION OF THE PROBLEM

Identity of a city or place has been discussed for a long time by scholars in different disciplines (such as Proshansky, Norberg-Schulz, Relph, Lynch, Tuan, Harvey). The discussions start with explanation of place and space, and meaning comes to

an important point about these debates. According to Rapoport (1997, p.6) the relationship between cities and people has been interested in many researchers:

> "We are interested in how people experience cities, give meaning to what they perceive, how they understand the city and organize it conceptually, how they give identity to environmental elements, how they classify elements and how they behave as a result of this, how designed environments reflect ideal images and how they affect behavior, how choices are made and on what basis."[1]

The concept of identity involves dynamic and relatively stable elements. Physical components were more stable elements when they compared with social factors that relate to human being. Macionis & Parrillo (2004, p.3) explained this dual structure of cities as;

> "If we look only at the facts of urban life, we will surely miss its dynamic soul. The city will appear dull and lifeless, a collection only of concrete buildings, bureaucracies, unemployment rates. But if we also ask the "how" questions, which link these factual elements to human lives, the city springs to life as a set of vital, dynamic forces."[2]

Therefore, identity cannot be seen as a constant or stable entity; it changes with the change of dynamics that constitute identity. Urban scene and city image have been recreated over time in numerous ways by different actors (i.e. inhabitants, politicians, investors, natural disasters). The identity of a city is formed for an extended duration of time, in other words, it is shaped by historical processes. Therefore, to say that character of place changes easily is not realistic as well as to say it is constant. Over the time; it can evolve, gain new features, or lose some of the significant parts.

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[1] Rapoport, A. (1977). Human Aspects of Urban Form: Towards a Man-Environment Approach to Urban Form and Design.(p.6) Oxford, New York, Toronto, Paris, Frankfurt: Pergamon Press.
[2] Macionis, J. J., & Parrillo, V. N. (2004). Cities and Urban Life (3rd ed.).(p.3) New Jersey: Pearson: Prentice Hall.

From this point of view, this thesis asking what is the identity of Eskişehir and what kind of changes has occurred over the time. How identity of the city is affected from implementations. The considerable change has begun to seen after 2000s. New projects are started to put into force, and change in the appearance of the Eskişehir has begun to accelerate. Herein, it is important to define the components of identity in Eskişehir to understand changes in identity.

1.2.SELECTION OF CASE STUDY

In Turkey, many cities' history date back to ages ago. Many Anatolian cities are multilayered cities which mean cities can contain two or more different periods' traces, ruins, monuments or parts, and Eskişehir is one of these multilayered towns. The city has been home to many cultures and civilizations, like Phrygians, Lydians, Roman and Ottoman Empires; yet, the only trace of the past that remains on the ground belongs to the Ottoman Era. Odunpazarı district, Kurşunlu Mosque the only remaining structures in the city center from the Ottoman Period. The rest is mostly lost, but some of ruins and monuments which belong to other civilizations could be seen the towns of Eskisehir. Middle of the 19th century, the influx of immigrants and the opening of the Bağdat-Berlin Railway have played a significant role in Eskisehir's identity. From the beginning of the Republican Period, industry has been an important issue for the city.

At the end of the 20th century, interrelating with structural changes in the economy, Eskisehir's physical and social structure have begun to change via new implementations. Conservation activities, revitalization project of Porsuk River, big open/green areas, removing the industrial site from its original location are some of these implementations. They are separated to three groups to clarify the framework. These are Historical & Memory Places, Recreational & Touristic & Social, and Industrial & Infrastructural implementations. The subtitles of every group may show the characteristic of the other group. To give an example; Haller Youth Center

is located in the recreational heading, but this center is a frequent destination for the tourists.

1.3.AIM AND SCOPE

In the scope of the study, after a review of identity notion there are, three main research questions are to be answered:

1. How was the urban identity of Eskişehir formed historically? My periodization of history is as follows:
    a. First period is the early Republic period when agriculture was dominant in economy
    b. Second period is heavy industrialization period which starts in the 1950s
    c. The last is the 2000s
2. How is the identity of Eskisehir reconstructed as the role of agriculture and industry has changed in the 2000s?
3. What kind of urban artifacts has emerged to represent the new face of Eskisehir? How are the remains of the past restored and conserved to connect new symbols / new images to the old ones?

1.4. THEORETICAL BACKGROUND

At first, a preliminary survey is done to create theoretical framework about identity. Charters and Declarations are analyzed. After brief survey, I noticed that to reach urban identity concept the priority is to understand what "place" is. This study helps to develop my thesis methodology.

1.4.1. Charters, Reports about Identity

From 1994 with Nara Document on Authenticity; cultural and heritage diversity became important issues. Spiritual and intellectual richnesses are seen as irreplaceable sources. In 1996, Report of the World Commission on Culture and Development, loss of identity highlighted and the reason behind this was shown as development. Loss of identity simultaneously brings to lose of sense of community and personal meaning according to this report. Identity is used in this paper, generally about group identity, gender, ethnicity, and spirituality. People and their cultures, beliefs, languages, lifestyles have grand significance on place identity because all of these components make different one place from another.

> "Every community has its cultural and spiritual affiliations reaching back symbolically to the dawn of time, and it must be in a position to honour them. These cultural patterns play an irreplaceable role in defining individual and group identity and provide a shared "language" through which the members of a society can communicate on existential issues which are beyond the reach of everyday speech." (1996:21)

In 2001, Unesco Universal Declaration on Cultural Diversity emphasized 'uniqueness and plurality of the identities of the groups of societies' and 'cultural goods and services which as vectors of identity, values and meaning, must not be treated as mere commodities or consumer goods.'

In 2008, spirit of place was seen as an asset that should be protected in Icomos Quebec Declaration on the Preservation of the Spirit of Place. In this declaration spirit of place is defined 'as the tangible and the intangible elements, that is to say the physical and the spiritual elements that give meaning, value, emotion and mystery to place'.

In 2009, Historic Cities and Urban Settlements Initiative from Getty Institute mentioned to 'demonstrate conservation's role in the identity, social, cultural, and economic life of the city'. In the same year, in Turkey there is done Urbanization Council[3] and the threat of loss of identity related to transformations in the cities.

Lastly, in 2010-2013 Action Plan from Kentges is stated an aim that shows identity has been seen as a significant issue. The strategy says 'preserve the identity of the city'.

1.4.2. Progress of the Notion of Place

To give a brief overview about space and place notions will help to form a basis for this thesis. In the 'Key Thinkers on Space and Place', Hubbard and Kitchin (2011)[4] concisely describe the developments and changes about space and place notions in time. According to writers, until breaking point 1970, space had seen as a 'natural container, a blank canvas and it is filled in by human activities'. The important feature of space was its measurability, and it explained by the Euclidean theory of geometry. It was not correlated with human being. In the 1950s and 60s positivist spatial science gains significance on the base of statistical analysis. In that span, a new 'scientific' paradigm was represented, namely 'quantitative revolution' which constitutes quantification, hypothesis-testing, and statistical analysis. In against of this, another way of looking grew; which means the link between material things lose its significance. In other words, 'human activities and phenomena could be reduced to movements, networks, nodes or hierarchies played out on the Earth's surface'. Then, psychology gave the motivation for improving behavioral perspective that foregrounds conscious mind on shaping human spatial behavior.

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[3] Kentleşme Şurası in Turkish
[4] Hubbard, P., Kitchin, R. (2011). Introduction: Why Key Thinkers? In G. Hubbard, P., Kitchin, R.(Ed.), Key Thinkers on Space and Place (pp. 1–17). London: Thousand Oaks : Sage. This paragraph is an abstract of the introduction part of the book (pp.1-15) to give an idea for understanding evolution of space and place notions. This part in the book describes aim of the book and identifies more or less the boundaries of the concepts between disciplines.

Absolute distance shifted to subjective distance. With these changes, in 1970s 'space was deemed to be inherently caught up in social relations, both socially produced and consumed'. For absolute terms, place was described as self-sufficient collecting people in a bounded locality. In the 1970s, human geographers opposed to this 'people-less' point of view of the positivist spatial science. Edward Relph and Yi-Fu Tuan emphasized that people live in a sphere of meaning instead of geometric relations. After these developments, space was started to thought regarding sense, aesthetic and emotion. Instead of objectivity, place began to define subjectively. '…, what constituted a place was seen to be largely individualistic, although attachments and meanings were often shared'. Experience of place described with sensory; such as visual, tactile, aural, smell and taste. For structuralist and critical approaches, defining place with authentic, close and lived spaces are not enough, they argued "places are complex entities situated within and shaped by forces from well beyond their theoretic boundaries. … places should not be romanticized as pre-political entities but that they are shaped by often oppressive institutional forces and social relationships". In addition to these changes and improvements, there are two different elements of geography; 'the role of culture in the making of spaces of domination & resistance; and landscape studies'. Nowadays, the conventional view of point is 'culture not only takes place but makes place'. In 1990s new challenge was occurred as postmodern and post-structural perspectives. Varied attitudes to geography are never taken down completely even if new paradigm shifts took shape in time. 'Different ways of thinking about space and place are always concurrent rather than consecutive'. In addition to these notions, there are also placelessness and non-place concepts discussed by Relph and Auge, relatively. These concepts try to differentiate when place lose its features or which kind of areas do not have place characteristics and when it became place-less or non-place.

As summarized above, space and place notions are highly complex issues. New paradigms and challenges could occur; new perspectives may increase the variety of meaning of place. Many thinkers focused various important perspectives on

understanding what constitutes a place from different angles. Class, feminist, landscape, culture, meaning, institution critiques are some of them. In this thesis, place will be mostly emphasized by meaning, culture and experience contexts. Relation between class, gender or racial divisions will not be mentioned; these approaches do not have close tie to this thesis subject.

1.5.METHODOLOGY

The study begins with theoretical background about identity of city notion. This research brings me to; place identity, sense of place, authentic value of place, place attachment, spirit of place and also placelessness, and non-place definitions. Start by studying from place concept appeared as a necessity to understanding other concepts that related to identity. There is an extensive literature, in books and as well as journals, which focus on space and place notions, and searches what makes place as a "place" not space; by human geographers, physical geographers, economic geographers, urban sociologists, architects and urban planners. The perspective of space and place has been changed over the time; from objective and quantitative to subjective and full of meanings. This shift brings into account feelings about place, such as spirit of place, sense of place, and meaning and experience of place. All of these concepts will help to form a basis for understanding of identity of a city. In other words, place and identity have very strong relationship; and for the thesis, perceiving this bond has a significant role to understand identity of Eskişehir.

After obtaining a roughly outlined background about place, the detailed literature survey is started. Identity concept related to city and place is searched from books, articles, charters and dissertations. Identity concept is discussed in consideration of place and urban subjects. The literature about identity has many intersection points like; place / urban / person identity, and trying to separate from one to another will not be helpful to understand them in the whole perspective. Therefore, even it may

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seem different headlines; these concepts will progress mostly together in this thesis. In the identity literature, character of place or city is discussed and tried to understand what factors influence the identity. In dictionary meaning, identity is "the condition of being oneself or itself and not another", but if we look more deeply, this subject is more complicated, and it contains in itself multi-meanings. Relph's opinion confirms that:

> Hence there is no discernible limit to the diversity of identities of places, and every identifiable place has unique content and patterns of relationship that are expressed and endure in the spirit of that place. But it is not feasible to argue that uniqueness and the individuality of identity are the only important facts in our experiences of places. While each place is unique and has a persistent sameness within itself, at the same time it shares various characteristics with other places. (1976:61).

STRUCTURE OF THE THESIS

Concepts of Space-Place

Books, Articles, Dissertations, Declerations Identity- Urban Identity
Characteristics of identity
Change and Loss of Identity

Planned and realized İmplementations of Municipality from municipality's newspaper

CHANGES on Identity

New Implementations from 2000s

E V A L U A T I O N

Eskişehir Identity Components
- Physical
- Historical
- Social
- Spatial
- Functional

Books, Articles, Dissertations, Magazines, Symposiums

Historical and Memory Places

Recreational & Touristic & Social

Industrial & Infrastructural

Comparison old-new
Affect & relation between components
What lost
What gains

the city via implementations

Conclusion
Research Fındings
Policy Recommendations

Figure 1: Conceptual for the structure of the thesis

In the second Chapter, the main terms about space, place and identity is explained. Many sources emphasized to place and identity concepts via different professions. The main sources are 'Sepe, M. (2013). Planning and place in the city mapping place identity' and 'Castello, L., & Rands, N. (2010). Rethinking the Meaning of Place: Conceiving Place in Architecture – Urbanism' and their bibliography provide important sources for this thesis. Five important characters are determined to analyze identity; physical, historical, social, functional and spatial. These components are explained with examples from different cases which help to highlight importance of these categories for identity research.

In the third chapter; the elements of identity, which are discussed in the second chapter, are investigated for Eskişehir city scale. Therefore, the study starts from physical structure and then it continues with historical structure. There is a need for comprehensive literature survey from history to present day development of the city to drawing city's identity truly. Eskişehir is explained through ancient times to present day. Important dates for the city, big fires, and significant artifacts according to periods are discussed in this part. It is important to understand how the city has been settled, which places were used and which factors have affected that help to constitute today's Eskişehir. Without understanding past activities, we cannot connect organic relationship between the city and its identity. Then social structure is explained to know more about people in addition to findings physical features and historical structure. In this part multicultural background of Eskişehir seen as a value for the city. Afterward industry and education and tourism are studied in detail in functional structure part. These two primary functions are considered because they have played a significant role in what the city today is. Lastly spatial structure is explained which contains development of urban macroform with master plans, conservation plans and realized & planned implementations. The aim is in this part to understand the decisions taken from institutions and implementations. It will be discussed to recognize what kind of identity is wanted to be highlighted for present days and for this what kind of changes are made. To get this information; there are used many resources from

books, articles, and journals to academic dissertations, conference, symposiums and legal documents (i.e. development plans, master plans).
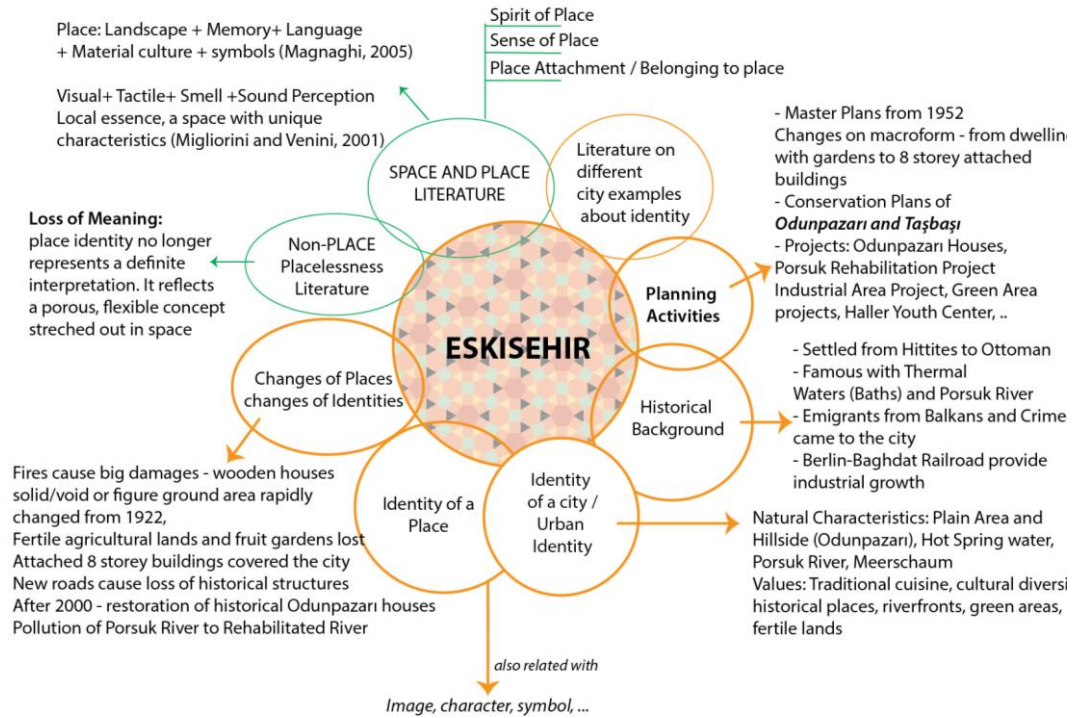
Figure 2: After theoretical discussion a schema is improved according to Eskişehir case study

CHAPTER 2

THEORETICAL DISCUSSION ABOUT SPACE, PLACE, IDENTITY AND URBAN IDENTITY

2.1.THE CONCEPT OF PLACE

"As the first inhabitants fashioned an environment for themselves they also formed a <u>place</u> and established its <u>uniqueness</u>"[5]

For a long time, concept of place, sense of place, place attachment has been an important topic for different professions; such as psychologists, architects, urban planners, sociologists (such as Lynch 1960, Cullen 1961, Harvey 1973, Relph 1976, Canter 1977, Tuan 1977, Proshansky 1978, Norberg-Schulz 1980, Altman & Low 1992, Montgomery 1998, Stedman 2003). Because of multidisciplinarity this discourse, every profession approaches to the subject from different angles. Therefore, place has been explained on physical, social, cultural, cognitive, spiritual, gender and psychological perspectives over the years.

Some researchers look to place as a physical concern and categorize its features; some of them give attention to social and cultural components what makes space to place. Firstly, the concept of place will be explained from different professions to understand evolution of this notion and conflicts between thinkers.

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[5] Rossi (1984, p.106)

Place is defined as "a particular position or point in space" or "a particular point on a larger surface / in a larger object or area" from Oxford Dictionary. These explanations refer just geographical meaning of place, but in theory, this remains incapable of explaining what place means. According to Relph, place belongs to daily life with meanings with physical items and also with activities. For him, place is "the focusing of experiences and intentions onto particular settings. They are based on directly experienced phenomena of the lived world, full of meanings, with real objects, ongoing activities... and become important sources of individual and communal identity, often profound centers of human existence with deep emotional and psychological ties" (Relph, 1976:141). The difference between place and space is described as; space is general term that refers to geographical position and lack of feelings of the people, but place is socially constructed with experiences which help to constitute meaning. (Tuan 1977, Sack 1997) People's involvement to place and experiences in it provide an "abstract space, lacking significance …, becomes concrete place, filled with meaning" (Tuan, 1977, p.199).

Place has been tried to conceptualize from many researchers (the most knowns: Canter 1977, Punter 1991, Montgomery 1998). There will be explained Canter's metaphor of places (1977) and Montgomery's derived model (1998) for place. Firstly, Canter (1977) described three fundamental elements that constitute place, namely activities, physical attributes, and conceptions. To recognize a place entirely we need "(a) what the behavior is associated with, or it is anticipated will be housed in, a given locus (b) what the physical parameters of that setting are, and (c) the descriptions, or conception which people hold of that behavior in that physical environment"[6]. According to him, these three components provide complete understanding of place. Physical attributes can be analyzing in numerous ways, like; shape, form, texture, color, size, solid void in variable scales. Canter emphasized that his model gives chance to look these aspects of physical parameters. To find strongest probable bond between physical and other factors provides 'identification

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[6] Canter, 1977, p.159

of places'[7]. In **Figure 3** there is Canter's conceptualization of place that shows the relation between three components and the intersection of every two of them can make a space to a place. There is a weakness to explain these elements; in other words, what kind of activities, conceptions, physical attributes include a place did not describe in detail.
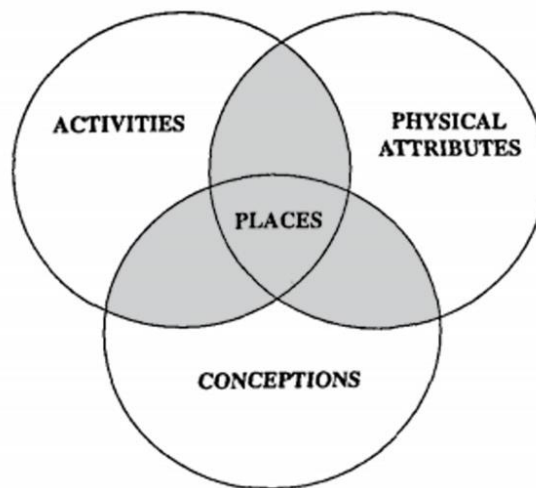
Figure 3: A visual metaphor for the nature of places
(Source: Canter, 1997, p.158)

Also Montgomery (1998), describes three main topics that constructed a good place; activity (such as cultural events, street life), physical form and image. He derived a model (**Figure 4**) for good place and he improved and expanded Canter and Punter's models. He supports Canter's transaction model and Punter's explanations; then he developed these two diagrams and explained what a good place needs in more detailed. To explaining his model, he emphasized also perspective of Lynch which is about categorizing elements of city, and supports his model with Lynch's terminologies.

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[7] Ibid.

DIVERSITY,
VITALITY,
STREET LIFE,
PEOPLE
WATCHING,
CAFE
CULTURE,
EVENTS &
LOCAL
TRADITIONS/
PASTIMES,
OPENING
HOURS, FLOW,
ATTRACTORS,
TRANSACTION
BASE, FINE
GRAIN
ECONOMY

ACTIVITY

FORM

PLACE

=
SCALE
INTENSITY
PERMEABILITY
LANDMARKS
SPACE TO
BLDG RATIOS,
STOCK
(ADAPTABILITY
& RANGE)
VERTICAL
GRAIN,
PUBLIC REALM
(SPACE
SYSTEMS)

IMAGE
(cognition, perception
& information)

= SYMBOLISM & MEMORY
IMAGEABILITY & LEGIBILITY
SENSORY EXPERIENCE &
ASSOCIATIONS
KNOWLEDGEABILITY
RECEPTIVITY
PSYCHOLOGICAL ACCESS
COSMOPOLITAN/SOPHISTICATION
FEAR

Figure 4: Composite derived model, combining all the elements of good place (Policy directions to foster an urban sense of place) (Source: Montgomery, 1998, p.98)

The derived model shows three major components and every component have some subheads. Activity composed of vitality and diversity as Montgomery mentioned in his article. Vitality means how lively the place is, how many pedestrian uses that place and which times of the day, or cultural organizations, festivals take place over the year. For the long run vitality which is different than active street life with determined dates, "complex diversity of primary land uses and (largely economic) activity" is crucial. Active street life should be encouraged with different kind of services, like commerce, meeting places, good designed open spaces to obtain good urban places (Montgomery, 1998, pp.98-100). Diversity consists of many variable elements. Different landuses, accessible hours to varied kinds of activities, availability of places where people can socialize (theater, cinema, cafes) and do leisure time activities (parks). Moreover, the designs of the street, style of architecture, and types of places have a role on diversity. The second component is image. He emphasized that identity and image are different concepts; and he

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distinguish image from identity; " 'identity' is an objective thing (what a place is actually like), image is a combination of this identity with how a place is perceived"[8] Everyday life come into existence with places therefore they contain in itself memories and different meanings according to person to person and groups. The image of the city can be differentiating between local people and short term visitors because every people create their own mental maps which consist of different perception and cognition. According to the well-known work of Lynch (1960), there are five components which contribute to the image of the city: paths, edges, nodes, districts and landmarks. The last element is _form._ Legibility has strong connection with form because legibility is necessary for understanding form of the city by people who observe it. On the other hand, Montgomery (1998, p.103) suggests that place should also include "a degree of uncertainty, disorder and chaos."

Castello (2010) emphasized how place is shaped by the relation between people and natural and physical surroundings. He gave examples to clarify "how a place may come about: through / a narrative / reputation / natural assets / association with a historic building / association with political actions / association with local tradition / a building with emotive connotations / the construction of a fantasy, an illusion, an 'image' / the availability of sensory enjoyment and comfort…"[9] These examples can be multiplied with different angles. Therefore, he categorizes these stimuli according to perception of place. There are three groups of origin stimuli, namely; socio-cultural, morphological-imaginary, enjoyment-functional. (**Figure 5**)[10] The

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vital point in these categories is that all of them are a consequence of human and environment interaction.

Categorization of Stimuli	Contents	Examples
1 **Socio – Cultural Stimuli**	narrative, history, tradition	1- Association with historic building : Grand Bazaar in Istanbul/ Turkey
2- Association with local tradition		'Zwiebelmarkt' (Onion Market) in Weimar / Germany
2 **Morphological - Imaginary Stimuli**	natural assets, beauty, reputation, representation of fantasy, among others	3- Natural Assets and an 'Image': Hasankeyf-Batman / Turkey

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http://www.sehrinesesver.com/wp-content/uploads/2014/01/batmanbelediyesi_baksad.jpg by Ayfer Özen; and
Fethiye in Antalya, Turkey:
http://photoplay.com.tr/wp-content/uploads/2015/04/1525_fethiye.png
3- Backwaters in Kerala, India: Hakyemez, 2013.
All of the internet sources lastly accessed on 26.09.2015

		Fethiye-Antalya / Turkey
3 **Enjoyment –** **Functional** **Stimuli**	services, utilities, sensory enjoyment, comfort, pleasure	Availability of sensory enjoyment and comfort: Kerala Backwaters / India

Figure 5: Categorization of stimuli that may provide to occur a place through comprehension (source: The table is prepared by the author in the light of Castello's writings in 2010, pp.4-10)

For '*through association with local tradition*' Onion Market (Zwiebelmarkt) in Weimar can be given. This market sets up every year in October and in 2016 October it will be organized 363 times. It is a traditional event and many people (around round 350,000 people visit annually[11] which is the city population was only 62.764[12] in 2011) came there for this event. It becomes a local tradition for Thuringia and also for the country. **Figure 6** shows news about 2016 program, and this event is more than a market organization. The program of 2015 shows that many activities done in the city squares, such as; Street art podium for Onion

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[11] http://www.weimar.de/en/tourismus/culture-leisure/markets-festivals/onion-market/history/ accessed on 26.09.2015

[12] http://www.citypopulation.de/php/germany-thuringen.php?cityid=16055000 accessed on 26.09.2015

Market Wine Festival, many music groups' (Ilmtal Jazz Band, Notausgäng) concerts, and other many events.[13]

After that, Castello describes three types of places that are related to <u>Aura</u>, <u>Memory,</u> and <u>Plurality</u>. The first one is based on interaction between human and environment, which can be defined as a spatial aspect. Physical features and material structure of places emphasizes the physical or abstract aura that surrounds the place. Aura is created by 'natural, enjoyment, sensory or landscape qualities' and an aura is "stimulated by elements of the local spatial collective imagination"[14].

Figure 6: News about Weimar Onion Market on Weimar official webpage (http://www.weimar.de/en/tourismus/culture-leisure/markets-festivals/onion-market/ accessed on 30.11.2015)

The second one is <u>memory</u>; takes its base from interaction between human and environment but this one is more subjective. It is related with collective memory which has occurred in time with the relation of people and its surroundings;

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[13] The stage program is accessible on: https://www.weimar.de/tourismus/kultur-freizeit/maerkte-feste/zwiebelmarkt/buehnenprogramm/freitag/ last accessed on 26.09.2015
[14] Castello, 2010, p.10

"…evoking the historical formation of their town, forms constructed according to the prevailing architectural patterns of different historical periods …"[15].

The last one is <u>Plurality</u>. The focus of this one is also the same with first two; but this time, the origin depends on social aspect; the relation between human with him/herself. To sum up, when the place is originating from spatial stimuli this is named as 'places of Aura'; when there is tendency on time relating aspect 'places of Memory' can be used. Lastly, when the type of place leaning towards relationship between people with its surroundings which means the significance is on social dimension; he prefers the term 'places of Plurality'. Three of them are related and pervaded with each other. [16]

> "… the places of Aura and Memory cover a continuum of gradations which, although slightly different, end up by converging, through one characteristic which precisely ties them together: they are all plural places, centres of diversity, places where, because they are inherently collective, things are offered, things are exchanged, there is a construction of Plurality." (Castello, 2010, p.10)

Place also contains everything that we perceive with our sense organs; smell, noise, taste, sight and tactile sensations. With all these sensations we perceive the place as a whole. The bakery near the home, the smell of soot in winter, sea breeze while walking along the seaside, the noise of the neighborhood markets give spirit to the place and make it socially meaningful. This does not mean every object will create the same perception; on the contrary, objects can carry different meanings for each person. Sepe's (2013) point of view supports this: "both individually and in their overall perception, can influence our feelings, actions, general well-being, and appraisal of what surrounds us. The perception of the city can be separate or partial and combined with other feelings: the overall image is the union of all stimuli."[17]

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[15] Castello, 2010, p.10
[16] Castello, 2010, pp. 10-11
[17] Sepe, 2013, p.8

2.2. THE CONCEPT OF IDENTITY

Identity is a broad concept that can be related to physical, spatial, social and psychological areas. In the scope of this thesis, identity will be described mostly from the point of spatial and social side. Place identity and urban identity will be discussed from selected literature. What kind of features could be count as an urban identity and can it be grouped in the headline of characteristics of urban identity, will be another subtitle. Changes in the pattern and life or lost tissues means changes on the urban identity also is an important topic; they will be explained next subtitles.

2.2.1. Place Identity and Urban Identity

Identity of place is interdisciplinary subject, and it has been under consideration for a long time by human geography, environmental psychology, urban geography, architecture. Place identity notion, as stated by Noormohammadi (2012), has begun to use at the end of the 20th century, and principal components are 'place', 'people' and 'meaning'. The reason behind the need of this term is explained by her as; searching solution to the impacts of modern societies.[18] Lewicka (2008) highlights place and identity concepts, when they thought together, that they can be more than one meaning. Firstly, it "means a set of place features that guarantee the place's distinctiveness and continuity in time."[19] The second meaning is person based and has a psychologic background that it is related to personal belonging to physical environment.

According to Hauge (2007), the concept of place gets a significant role for researchers about concerning Norberg-Schulz's (1980, 1971) book, namely "Genius Loci", which means spirit of place and Relph's (1976) "Place and Placelessness". Relph (1976, p.61) stated: "The identity of a place is comprised of

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[18] Noormohammadi, S. (2012, p.23)
[19] Lewicka (2008, p.211)

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three interrelated components, each irreducible to the other - <u>physical features</u> or appearance, <u>observable activities and functions</u> and <u>meanings or symbols</u>".

Dictionary definition of identity is "the state of having unique identifying characteristics held by no other person or thing", "the condition of being oneself or itself, and not another", or "an instance or point of sameness or likeness". These are notable features of identity, and they can be considered as well it applied to a place.

Space is defined in two different aspects by Harvey (2009), and he shows it is more than only physical features. Harvey (2009, p.35) emphasized in his book that there are social and physical spaces. "We have to conclude that <u>social</u> space is complex, non-homogeneous, perhaps discontinuous, and almost certainly different from the <u>physical</u> space in which the engineer and the planner typically work." In this point of view, identity of place should contain social and physical components. The lifestyle, culture, and meaning of the place which is given by inhabitants are crucial as much as topography, fabric, and form of the city. Social and physical place complete each other, and they create identity together. In addition to this, Ujang (2012, p.157) stated that defining the concept of identity of place with only by physical elements is not enough, meaning and link between people and places should be also considered. Also, for Lynch (1984, p.131) identity is "the extent to which a person can recognize or recall a place as being distinct from other places – as having a vivid, or unique, or at least a particular, character of its own".

Identity of place comprises of the relation between people and place, and urban identity consists of living inside of the city, feeling it, and grows memories in it. Cities are sheltered significant knowledge of people who live there. As Oktay (2006, p.2) mentioned; "In relation with experience of a city, place-identity leads to urban identity". Relation between human and place is the key point of place identity for many researchers. For Watson and Bentley (2007, p.6) the tie between identities of people and varied meanings should be focalized: "for us, place identity is the set of meanings associated with any particular cultural landscape which any

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particular person or group of people draws on in the construction of their own personal or social identities".

2.2.2. Characteristics of Urban Identity and Spirit of Place

Character of a place shows what is special about that area; therefore, there is a strong relation between identity and character. For Norberg-Schulz (1980) character is;

> "... at the same time a more general and a more concrete concept than 'space'. On the one hand it denotes a general comprehensive atmosphere, and on the other the concrete form and substance of the space-defining elements. Any presence is intimately linked with a character. "[20]

Aggregation of features and traits that form the individual nature of something is related to the character. To gain a character of place, there is a need for period of time. If the character of place will be discussed, also spirit of place notion should be emphasized at the same time. Many scholars have argued the relationship between two terms; character of place and spirit of place (Conzen, 1966, 1975; Worskett, 1969; Norberg-Schulz, 1980; Jivén & Larkham, 2003; Oktay, 2006; Castello, 2010; Rifaioğlu 2012; Sepe 2013). Spirit of place notion is also used in literature as 'genius loci' which roots of the term go back to ancient Rome[21]. It refers to the people's perception that what kind of meaning they assign to the place and how they give importance to that. As before mentioned places occur from interaction between human and environment, and spirit of place mostly depends on the experiences of people in the physical environment. It contains variable components like history, tangible and intangible values. According to Rifaioğlu (2012), the basis of this concept was laid in the 1960s with the notion of the identity

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[20] Norberg-Schulz, 1980, pp.13-14

[21] "According to ancient Roman belief every 'independent' being has its genius, its guardion spirit. This spirit give life to people and places, accompanies them from birth to death, and determines their character of essence" Norberg-Schulz, 1980, p.18)

in urban studies. Kevin Lynch's outstanding research about the image of the place search the answers of what are the characteristics of place. He defined three components cities include; identity, structure and meaning which are exist simultaneously.[22] The identity means from his words: "It is not in the sense of equality with something else, but with the meaning of individuality or oneness"[23] His study depends on physical structure and identity rather than meaning.

In the studies of Conzen, he emphasized spirit of place that is especial to one place and differentiated it from others whatever scale of the area and time factor which provides agglomeration of experiences, and layers from past to present:

> "… in the course of time the landscape, whether that of a large region like a country or of a small locality like a market town, acquires its specific genius loci, its culture- and history-conditioned character which commonly reflects not only the work and aspirations of the society at present in occupancy but also that of its precursors in the area." [24]

The concept gains importance after Norberg-Schulz's writings on 'genius loci' in his book; *Genius Loci: Towards a Phenomenology of Architecture* in 1980. He described this notion as; people have sense of a place as a consequence of natural and artificial environment that surrounds them and create a meaning with intangible values as well. There are four components of Norberg-Schulz explanation are distinguished by Jivén and Larkham (2003, p.70): "the topography of the earth's surface; the cosmological light conditions and the sky as natural conditions; buildings; symbolic and existential meanings in the cultural landscape." For Rifaioğlu (2012), the 'symbolic and existential meanings in the cultural landscape' term is used with spirit of place at the first time by Norberg-Schulz; and these kinds of meanings that are created from interaction between human and their surroundings constitute primary element for the spirit of place.

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[22] Rifaioğlu, 2012, p.6
[23] Lynch, 1960, p.8
[24] Conzen, 1966, pp. 56-57

The spirit of place is related with the 'Aura' description of Castello as mentioned before in 'Concept of Place' part in this chapter. He describes two branches according to their dominancy of genius loci; natural and cultural. He claimed that in theory, places of Aura can be searched according to these categorizations:

> "… the tested categorization of places of aura can start by recording a place of natural aura, with a predominance of natural genius loci, and progressively proceed in gradations towards a place of cultural aura, with a predominance of the marks left by human actions. We can therefore distinguish two tenuous nuances of aura: those with a predominantly natural bias and those where the bias is more strongly cultural."[25]

After these theoretical explanations, looking at the examples from over the world will be embodying these concepts. There are many cities which can be differentiated from each other with many special features like; Havana (Cuba), Singapore, Fes (Morocco), Singapore, Napoli (Italy), Guwahati (India), Melbourne (Australia) or Saint Petersburg (Russia)(**Figure 7**[26]). These cities are located different parts of the earth, some of them have mostly cold weather some of them hot or some of them located near ocean or sea, some of them near river; and mother languages, cultures, beliefs, lifestyles are mostly different. Moreover, their historical backgrounds are varied in many perspectives. All of these varied features

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[25] Castello, 2010, pp.12-13

[26] Sources of the images:

Fez : https://www.flickr.com/photos/romberger/735067662/in/photostream/

Saint Petersburg: http://www.saint-petersburg.com/virtual-tour/stock/

Melbourne: http://www.leekuanyewworldcityprize.com.sg/features_melbourne.htm

Havana:http://www.telegraph.co.uk/news/worldnews/centralamericaandthecaribbean/cuba/9046338/As-Raul-Castros-Communists-hold-conference-to-promote-reforms-Cubans-fear-it-is-all-too-slow.html

Guwahati: https://en.wikipedia.org/wiki/Lower_Assam#/media/File:Guwahati_citysky.jpg

Napoli: http://lisaballtraveldesign.com/positano-amalfi-coast-italy/

Singapore :
https://en.wikipedia.org/wiki/List_of_tallest_buildings_in_Singapore#/media/File:Singapore_Panorama_v2.jpg

reflect on the cities' profile, and every of them show distinguishable elements. Also, in Turkey many cities have different characteristics. For example; Antalya, Mardin, Kars, Ürgüp, Amasra, Eskişehir have diverse characteristic features that have different natural, social, economic, cultural components.

Even characteristic features of urban identity have very broad perspective, there is tried to make a list of its components: physical, historical, social and cultural, functional and spatial features.

1- Fez - Morocco
2- St. Petersburg - Russia
3- Melbourne - Australia
4- Havana - Cuba
5- Guwahati - Assam/ India
6- Amalfi Coast - Napoli / Italy
7- Singapore

Figure 7: Cities with different characteristics over the world (prepared by the author)

2.2.2.1.Physical structure: Natural and Built Environment

Physical identities consist of natural (topography, climate, geographical, orientation features) and spatial (places which compose of togetherness of street and squares, combination of material, fabric and color, all the relationship with green) characteristics. According to Oktay (2006) physical framework, which is affects sense of visual arrangement, contains forms and size of part to whole combinations of building mass, the colors and what are they made by, how the distribution of them in space, natural features, street furniture composition, and also ground surface.

Norberg-Schulz (1980, p.14) emphasized change of time affects character of the place, from change of seasons to climate conditions what make difference on light situation. For him the character is:

> "determined by the material and formal constitution of the place. We must therefore ask: *how* is the ground on which we talk, *how* is the sky above our heads, or in general; *how* are the boundaries which define the place. … Particular attention has to be given to its lateral boundaries, or walls, which also contribute decisively to determine the character of the urban environment."

Rapoport (1977) studied the relationship between human and environment. Environment is perceived by human, given meaning by them, and is a subject of their feelings like expectation, motivation, and judgement. Culture is a significant determinant of behavior and action of people. Environment constitutes basement for actions of people, and it is a form of '*non-verbal communication'*. According to him, this dialect between human and environment should be understood. Inhabitants' experiences and understandings of the cities have crucial point on discussing the tie between urban form, environment and human. He emphasized that with an example: if design of environment accepted as encoding information then decoding is done by people.

> "…the environment as a symbol system; perception (through the various senses) and cognition (giving meaning to the environment by naming, classification and ordering) seem to be other important mechanisms. … the environment closely linked to culture and a number of man-environment interaction and design can be seen in terms of congruence, whereby people try to match their characteristics, values, expectations and norms, behaviors and so on to physical environments- through design or migration." (Rapoport 1977, p.4)

Natural Environment:

Natural environment consists of living and non-living organisms on Earth without human interference. Creation of urban identity includes the physical factors such as geographical position, topography, slope, weather feature, flora and fauna, water, air and soil. These factors make the city distinguishable from others and contribute to its uniqueness.

Natural environment will be explained in five titles; geographical position, topography, geological structure, climate conditions, flora and fauna.

Every city has their **geographical position** which has two components: mathematical position and special position. Some cities become famous with their geographical features such as; Venice with its canals or Istanbul with its Bosporus.[27] It may not be distinctive for all cities like the previous examples, but geographical position has a decisive role in identity. It is effective on climate zone, economy, and environment.

Physical elements give an identity to a city like; mountainous city, plain city, or coastline city. Kostof (1991) gives examples of how **topography** has significance on cities formation (Hata! Başvuru kaynağı bulunamadı.). For example, in the

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[27] Birlik, 2006, p.19

mountainous terrain, settlements occurred sparsely when it compared with plain area; or the city around the river had different components when it compared with a city set up on dry land. According to Çöl (1998, p.35) the defining features of the land which may have cliffs, mountain slopes, and hills on the horizon, plateaus, rivers and lakes are complementary founders of architecture and urban form.
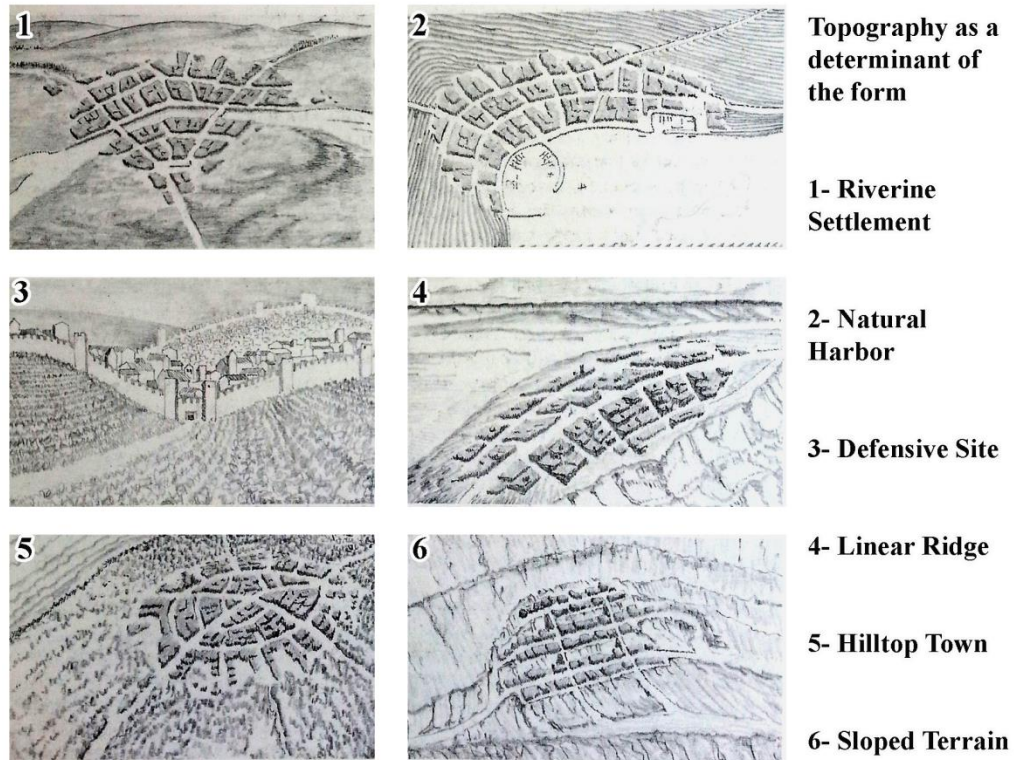
Figure 8: Importance of the topography for settlements (Source: Tobias' drawing in the book of Kostof, 1991, p.54)

Cities of Eastern Black Sea Region like Artvin and Giresun known with it's rainy and cloudy air, hilly topography, rough sea. Transhumance is common for the region concerning its natural condition. On the other hand, Antalya region in Mediterranean part is known as sunny weather, its glassy sea, and hilly topography. Caves and Coves are important geographical features and also Lycia Road pass inside of the region. Because numbers of the sunny days are a lot, the region is known as a 'holiday destination' for many different kinds of tourists. As apparent

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from these examples, geographical location and physical formation are important components of the character.

Geological structure, besides influencing the size and height of the structure, it affects the production technology. Soil structure is significant determinant of what kind of usage is appropriate for the area, like skyscraper, low-rise building, or green area. Macionis and Parrillo (2004, p.9) give importance on geographical location issue which "has a great deal to do with how life in that city is lived". They give two example; New York City and Los Angeles. New York City can hold up tall buildings through its bedrock land base. On the other hand, Los Angeles displays trembling base for skyscrapers because of semiarid basin. These distinctive backgrounds of two cities interpret dissimilar daily routines. Morphological features of geological structures could provide different visual aesthetics that have role to earn reputation to the cities around country or even in worldwide. [28] The Chocolate Hills in Bohol Province, Philippines, Socotra Island in Yemen, Fingal's Cave in Scotland and Fairy Chimneys in Turkey are world-famous geological formations. (**Figure 9**)

Moreover, **climate conditions** have significance for characterizing a city. Temperature, radiation, humidity and rainfall, winds depending on the nature of dominant type of climate in the region impact differently on natural and artificial life. Therefore, climate with other determinants cause distinctness and provide particular character on urban pattern.[29] Local climate characterizes the formation of the buildings and landscapes.[30] For instance; in the Black Sea Region, the weather is mostly rainy, and this affects image of the city as a 'rainy city'. Furthermore, also, it affects the physical appearance; roof types (hipped roof or flat roof) of the area or construction material of the buildings. In the dry lands, flat roof is using and; in the rainy territories hipped and gabled roof is preferred.

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[28] Bingül, 2004, p.30
[29] Ibid., p.29
[30] Çöl, 1998, p.36

Figure 9: a- The Chocolate Hills in Bohol Province, Philippines
(https://www.flickr.com/photos/reybronx/3131254096/ accessed on 29.10.2015)
b- Socotra Island in Yemen
(http://www.viralforest.com/alien-looking-place-earth/ accessed on 29.10.2015)
c- Fairy Chimneys in Turkey
(https://en.wikipedia.org/wiki/Cappadocia#/media/File:Cappadocia_Chimneys_W
ikimedia_Commons.jpg accessed on 29.10.2015)

The last natural identity component is **flora and fauna**. Dependent on geographical
location and climate flora and fauna show variety. Every city/region has
characteristic vegetation, and it has a significant role on local cuisine. For instance,
cabbage soup is common soup in Northern Black Sea Region. Some of the cities
are known for what is the most widely grown in the territory, such as; Amasya
Apple, Antalya Orange, Bursa Peach. They can also be a name for festivals like;
Antalya Golden Orange Film Festival. Like vegetation, fauna changes place to
place. Istanbul cannot imagine without Seagulls or Gray Squirrel in North America
is a part of urban life. Furthermore, sometimes animals can find place on flags like;
the flag of California (**Figure 10)**. California grizzly bear is used as a symbol of at
first in 1846 in California Republic. Now it is continuing with California state flag.

"The most notable legacy of the "California Republic" was the adoption of its flag as the basis of the modern state Flag of California"[31].

Figure 10: State of California Flag
(https://en.wikipedia.org/wiki/California#/media/File:Flag_of_California.svg
accessed on 29.10.2015)

a   b
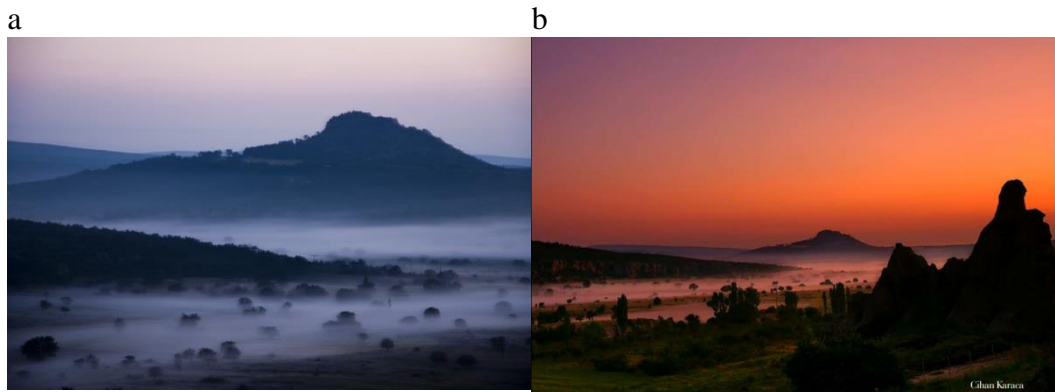
Figure 11: The importance of weather, light condition on place perception –
Phrygian Valley (sources: a – Mesut Koçi, accessed on
http://www.fotono1.com/forum.php?id=1457 accessed on 29.10.2015
b- Cihan Karaca, http://www.fotono1.com/forum.php?id=1457 accessed on
29.10.2015)

All of these natural components are significant on formation of identity of a city. The priority can change case to case. Sometimes, one of their natural element of the cities can come forward such as; geological structure (Pamukkale travertines), or geographical composition (Venice-canals), or climate (Singapore – hot tropical climate). It is useful to remember that changes in physical factors impact in the

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[31] https://en.wikipedia.org/wiki/California_grizzly_bear accessed on 29.10.2015

perception of the cities. Human perception is influenced by different topographies that provide different vistas and panoramas for the cities; or light and weather conditions (foggy, rainy, sunny, and snowy), or time of the day. A high point can provide nice overview to the city but on the sunset or midday; in winter or spring make a great change in the human perception of the same view. (**Figure 11**)

Built Environment:

The term of built environment consist of elements that are created by human. It is shaped by human needs and requirements. According to Handy et al. (2002) built environment consists of three broad concepts; urban design, land use and transportation system. The organization of physical elements and their aspect constitutes urban design. The function and charm of public spaces are interest of this issue. The second one bears on dispersion of activities thoroughly space that involves position and quantity of variable activities such as; commercial, residential, industrial, and recreational. The last one; transportation system refers to infrastructure of roads, footways, bike ways, railroad paths; and also the supplied level of service. All of these three components are circumscribed by motif of human activity inside the physical surrounding. As shown in **Figure 12** Handy et al. described six dimensions of built environment which are complementary and interact with each other at the neighborhood scale.

Dimension	Definition
Density and intensity	Amount of activity in a given area
Land use mix	Promixity of different land uses
Street connectivity	Directness and availability of alternative routes through the network
Street scale	Three-dimensional space along a street as bounded by buildings
Aesthetic qualities	Attractiveness and appeal of a place
Regional structure	Distribution of activities and transportation facilities across the region

Figure 12: Dimensions of the built environment (source: Handy et al.,2002:66)

In addition to these physical dimensions of built environment, as it mentioned above, it gives many information about how people want to live, what kind of symbols, meanings they attached to the natural environment with their built structures. Built environment reflects its inhabitants; because people shape their environment through how they want to live. Daily routines, religious beliefs, and recreational moods, cultural activities, and economical activities come into existence via parks, cultural complexes, sacred places, shops or bazaars, squares and etc. According to Norberg-Schulz, the built environment is not a simple thing that occurred irrelevantly; contrary to this "it has structure and embodies meanings".[32]

For instance, in Italy there are many big squares exist where people meet and spend their time; organizations happened; festivals take place. There is a famous shell-shaped square that is located in Siena, namely Piazza del Campo. This square has been witnessed to the many important events throughout the history. It dates back to 13th (**Figure 13a**) century and it was a stage for tournaments, and buffalo and bull races. The Palio of Siena is a well-known festival and it is 'nostalgic recalling of the city's past.'[33] The square transforms according to different needs and usages.

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[32] Norberg-Schulz, 1980, p.50
[33] http://www.italyguides.it/en/tuscany/siena/piazza-del-campo

The square is a place for people to sit, relax, and spend time on the floor or in the restaurants (**Figure 13b**). Sometimes it turns into a marketplace (**Figure 13c**), where people turn around the stands; and two times in a year it transforms to a horse race arena (**Figure 13d**).

Sandalack and Uribe (2010) gave importance on typology of open spaces that has strong correlation with public realm. Built environment consists of different types of built form that is related with aesthetic assessment and functional necessities. It

is more than form; it is a way of life. Types can be categorized as school, office, religious place or boulevard but it does not mean every type of forms will be the same. Every culture has different touch on different forms; some of them distinguish with small details or some of them can be totally in different shapes. Open space typology help to see the relation between form of the open space and its functions and other built form elements. This typology consists of street (residential, commercial streets and civic boulevards); square (civic square or plaza, religious square, market square and collegiate); park, garden, cemetery; linear system, green corridor, path (paths, bikeways, trails, and rights-of-way); outdoor sport and recreation facility (playgrounds, sport fields, school sites, skateboard parks); campground and picnic area (camping areas, picnic and day-use areas); natural/semi natural green space (woodland, grassland, wetlands, canals, open and running water, ecological reserve).[34] All of these components are significant elements of urban environment and position of these items provide different characteristics for the city.

Elements of urban places play an important role in people's perception of place by human and then establishing a bond between people and place. Urban texture related with building types, architecture, and solid-void distribution, width of the streets, also street names and epithet for the certain segments of the town. Urban fabric which provides an understanding of place to people is one of the most important factors that create the identity of the city. In the **Figure 14, Figure 15,** and **Figure 16** there are examples show how natural and built environment influence the character of a city.

In the **Figure 14** shows the relation between natural environment and physical form. In the first photo (a) shows a village in Northern Black Sea Region where slope is high and average rainy days in the city is nearly half of the month. For these reasons, settlements in the village are dispersed on the area rather than attached; and because

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[34] Sandalack and Uribe (2010, pp.45-57)

of the rain gable or hip roof are mostly using in this area. The area is very green because; green area covers big portion if the area receive rain generally. The second photo shows a village in Central Black Sea Region in Tokat. The built up area shows contrast with the first photo. This village is more compact than the previous. The reason behind this difference can be explained with nearly flat topography. Houses could construct closely to each other via this opportunity. The building structure is similar.

a   b
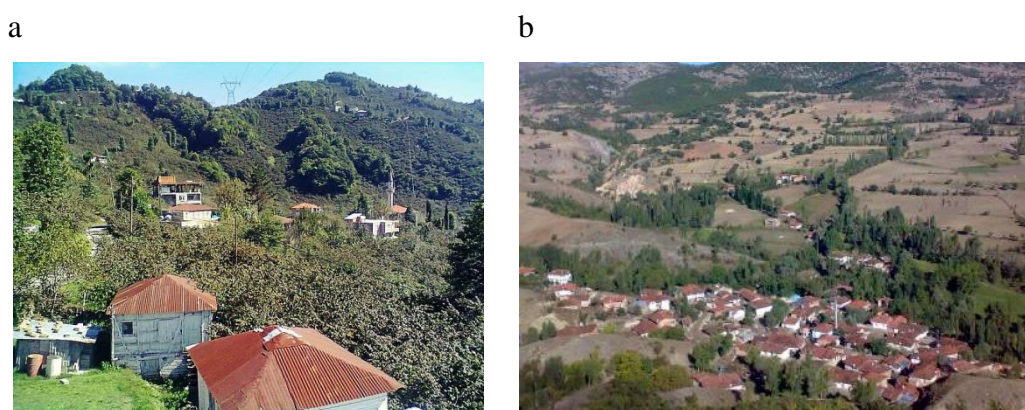
Figure 14: Natural environment and physical form relation

a-A village in Giresun, Turkey
(http://giresunyigit.com/haber_detay.asp?haberID=317 accessed on 21.10.2015)
b- A village in Tokat, Turkey (http://www.koylerimiz.info/tokat/koyleri-976-pazar-koyleri.html accessed on 21.10.2015)

Figure 15 belongs to Tuscany in Italy. This town goes back to medieval period, and its historicity is preserved. It is a hilltop setting and its white wine, which is produced from local grape[35] in the region, is famous over the world namely 'Vernaccia di San Gimignano'. The town has mild climate. Buildings attached to each other; and this gives the opportunity to create enclosed open areas with different scales between the buildings and some of them are formed as squares.

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[35] Source retrieved 21 October, 2015 from: http://www.wine-searcher.com/regions-vernaccia+di+san+gimignano

Figure 15: San Gimignano, Tuscany in Italy
(https://commons.wikimedia.org/wiki/File:Toscana_SGimignano_tango7174.jpg
and http://www.sangimignanobooking.com/ accessed on 25.10.2015)

Figure 16 is an image from Mardin, Turkey. Arm of the Tigris and Euphrates rivers pass in the province. Continental climate is dominant in the city. In the summer it is under the influence of desert climate. Plain lies under the city. Attached houses with flat roofs and narrow streets compose the character of the city.

Figure 16: Built up environment and natural environment in Mardin
(Hakyemez, 2014)

2.2.2.2.Historical Structure

Historical identity is a process from the beginning of the cities start to occur and it consists of all the actions such as economic, social and cultural that that occurred during this process.[36]

In Turkey most of the cities' past goes back to ancient times. Many settlements occurred in the close areas in different period of times; therefore, most of the city consist many layers over the years. This means, cities reflects many different traces from different living conditions, cultures, tangible and intangible values.

City carry traces from past experiences, reflects features of the period. Some of them cannot survive to present day, and it is known from written documents or oral history. According to Claval (2007), 'sense of continuity' and 'connection between their past and future' is a natural process for individuals whose culture spreads built on face-to-face relations. The societies that consist of verbal based structure; histories are transferred one to another. Also myths work as a narrator that helps to recall the memory. Because these people experienced their history 'as a living reality' in their lifetime, they do not require exploring the past for discovering their identities. Therefore, they have strong sense of place. On the contrary; 'high culture' changes oral exchanges or in person relations and puts the priority into objective memories which is bounded in writings. "Myths, and directly remembered events, are replaced by revealed or interpreted philosophies of history, suggesting that collective identities thus have a historical basis." Constructed memories and histories, which are closely linked with identity, turn into helpful tool to recognize the evolution of particular societies.[37] In this century the main learning tool is written documents rather than oral history. In the historical background of Eskişehir part, the information about city's history is mostly collected from written documents. Face to face conversations are in   limited rate.

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[36] Demirsoy (2006, p.51)
[37] Claval (2007, p.86)

As it is understood, culture and society has a strong bond with history. People live with their rituals, myths, habits and also rules in the particular area; and these elements are subject to change over time. All of these life experiences, important events, rise and fall of societies create the history. Therefore, understanding the background of the city is very important to understand identity of the city.

Surviving present days of tangible values like historical urban fabric and architectural elements have importance on formation of historical identity. There are also intangible values like meanings that are assigned on these tangible values by civilizations from past; and their contributions as important as the first one. To sum up, historical identity contains all the attributes of civilizations and it is tangible and intangible urban identity determiner.[38]

2.2.2.3.Social Structure

> "City is "powered" by its people, who represent a particular way of life, or culture. By the term culture, we mean the basic beliefs, values and technology that characterize a city in a particular historical era. Any society's culture is reproduced and intensified in the city. In the same way, cultural beliefs play a major role in shaping city life." [39]

Living in the city stresses that it has complex elements and physical structure is only one of component. Social structure gain meaning to the city; because it includes culture, lifestyle, economy, in other words the factors that is related with human. Social identity of a city became clear with various factors, such as; social, political, economic and demographic structures. Each of them are interrelated and influenced with each other and social identity can be defined with interaction these factors.[40]

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[38] Şahin (2010, p.11)
[39] Macionis and Parrillo (2004, p.13)
[40] Çöl Demirseren (1998, p.16)

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Social structure is; the distinctive, constant adjustment of institutions through which people in a society are involved an interaction and live together. Economic structure is an important issue in cities and the effects of it on the cities are incontrovertible. Migration from villages to town or town to town is generally related with economic issues for people. Moreover, economy shows physical existence inside of the cities. For example; with industrial revolution cities become an area for factories. Many factories built central locations and settlements are formed around them. Labor districts occurred and they create their own culture and socialization mechanisms.

Compared past with the present day, identity was not an important concern, because societies were more constant. Howard (2000) explains what is happening in present time different from the past:

> "… identity was not so much an issue; when societies were more stable, identity was to a great extent assigned, rather than selected or adopted. In current times, however, the concept of identity carries the full weight of the need for a sense of who one is, together with an often overwhelming pace of change in surrounding social contexts—changes in the groups and networks in which people and their identities are embedded and in the societal structures and practices in which those networks are themselves embedded."[41]

Tangible and Intangible Values

In the Nara Document (1994) social and cultural values are determined as essential component to figure out particular tangible and intangible features of each item of culture.[42] In the Icomos 14th General Assembly and Scientific Symposium (2003), and Quebec Declaration (2008), intangible values are mentioned: beliefs, traditional knowledge, attachment to place, social and spiritual practices, customs, memories,

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[41] Howard, J.A. (2000). Social Psychology of Identities. (pp. 367-368). California: Annual Review of Sociology, 26,

[42] ICOMOS, 1994. The Nara Document on Authenticity, Retrieved 27 September, 2015 from http://www.icomos.org/charters/nara-e.pdf

narratives, written documents, rituals, festivals, values, textures, colors, odors; and tangible ones: sites, buildings, landscapes, routes, objects.[43]

History made by people and their actions; therefore, it is mostly depended on social factors as well as physical factors. Sepe (2013:74) explained this: "History is … seen as a material inheritance, through the observation of concrete spaces, and its intangible manifestations, through research into the invisible structures of customs and traditions."

2.2.2.4. Functional Structure

Every city has a function and it is related with what kind of sectors developed in the area or what kind of necessities occurred over the time. On the other hand, sometimes the function can be given by the authority to the city through the certain policies. Some cities are known with its universities, some of them natural or summer tourism, some of them have dominant industrial function, or some of them have fertile lands and agriculture is leading to the city. For example, Oxford University in England dates back to 11th century which makes it one of the oldest university in the world. This university integrated with the city and it is directly connected with city's identity. In the **Figure 17-a** there is a city map of Oxford and from only looking to the map it can be understood how important the university is for the city. The city set up surroundings of the university.

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[43] ICOMOS, 2008. Québec Declaration on the Preservation of the Spirit of Place, Retrieved 21 November, 2015 from http://www.icomos.org/quebec2008/quebec_declaration/pdf/GA16_Quebec_Declaration_Final_E N.pdf . Icomos 14th General Assembly and Scientific Symposium Retrieved 21 November, 2015 from http://www.icomos.org/newsicomos/news1991/zimbawe2003-angl.pdf

a   **b**
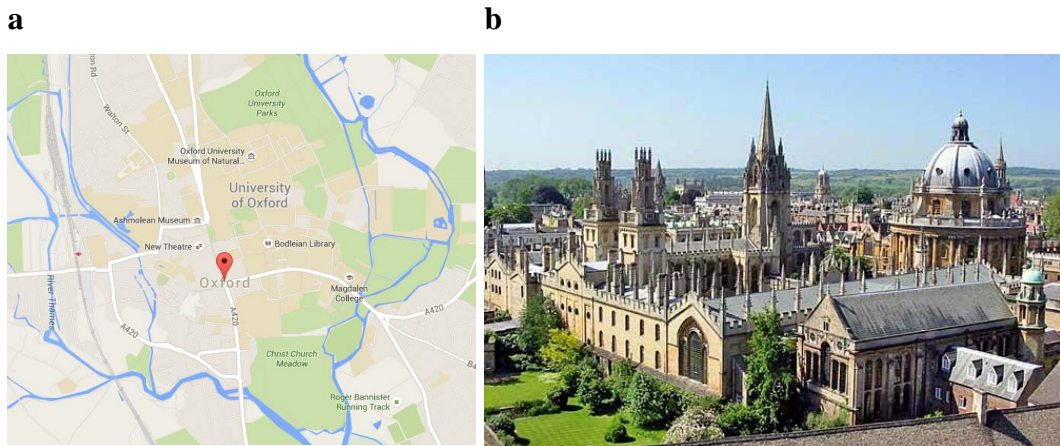
Figure 17: University City – Oxford University
a- Oxford city map (Retrieved 27 September, 2015 from googlemaps)
b- Aerial view of the University of Oxford, Oxfordshire, England (source:
http://global.britannica.com/topic/University-of-Oxford)

2.2.2.5.Spatial Structure

Spatial structure is one of the dimensions of physical identity. It is strongly related with natural and built environment. Places that formed by togetherness of square and street, borders, combination of material-color and all relations with green provide to create spatial structure. Position of these elements, their features, contributions on environment, relations and changes have important role on city identity and they impress identity positively or negatively. [44]

Spatial context gives information about implemented policies on the city. Conserved, changed or transformed areas tell us what kinds of elements are seen valuable or dispensable. In Turkey, generally open areas are not seen primary importance; construction of new buildings seems synonymous with development. The value of open spaces and green areas could not understand enough. Open areas are filled with buildings; creeks are closed and used for cars. **Figure 18a** shows new construction area in Istanbul. These building groups are mostly consisting of

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[44] Çöl (1998:14)

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gated communities and open or green areas located inside of the building estates. From outside, the area looks like a concrete jungle (**Figure 18b**).

a
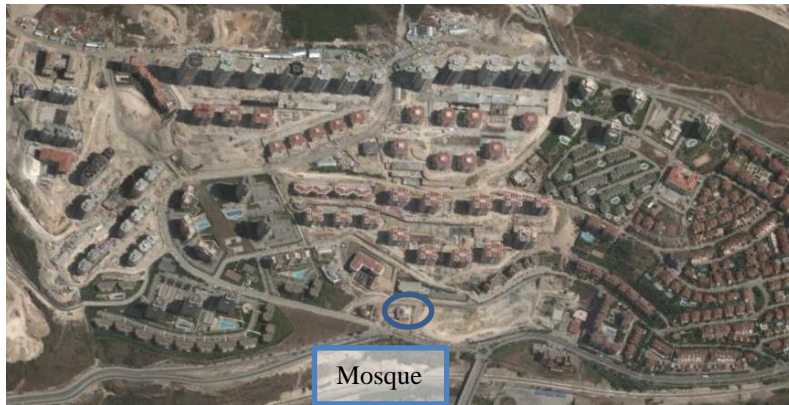
b

Figure 18: New construction area in Bahçeşehir, Istanbul (a- Google Earth view accessed on 01.11.2015, b- Hakyemez, 2015)

Spatial structure has broad perspective, and according to Carmona et al. (2010) it can be analyzing in four different scale; buildings, spaces, quarters and settlements. There are ten assumptions which can provide sustainable urban design in spatial scale. The first four principles (diversity and choice, distinctiveness, human needs and biotic support) can be seen in Table below. The others are namely; concentration, robustness and resilience, resource efficiency, self-sufficiency, pollution reduction, stewardship. These principles show that what are needed for a well-designed place in different spatial scales.

Table 1: Sustainable Design by Spatial Scale (Carmona, 2009 as cited by Carmona et al., 2010, p.58)

	BUILDINGS	SPACES	QUARTERS	SETTLEMENTS
Diversity and Choice	Provide opportunity to mix uses within buildings Mix building types, ages and tenures Build accessible, lifetime homes and buildings	Mix uses along streets and in blocks Design for walking and cycling Combat privatisation of the public realm Remove barriers to local accessibility	Mix uses within quarters Design a fine-grained street and space network (micro scale) Support diversity in neighbourhood character Localise facilities and services	Integrate travel modes Connect route networks (macro scale) Centre hierarchy to boost choice Ensure variety in services and facilities between centres Remove barriers to accessibility
Distinctive-ness	Consider surrounding architectural character when designing Enhance locally distinctive building settings Retain important buildings and heritage	Reflect urban form, townscape and site character in design Retain distinctive site features Design for sense-of-place -local distinctiveness Retain important building groups and spaces	Reflect morphological patterns and history -incremental or planned Identify and reflect significant public associations Consider quarter uses and qualities	Protect any positive regional identity and landscape character Use topographical setting Preserve archaeological inheritance
Human Needs	Support innovation and artistic expression in design Design to a human scale Design visually interesting buildings	Provide high quality, legible public spaces Combat crime through space design and management Enhance safety by reducing pedestrian/vehicle conflict Design for social contact and for safe children's play	Design visually interesting network of space Enhance legibility through landmark and space disposition Mix communities socially Support social capital	Enhance legibility through quarter identity and disposition Promote equity through land use disposition Build settlement image foster sense of belonging
Biotic Support	Provide opportunities for greening buildings Consider buildings as habitats	Design in robust soft landscaping Plant and renew street trees Encourage greening and display of private gardens	Provide minimum public open space standards Provide private open space Create new or enhance existing habitats Respect natural features	Link public (and private) open space into a network Green urban fringe locations Integrate town and country Support indigenous species

According to the table, providing variable uses within buildings and through streets, eliminating the obstacles and improving the accessibility in all scales compose diversity and choice part. Analyzing character of the architecture, site atmosphere, qualities and important elements; protect them and create coherent rhythm with new

implementations are vital for distinctiveness. Third one; human needs are related with how the place makes people feel. Human scale designs, safety travel, creative designs, increase legibility of spaces to provide readable places via physical elements, increase the places that people from different communities can interact with each other. These are also help to ensure place attachment. Lastly; importance of natural life emphasized. Open – built area relation, amounts and features of green areas, open and public area network, planting places has significance in spatial formation which called biotic support. These four components help to understand identity of place through spatial characteristic.

Urban macroform changes show important data about cities. Site selection of industries, settlements, commerce areas can give information about that city. To see the areas where the functions concentrated or how big their scales allow us to get a general idea about the area. Political decisions have important effect on development of the cities. For a specific area, if permission given for floor numbers changes, image of the city for that area can change easily. Imagine a region with full of 2-3 storeys buildings. After the permission of 8 storeys, the buildings might be rebuilt considering this permission and there will be considerable differences in old lifestyle. This is what had done most of the Turkish cities after 1950s.

Role of physical elements is more than figuring out the character of place; they have declared various data about morphology. Human presence is "materialized" through place (Castello, 2010:28). Starting from this point; all the elements that compose built environment is built according to inhabitants' choice, beliefs and way of life. Therefore, the morph of the city reflects how people want to embody their territory. But, to note that policies determined by local units and central government have a considerable amount on shaping of urban morphology and macroform.

2.2.3. Changes on Identity

City is a living entity, and has a dynamic atmosphere as it emphasized by many researchers. It consists of variable elements (active and relatively stable elements) in itself; therefore, it is open to changes. The word 'change' does not have to bring always negative connotations to the mind. Improvements on technology have been shaping people's lifestyle, and leading to diverse needs over the time. Hereby, it is normal to re-shape living environment with today's requirements and necessities. To stuck in the past time and avoid the change is not realistic. The implementations should be considered from different angles and today's conditions must be taken into account.

Population in the urban areas (mostly in the big cities) increasing every year when decreasing in the rural areas. This means there is a need for more and more houses and services. High-rise buildings (in small towns generally 8-13 storeys, but in metropolitan cities it can be increase 100 or more storeys) start to cover urban landscapes; and because of this, silhouette of the cities can be change in a few years. There is a good example related with this situation: Istanbul. This city has been home to many different cultures and it has got diverse historic components mostly inside the historic peninsula. There are many palaces, famous mosques, towers, fortresses, and bazaars which make the city worldwide–known. Unfortunately, the silhouette that formed by these historic monuments cannot recognize as well as less than ten years ago (**Figure 19**). There is a huge gap between scales of new constructions and the historic ones. Legibility of the historic components of the city has been absorbed by new implementations year by year. The reason behind this could be found in view of the fact that inattentively made decisions by authorities or even worse; it could be a conscious choice. This may show that historical form is not given enough importance as it deserves. According to Short and et al. (1993, p.209) deliberately done change on urban physical environment related with expression and aftermath of "economic and political power; it is an attempt to reinforce, change, or contest the social and political meaning of the city". From this

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point of view, expanding of skyscrapers in Istanbul can be interpreted as physical reflection of its economic power, because this city is the heart of the business sector in Turkey and grand size of investments take place in there. To reject every implication will not be the solution. In my point of view, there should be a balance between new and old. Ignoring the environment which remain from the past and have a value is not praised attitude. The priorities should be defined carefully.

Figure 19: Loss of the historical silhouette of Istanbul because of skyscrapers (all photos sources: http://www.yapi.com.tr/haberler/tarihi-siluete-hancer-iste-boyle-goruntulendi_114029.html accessed on 10.11.2015)

Physical structure can be differing through meanings. In urban area, changing relationship between human and environment cause the change of the meanings of elements such as architecture, street, and open areas. For instance; in Turkey, open areas (some of them can be called square) were located in neighborhoods and used as a meeting point for people, open markets set up on there in traditional lifestyle

(**Figure 20**). Pedestrians were seen priority and design of the places shaped according to this view.

a   b

Figure 20: Traditional urban pattern
a- Sivrihisar (Hakyemez, 2012)
b- Ankara- İstiklal Neighborhood (Hakyemez, 2013)

When car usage increased, the priority passed to cars instead of pedestrians. Therefore, meaning of square undergoes a change. Instead of irregular open areas, regular types came into use. In addition to this, aside from traditional irregular square-like open spaces, planned squares could not escape from the change. Nearly all of the squares in busy districts are transformed to mainly road for cars. There are many examples from Ankara, the capital of Turkey. Kızılay Square (**Figure 21**)[45] was designed with big open area in green. The 1942 photo shows it clearly. Also in that time settled part covered limited area and they were consisting of low rise buildings. After second half of 1950s the view of the square has begun to

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[45] Sources of the photos: The aerial photo retrieved 26 September, 2015 from Google Earth
First photo: Kızılay Square in 1942 retrieved 26 September, 2015 from
http://www.geyikmerkezi.com/resimarsivi/ankara_23.jpg
Second photo: Kızılay Square (Emek Business Center on the center) around 1960s. Retrieved 26 September, 2015 from
http://ankaraarsivi.atilim.edu.tr/shares/ankara/images/imagebrowser/032.jpg
Third photo shows second half of 1970s. Retrieved 26 September, 2015 from
http://www.eba.gov.tr/gorsel/bak/3797836f0649946ae4da7ab91e458ff061677ba89e034
Fourth photo: Kızılay Shopping Mall in the Square, after 2012. Retrieved 26 September, 2015 from http://www.1resimler.com/data/media/1536/cankaya-kizilay-meydani.jpg

change. Emek Business Center, one of the first high-rise buildings in Turkey, constructed in 1965 (in the 2nd photo). After that time to present day many new high-rise buildings are constructed around the Square. After 2012 Kızılay Shopping Mall was opened in the heart of the square (in the 4th photo).

Figure 21: Kızılay Square from 1942 to present day

Naturally car traffic is the main priority like many other squares. The photos of Kızılay Square explain too many features and changes about its own period. Policies about open and built up areas, what kind of functions are located around the square can be seen from these pictures. The most devastating change, in my point of view, is Kızılay Shopping Mall. This Mall located in the commercial area includes many shops, cafes, stores and institutional areas and also bus stops and gathering area of dolmuş. Therefore, flow of people is very high in this part of the city from early hours of the day. On the contrary, operation of mall is depending on how many hours people spend inside of the mall, which is related with consumption. This situation conflicts with meaning of square. At first, square starts to lose its identity with change on open-built up areas and dense traffic roads; but this is not the end. The flow of the people wanted to gather inside a huge building and they are isolated from outside. This example is important to show how the place changes with small or big scale decisions.

There are several examples about urban change all over the world. These changes can be separate variable groups, changes in the built-up area, new implementations on empty area or infill the urban lots; or conservation of the areas or monuments, revitalization, restoration projects. All kind of touches in the urban area will affect –small or large percentage- the city's texture and naturally its perception and identity. Categorizing changes in cities is hard because they have complex variables; social, political, economic, historic, touristic, etc. In this sense, they will be defined in two big titles that can collect all kind of changes; the applications which does not exist before will be called new implementations and the implementations which is related with historic value and protecting the existing structure – even some of them can be reconstruction- will be called conservation activities. Conservation of the historical places are very popular policy in recent years; historic monuments and patterns are seen as a proof of how far back the city's roots lie. This also gives a chance to the cities to create a 'brand'. Regard to developments on technology, traveling stop being a trouble for long-distance, and

this means increasing flow of the people between the cities and also the countries. Creating a good brand means more reputation, more tourist. In addition to these revitalized historic areas enable to inhabitants' new fields for work. Revitalization, restoration activities generally provide liveliness on the streets, but at the end most of these areas in the shadow of gentrification.

Example of Conservation Activity

Regeneration of Covent Garden in London, England

Covent Garden is located in Westminster in London, and it has a story of success in history of London. The area was home to a well-known market where fruits and vegetables sold. Covent Garden's culture formed by the theater, and the Royal Opera house, archeological digs, aliveness of the market where always full with people for centuries.[46] According to Covent Garden Action Plan (2004) the trading activities has been operated in the square from 17th century, and in the 18th century it become famous market in the England with its flowers, fruit and vegetables. The parliament decided to construct a new market in 1828. Charles Fowler designed a new market with colonnade and lodges.

The market area was decided to move Nine Elms Battersea in Vauxhall in 1964, because of the place's inadequate conditions for enlarging and the area could not afford for new modes of traffic. In 1974 the market relocated. Covent Garden lost its vitality and transformed to an empty space. The Greater London Council (GLC) decided to redevelop the area with a new vision. This vision did not include conservation of the past; it is based on destroying many old buildings and construct

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[46] Bransford, A. (2012). The Development Battle: The Community's struggle to save Covent Garden. Retrieved November 14, 2015, from http://www.coventgardenmemories.org.uk/page_id__37.aspx; and Cooper, R., & O'Donovan, T. (n.d.). Covent Garden: A Model For Protection Of Special Character? Retrieved November 14, 2015, from http://www.coventgardentrust.org.uk/resources/article/

new theaters, hotel, shops, restaurants, offices, houses, schools, and wide roads.[47] This approach got reactions from inhabitants; protests were done and Covent Garden Association was shaped. An architect Rob Middleton emphasized the spirit of the place, the aura that evolved for decades:

> "My main objection to the plan submitted by the GLC is that it will, by the very nature of comprehensive development, destroy an area that is diverse and varied – messy, it could even be called – and replace it with a monolithic environment unsympathetic to the nurturing of the rich complexity of life as it is most to be valued in a city…Covent Garden is not tidy. It is a teeming and complex area. Everything seems to happen there, and to happen everywhere. Activities are not isolated…there are good and interesting buildings everywhere. There are (or were, until recently) no less than 60 glittering pubs. There are almshouses, secret gardens, black brick warehouses, and shored-up castles of tenements, narrow alleys and steep slits cutting down to the River Thames…"[48]

In 1973, 250 buildings are decided to protect, and the previous suggested plan did not operate. Many changes done in the Plan, such as; allocated area for housing, schools, and open space were increased; hotels, shopping space and office areas were decreased. The market building restored between 1975 and 1980; and new shops & cafes are opened.[49]

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[47] Bransford (2012)

[48] Quted passage is retrieved 14 November, 2015 from:
http://www.coventgardenmemories.org.uk/page_id__37.aspx

[49] Covent Garden Action Plan 2004

a　　　　　　　　　　　　**b**

Figure 22: a- 1981, Soon after Restoration Market area
(http://www.coventgardentrust.org.uk/pdf/04%20A%20New%20Piazza%20Plan.pdf accessed on 14.11.2015**) b-** Today's Market area
(http://www.visitlondon.com/things-to-do/place/4358212-covent-garden accessed on 14.11.2015)

Today the market area is famous place for tourists, and popular destination for shopping. Besides restaurants and cafes; Covent Garden offered very broad scale of choices; art and craft stalls, Food Lover's market, Apple market, antiques and collectables are open certain days in a week. Small businesses, local shops switched with global firms like Burberry Beauty Box, Chanel, CARAT London, Starbucks, Accessorize, Apple Store. The diversity in the place is threatened by shiny, luxury multinational companies. Apparently, this situation is not new; in 1994 Fainstein emphasized redevelopment of the market area trigger off transformation of its enclosing area. Trendy uses have become dominant with fashionable shops, and cafes, bookstores: "Changes within the market area occurred along with a general tendency toward the boutiquing of Westminster's commercial sector and its orientation toward tourism rather than services for residents."(Fainstein, 1994:43).

Today the market area continues to its function and there are still residences exist, but its social composition has changed over the years. Formerly, the area was accommodated by low income people[50]; but today, as understood from fancy, and

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[50] Bransford (2012).

shiny businesses located in the area, it mostly addresses to middle or high income groups.

Example of New Implementation

Syracuse, New York, United States

Syracuse in New York is a good example about deindustrialization of a city. Onondaga Lake inside the city and it was known as Salt Lake. In 18th and 19th century industrialization picked up speed, and the city epithet as a 'The Salt City'. The Salt industry weakened, and manufacturing industry gain importance after Civil War. Several factories start to operate in the city such as; bicycles, automobiles and typewriters, electrical equipment.[51]
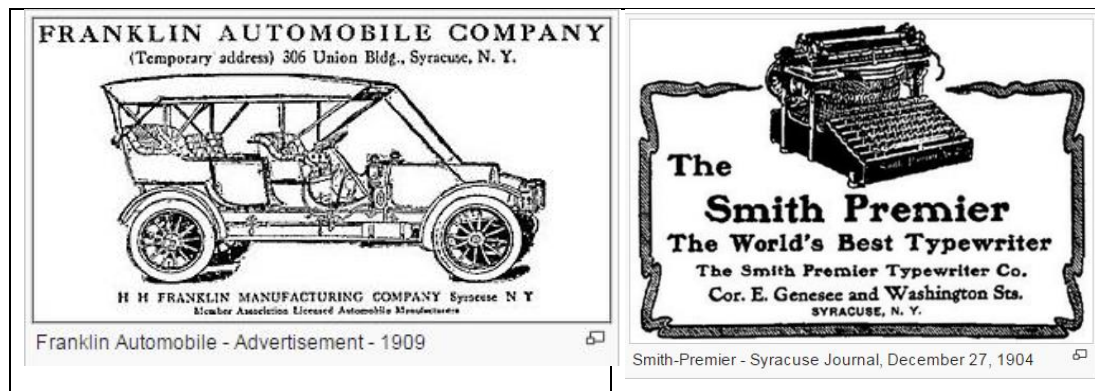
Figure 23: Advertisement examples of industries in Syracuse (https://en.wikipedia.org/wiki/Industry_in_Syracuse,_New_York accessed on 16.11.2015)

Short et al. (1993) identified in their article[52]; why an industrial city needs to reconstruct itself and through which elements, via searching on Syracuse. After 1970, the industrial city lost its importance with change on the economic conditions in U.S. and many factories were closed or moved away from the city. The image of

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[51] https://en.wikipedia.org/wiki/Syracuse,_New_York accessed on 16.11.2015
[52] Short, J. R., Benton, L. M., Luce, W. B., & Walton, J. (1993). Reconstructing the Image of an Industrial City. Annals of the Association of American Geographers, (2). 207.

'industrial city' loses its significance; and Syracuse start to reconstruct a new, shiny image. At this point writers emphasized that in the postindustrial period, perception of the industrial cities was seen equal with pollution, factory chimneys and smokestacks. Therefore, new image introduces to people clean water and areas for entertainment and leisure. The lake was unusable because of the dumped industrial waste. This dirty 'water' element transforms to positive meaning with clean, pure one; and used for visual and recreational amenity rather than a place for dumping waste. Replacing negative connotations, which came with industrialization, with service dominated activities and high-tech mean need for different spatial organizations. To create a new picture there is a requirement for "marketing of a new image, constructing a new environment, and reorienting a city's relationship with its physical environment" (Short et al., 1993:207). When the economic structure changes in the city, this leads to changes on social and physical structure, too. There are three common elements for most of the cities when they trying to transform their image from industrial to post-industrial. These are; selling the city, link between city and physical environment, and changing iconography of the center (Short, et al., 1993). Shaping new iconography related with new or rehabilitated physical changes. Reclaim the lake came at first. Implementations that made in line with this target are shown in Hata! Başvuru kaynağı bulunamadı.**.**

Table 2: The implementations for revitalization in Syracuse (Table is prepared with information from the article: Short et al., 1993, p.216)

In the revitalized Central Business District in Syracuse
a new convention center (Onondaga County Convention Center)
a refurbished indoor arena, a renovated ballpark (MacArthur Stadium)
a regional mall (Carousel Mall)
two "historic" residential and retail districts (Armory and Franklin Squares)
urban cultural parks,
a science and technology museum
a light rail system to connect the diverse elements of the new downtown
a new downtown mall (The Galleries)
a rehabilitated farmer's market

These implementations are in variable scales; and did not only consist of buildings, but also transportation structure. All of these plans and projects related with creation of a new, adorable city image for people. For example, description of Franklin Square in the official website is:

> "*Syracuse's Oldest New Neighborhood*: The creation of an entirely new urban neighborhood called Franklin Square is a remarkable accomplishment and indicative of the fertile development environment that exists in the Lakefront area. Once an industrial graveyard, Franklin Square has become a charming neighborhood of restored landmarks, brick sidewalks, ornamental lighting and tree-lined streets."[53]

In the postindustrial period consumption take place rather than manufacture. Therefore, city images became "an advertising construction to be bought and sold; in effect, the commodification of the image"[54]. All of these attempts are purposive steps for "rewrite the meaning". The dirty lake and Oil City, which had industrial landscape, changed their physical and social meanings. Lake became clear and provides a place for people not only environmental but also symbolic meaning. Oil City constructed again and became popular for high income groups. These new created images chosen from selected portions from the city and reflect the city partially rather than entire society.[55]

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[53] http://www.syracuse.ny.us/parks/franklinSquarePark.html accessed on 18.11.2015
[54] Short et al. (1993: 212)
[55] Ibid. p. 222
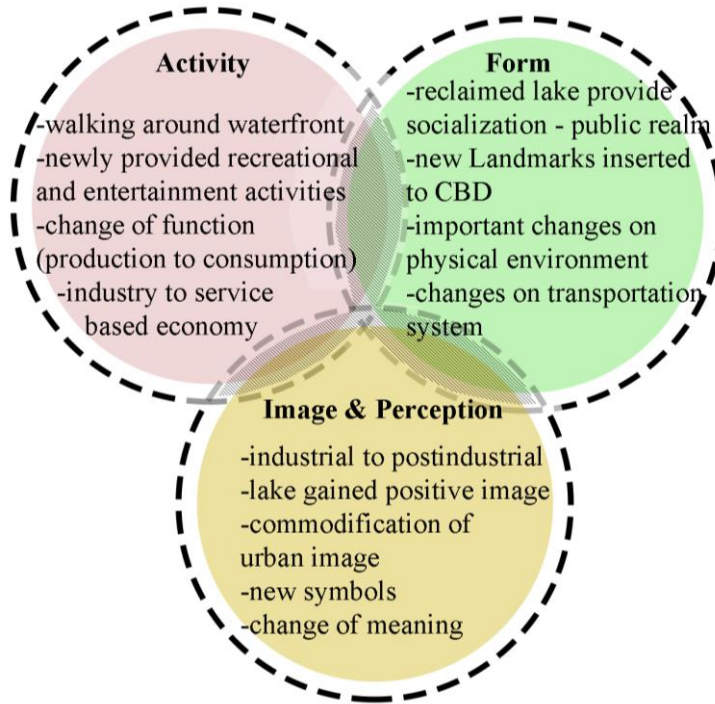
Figure 24: Changes in 'place' in Syracuse to the aim of post-industrialization (Montgomery's sense of place model (1998) is practiced for Syracuse, by the author)

When the identifying elements of the city changed, naturally city's identity also changes. With recalling Canter and Montgomery, place is shaped by physical form, activities and images. When these components show alteration, the place also alters in physically and socially with meaning. In the Hata! Başvuru kaynağı bulunamadı., Montgomery's model is tried to adapt on Syracuse case for figuring out relation of place components with identity of place.

2.2.4. Loss of Urban Identity

In this chapter place and identity notions are explained from different perspectives. The clear thing about urban identity, it is related with social bonds and collective history that accumulated from past to present time. Physical characteristics of city are also important. Lynch's terminology about urban form, which is very familiar over the world by who interests urban design, "edge, path, node, landmark and

district" components of characterizing the places via variety, homogeneity or complexity, rhythm. Contrary to this; non-places, which lack of identity, do not have characterizing features as do in place. In this part, "placelesssess" and "non-place" will be explained.

The increasing loss of meaning of place as a receiver of social customs, historical memories and symbolic contexts has led to the appearance of places with temporary uses, linked to a contemporaneousness which concerns more about fulfilling urgent consumption than following traces of culture (Arefi, 1999). As Auge (2008, p.63) states, 'If a place can be defined as relational, historical and concerned with identity, then a space which cannot be defined as relational, or historical, or concerned with identity will be a non-place'.

CHAPTER 3

CASE STUDY: IDENTITY OF ESKİŞEHİR

Identity of Eskişehir will be analyzed in six heading: physical structure, historical structure, social structure, functional structure, spatial structure.

3.1.PHYSICAL STRUCTURE

Natural and built environments constitute physical structure of the city.

Figure 25: Location of Eskişehir in Turkey
(http://www.forumdas.com/forum/konu/turkiye-haritasi-siyah-beyaz.112609/
accessed on 12.09.2015)

3.1.1. Natural Environment

Natural environment is one of the main factors that create identity of a city. Components that form natural environment can be said as topography, vegetation, climate and geologic form. These components play very important role on formation of a city.
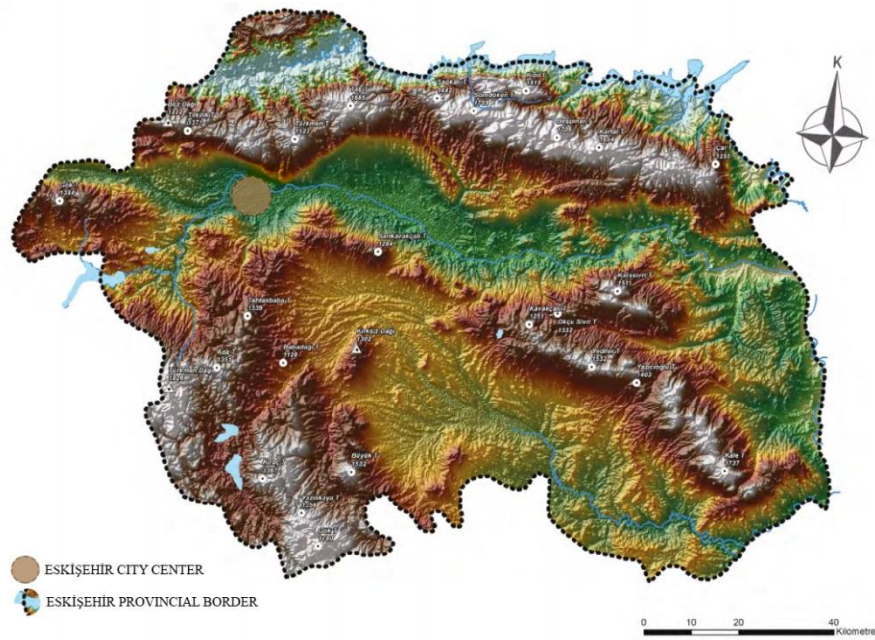
Figure 26: Physical Features of Eskişehir (İstatistiklerle Eskişehir 2011 (2013:26) Retrieved 12 September, 2015 from http://www.eskisehir.bel.tr/dosyalar/istatisliklerle_eskisehir/2011.pdf. Legend and city center added on the map by author)

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Eskisehir is located in northwestern part of central Anatolia. Neighboring cities of Eskisehir are, Bolu at north, Ankara at east, Konya and Afyonkarahisar at south and Kütahya and Bilecik at West.(**Figure 25**) Total area of Eskisehir is 13.652 km². **Topography** of Eskisehir includes the plains of Sakarya and Porsuk basins and the mountains surrounding them. Mountains cover the 22% of the Eskişehir province area and the most important ones are Bozdağ, Sündiken, Sivrihisar and Türkmen (**Figure 26**). Porsuk River is the largest river in the province, which is a tributary of the Sakarya River and it has a length of 460 km. It enters to the city from the

64

southwest and exits from the east. [56] The share of plains in the province finds 26 %. Porsuk, Sarısu and Sakarya plains which are surrounded by mountains are important for the city.

Figure 27: Porsuk River as natural environment and built-up areas
(http://www.ilkresim.com/Photo/Pics/Yeni-Mahalle-Porsuk-Cayi.jpg accessed on 18.09.2015)

The city center is mostly consists of plain area, the slope increases through the Odunpazarı region. This provides varying panoramic views on different contour lines. Nearly most important natural item is Porsuk River. It has been significant role for inhabitants. According to Engin Bayrı[57], in his childhood people can swim inside the Porsuk and catching fish. People drink tea in the rowing-boats, below the drooping willows. According to him, these nice picturesque images changed in 1980. Instead of clean water, bad smell dominated surrounding of the Porsuk. Industrial and domestic waste, and also sewage drained off to the water. Also the color of the water change through the Sümerbank Cotton Factory's products.[58] Besides these man-made destructions, there was important threaten fact of Porsuk; flood. The city suffered from flood several times; moreover crops that grow on the

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[56] Bozdağcı, N., & Öksüz, F. (2011).(p.12) *Eskişehir İl Çevre Durum Raporu*.
[57] Bayrı, E. (n.d.). Porsuk Çayı ve Akar Deresi. *Sakarya Gazetesi*. Eskişehir. Retrieved 20 November, 2015 from http://www.sakaryagazetesi.com.tr/kose-yazarlari/engin-bayri/porsuk-cayi-ve-akar-deresi/
[58] Ibid.

plain were destroyed with these disasters. In the 1972, Porsuk Dam started to operate, and then flood was no longer a problem.

Figure 28: Flood affected the city very badly (Özel, S., 2012:46-47)

Previously, there was more water elements exist in daily life than today, which are Akar, Sarısu and Muttalıp Stream. It rose from Akarbaşı neighborhood and went through Hamamyolu, and flowed into Porsuk on Çukurçarşı.

a   b
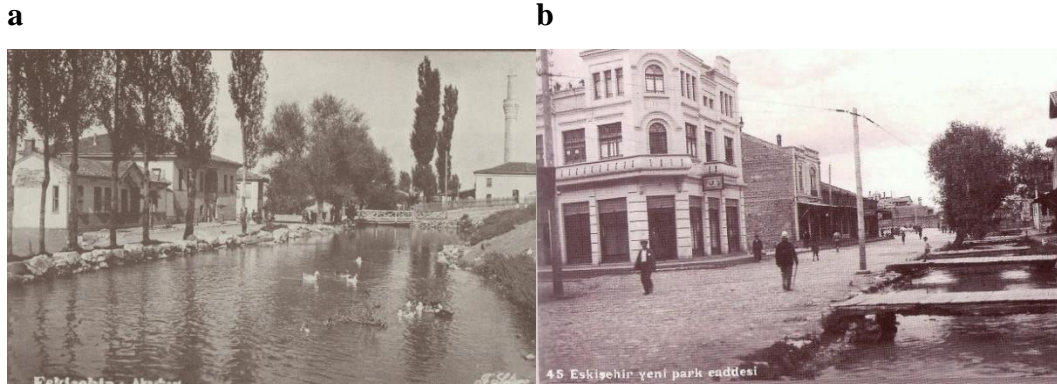
Figure 29: a- Akarbaşı Mosque and Akar Stream in 1929 (Atuk, 2002:65)
b- Akar Stream in Hamamyolu in 1934 (Atuk, 2002:65)

The stream covered with asphalt in late 1980s, and it has been using as a road.[59] It was closed because of its pollution and it became a swamp[60] and demand for new

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[59] Akar Deresi Hamamyolu'na Yeniden Dönüyor. (2014). İstikbal Gazetesi. Eskişehir. Retrieved 21 November, 2015 from
http://www.istikbalgazetesi.com/detay.asp?sec=1&newscatid=7&newsid=128223
[60] İşte Dere Proje Nerede. (2015). İki Eylül Gazetesi. Eskişehir. Retrieved 21 November, 2015 from
http://www.2eylul.com.tr/gundem/iste-dere-proje-nerede-h40617.html

residential area. The mill in the Akarbaşı Neighborhood pulled down, and high-rise buildings constructed on the stream bed[61].

In terms of underground sources, Eskişehir is a resource-rich city; meershaum[62], boron reserves, and magnesite are the main ones. Meerschaum, also called as "white gold", is the most special one between them, because it is indigenous reserve in the city.[63] In the 16th century, meerschaum trade started and also exported to Vienna.[64]

Eskişehir has continental climate. Usually, it is cloudy and snowy in winters; moderately rainy in spring and autumn; cloudless and sunny in the summer. The annual average temperature is 10. 9°C.The coldest month of the year is January with 2°C. Middle from December to February the weather is mostly very cold and there can be seen frost. In July and August, it shows the characteristics of Mediterranean summer drought.[65]

Anatolian steppes, North Central and Western Anatolian forests are formed Eskişehir **vegetation**. Province is covered by forests in 26.3 percentages. The total area of meadow and pasture land represents 24 percentage of the city. Agricultural land covers 582 505 ha (43%) of the city. The **fauna** of the province is particularly rich in bird species. Balıkdamı Wetland in Sivrihisar, Doğancı Pond in Alpu, Emineken Pond in Çifteler towns; and Yörükkırka Pond in center are important sites for bird watching, because these areas are haunt of migratory birds. Mammals are mostly habitat in forests; bear (Ursus aretos) nearly extinct species, deer and densely populated rabbit (lepus europeus). There are also wolf, jackal and wild boar are often seen in their habitats; forest.[66]

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[61] Akar Deresi Hamamyolu'na Yeniden Dönüyor. (2014).
[62] In Turkish: Lületaşı
[63] Eskişehir in Yurt Ansiklopedisi(1982, p.2820)
[64] Ertin (1994:138)
[65] Eskişehir Culture and Tourism Directorate official webpage, Retrieved 21 November, 2015 from http://www.eskisehirkulturturizm.gov.tr/TR,111593/iklim-ve-bitki-ortusu.html
[66] Ibid.

3.1.2. Built Environment

Historical development of built-up area in Eskişehir city center goes back to Ottoman Era. Unfortunately, the structures before Ottoman could not reach up to present day. Also in the late Ottoman Period, two big fires demolished the built environment. There are some buildings survived in the central part, from Ottoman period to Republic Period because of the 1905 Fire. Bazaar and surrounding timber buildings in the center are destroyed. The second fire is dated in 1922. With this fire, bazaar and surrounding neighborhoods had damaged. The result of these fires, the only survived residential areas to today are immigrant neighborhoods and Odunpazarı historical houses.[67] Taşbaşı historic commercial area still continues to its function. This area shows difference from other parts of the center with narrow streets with grid system.

According to Tekeli (2009), in the last years of the Ottoman Empire, modernization efforts show itself in the built-up environment, too. Previously, administrative functions managed in Kapıkulu (sultan's household troops) mansions. They include home and state affairs on the same structure. When modernization became an issue, nascent bureaucracy provides separate state offices. State halls, modern schools, modern hospitals, and also modern barracks take part in the state building program. These requirements supplied at first from old mansions. In addition to this, change in the structure of external trade also has reflection on building programs. Formerly; before industry, long-distance trade ran by khans. On the other hand, modern trade needs bank, insurance, hotel, warehouse, wholesale trade office, station structures instead of khans. (Tekeli, 2009:31) [68] Based on this point of view, buildings started to construct. Construction of Railroad Station and Railroad Repair Atelier (Cer Atölyesi), provide an attraction. According to Sarıöz (1997), through the end of the

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[67]Eskişehir. (1982). In Yurt Ansiklopedisi: Türkiye, İl İl, Dünü, Bugünü, Yarını (Vol 4: p.2916).
[68] Tekeli, 2009

19th century hotels started to establish besides traditional khans. There were four hotels with restaurant; two of them are located in the center and other two close to the station (as cited in Akbulut, 2008). Between 1915 and 1916 Turan Numune School[69], which has the architectural characteristics belonging to last period of Ottoman architecture, was constructed in Odunpazarı. Also, in 1915, a military barrack building (today Museum of Contemporary Arts) was built.

Construction of buildings accelerated with Republic. After the foundation of Republic, like all the cities in Turkey, Eskişehir has begun to change. Significant architectural improvements have occurred in this period. The buildings are in single building scale, but they have important values for urban identity. These buildings have the characteristics of the 1st National Architecture Movement that defining both the last period of Ottomans and the first period of the Turkish Republic.[70] The building Turan Numune School was designed by Architect Kemalettin and used for different purposes (such as school, State Revenue Department, Public Works Directorate, and Girls' Secondary School); and from 1989, it was allocated to Anatolian University and is using as The Museum of The Republican History from 1994[71]. Museum of Contemporary Arts, Taşhan building (constructed after the World War I), Porsuk Thermal Boutique Hotel (old Eskişehir Tepebaşı Municipality Building / Eskişehir Turing Hotel in 1927), Atatürk High School (old Government Hall[72]), Sugar Factory, Ottoman (1925) and Ziraat Bank Buildings, and Çarşı Mosque also reflects the architectural style of this period.[73] After 1930's, with the demonstrations of the architects & engineers and development of the chamber of the professions; legislation framework was developed and the design of buildings were submitted to the holders of the professions.

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[69] In Turkish:Turan Numune Mektebi
[70] Tutal and Üstün, 1999
[71] Nalçakan, 1995
[72] In Turkish: Hükümet Konağı
[73] Tutal and Üstün, 1999

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Figure 30: a- The Museum Of The Republican History (old Turan Numune School) (Odunpazarı Municipality 2006) **b-** Porsuk Thermal Boutique Hotel (old Tepebaşı Municipality/Eskişehir Turing Hotel) (Bizimşehir, vol. 45, 2015) **c-** Atatürk High School (old Government Hall) (Hakyemez, 2013) **d-** Sugar Factory (Özaydemir, 2008:73) **e-** Ziraat Bank (Hakyemez, 2015) **f-** Garanti Bank (old Ottoman Bank) (Hakyemez, 2015) **g-** Çarşı Mosque (Hakyemez, 2015) **h-** Municipality Wedding Hall (Taşhan) (Hakyemez, 2015) **i-** Museum of Contemporary Arts (https://csmuze.anadolu.edu.tr/ accessed on 25.11.2015)

a   **b**

c   **d**
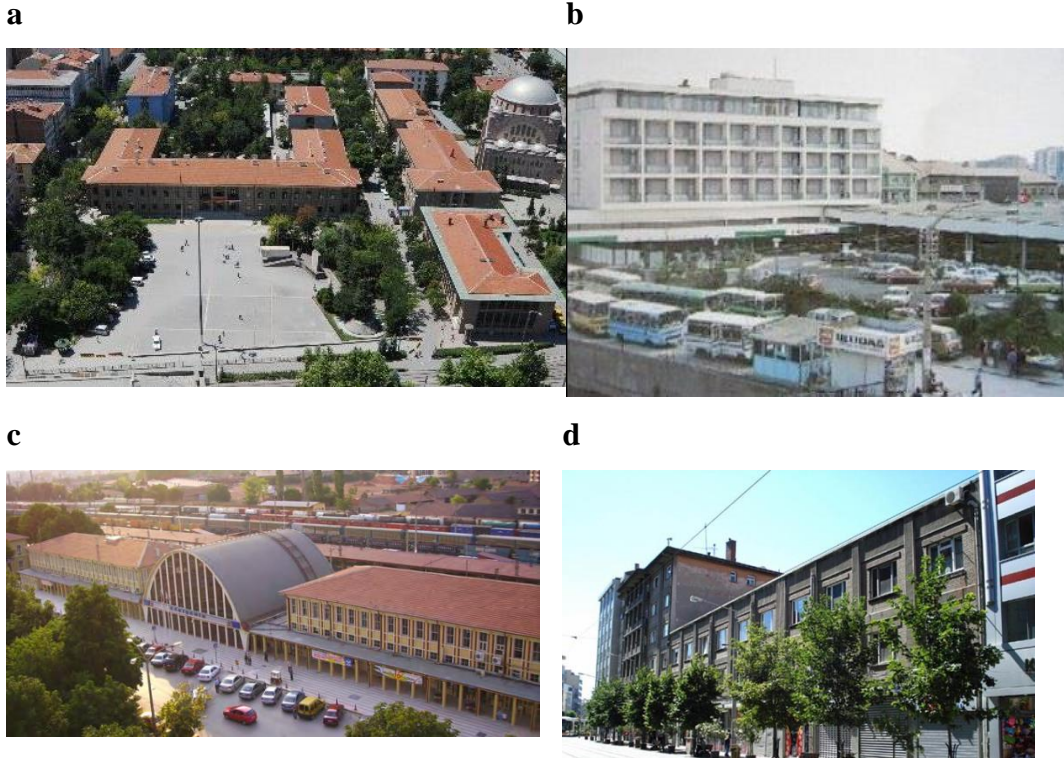
Figure 31: a- Government Hall, Courthouse, Central Bank and Government Hall Square[74] (http://www.eskisehir.net.tr/galeri/resim.asp?fotoid=5921 accessed on 25.11.2015) **b-** Emek Hotel and Bus Terminal (http://wowturkey.com/forum/viewtopic.php?t=12303&start=35 accessed on

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[74] In Turkish: Vilayet Meydanı

25.11.2015) **c-** Train Station (Güler Koca, 2009) **d-** Kılıçoğlu Cinema, Office Block and Apartment (http://www.arkitera.com/haber/20821/trajikomik-bir-yikim-hikayesi--kilicoglu-sinemasi)

According to Koca and Karasözen (2010), there are seven outstanding buildings constructed between 1945 and 1960 that contribute to forming modern city center of Eskişehir. The significant buildings that belong to 2nd National Movement Architectural Style are Eskişehir Government Hall (1948), Courthouse (1949) and the Central Bank (1952).[75] The others are Train Station (1953-55) that was constructed after first building was demolished, Porsuk Hotel (Orduevi) (1955-58), Emek Hotel and Bus Terminal (1960-64) which were built with the project selected through competition; and Kılıçoğlu Cinema, Office Block and Apartment (1959). Kılıçoğlu Cinema and Porsuk Hotel (Military Officer's Club-Orduevi) become landmarks for inhabitants that shaped memory of the city. As stated by Akbulut (2008) bus terminal was one of the most vibrant center of the city until 1994 when new bus terminal starts to operate. Terminal activated its surrounding; and this leads to shift of accommodation facilities around this area.[76] According to Demirkol (2012), Eskişehir Porsuk Hotel transformed Military Officer's Club after 1960. This hotel defines more meaning than being only an accommodation place for people. It was an address of socializing; the entrance of the hotel has been used as a town hall where the town meetings occurred. Therefore, this hotel has become a memory space for inhabitants.[77]

From the 1980s to 2000s, modernization trend has started to show it face in the building scale. One or two-storey buildings made of adobe are changed with high-rise buildings in the commercial centers. Commercial buildings namely; Esnaf Sarayı, Ticaret Sarayı, Taşbaşı Culture and Commercial Center belong to this period.[78]

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[75] Koca and Karasözen, 2010
[76] Akbulut, 2008, pp.19-20.
[77] Demirkol, 2012, p.23
[78] Tutal and Üstün, 1999, p.91

After 2005, new commercial areas start to establish in large complexes. Three of them have begun to operate in the same year 2007; Kanatlı, Espark and Neoplus Shopping Malls. Kanatlı and Espark constructed on the land where respectively Kanatlı Flour Factory and Kurt Brick and Tile Factory previously operated. Espark and Özdilek Shopping Mall (opened in 2011) located in the old Factory District. Neoplus is established far from the others.

In addition to individual examples, there are some building groups which provide a coherent integrity to the city: Turkish State Railways (1910-60) [79] and Sugar Factory (1933) public housing area, and Labour Houses or Osmangazi District (1953-56) with single-storey buildings, close to Turkish State Railways[80].

3.2.HISTORICAL BACKGROUND

The historical background will be explained in this chapter to understand what kind of values consists of the city in the period of time. Rossi looks to the city from two different points of views via using historical method. In the first point of view, the city is a "material artifact, man-made object, built over time and retaining traces over the time, even if in a discontinuous way", therefore cities cover important data about life over time. The second one looks to history "as the study of the actual formation and structure of urban artifacts" which completes the first one. He emphasizes the importance of knowing history:

> "Cities become historical texts; in fact, to study urban phenomena without the use of history is unimaginable, and perhaps this is the only practical method available for understanding specific urban artifacts whose historical aspect is predominant."[81]

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[79] Üstün and Aksoylu, 2010 and Yılmaz, 2009
[80] Yılmaz, 2009
[81] Rossi, 1982, p.128

3.2.1. From Antiquity to Ottoman Period

Eskişehir has been on the intersection of trade, cultural route for many ages. The location of Eskişehir provides basic needs for people from ancient history, and they are; water source, suitable land for agriculture and positional benefits for trade. Regard to these opportunities, Eskişehir has preferred by many civilizations from antiquity. According to Tunçdilek (1986:6), the answers of what are the key factors that Eskişehir continuously settled for many ages are, firstly, and most importantly, fertile alluvial plains which feed by Porsuk River. Agriculture on the Eskişehir plain has the primary role in settlement life for every age, and it has continued uninterruptedly. This has been indispensable source of settled life. Secondly, in addition to economic and politic advantages, being close to hot spring water sources provide thermal city characteristic on Eskişehir. Lastly, the settlement located of intersection between Marmara and Central Anatolia routes that procure aliveness.

Around Eskişehir, Prehistoric artifacts found via excavations and from the Chalcolithic period (5000 BC) to the Hittite Period (2000 BC) dated terracotta pots, metalwork, stone idols brought to life. The existence of Early Bronze Age, Hittite, Phrygian, Classical, Hellenistic, Roman and Byzantine cultures in this area proved by archeological excavations.[82] In addition to this, on the southeast of Eskişehir from Mahmudiye to around of Hamidiye, Dogançayır and Keçiçayırı, the archeological studies show that history of Eskişehir region goes back to Paleolithic (Early Stone Age: 600000-12000 BC) Age[83].

Beginning from the 2000 BC Eskişehir was an important settlement in the era of the Hittites. Çavlum necropolis from the Old Hittite period, the ruins from Hittite discovered in Şarhöyük excavations and settlement areas like Karahöyük can be

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[82] Eskişehir Cultural Heritage Inventory (Eskişehir Kültür Mirası Envanteri) Webpage: http://www.eskisehirkulturenvanteri.gov.tr/detay.aspx?ID=12&turID=2 last accessed on 30.12.2015

[83]Eskişehir Rehberi, 2014, p.28. Retrieved December 30, 2015 from http://www.eskisehir.gov.tr/rehber.pdf

evidence of the importance of Eskişehir and its surroundings during the Old Hittite period (Middle Bronze Age) and the Hittite Empire period (Late Bronze Age).[84] In 1200 BC, the dominance of the Hittites ends up.

Beginning from the 9th century BC, Phrygians established a strong state in the Central Anatolia and its capital city was Gordium (today known as Yassıhöyük/Polatlı). During Phrygian's history; Eskişehir, Afyonkarahisar, and Kütahya was the most powerful and effective area in point of political and cultural aspects.[85] For Özarslan (2010), in the region, significant proportions of the Phrygian settlements are mound-type (höyük-type) settlements which are located mainly on the alluvial plains within the Sakarya and Porsuk river basins and Gordion, Dorylaion, and Midaion are the major ones. (**Figure 32**)[86]

In antiquity and middle ages, the written resources from ancient times, Eskişehir was known as Dorylaion, ruled by the Phrygians. The exact location of Dorylaion had been searched by many researchers, travelers and then different suggestions have emerged. Commonly held three possible locations have been accepted. These are; Köprübaşı or Hamamlar near the today's market area around the hot springs, Karacaşehir southwest of Eskişehir, and the other one is Şarhöyük that located on the plain spreading between Porsuk River (Tembris) and its branch Sarısu (Batys)[87].

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[84] Çopuroğlu, H., 2014, p.191

[85] Çopuroğlu, H., 2014

[86] Figure 4 is taken from: Özarslan, Y. (2010). The Cultic Landscapes of Phrygia (p.7). Middle East Technical University. Only yellow markings added on map by author for highlighting Dorylaion, Midaion and Gordion.

[87] Ertin, G., 1994, pp.4-7 and Eskişehir Great Municipality Strategic Plan 2019, p.12
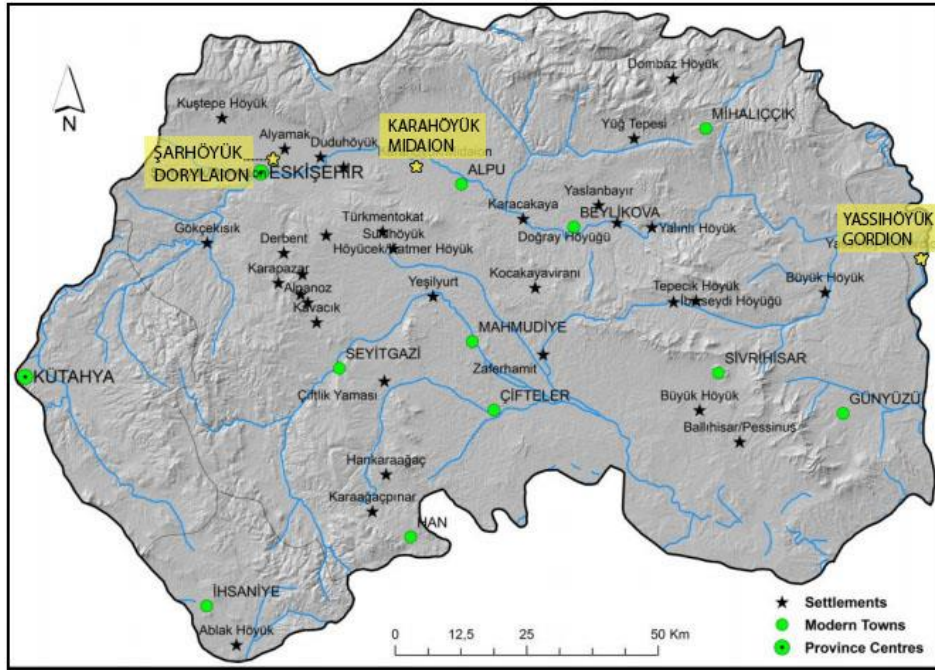
Figure 32: Phrygians mound-type settlement locations (Source: Özarslan, 2010, p.7)

Since 1989[88], ongoing excavations in Şarhöyük show that the history of Eskişehir dates back to 3000 BC (Early Bronze Age)[89] and this site had been the center of the Dorylaion[90]. Dorylaion (Şarhöyük), the biggest mound around Eskişehir, is a multi-layered mound formation and presently in the northeast of the city center, depending on the Tepebaşı County. There are Lower City that surroundings the mound, and a Necropolis (cemetery) about one km. from to the west of the mound located in the area. (**Figure 33)**

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[88] Beginning of excavation date taken Retrieved August 30, 2015 from http://www.eskisehirkulturenvanteri.gov.tr/detay.aspx?ID=12&turID=2

[89] Eskişehir İl Kültür ve Turizm Müdürlüğü webpage. Retrieved August 30, 2015 from http://www.eskisehirkulturturizm.gov.tr/TR,70842/tarihce.html

[90] Çopuroğlu, 2014, p.191

Figure 33: Satellite image of Şarhöyük, Necropol and downtown (Source: http://www.eskisehirkulturenvanteri.gov.tr/detay.aspx?ID=12&turID=2   last accessed on 30.08.2015)

Midas City, Midas Monument, Unfinished Monument, Sümbüllü Monument, Gerdekkaya Cemetery are outstanding examples of Phrygians rock-cut temples, rock cemeteries and monuments. According to Özarslan (2010), hilltop sites are as common as mound type settlements for Phrygians. Midas City also exhibits remarkable samples of Phrygians castle-like settlements.

After fall down of Phrygians in the 7th century, Eskişehir come under Lydian's' and Persians' domination.   In 334 BC[91], Macedonian King Alexander the Great came to Anatolia and take the place of Persians; so Hellenistic culture started, and it is finished with Bergama Kingdom.

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[91] Çopuroğlu, 2014, p.192

In the Roman Period[92], some pieces of evidence points to rheumatism treatments were done on Harman Rock. People also benefit from sulphurous water from Kızılinler, and hot spring waters from Şarhöyük. These show that Eskişehir and its surroundings were used as a healing and entertainment center (İşcan, 2010). During Roman Period, there were two-century prosperity, namely Pax Romana (Roman Peace), and in this period Eskişehir and its territory got wealthier (Eskişehir Kent Rehberi, 2014). Köprübaşı, also known as Bazaar or hot springs, has been seen as continuation of ancient settlements.

a

b
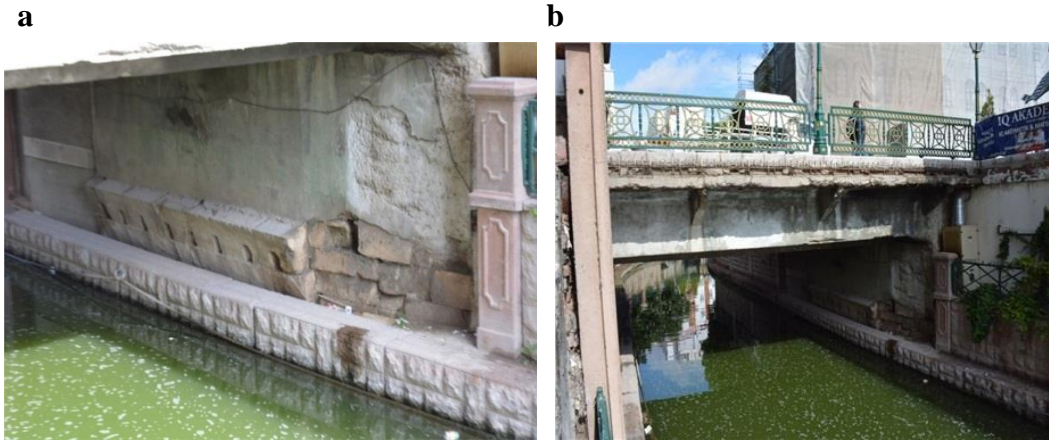
Figure 34: a- Ruins of Roman Bridge – close shot
b- Ruins of Roman Bridge
(http://www.eskisehirkulturenvanteri.gov.tr/anitdetay.aspx?ID=223 last accessed on 30.08.2015)

There are ruins of the old Roman Bridge (**Figure 34**) near the old fish market. In 395 AD, Roman Empire was divided into the Eastern Roman and the Western Roman Empire and Eskişehir region was enter the domination of the Eastern Roman (Byzantine) Empire between the 4th and 13th centuries AD.

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[92] There are conflicts of beginning date between resources. Copuroğlu (2010, p.193) and Kent Rehberi (2014, p.31) mentioned "The years between 30 BC and 395 AD are the period of the Roman Empire". On the other hand, İşcan (2010, p.6) mentioned that 200 – 190 BC, and Tülce (2012, p.57) 200 BC are beginning dates of the Empire in this region.

In the Byzantine Empire period, the place became prominent with hot spring waters, therefore, the area known as entertainment and recreation center.[93] In addition to this, trade became important and commercial centers expanded in the Middle Anatolia; meanwhile new towns were established in the vicinity of Eskişehir. The most known one is Justinianpolis (Sivrihisar), comes from the name of Emperor Justinian[94]. This situation continues until the attacks of Arabs and Seljuks, respectively. Arabian invasions began in the 8th century, and Dorylaion was known as Darauliya/ Drusilya[95] on the Arabic records. According to in Odunpazarı Conservation Development Plan Revision (2011:38), Şarhöyük, hot spring area and Karacaşehir developed in Byzantine era. The fortification ruins are investigated in Sarhoyuk-Dorylaion excavation. The prediction is, these walls were rebuilt or repaired by Manuel Komnenos around 1175. Also, Karacahisar castle, which is Byzantine structure, was thought to build in Manuel Komnenos time. Lastly, Ilıca part was in use and popular among its Baths in that period.

From the second half of 11th century Seljuks attacks had begun and in 1180 Eskişehir and its surroundings were completely under the rule of Seljuks.[96] The Byzantine author Kinnamos stated that Dorylaion was demolished by Turks attacks in the eleventh century.[97] Manuel Komnenos refounded the city in 1175, not as big as other one, close to the old one to take his land back. There are conflicts about the location of the second Dorylaion. The new foundation is quite likely located in Karacahisar, which is 6 km. far from Eskişehir and on the top there are ruins of castle.[98] After the battle of Myriokephalon in 1176, as required Seljuk-Byzantine

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[93] Eskişehir in Yurt Ansiklopedisi(1982, p.2890) , Ertin, G. (1994, p.11) and Ulu. A. (2003, p.148)

[94] Republic of Turkey Governorship of Eskişehir, 2010, p.65

[95] Different sources mentioned different names for Arabic recods. Çopuroğlu (2014, p.194) and Eskişehir Rehberi (2014, p.32) state name of Dorylaion named from Arabs as; Darauliya/ Drusilya; for Doğru (2003, p.50) also: Drusilya but for Ertin (1994, p.11) the name is quite different :Edruliye or Dorilee. I prefer to take the name that indicates the current sources.

[96] Çopuroğlu, H., 2014, pp.194-195

[97] Albek, S., 1991, p.101

[98] Ibid.

arrangements, the rebuilt fortifications had to be pulled apart.[99] As Doğru (2003, p.52) stated, after Byzantine was defeated with Myriokephalon, Manuel made an agreement with the sultan and accepted aggravated circumstances. Demolishment of the castles of Dorylaion and Karacahisar immediately were done. On the other hand, Albek (1991, p.102) mentioned that Manuel did not demolish at once, but Christian community left the castle and the area slowly abandoned and it was ruined in time[100] In any case, it can be said that Christian community and Turk immigrants did not continue to live in these settlements. Immigrants prefer to settle (**Figure 35**) between Karacahisar and Dorylaion, on a hill overlooking the plain.

According to Albek, in Anatolia, many place names has continued similar appellation; even if changes occurred between changing hands Christians to Turks; like Sebaste – Sivas, Ancyra – Ankara. However, it seems that the name Dorylaion disappeared. The reason of this connected to destructions of the city (Albek, S.1991, pp.102-103) and the city took "Eskişehir"[101] name from the ruins of Dorylaion[102]. Doğru (2003, p.63) also supports this; "Beginning with the chronicles of the 15th century, the names Eskihisar and Eskişehir were used interchangeably. The name Eskişehir, inspired by Eskihisar and used for Dorylaion, …, remained in use until today."

Eskişehir has begun to home for Turkish newcomers, under the name of "Sultanyügi" or Sultaneyüğü" after 1176. According to Doğru (2003, p.53) the reasons for choosing distant place from city center, namely Ilıca, of the newcomers to the Eskişehir are:

> After Myriokephalon victory in 1176, modern age of Eskişehir has begun to inhabited, and neither traditional Turkish city model nor Islamic city model were used in that

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[99] Lindner, 2006, p.9

[100] Albek, 1991, p.102

[101] Eskişehir name means "ancient, former/old city"

[102] Eskişehir. in Yurt Ansiklopedisi (1982, p. 2890) and Albek, S. (1991, p.102)

time. In the new settled area defense system was not the major point, therefore castle or fortification wall have not been built. … New settlement area 3 km. far from Ilıca and ancient Dorylaion, and located on the foot of the hill overlooking the plains. … Although Ilıca located in plain, it cannot be preferred by Turkmen immigrants. That part was used by two different communities for treatment, vacation or recreation, and trade; therefore, thermal center was considered not to lose its features along settling down.

Figure 35: Distance between Odunpazarı and Dorylaion and Karacahisar (This image is prepared by the author[103])

New settlement starts to form from the hillside of Karlık and Çatakbayırı to Odunpazarı. The lower boundary of this settlement expanded through by surrounding Aleaddin Mosque at the end of the Seljuk Period. Alaeddin Mosque

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[103] Distance measures in the figure taken from Odunpazarı Conservation Development Plan Revision (2011, p.38)

Image of Karacahisar retrieved 28 April, 2015 from http://www.eskisehir.gov.tr/tr/haberler/5838-vali-tuna-karacahisar-kalesi-nde-yurutulen-kazi-calismalarini-inceledi-5838.html

Image of Şarhöyük/Dorylaion taken from 2011 Aerial Photo from General Command of Mapping

Base map of Eskişehir retrieved 28 April, 2015 from Google earth

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was built in 1268, and it comes until today which is the only monumental scale construction from that period (**Figure 36**).
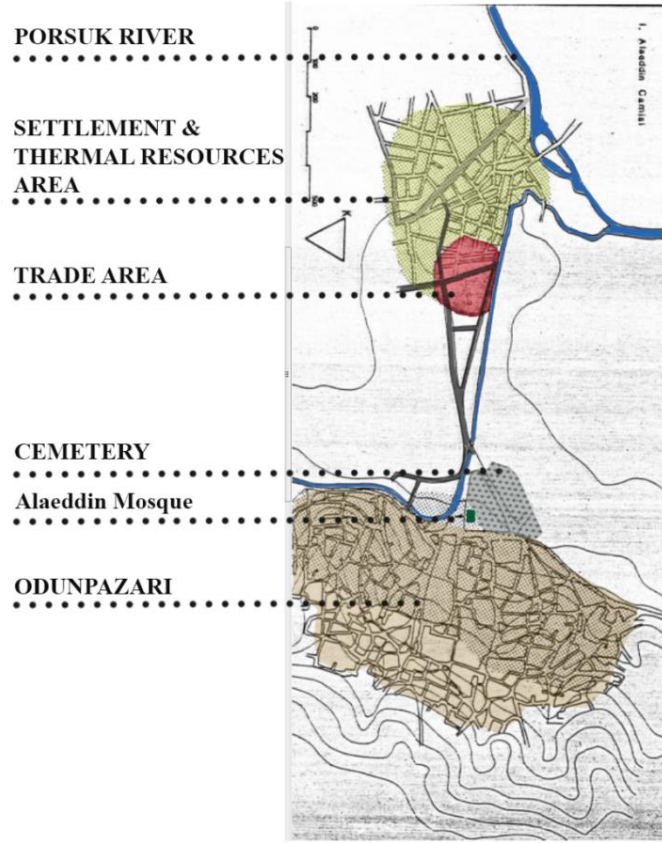
Figure 36: Eskişehir / Sultanüyigi at the end of 13th century (Image colored by the author[104]. Original source: Tanyeli, 1987: Levha 3.14)

Today, the mosque had lost Seljukian architectural features, as a consequence of the restorations[105]. It is completely renewed. Mostly, religious structures were taken the core of neighborhoods and they had important impact on shaping of settlements. According to Ertin (1994, p.13) "Because the mosque is located in Odunpazarı

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[104] Source is taken from Tanyeli (1987: Levha 3.14). Writings near the figure are taken from Kıvılcım (2008)'s Fig. 3.4, and colors are added by author to show differentiation of the areas.

[105] Uçkan Olcay, & Uçkan, 2002, p.38 and

http://kurumsal.kultur.gov.tr/turkiye/eskisehir/gezilecekyer/alaeddin-camii

district, it shows the first core area of present-day settlement in Eskişehir."[106] Although settling down to Eskişehir was started unplanned and natural by Turks, beginning from the 13th century it is believed that started to be directed in a conscious way.[107]

Eskişehir was a frontier province[108] that refers to border regions. Frontier provinces were simply responsible for protection of borders and attacks to other parts of the borders. Therefore, these kind of areas can be damage and change hands easily. The reason for why there is not any structure from Seljuk period except Alaeddin Mosque is, as specified by Doğru (2003, p.56), because the city was a frontier province, structures were unsound and simple, and they cannot survive for centuries. Hence, today there are very few examples from Seljuks period.

Tanyeli (1987, p.86) gives valuable information about frontier city features. In frontier provinces different ethnic groups live in a particular area but they are aware that the political situation can change easily; therefore, different groups choose different urban parts for themselves rather than different districts. In other words, dual structure shows them in physical form; Byzantine urban nucleus and Turk settlement area. Although, these parts made one city, they look like two focus point which provide service to two different societies. The old structure settled by Christians and town-dweller Turks, the new part belongs to only Turks which start to adopt sedentary life. The reason behind very few structures known from Seljukian period can be explained with sedentism of nomads for him. The last structure in Seljukian period dated Alaeddin Mosque therefore the location of the mosque, which on the margin of the settlements of Turks (Odunpazarı) is normal.

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[106] This information also given by: Ulu (2003, p.148), "Alaeddin Mosque constituted core of the current settlement tissue." Also İlgar (2008, p.27) and Tülce (2012, p.57) are emphasized to the same situation in their master thesis. (Translation to English is done by the author)

[107] Odunpazarı Büyükşehir Belediyesi (2011) Odunpazarı Kentsel Sit Alanı Koruma Amaçlı İmar Planı Revizyonu (p.40). This source will be called as Odunpazarı Conservation Development Plan Revision (2011) in the following parts.

[108] In Turkish: Uç Beyliği, which is a description of the Islamic world means the border region between Christian and Muslim territory.

Also the cemetery area near the mosque shows they had distance for a long time from Ilıca. On the other hand, trade area was still located in hot spring area. According to Aşıkpaşazade, Osman Gazi set up Bazaar/ market area in that part (Tanyeli 1987, p.96). This information verifies that the hot spring area has been commerce area for very long time. Now, the name of the place is Taşbaşı and traditional trade locates still there.

3.2.2. Ottoman Period

Eskişehir falls under the sovereignty of Ottoman Empire after Seljuks. The Ottomans called the area Sultan Öyüğü (its preliminary name) or, later, Sultan Önü, like Seljuk called before, which means "sultan's hillock" or "sultan's front". In 1175, Kinnamos (as cited Lindner, 2007, p.60) described the scenery with its fertile land and river:

> "A gentle breeze blows over the land, and plains extend around it, extremely smooth and exhibiting an extraordinary beauty, so rich and fertile that they yield abundant grass and produce splendid grain. A river, fair to see and sweet to taste, sends its course through the midst."[109]

As indicated in Odunpazarı Conservation Development Plan Revision (2011, p.42), Ottomans invaded Karacahisar in 1291, and the first Turk settlement by Ottomans in Eskişehir is in Karacaşehir. Until Kurşunlu Mosque built in 1525; there is no clear information about the construction activities in Odunpazarı. According to Development Plan (2011, p.42) and Kıvılcım (2008, p.89), in early Ottoman Period, it can be mentioned that settlements are multi-centered. Settlements around to Aleaddin Mosque and Odunpazarı expanded to the upper part of the slope, and

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[109] The text is taken from Lindner, R. P. (2006). Explorations in Ottoman Prehistory (p. 60). Ann Arbor: University of Michigan Press. The original book is: John Kinnamos, Epitome rerum ab Ioanne et Alexio Comnenis gestarum, ed. August Meineke (Bonn, 1836), 294. The translation here is frorn John Kinnamos, *Deeds of John and Manuel Comnenus,* trans. Charles M. Brand (New York, 1976), 220.

inhabitants composed of Turks. Karacaşehir was a castle-settlement that inhabited by non-Muslim and Turks. Despite the outflow of people from Eskihisar, there were some inhabitants still remained in the area. In addition to these, the center/node of these three settlements are Hot Spring area (Ilıca), and this part has continued its functions as recreation, treatment, and trade.

There are two distinctive points of view about Eskişehir during the formation of Odunpazarı district. First one, the characteristics of the city reflects the characteristics of Turk settlements before Anatolia: "Şehristan" means residential part without fortification walls and citadel, that is Odunpazarı; and "Rabad" trade area located far from the settlements. (Uçkan & Uçkan Olcay, 2002, p.8) According to the second point of view, the city shows neither traditional Turk settlements model nor Islamic city model, because defense did not put foreground, Citadel and fortification walls did not construct (Odunpazarı Conservation Development Plan Revision, 2011, p.40) and Doğru, H., 2003, p.53). According to Doğru (2005), after 1415, Sultanönü sanjak away from the war and remain as a safe city.[110] In Fatih Sultan Mehmed period, Karacahisar castle had abandoned, and this can be a proof of no need for security.[111]

Construction of Kurşunlu Complex was completed in 1525. The complex was the first monumental artifact group in Odunpazarı. This complex was built by Çoban Mustafa Paşa, and it played a significant role in embodiment of the settlement in Ottoman Period.[112] Kurşunlu Mosque was called Çoban Mustafa Paşa Mosque in that period. The settlement formed around the complex was called "Paşa District" in Kanuni period, and "Merhum[113] Mustafa Paşa District".[114]

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[110] Doğru, H., 2005

[111] Odunpazarı Conservation Development Plan Revision, 2011, p.43)

[112] Ibid, p.43

[113] Merhum means "decedent" in Turkish.

[114] Doğru, H. 2005, p.77

The first visual document about urban settlement is a miniature of Eskişehir drawn by Matrakçı Nasuh who accompanied the war campaigns of Ottoman army together with Suleiman the Magnificent in the 16th century. He accompanied the war campaign two times; 1533-36 and 1548-49. Miniature of Eskişehir in "Beyan-ı Menazil-i Sefer-i Irakeyn" is a work of Matrakçı Nasuh and the city's miniature dated 1533-36 (Albek, 1991, p.131). The important points of his miniatures are, also drawing small details and showing important facades of buildings from different angles. Özgül (2012)[115] explains in her article, miniatures of Matrakçı Nasuh breathe new life into Ottoman miniatures and his style is calling "Topographic Paintings". His depictions of space are conceptualized as a multidimensional space. Space is shown within its entirety through vegetation, animals, buildings and squares. As Yurdaydın (1963) mentioned that: "Miniatures are almost a map which shows the destinations during the expedition. In this respect, they carry topographic and schematic character; therefore, they have also documentation value."[116]

In this miniature, Kurşunlu Mosque Complex depicted above with surrounded walls. In front of the complex, caravansary is seen as a large building which also exists today. In lower part and left side of the Porsuk river there is seen Alaeddin Mosque and the district which surrounded it. Another side of the river, there are depicted baths that explained as recreation, treatment, and trade center, before in this chapter (**Figure 37**)[117]. Also, the two-way settled area can be seen in this miniature.[118]

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[115] Özgül, G. E., 2012

[116] Yurdaydın, 1963, p.13 (Translated by the author)

[117] Source taken from: Cezayirlioğlu, H., Oygur, E. O., & Oygur, D. G. (2007). XVI century Ottoman expeditions in the miniatures of Nasuh Matrakçı. Ankara: Mönch Türkiye Yayıncılık. Writings are added on the miniature by the author to explain characteristic features of the city.

[118] Veren, 2012, p.13
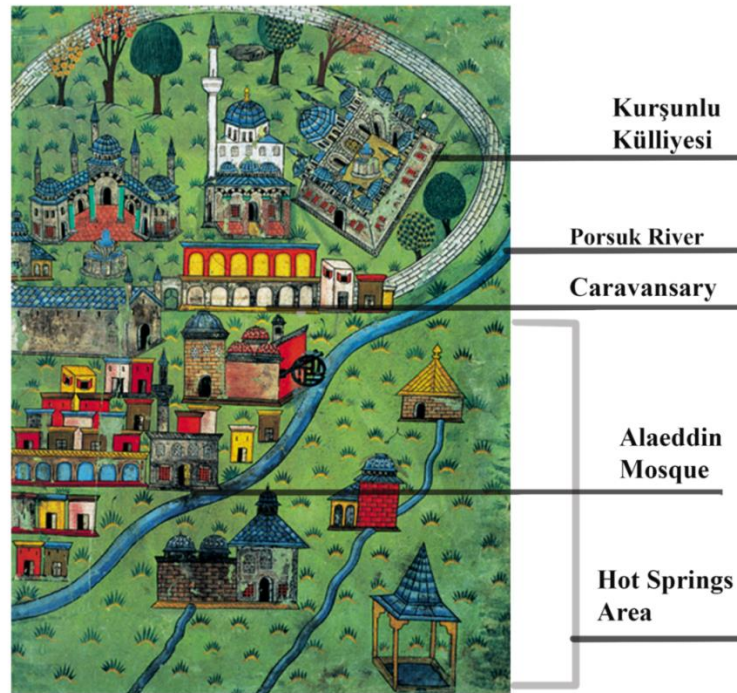
Figure 37: Eskişehir Miniature of Matrakçı Nasuh (Original source: Cezayirlioğlu, H., Oygur, E. O., & Oygur, D. G., 2007, writings added by the author)

This miniature is also proving that city is divided into two part as "Upper" and "Lower" by Porsuk River. In the lower part of the city, there is hot spring water, which constitutes of characteristic element of the city. In the upper part of the city, Odunpazarı neighborhood is located. Concerning this separation; upper part contains houses, and lower part includes market area and baths. (Uçkan, 2005)[119] Between the river and Alaeddin Mosque, there is a mill existed[120].

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[119] Uçkan Olcay, B. Y & Uçkan, E.

[120] Odunpazarı Conservation Development Plan Revision 2011, p.43 and Çopuroğlu, H., 2008, p.43

In XVII century, according to Albek (1991), the Ottoman traveler Katip Çelebi explained Eskişehir in his book "Cihan-nümma":

> It does not have fortification walls. In the city there are mosques, khans and baths and on surroundings gardens and vineyards are located. Bazaar (market area) and khans are located in spring water part (today's Taşbaşı), the homes and districts are placed on hillside. The hot spring water part (Ilıca) is in the town, positioned on plain area and water sources are various." (Albek, 1991:138)[121]

Polytheistic religions from antiquity to Christianity, and lastly Islam[122] from Seljuks, the town has changed socially and physically and gain different characteristics. After Islam came to the area, the settlements have expanded taking mosque to central point, which also shown in **Figure 36** and **Figure 37**. To explain more widely:

> Its (Islamic cities') daily routines, seasonal rhythms, architectural appearance, and governing system were all heavily influenced by Islam. The term Islamic city is often used to refer to the historic urban areas, originally constructed during the Islamic empires. These Islamic cities are characterized by several common elements: mosques, markets, forts, palaces, and city walls. The Ottoman city continued to be an Islamic city (Zeigler, and et al., 2012, p.287).

In **Figure 38**[123], these common points described briefly. Zeigler and et al. examine traditional Middle Eastern Cities in three topics according to shared cultures and similar physical characteristics. These are economical, cultural, physical geography

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[121] Suzan Albek translate the Ottoman text to Turkish of 'Katip Çelebi, Cihan-nüma, H. 1140. Konstantiniyye s. 641'. The English translation done by the author.

[122] According to Zeigler, and et al.(2012, p.287) in 4th century A.D., Roman Empire became Christian officially. This change also transforms the cultural landscape and social geography of the cities. Then, Byzantine Empire became the guardian of Christianity in the eastern Mediterranean. The new religion, Islam, born in Arabian Peninsula and it expanded to Byzantine lands of Southwest Asia and North Africa. Between 7th to 10th centuries Islam created the unique urban landscapes we know today as the "Islamic city".

[123] Figure adapted from: Zeigler, D. J., Stewart, D. J., Ali, K. A. (2012). Cities of the Greater Middle East. In D. J. Brunn, S. D., Hays-Mitchell, M., & Zeigler (Ed.), Cities of the world: world regional urban development (5th ed., p.283). Lanham, Md.: Rowman & Littlefield Publishers, Inc.

and these mean trade, Islam, dry respectively. Elements of this characterization are mostly match up with Eskişehir.

Expressed on the Landscape:
Souks (Market)
Khans & Bedestans
Craft Industries
Basic Manufacturing

Expressed on the Landscape:
Mosques
Medrassas
Islamic Universities
Shrines & Mausoleums

Economic Geography
TRADE

Cultural Geography
ISLAMIC

**The Traditional
Middle Eastern
City**

*In Turkey physical geography shows
great diversity. It is mostly depended
on the city located which part of the
region
e.g. Coastal Cities differ from Cen-
tral Anatolia and Eastern Anatolia*

Physical Geography
DRY

Expresses on the Landscape:
Wells and Fountains
Small, Open Courtyards
High, Thick Walls
Wind Towers

Figure 38: The Traditional Middle Eastern City. (Source: Donald Zeigler, 2012, p.283)

As mentioned before, in Eskişehir (also in Matrakçi Nasuh's Miniature) there are fountains, caravansaries, mosques, madrassas which are related to economic and cultural geography. Traditional Turkish houses are affected Islamic belief and formed through it. Physical geography for Eskişehir, beside fountains there were mills as mentioned by Matrakçı's Miniature. The region is characterized by harsh continental climate, with hot and dry summers and cold and snowy winters.

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Traditional houses are also shown characteristic features which reflect belief on physical and cultural geography (special architecture through Islamic belief), such as relation with street-house, house-courtyard shaped by people life practices.

As Doğru mentioned (2003), Eskişehir, Karacaşehir, Karacahisar and also İnönü places confused with one another at the end of XV and beginning of XVI centuries chronicle accounts, but Ilıca (hot spring area or market area) has not been confused at any time. Moreover, for her, city market has been in the same place from Byzantine Period. Its trade area contains Kütahya, Bilecik.[124] The good thing is that traditional commerce area is still present in Ilıca. In this perspective, the area has a value that continuously exist with the same function in the same place. People can feel the attachment to the area which came from the past with strong linkage.

In 1705, the French traveler Paul Lucas came to Eskişehir. He gives important information about the city. He describes the city in two parts. "Turk's homes are located on a hillside. First part there is a market area. Turks who have a shop in the market area goes to Upper part for sleeping. Eskişehir is full of beautiful fountains, and all of them have hot waters. The city has baths where hot spring waters found."[125] In addition to this he also mentioned that 2 km. far from the city there is a village Armenian live. In this village, there are ruins of old citadel and two rows of fortification walls (Albek, 1991, pp.142-143).

Odunpazarı had developed until the 17th century, after that time, the period of stagnation started[126]. According to Albek, the reason of this, the trade routes changed into sea and trade of Anatolia lost its importance into the world trade. Like the other Anatolian cities, Eskişehir was affected by this situation, and it turns into a small town. This can be followed by travelers' writings, documents, and Salname

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[124] Doğru, H. 2005, p.60

[125] As cited in Albek, 1991, p.142. The original text is: Lucas, P. (1712). Voyage du Sieur Paul Lucas fait par ordre du Roy dans la Grece, l'Asie Mineure, la Macédonie et l'Afrique. Paris. The Turkish to English translation is done by the author from Albek, 1991.

[126] Uçkan Olcay, B. Y, Uçkan, E. (2005)

writings. In general, the city was described as a miserable town with poor health conditions, primitive agriculture, and swamp plains. [127]

This stagnation period started to change from first half of 18th century, the first reason of this; loss the land from Rumelia and gain importance of agriculture. Because of this situation, central administration tried to settle down immigrants, and then soil cultivation and trade life liven up. The other reason behind came of dynamism related to meerschaum trade. (Ertin, 1994:16)

End of the second half of 19th century; after the Ottoman-Russian War (1877-1878) many of emigrants from Crimea, Caucasus, Romania, and Bulgaria came to Eskişehir. Therefore, population grew expeditiously. Eskişehir belonged to the town of Kütahya State of Hüdavendigar Province.[128] For Hüdavendigar Province Salnamesi, the population according to years are; 1980:16.518, 1874 and 1876: 27.886. In 1893, the whole city population was given 59.657. In 1900 and 1903 the growth can be seen easily: 72.772. This big amount of migration helps to leap agricultural development. In fact, agriculture gets ahead, and animal husbandry regresses because of it.[129]

Urban macroform starts to grow in the plain area, between 1880-1890 years on the northern part of the city. This expansion became clear and accelerated around 1892 when construction of railroad closes to the Eskişehir. What mentioned M. Cl. Huart in his book also corroborates that. According to him, upcoming railway work has already started to change the city's appearance. On the opposite part of the Porsuk River, there are slum-like settlements have been developed. [130]

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[127] Albek, 1991, p.169

[128] With the Second Reformation Act, Eskisehir became an independent province. (Kılıç, 1998)

[129] Albek, 1991, pp.160-161

[130] Ertin, 1994, p.17 (The original source is: Huart M. Cl. (1892): Konia (p. 41-42) Paris.)

Theodor Preger who was interested Byzantine studies went to Eskişehir in 1893. He gives information about Eskişehir's spatial structure in that time. In addition to this, there are some clues about street pattern.

> "(T)he city consisted of three quarters. The first, nestled up against the heights to the south, was the old city. A brook divided that from the market quarter, in which the baths were situated. The Porsuk divided that quarter from the new buildings centered on the railway just east of the station. A new bridge and road linked the station and the central quarter; an older bridge crossed the Porsuk between the central and the newer quarters. A path linked the new quarter and Şar Hüyük, just to the northeast. "(Lindner, 2005)[131]

After one year from Preger in 1894; Cuinet, a French geographer, came to the city. He mentioned number of inhabitants in respect to ethnical differences, specifically Armenian, Latin, Greek, Jewish, and Muslims. According to him, the whole city composed of 67.074 people, and city center 19.023.[132] He also mentioned about a market area, which was set up Tuesdays and Wednesdays for every week and; after 1890 with Sultan's order, a fair organized for fifteen days in every year which hosts many merchants from surrounding villages and cities.[133]

In 1894, Berlin-Baghdad railroad started to operate in Eskişehir (**Figure 39**)[134] ; and this new breath change the city not only physically, but also economically and socially. From physical perspective, the railroad has a big role in relation to other cities; products can be gathered and distributed from there. Until the end of 19th century, city developed on north-south axes; but after the railroad came to the city, which is located northern part of the Porsuk River; built-up area expansion tends

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[131] Lindner, 2005, p.65 (The original source: Preger, T. (1894). Dorylaion. Athenische Mitteilungen 19: 301-5)

[132] Albek, 1991, p.151

[133] Ibid., p.152

[134] Acar, M. Ş., 2009, p.81

towards this side. Railroad Station became a new focus point addition to commerce area; and beyond this, it reflects connection to outside of the city.
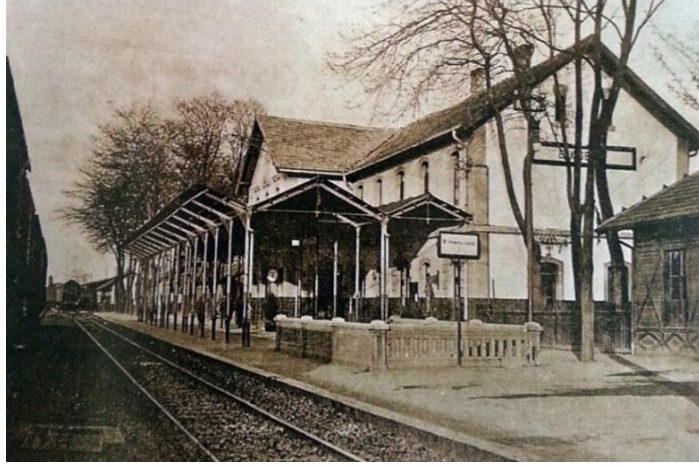
Figure 39: Old Train Station (Acar, 2009, p.81)

Odunpazarı connected to railroad with a direct new road, today is namely Atatürk Street, to Station. This development has incontrovertible effects on industrialization which formed the basis of economic growth especially early Republic Period. According to Lindner (2005, p.65) "With construction of railway, transformed the city and overwhelmed its historic imprint." This interpretation could be express that with coming railroad, industrialization improves step by step and; in addition to this, innovations and modernity start to take a prominent place. Therefore, historic impression loses its entity day by day. From these points of view, construction of the railroad to Eskişehir can be seen as a threshold for history of the city.

Figure 40: a- Image inside the Railroad Repair Atelier (source: Karasu, C.,2009. http://eskiyeni.eskisehir.gov.tr/eylul09/demiryollari/ last accessed on 30.12.2015) b- Railroad Repair Atelier production units (Source: Üstün, B., 2012. http://eskiyeni.eskisehir.gov.tr/aralik12/ last accessed in 30.12.2015)

Railroad Repair Atelier (Cer Atölyesi) (**Figure 40**) which made breakthrough in the industrial field was established in 1894 by German entrepreneurs.[135] The name of Cer Atölyesi was firstly known as Anatolia-Ottoman Company[136] and 'Cer Atölyesi' name was given in 1920 during the Independence War.[137] Later, the Atelier became a foundation named Eskişehir Locomotive and Motor Industries Company[138]. This Atelier was the first industrial establishment in Eskişehir and, in addition to this; Eskişehir was one of the city that started to industrialization among other Ottoman Anatolian cities. This Atelier began to train skilled labor force in the field of industry, and also, it embodied a vestibule school which has also continued in Republic Period.[139]

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[135] Eskişehir in Yurt Ansiklopedisi, 1982, p.2878

[136] In Turkish : Anadolu-Osmanlı Kumpanyası

[137] Eskişehir Locomotive and Motor Industries Company (TÜLOMSAŞ) official webpage: http://www.tulomsas.com.tr/main.php?kid=67 last accessed on 30.12.2015.

[138] In Turkish: Eskişehir Lokomotif ve Motor Sanayi AŞ. - TÜLOMSAŞ

[139] Eskişehir. In Yurt Ansiklopedisi 1982, p. 2874

Radical changes began in agriculture and industrial field after railroad established. During the Ottoman-Russia War (1877-1878), Crimean migrants came to Eskişehir, and they bring their agricultural tools with themselves. After railroad, they initiate the procedure of agricultural production for market. Eskişehir processed like a gate position between West and East Anatolia; therefore, the city gains broad economic hinterland.[140]

Cuinet explained how the station bring into prominence to the city after construction of railroad, as Ertin stated (1994:18); Muslim neighborhood that wooden houses covered with tiles are located southern part of the hills, on the right side Rum and on the lefts side Armenian neighborhoods has expanded through Porsuk River and trade and hot springs also located there. On plain area, new neighborhoods began to emerge by Rumelia immigrants. The city expanded towards railway, which is 100 meters far.[141]

Beginning from 1890, settled area has grown beyond the Porsuk River, and concordantly to this, market and commerce area expanded. Surroundings of the Porsuk River, there are immigrants' neighborhoods located. The nucleus of Hacı Seyit, Hayriye, İhsaniye, Hacı Alibey, Güllük, Eskibağlar and Mamure districts occurred. Until the 1920s, disconnected urban macroform become integrated with construction of new dwellings in the gardens.[142]

In 1896, a 1/10.000 scaled map (**Figure 41**[143]) prepared by Erkanı Harbiye-i Umumiyye Dairesi, shows Eskişehir and its surrounding. Owing to this map, information about city limits, urban layout and streets can be known. Railroad passes east-west axis and it is located nearly the edge of the city. Railroad Station

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[140] Ibid.
[141] Cuinet, V.(1894). La Turquie d'Asie,(p. 207-208). Paris Tome IV. as cited in Ertin, G. (1994).
[142] Ulu, A. (2003, p.69)
[143] The map modified by the author from two sources: Source of map: Acar, M. Ş. (2009). Eskişehir, Zaman, Mekan, İnsan.(p.92)(Y. Uyar, Ed.). Eskişehir: Eskişehir Ticaret Odası Yayınları.
Source of writings on the map are taken from: Kozanlı (1997:34); and Ertin (1994)

and Repair Atelier are located on the northwestern part of the city. Odunpazarı is on the south part. As it can be seen from the map that there is a direct road (today's M. Kemal Atatürk Street) founded from Odunpazarı to Station. Urban layout is partial; mostly immigrants settled in the northern part of the Porsuk, commercial area located in the center and on the south Turk neighborhood, namely Odunpazarı, existed. Agricultural lands are on the both side of the commercial area (Taşbaşı). According to Kozanlı[144], on the right side there are vegetable gardens and fields; and on the left side irrigated vegetable fruit gardens existed. This map prepared two years later from construction of railroad; therefore, surrounding settlement around the railway has not occurred yet. In the upcoming years, the railroad will become an attraction point for new settlements.

Between 1890 and 1920, development of the city has begun to expand northern part of the Porsuk River and surrounding of the railway. In addition to this, buildings between Upper and Lower part of the city has been started to construct. The 1905 Fire start from the bazaar area caused big damage. Muslim and Christian's houses and bazaar area were largely destroyed.

In 1919, because of the Independence War, the city was chosen as a military quarter of Western Front. At this time, the city gained military function. In 1921, the city was occupied by Greeks for one year. When Greek army left the city, they set Christian neighborhoods and bazaar up on fire. This made huge demolishment including Tuzpazarı, Taşbaşı, and surrounding area where Reşadiye mosque is currently located. Istasyon Street and Bağlar Street completely burned (Ertin, 1994, p.21).

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[144] Kozanlı, 1997, p.34
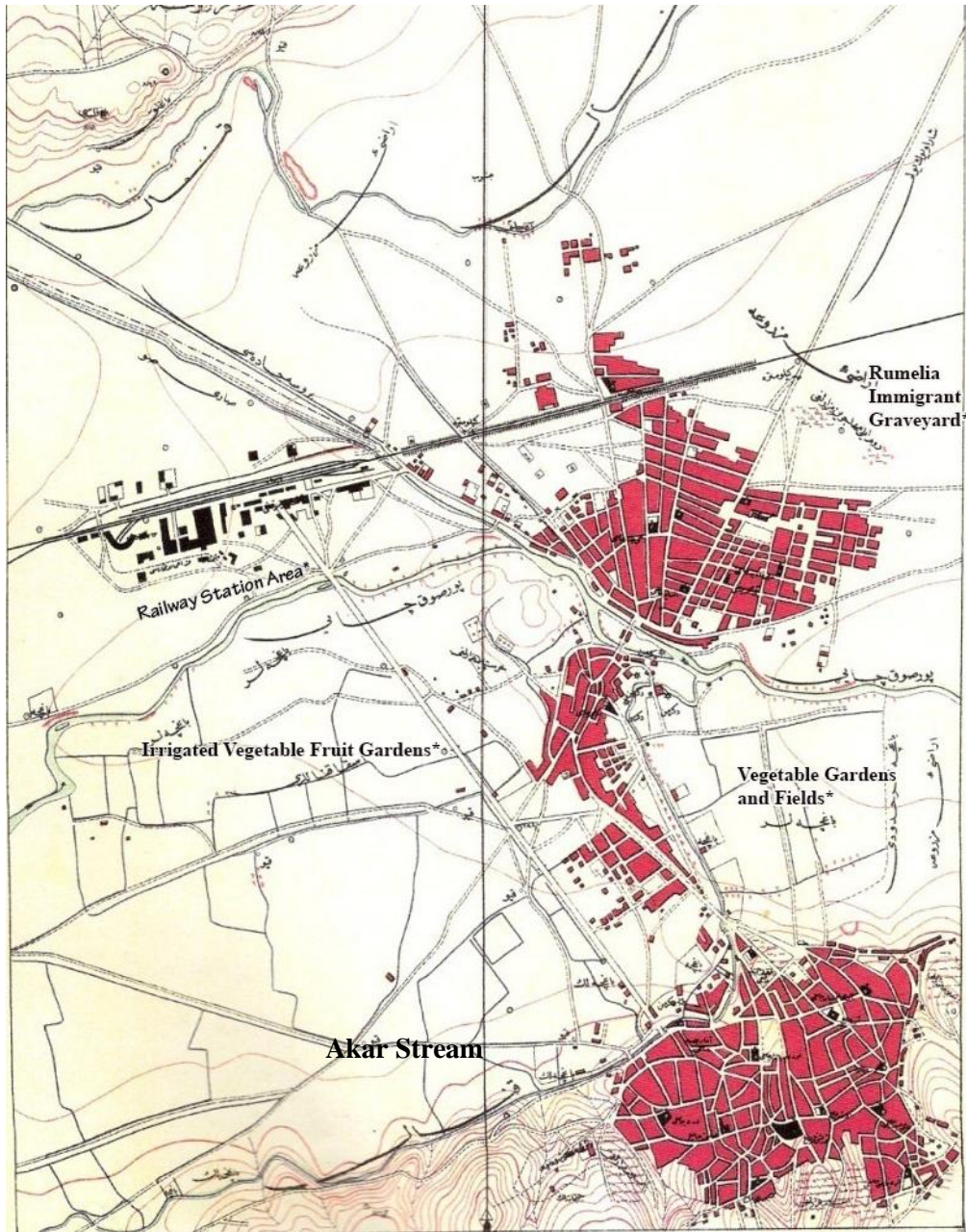
Figure 41: Map of Eskişehir in 1896 (Source: Acar, M. Ş., 2009:92)

3.2.3. Republic Period

After the fire, Eskişehir lost big part of its built-up area on the plain. Odunpazarı and Immigrant district survived mostly unharmed. The immigrant district is also

old settlement (not as much as Odunpazarı) located around the Porsuk River. One or two-storey attached buildings are shaped parallel to each other in grid form. This area, especially which is close to the center, undergoes changes. The residential buildings that have façade on main streets (such as Cengiz Topel, Sakarya, İki Eylül streets) were demolished, and new commercial-residential uses emerged.[145]

People provide their drinking water from cooling the hot water. Beginning of the 1930s, Kalabak Water is brought to the city; and inhabitants attained water supply system.

Figure 42: Newspaper clipping about coming Kalabak Water to the city (http://kalabak.com.tr/?s=kurumsal-tarihce accessed on 28.11.2015)

After establishment of Republic, industrial investments to Eskişehir gain speed.[146] Between 1923 and 1950 planned period of industrialization entered to stage, and capital flow to Anatolia started. Public investments pioneer to private investments and Eskişehir became one of the cities where industrialization is concentrated. Different kinds of industries established between this period like; Turkish State Railways, Sugar Factory, Brick and Tile factories, and Flour factories. In Ottoman Period, Eskişehir economy was mainly based on agriculture. In this period as Ertin

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[145] Ertin, 1994, pp.27-28
[146] For more detail please look 3.4.2.'Industrial City' title.

(1994, p.22) states that developments through industry and commerce provide new functions to the city, and it gains multi-functional characteristic. At this period; railway has vital for transportation through statist policy, and also it had advantages when it compared with road.[147] After 1950, dominance on transportation shifted to road. In 1961 an important improvement happened in the city; the first automobile 'Devrim' was made. Eskişehir became a metropolitan municipality in 1994.

Porsuk River is equal to Eskişehir image, which has been used for fishing, swimming, irrigation, recreation for centuries. With the developments on industry in the Republic period, meaning of Porsuk starts to change. It was seen as a suitable area for industrial waste waters. In addition to that, pesticides from farmlands gathered in the river. Pollution of the river became apparent in the 1970s. Bad smell of the river and different than the original color were indicators of it. Chemical dyes of Sümerbank Cotton Factory, wastes of Sugar Plant, Turkish State Railway, and Aircraft Maintenance Workshop[148] were drained down to river directly. (EBB, 2007[149] as cited in Şimşek, 2011, p.207)

After the 2000s, city image has begun to change. The importance is given to service sector. Transportation in the city center re-organized with Transportation Plan and the project takes pedestrian's side predominantly. To prevent traffic jam, and find pedestrian-friendly solution; tram introduced to the city. Estram started to operate in 2004. With Tram project, number of pedestrianized streets increased.

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[147] Ertin, 1994, p.31. (Railway has supremacy on carrying passenger and load at that period of time.)
[148] In Turkish: Hava İkmal Bakım
[149] Eskişehir Büyükşehir Belediyesi (EBB). (2007). 1/25.000 ölçekli Nazım İmar Planı Araştırma Raporu.

Figure 43: Before – After Tram project photos of Iki Eylül Street (Bizimşehir, vol. 14, p.2)

Recreational areas like picnic area, thematic parks; and sport facilities increase. Sculptures added in the squares, parks and streets. Many museums opened.

With these developments; the river's luck turns back after 2001 with the "1/5000 Porsuk River and Near Surrounding Master Plan Revision". The rehabilitation of the Porsuk River contains "cleaning of riverbed, landscape planning, renewal of old vehicle and pedestrian bridges" (EBB 2010, as cited in Şimşek, 2011, pp.213-214). The 'Europe' examples are using as a guide for implementations; such as gondola and bridges on the Porsuk River.

Tourism has become an important economic element of the city. Restoration, revitalization, and reconstruction of buildings in historical parts gain significance after the 2000s. Many touristic shops, handmade bazaars opened in Odunpazarı historical site.

3.3. SOCIAL STRUCTURE

Eskişehir has been scene of the population movements through the historical development process, and these changes have given form to the spatial organization of the city. In addition to this, the population of the city with different cultures has influenced the identity besides formation of the city. Eskişehir has been home to Greek and Armenian people until 1950s[150], but today it is very hard to find traces which belong to them. Todays' cultural diversity is based on emigrated population. According to Karpat (1985), emigrants have begun to settle Eskişehir during the Ottoman Russian War, and this caused big amount of population increase.[151] Therefore, also, the city's macroform started to change. Emigrants came from Crimea and Romania settled northern part of Porsuk, and the growth goes through railway. Between the years 1878-1920, new neighborhoods occurred and the population increased from 15 -16 thousand to 25 thousand.[152] Emigrants play a valuable role in development of economy in Eskişehir. They contribute to agriculture by teaching their farming techniques to the local people. As stated by Karpat (1985), immigrants became a growing middle class as a merchant and entrepreneurs. Eskişehir is one of the city that "Crimean businessmen established prosperous trading enterprises" in.[153]

Demographic features are one of the components of social structure. From 1927 to 2014, changes in the population are given in the table. City population has increased from 1927, annually; but rural population increase until 1970, then population decrease has begun.

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[150] Esen, 2009, p.14

[151] According to Karpat (1985:66) : Tatars who migrated to Ottoman territories between 1783 and 1922 was probably about 1,800,000. In 1877 and 1878 a large number of Tatars left Dobruca and Bulgaria and settled in Anatolia. … In the area between Eskşehir and Ankara there still are a substantial number of villages inhabited by Tatars; and in Eskişehir itself, a city of about 200,000 in 1970 and a major commercial center in central Anatolia, they make up a high percentage of the population.

[152] Üstün, 2012, p.3)

[153] Karpat, 1985, p.76

Table 3: Demographic Features (TÜİK)

	City Population	Rural Population	Total
1927	41.327	112.868	154.195
1935	56.730	126.745	183.205
1940	70.894	135.900	206.794
1950	100.724	175.440	276.164
1960	176.360	192.467	368.827
1970	245.905	213.462	459.367
1980	343.923	199.879	543.802
1990	477.436	163.621	641.057
2000	557.028	148.981	706.009
2010	681.854	82.730	764.584
2014			812.320

Starting from Repair Atelier, industrial investments rapidly increase in Republic Period and the city population accelerated via new employment opportunities from state to private foundations and positions in military. This provides to the city an identity of 'employee and officer city' feature[154].

Anadolu and Osmangazi Universities provide significant contribution to social life with their organizations, activities. Lifelong learning, social responsibility projects, and cultural events like; festivals, symposiums, concerts influence Eskişehir's cultural and social life.

2013 passed from Eskişehir with full of events, because; the city was declared as a cultural capital in two different areas: Culture Capital of Turkish World and UNESCO Intangible Cultural Heritage Capital. Various events were organized in the city: Natural Sciences Olympics, UNESCO National Commission Meeting, Turcology Congress, Symposium on Turkish Cultural Values and Mevlana

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[154] Ertin, 1994, p.23

Exchange Program Workshop. In addition to these, with regard to the decoration for Intangible Cultural Capital, Nasreddin Hodja and Yunus Emre were reintroduced by several activities.[155]

To survive more than five years become harder because of the rapid change on economic structures. Many local food restaurants replace their place with more known food chains fast food restaurants or different uses. To maintain its existence in the same location in a long period is a very hard issue in today's world. Therefore, places which are well-known with its delicious foods work as a node or landmark in the cities. The most known destruction, which gets big reaction from people (in **Figure 44a** and **c**), on memory place related with local food, is 'Inci Pastanesi' (**Figure 44b**) in Beyoğlu Istanbul. This place was famous with its fresh profiteroles and other desserts with its 68 years past. People give meaning to that place, attached there with their feelings and perceptions. Unfortunately, this place removed from another street after closing in 2012.

For Eskişehir; with regard to the emigrants, multi-cultural structure of the city has reflection on the local cuisine. The most popular one is 'çibörek' and other examples for local food: Miyane Soup, Kartoflu Alişke Soup, Ovmaç Soup; Göbete, Kıygaşa, Tatar Patty, Üyken Patty; Tutmaç, Tişleme, Kuzu Şorpa, Çerkez Sobrası, Çerkez Tavuğu; Met Helvası, Höşmerim, Boza, Revani, Bedjin[156]. Like Inci Patisserie in Beyoğlu, there are also important food places which became gastronomic landmarks for the city (**Figure 45**). These are: Abdüsselam Balaban Kebap (from 1938), Pino (from 1928), Karakedi Bozacısı (from 1927), Mazlumlar Muhallebicisi (from 1927 first in Köprübaşı, now in Haller Youth Center), Papağan Çiğbörek (from 1975), Has Kırım Çibörekçisi, Balkan Şekerleme ve Helvacısı (from 1923), Eriş Helva (from 1903), Tanınmış Helvacı (from 1875).

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[155] http://www.anadolujet.com/aj-en/anadolujet-magazin/2014/january/articles/eskisehirs-2013-abundance.aspx accessed on 30.12.2015

[156] Eskişehir Tourism Master Plan 2011-2015

a

b

c

Figure 44: a- Reactions of people who have tie between the place (http://www.hurriyet.com.tr/68-yillik-inci-pastanesi-kapandi-22099633) **b-** The old place of Inci in Beoğlu Street (https://gecce.com/haber-inci-yeni-evine-kavusuyor) **c-** Protest of evacuation decision of Inci Patisserie (http://www.sehriistanbul.com.tr/inci-pastanesine-destek-icin-yuruduler-3101h.htm)(all images are accessed on 30.12.2015)

According to Relph (2014); shops, restaurants visually contributes to the city's identity. The local food branches have different meaning for local people than global food chains like Starbucks, or Burger King. When he explained Toronto's visual identity he also states gastronomic part: "The visual identity of the region is further but less obviously reinforced by the stores and other retail chains that originated and are concentrated here. … most prominent of these is a Canadian phenomenon, inexpensive coffee, donut and sandwich chain called Tim Horton's"[157]

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[157] Relph, 2014, pp.118-119

a
b

c
d

Figure 45: a-Karakedi Bozacısı (http://www.panoramio.com/photo/42762890)
b- Papağan Çiğbörek (https://www.instagram.com/p/ztRclkxWS6/?taken-
by=eskisehirpapagancigborek) **c-** Mazlumlar Muhallebicisi
(http://www.mazlumlarmuhallebicisi.com/) **d-** Tarihi Balkan Helvacısı
(http://ayhanyoruk.blogspot.com.tr/2014/04/eskisehir.html) (all images are
accessed on 20.12.2015)

3.4.FUNCTIONAL STRUCTURE

In this part, main functions for the city are analyzed with critical break points on
the history. The decisions taken from institutions have important role for shaping

the economy of the cities. Therefore, the aim of this section is; to recognize what kind of identity want to be highlighted for present days and; for this what kind of changes are made.

3.4.1. Agriculture Based City

City has been settled in fertile lands with water sources for centuries. Agriculture is the basis economic function from ancient times to late Ottoman period. Trade is also important, and it is known that Taşbaşı area has been used trade area for a long time.

After industrialization, agriculture works together with some branches of industries such as Sugar Factory, and Flour Factory. The expansion of settled area caused loss of agricultural lands. Fertile lands transform to built-up areas. After the 1950s, agricultural lands have been decreasing gradually. Economic importance shifted to industry and service.[158]

According to Yaşar (2013) decrease of total agricultural area between 1995 and 2004 was %2.39; and 2004-2012 was %15 percentages. The reason behind this great amount of decrease is; Soil Conservation and Land Use Law No. 5403, which was approved in 2005. In this Law it says about the use of agricultural lands can be changed in the case of necessity.[159] Development and urbanization cause significant pressure on agricultural lands concerning laws. Changes in protective laws make easier to open agricultural areas to construction.[160]

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[158] Development of the city and how agriculture affected from this explained in 3.5.1. Macroform and Master Plans section
[159] Yaşar, 2013 as cited in METU CRP4, Eskişehir Studio 2014-2015 Agriculture Analysis Report
[160] Yaşar, 2014

3.4.2. Industrial City

<u>The process of industrialization in Turkey and relation with Eskişehir</u>

Since the late 19th century Eskişehir has served as a strategic point of transportation for first the Ottomans and then Turkey. Construction of railway through Eskişehir provided accumulation of goods from the surrounding villages to the city easier; and also this evolvement livened up the economy of Eskişehir via the connection between the town and port cities or big cities. The advanced transportation system constructed in the city is significant not only for the movement of goods through Eskisehir but also for its industrial development. In their analysis, Tekeli and İlkin (2004) show that improvement of transportation affected industrial production and state organization. For instance, a local settlement, which depended on agricultural production, can be connected to national or international market if new roads are established that would enable specialized agricultural products to be transported to other territories.[161] According to Ertin (1994), the railway that passes through Eskisehir changed city's economic life, because railway station in Eskisehir is a central point for the products from surrounding villages to be transported to other cities. Villagers come to the city to ship their products by railway; the city takes on a commercial organizer role.[162]

In the following sections, it will be given an overview of Eskisehir's industrial and transportation system in the late Ottoman Empire and Republic period. The new Republic took over collapsed economy from the Ottoman Empire and launched new economy policies all over the country. For the statist development project, Eskisehir has become an important industrial investment area. I argue that industrial investments played a significant role in the formation of the urban identity of Eskisehir. Thus, this section is crucial for a comprehensive understanding of Eskisehir's identity.

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[161]Tekeli, I., & Ilkin, S., 2004, p.331

[162] Ertin, G., 1994, p.20

The late Ottoman Empire:

Up until the 18th Century, the Ottoman Empire was self-contained and known by Western countries by its handicraft industries. There were many products manufactured in the Ottoman Empire and sought by European traders, including Turkish silk, Turkish leather goods.[163] However, Western industrial revolution and colonial occupations began in the 19th century; the Ottoman Empire could not keep pace with the West. Industrial revolution shortened the manufacturing process, and reduced costs; therefore, industrialized countries' economy grew rapidly. Western countries expanded the use of machines in industrial production, whereas Ottoman economy still depended heavily on manual labor. Therefore, the Empire could not compete with the Western countries and its economy began to crumble.[164] Inflow of foreign capital caused collapsing of the existing industry; local artisans lost their jobs, and poverty increased. Also, capitulations[165] and commercial treaties were considerable blow on the economy.[166] Beginning from 1838, with England Commercial Treaty, certain economic concessions were given to the Western countries through which Ottomans' small industry was shrunk. Meanwhile ongoing wars with the neighboring countries exacerbated the already crumbling economy, which depended almost entirely on foreign trade.[167] By the late 19th century, the Empire became a semi-colony of the West.

Beginning from the second half of the 19th century, territorial colonization is discussed as a viable option for the Ottomans to pay their debt to the West. By then Western countries have become export-based industries and were interested in

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[163]Tekeli & Ilkin, 2014, p.427

[164]Özen & Özpençe, 2006

[165]Capitulation: Articles giving special immunities and privileges within a state to subjects of another state or to those of a different nationality; esp. the articles by which the Ottoman Empire gave special immunities and privileges to French subjects, extended subsequently to those of other nations.(Oxford English Dictionary. Retrieved 31 July, 2015 from http://www.oed.com/)

[166]Tekeli & Ilkin, 2013, p.428

[167]Özen & Özpençe, 2006

agricultural production abroad. To colonize profitable lands, railways had to be constructed all over the country.[168] The population that settled around the railway would provide labor force to bring technology to the Empire (such as; railway construction to the determined route). The reason behind railway investments is; if dependent country has the same production technology with colonialist state, it would be easier to excavate raw material from the dependent country which would simultaneously serve as a market for colonialist states' industrial products.[169] In addition to this, the shape of railways is an open system in the form of "tree branches". This type of railway is developed as a tool for controlling colonialist state's areas of interest by a certain power which means colonial state. This schema could be interpreted as an indicator of a semi-colonized economy.[170] From this point of view, railway projects could be seen as the first steps of Western colonialization of the Ottoman Empire. Ottomans rejected territorial colonialization for the threat it posed to sovereignty, yet it proceeded with the railway construction.[171]

After the long political struggle between England, France, Russia and Germany; Germany received the concession from Sultan Abdulhamid to build railroads. The subsidiary company established by the Deutsche Bank called Ottoman Anatolian Railway Company[172] started the construction of Ankara- Kayseri, Eskişehir – Konya railroad in 1893. As stated by Hershlag (1980), Baghdad railway project had been planned by Germans, and the aim lie behind it, to provide a connection for expansion in this part of the world. Germany's economic interests play the crucial role to construct that railway, to compete with other colonial states, e.g. compete with the maritime route through the British-controlled Suez Canal. German's strategic aims had importance rather than restore the economy of Ottoman's. In the

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[168]Tekeli & Ilkin, 2004, p.127

[169] Ibid., p.372

[170] Ibid. p.314

[171]Çavdar, 1970, pp.45-47

[172] In 1889 as an operating company under the name of Societedu Chemin de Fer d'Anatolie organized in the award of a concession for the "Berlin to Baghdad" railway. For this purpose, a special subsidiary was formed in 1903. (Hershlag, Z. Y.,1980:50)

Empire, establishing transportation links between various provinces and its administrative center, or various production hubs and their markets do not have priority and during the application few efforts invested for providing it.[173] Railways were the first used industrial transportation technology in the second half of 19th century, to turn the Empire into an open market.[174]

Early Republic Period

After the Independence War, there were railway systems that consisted of disrepair lines, temporarily repaired bridges and a small number of railway cars. The Republic had to implement radical modernization projects to build a nation-state. At first, Turkey tried to revive economy through liberal economic projects that complied with the temporal restrictions of the Treaty of Lausanne. When these restrictions were expired in 1929, world economic crisis began. As a result, Turkey followed an inward-looking and statist industrialization policy and prepared the First Five Year Industrial Plan to put this policy into practice.[175]

In the 1930s, the main policies were founding a national economy and organizing space of the nation-state. Prior importance was given to organization of new capital and creation of industrial cities. Fundamental social and economic policies of statism formed urban planning practice in this period, under the Kemalist ideology. New development centers were wanted to be created rather than single large city dominancy.[176] Before the First Industrial Plan, the need for national industry was discussed in the Parliament. In 1930 Economy Plan[177], some economic principles related to transportation were laid out. Transportation network was seen as the first infrastructure of national economy, and especially railways and ports were

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[173] Hershlag, 1980, p.51

[174]Tekeli, I., & Ilkin, S., 2004, p.372

[175]Tekeli, I., & Ilkin, S., 2013, pp.46-47

[176] Keskinok, 2010, p.173

[177]'İktisat Planı' in Turkish

considered to be the vessels of economic development. In 1934, the First Five Year Industrial Plan was brought into effect. Firstly, it aimed to establish an industry where raw materials could be provided within the country. The capital and advanced technology that required for industrial development were left to the state.[178] With this program, the government has become a dominant actor in the field of industry; responsible for opening new industry areas and enhancing industrial branches. As stated by Keskinok (2010) the First and Second (1936) Industrial plans;

> "… the locational selection of industrial estates rather than the economic feasibility at firm level (i.e. economies of scale) was seen as a part of national development perspective perceived as the problem of social policy and regional development. … Both plans had comprehensive objectives on rural development and had assumptions for increasing the positive effects of industry over agriculture."[179]

An Urgent Industry Plan was passed one year after the end of Second World War in 1946. As the Cold War started, Turkey announced that statist economy caused all of the troubles; and appraised liberal economy as the solution.[180] Therefore, Turkey has begun to experience changes in its political and economic organization. The presence of the private sector in economy increased and the bans on foreign capital loosened. However, this plan was run along with the state-induced industrialization. As stated by Tekeli and Ilkin (2014), what distinguishes this plan from the others is; it explicitly targeted spatial organization of the industry. Setting up specialized and differentiated regional economy is advocated via establishing industrial complexes around energy bases.[181] The factories in the plan were decided to locate in eleven regions. Ten of them were in the form of industry complex. Eskişehir was inside the North-West Anatolia region. The other important cities in

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[178]Soylu & Yaktı, 2012
[179] Keskinok, 2010, p.178
[180]Tekeli & Ilkin, 2014, p.201
[181]Ibid., p.208

this region were Sakarya – Kütahya hydraulic and thermal power axis and İzmit. In this region, chemistry and metallurgy, ceramic and soil, forest and food industry, mills, silos and railway companies took part. The new establishing international order would not permit implementation of this kind of proposal.[182]

According to Keskinok (2008), the common feature of the factories established by State, all of them have positioned close to the city and, therefore, they can interact with the city. These industry organizations are designed in the campus form. They are integrated with not only spatially but also delivery of public service. Many services that produced in the facility are also available for townspeople. Recreation and sport facilities, cultural and art spaces are open to public.[183] As understood from here, mechanization is one of the main goals in the state industrialization policy, but it is more than being just a technical matter. This is a matter of economic and social importance too. For example, Sümerbank Nazilli Cotton Factory (1937) had a railroad connection with the city, not only used for goods transport but also for the work force. Environmental concerns played a role in the selection of the site. The factory had a cinema, hospital, sport facilities, cantina and lodgments, bicycle parking places, kinder garden and other facilities and services for the workers.[184] It is also the same for Eskişehir Sugar Factory (1933). The factory has lodgments for workers and inside the campus, there are social facilities.

The most significant contribution of the factory is to prove how an industrial area can be a socializing place alongside being a production center. According to the Zeybekoğlu; cultural and sporting events can be counted in leisure activities which are a tool for coming together of factory workers and rest of the inhabitants. Cinema, library, theater clubs, proms composed cultural side; and green areas, parks

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[182] Tekeli & Ilkin, 2014, pp. 221-226
[183] Keskinok, 2008, p.88
[184] Keskinok, 2010, p.183

formed recreation side.[185] Site selection of the factory is not only related to accessibility but also social factor.[186]

Sümerbank (1933) was first investment bank formed by State Economic Enterprises (SEEs) in the 1923-50 period that took active part in the establishment of the state-own industrial complexes. Later it was assigned with duties such as project development and management besides its banking and textile production. Then in 1935, Etibank conduct mining operations. According to Aksoy (1993), these establishments were reflection of import-substitution economic policies of industrialization.

After 1980, there was a radical shift in the economy. The reason behind this that the deterioration of SEE performance after the economic crisis of the 1970s. The import substitution strategy has been replaced by export-based, outwardly-oriented economic development and growth policy. Free market economy emphasized through economic liberalization.[187] After the reestablishment of multi-party democracy in 1983, elected Özal government pressed for reforms to increase speed of the step of transition to a market economy. Afterward privatization as well came into sight on the policy agenda for the first time.[188]

After the information of general industrialization policy about Turkey and Eskişehir; industrialization process of Eskişehir will be explained, and the industry identity of the Eskişehir will become clear.

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[185] Zeybekoğlu, 2009, p.226

[186] There is an anecdote about this. The site selection is done by Mustafa Kemal and he chose an area next to the railway even if it was more expensive than the other option. The reason behind that was explained by him "When the train goes by, people will see the factory near the station and their morale will rise." (Bancı, 2006, p.37) This proves that industry was seen more than economic return. It also has important social role in the daily life.

[187] Aksoy, 1993, pp.39-41

[188] Önis, 1991, pp.165-166

Eskişehir as an Industrial City

As we see above, industrialization process walked hand in hand with its State Economic Enterprises (SEEs), which provided initial stimulus for it, from the 1930s. The private sector role has never been denied, but it had not been seen as important as state's role.[189]

In Eskişehir, SEE investments took place from Early Republic period with regard to railway transportation and skilled labors. Besides that, private sector investments are also considerable amount in the city.

From late Ottoman period, with construction of railroad and establishment of Railroad Repair Atelier[190] for the maintenance and repair of the steam locomotives; economic and social life of Eskişehir has started to change. As stated by Ertin (1994) the establishment provided job opportunity for local people, and that means qualified labors in industry has begun to train. This plays a significant role in making investments in Eskişehir in the Republic Period.[191] The importance can be understood from:

> "The few qualified workers who were not drafted during the mobilization period in the Railway Repair Workshop started a campaign to train new workers to substitute those who joined the army. Boarding Apprentice Training Schools were opened to ensure a continuous training opportunity for many students. Furthermore, the Welding House established in those years at the Railway Repair Workshop became a center for training welders in Turkey." [192]

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[189] Aksoy, 1993

[190] Today's TÜLOMSAŞ that means Eskişehir Locomotive and Motor Industries Company. In 1928, the Atelier was nationalized and it is contained within State Railways of the Turkish Republic (TCDD) (Karamanlı, 2008, p.61)

[191] Ertin,1994, p.20

[192] Official TULOMSAS webpage: http://www.tulomsas.com.tr/en/main.php?kid=67 last accessed on 28.01.2016

The immigration after Ottoman Russian War (1877- 1878), Eskişehir became one of the regions they settled in Anatolia. According to Karpat (1985), immigrants had a significant role in the economic life of where they settled. Developed agricultural tools were brought by immigrants, and it provided improvement in the productivity.

> "At the time of their migration some Crimean notables and merchants were able to sell their property; thus they brought with them to Anatolia considerable capital, often in the form of gold, as well as their <u>trading skills.</u> … It is generally recognized that wheat cultivation in Anatolia - in the triangle between Eskişehir, Ankara, and Konya that is the "wheat basket" of Turkey -developed largely after the Crimeans settled in that area. <u>Eskişehir</u> owes its rise as a <u>commercial center</u> to the trade generated by wheat cultivation."[193]

The second big scale industrial plant with government investment, which also formed the basis of the machinery industry, is Aircraft Maintenance Workshop[194]. It was established in 1926. It was founded as a subsidiary of Air Force and located on military land in the north-eastern part of the city. At first, it was located far from the city center (**Figure 47**), but today it becomes an edge that prevents the development. As stated by Ertin (1994), in the 1930s, the Workshop was also used as an aeronautical technology classes practicing place. Since 1942, its activity has expanded by providing maintenance and repair of aviation units from outside of Eskişehir. It has continued to expand over the years.

The third big scale industry is Sugar Factory, established in 1933. It is connected to the railway with a line. The location of Sugar Factory is in the northeastern part of the city, and this area is out of industrial district, which is north-western part of the city. (**Figure 46**) The factory also is a state-owned enterprise. [195]

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[193] Karpat, 1985, p.76

[194] In Turkish: Hava Ikmal Bakım Merkezi

[195] The factory established after an agreement with a German Factory. (Veldet, 1958). In 1935, statism of the Sugar industry was completed. (Tekeli & Ilkin, 1982)

a   b
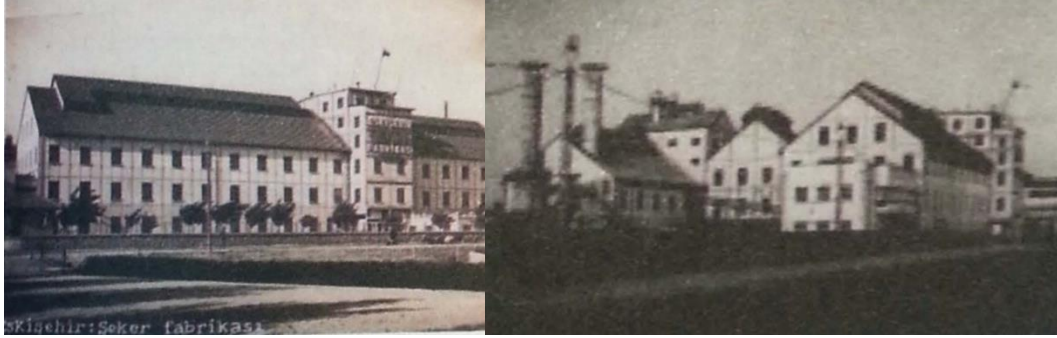
Figure 46: a & b- Sugar Factory (Source: Özaydemir, 2008, p.73)

There were several private enterprises occurred in the city. Factories chose the same territory which was known "The Factory District". The manufacturing plants were constructed on the site and comprised the base of Eskişehir's economy & industry for years. The boundaries of the district are; on the south Turkish State Railways (TCDD) and Tülomsaş, on the east there is Üniversite Boulevard, and on the north there will be constructed Anadolu University (1958).

There are many brick and tile established concerning rich clay reserves. Until 1927 clay roofing tile was imported, after that year this type tile has been started to produce in Eskişehir at the first time.[196] These are; Kılıçoğlu Tile and Brick Factory (1927)[197], Kurt Tile Factory (1928), Çiftkurt Tile Factory (1933), Aslan Tile Factory (1938), Fil Tile Factory (1942), Kartal Tile Factory (1944), Doğan Tile Factory (1948), Güneş Tile Factory (1948).[198]

Alongside brick and tile factories, there are flour factories established in years. The mills are; Yasin Çakır Flour Factory (1938), Gümülcineli Flour Factory (1948), Gamgam Flour Factory (1948), Mühendisler Flour Factory (1953), Örnek Flour

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[196] Eskişehir in Yurt Ansiklopedisi, 1982, p.2873

[197] http://www.kilicoglu.com.tr/tr/hakkimizda

[198] Tülce, 2012, p.64

Factory (1959), Pak Flour Factory (1965), Kanatlı Flour Factory (1969).[199] Generally, flour industry chose place around the river, due to need of water, such as; Kanatlı, Yasin Çakır (**Figure 49**) and Gamgam Flour Factories.

City gains industrial identity with these rapid developments on industry and this provide an attraction point for people to come and work. According to Kozanlı (1997, p.38), all of these improvements contribute to the city ""_white and blue collar" identity, namely an "industrial city""_.

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[199] Ibid.
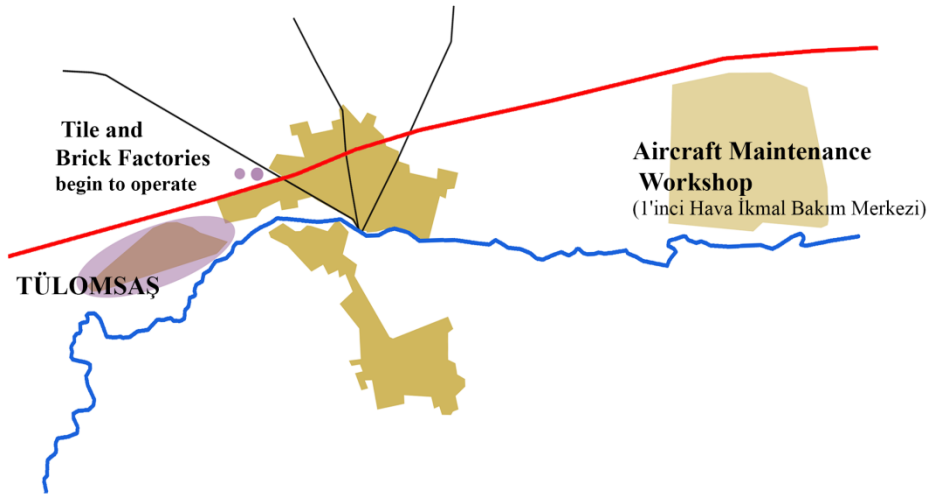
Figure 47: Industrial Developments in 1932 (Source: This image prepared by the author. Landuse map is taken from Aksoylu (1989, p.140) as a base map)
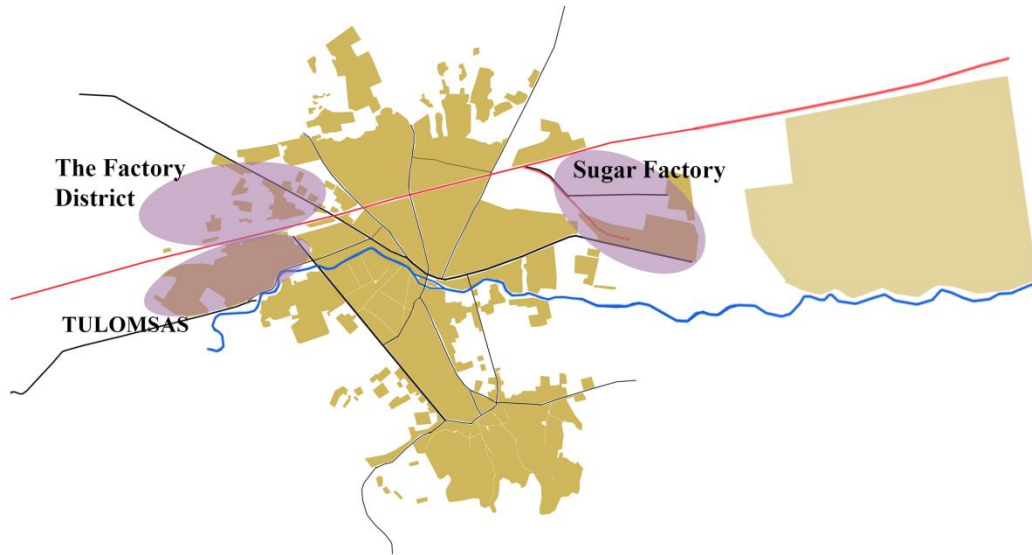
Figure 48: Industrial Developments in 1952 (Source: This image prepared by the author. 1952 Aerial photo taken from General Command of Mapping as a base map)

Figure 49: Yasin Çakır Flour Mill (Source: Özaydemir, 2008, p.73)

Between the years of 1950 and 1960, small-scale industry has been developed. A large proportion of immigrants from mostly Romania and Bulgaria, settled in Eskişehir, contributed to the development of small industry. Emigrants' advanced knowledge about heating stove and kitchen stove has accelerated the development of metal industry. Manifacturing industry was dominant in three sectors; food, earth and the manufacture of transport equipment. Eskişehir Cotton Factory and Cement Factory were the most important private sector establishments in this period. Eskişehir Cotton Factory was established through public participation in 1956. Shares of the company were purchased by Sümerbank in 1963, and the name changed with Sümerbank Cotton Factory. After privatization of the plant, Sarar Textile Clothing Industry and Trade Inc. bought it.[200]

In the 1970s, manufacturing industry grows rapidly, and this development was seen mostly in private sector. Beginning from the 1960s there were new establishments in the field of flour, tile and cement begun to operate. Due to the fact that, these sectors sales' out of the province decreased and they lost part of their market shares. After that, these factories find new solutions such as; the flour factories started to produce biscuit and food; the brick & tile and cement plants started to produce concrete and prefabricate buildings. Baksan Industrial site was launched. Organized

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[200] Karamanlı, 2008, p.61

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Industrial Site started to operate in 1973. Domestic Appliance sub-industry, Soil Industry, Ceramic Industry, Food Industry, Machinery and Metal Industries and Ready-made Clothing Industries entered into a rapid development period. Many new facilities were established in the Organized Industrial Site. It has expanded over the years with developments of industry.[201]An aircraft engine factory of TUSAŞ Engine Industries[202] Inc. (TEI) whose biggest stakeholder is Turkish Aerospace Industries, Inc.(TAI) established in Eskişehir in 1985. The factory mainly manufactures airplane and helicopter engines, and responsible for maintenance of those, manufacturing modules. (**Figure 50**)
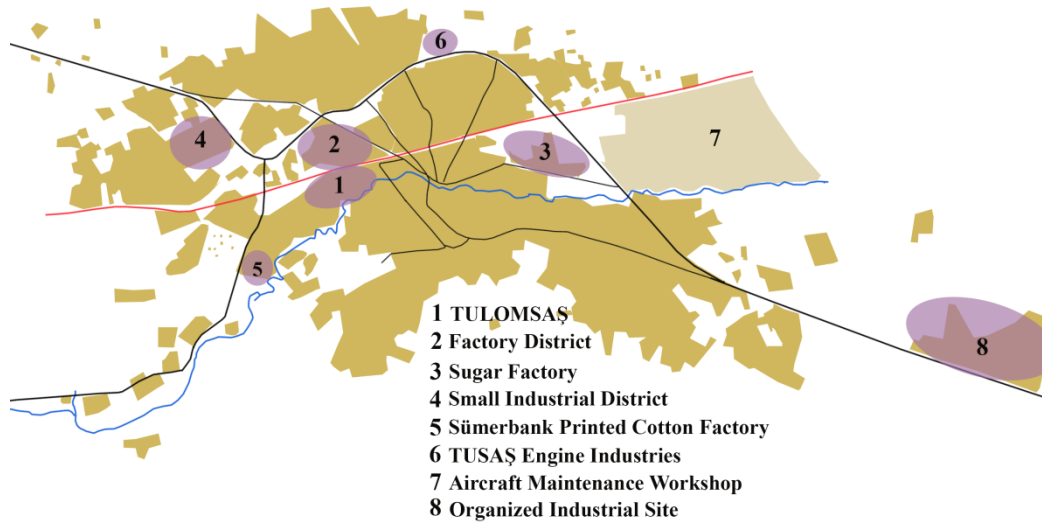
Figure 50: Industrial Development in 1990s (Source: This image prepared by the author. Landuse map is taken from Ertin (1994:Figure 9) as a base map)

After 1980, planning policy about industry has begun to change. Population increase and new settlement areas occurred. Industrial areas started to be inside of

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[201] "The first phase was planned for an area of 1 million m² and presented to the service of the investors in 1973. Due to the large demand to the plots on the Industrial Site, efforts to expand the area were initiated and with the accomplishment of an additional area of 2 million m² in 1979, a total area of 3 million m² was incorporated into the district. In 1992, owing to yet further expansion, the total area reached 21 million m². Due to recent acceleration of the industrial sector in Eskisehir, the Eskisehir Chamber of Industry decided on further expansion of the area and by the end of the studies done the Industrial Site covered an area of 32 million m² in 1996. Today, 16 million m² of this area is allocated to the investors." From Eskişehir Chamber of Industry website : http://www.eosb.org.tr/eng/about_us/ last accessed on 28.01.2016

[202] In Turkish: TUSAŞ Uçak Motor Fabrikası

the city center. This situation has been seen as a problem for the city and the solution for this problem has been found as removing these areas to outside of the city. Therefore, Organized Industrial Zone and other unused lands located outside the city have been proposed to industries which are inside of the city. The centrally located plants' land value increased, and these areas become very suitable for other functions, such as; shopping malls, residences, offices… The projects are begun to develop by municipality for the area by following implementation plans. In 1986, 1/5000 plan the factory district is showed as an 'urban study area except residence' and between the area of İsmet İnönü and Üniversite Street new residential area was proposed.

To sum up, industrial functions (small and big scale) started to move away from the city center after the 1980s to the mostly around Ankara road and Organized Industrial Site (OIS). The size of OIS enlarges its covered area through years. That presents a good evidence to understand that Eskişehir's industrial function still continues and also plays a significant role on the economy. On the other hand, it quit the scene of city image.

Figure 51: Factory District and its surroundings according to 1986 Plan
(source: Eskişehir Metropolitan Municipality)

1/5000 scale Master Plan Revision was approved in 2002. With this plan transformation and change has gained speed. In the 'special project areas' Sümerbank Cotton Factory need detailed research then plan will be done. Other areas are Baksan Industry Site and Keresteciler Site where transformation will take place in the course of time. These areas described as 'urban service areas' that can include: offices, shopping malls, commercial areas, cultural and amusement facilities, hotel, touristic thermal complexes, administration and social facilities. Factory District is defined as multi-functional sub-center. Recreational and socio-cultural needs will be met in this area. Commercial areas, accommodation and tourism areas, educational and health centers can exist in there. [203]

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[203] Sökmen, P. (2002). Eskişehir 1/5000 Master Plan Revision Explanation Report

Today, Eskişehir is leader on domestic market in aircraft engine, diesel locomotive, and borax manufacturing. Moreover, the city gains an important market share in the production of compressor, refrigerator, magnesite, stove and its accessories, floor and wall tile, biscuit, cake, roof tile and brick. The Organized Industrial Site is the largest one-piece organized industrial zone in Turkey. This site provides advantageous location to its local and foreign investors with 160 km distant from Gemlik Port and 290 km from Istanbul Port.[204]

3.4.3. University City

Education has gained significance in the city with establishment of the Academy of Economic and Commercial Sciences. Starting from Academy, the city's educational role has increased year by year; and from 1980 to 2000s the city known as student city.

The Academy was founded in 1958 as an advanced school, and transformed into a university, called Anadolu University, in 1982. Spatial area of University increased in Yunus Emre Campus and on the southern part of the city, big portion of the land added to university as second campus around the 1980s. In addition to these developments; Anadolu University opened a new campus, in the northern part of the Bursa-Eskişehir-Ankara highway, 5 km far away from the city center, called 'İki Eylül'. The southern campus separated from Anadolu University and took the name of Osmangazi University in 1993. Today Osmangazi University has Meşelik, and Bademlik campuses.

Anadolu University attaches great importance to not only educational and scientific activities but also social and cultural events. The university holds various scientific organizations like conferences, seminars, congresses and symposiums;

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[204] Eskişehir Rehberi. 2014, pp.133-134

competitions such as chess competition; and cultural activities such as folklore exhibitions, theater plays, musicals, and concerts.[205] Various activities are organized at Atatürk Centre of Culture and Art, Congress Center, Student Center, Hall 2003, Hall 2009 and Cinema Anadolu during the year. Most of the activities of the International Eskişehir Film Festival are held every year in the halls of Anadolu University. Anadolu University has three museums; Cumhuriyet Museum, Museum of Contemporary Arts, and Museum of Cartoon Art. There are many ensembles affiliated with the university, such as; Anadolu Symphony Orchestra, Folk Dance Ensemble, and Turkish Classical Music. In addition to these, the concerts and the plays of State Theatres and works of State Opera and Ballet are also performed in the University.[206]

Universities have significant impact on re-formation of the places. They cause spatial and functional differentiation in the city. Around Porsuk Boulevard known as 'Adalar' region addresses to young generation, in general. Bars, cafes, pubs, kiosks, bookshop, tea houses are common types of uses in the area. Therefore, the place is actively using from morning to late hours of night. Recent years new bars and cafes open around Ismet Inonu-1 Street such as: Haller Youth center, 222 Park, and SPR Pub, Buda Bar.

İt can be said that universities in Eskişehir are significant elements for shaping identity of the city. Students provide vitality and energy to the city with their active participation in city life. Cultural and scientific organizations hold in universities. These organizations attract people from other cities. The universities' contributions to the city life are incontrovertible.

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[205] Anadolu University official website: https://www.anadolu.edu.tr/etkinlikler
[206] Republic of Turkey Governorship of Eskişehir, 2010, p.11
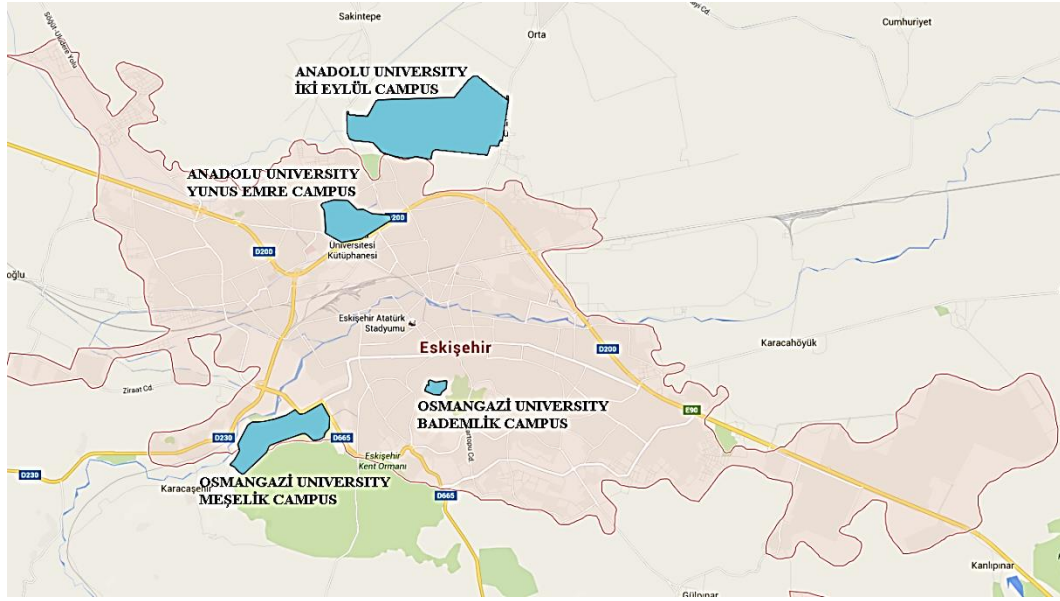
Figure 52: Location of Anadolu and Osmangazi Universities in the city
(googlemaps 2015 used as a basemap)

3.4.4. Tourism & Service based Function

Tourism is a growing sector in Eskişehir. Ten or fifteen years before, Eskişehir was not a preferred destination for people. The city undergoes major changes after universities expanded their sphere of influence. New bars, cafes and food shops are opened; new houses (1+1 studio apartments) are constructed. After the 2000s, Eskişehir has begun to take steps towards becoming a city of tourism. Conservation plan of Odunpazarı is revised. Hotels and social centers, which imitate historical ones, are opened on the entrence of the historical district. Numerous museums are opened in and out of the Odunpazarı. Some buildings and historic chimneys were restored and reconstructed. Even if conservation processes of some implementations are criticized by academicians, these applications help to reinforce the touristic image of the city.

In addition to historical parts; thermal sources are also started to use for tourism via luxury hotels. Sıcaksular region is still active with Baths but luxury thermal hotels were not common in Eskişehir. In the interview in 'Bizimşehir', the magazine of

Municipality; the Mayor of Metropolitan Municipality Yılmaz Büyükerşen emphasized rapid growth of service sector concerning dynamism of tourism. New kinds of tourism sectors are introduced like thermal tourism and congress tourism to the city. He also adds: "I hope, with our investment (Thermal hotel) the number of thermal projects will increase; and Eskişehir will be a regional center in this area too, like Afyon and Kütahya." (Bizimşehir, vol.37:9-10)[207]

Figure 53: a- News about a big investment for Thermal Tourism (Bizimşehir, vol.27) **b-** Rixos Thermal Hotel opened in 2014 (http://eskisehir.rixos.com/gallery/list/OVERVIEW/290/282/0)

Figure 54: a- A news about tourism:"Tourism is the new economic and job source in Eskişehir" (Bizimşehir, vol. 33) **b-** News about Wax Museum (Bizimşehir, vol. 32)

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[207] Translated to English by the author

3.5. SPATIAL STRUCTURE

In this part; development of urban macroform of Eskişehir will be explained with images. To understand what kinds of decisions are made on the planning side and how the city has been affected from these decisions, master and conservation plans will be analyzed and also realized and planned implementations will be discussed.

3.5.1. Macroform Changes and Master Plans

> "Cities and settlements have evolved through three historical eras. In the first era they were primarily market places; in the second era they were primarily centers of industrial production; and in the third era they were primarily centers of service provision, consumption and knowledge." (Carmona et al., 2010:24)

Eskişehir has had similar process of development what Carmona and his collaborators defined for cities. In its history, as described in the 3.2. Part of this chapter, Eskişehir has importance with its fertile lands, hot spring waters and market places. After railway construction, industrialization process came into action. Factories were established in the central locations and worker houses, cooperatives or public houses (lodgments) were built. After technological improvements and with regards to globalization, industrial areas begin to move out of the city and service sector has gained importance in the center.

Development of the urban macroform is shown with maps according to years, and some of these maps are re-visualized from different images to use the same language. There are also development maps according to years which are taken from Eskişehir Metropolitan Municipality. The aim of these maps is, to see what kind of implementations occurred in the city through the history and which of them have significance on urban level. This will help to make an inference of what are the features that are special to the city's identity.

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3.5.1.1. Before 1923
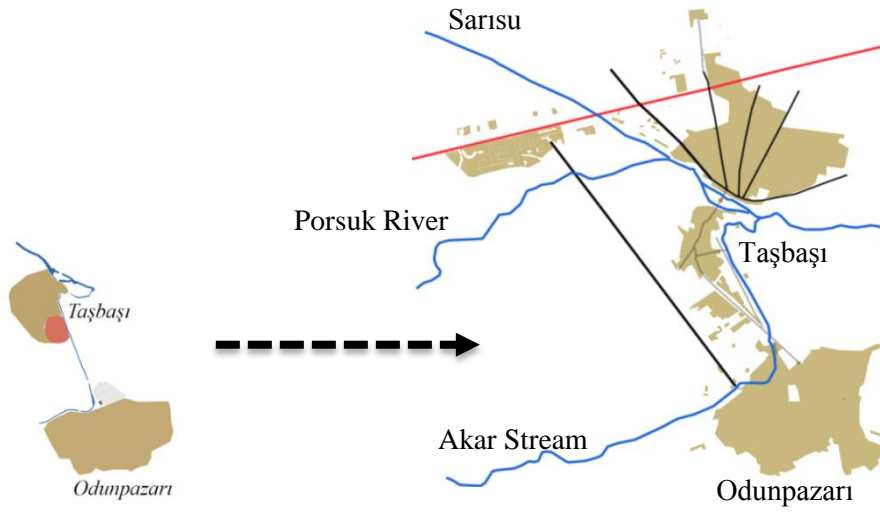
Figure 55: Settled area in 13th century to 19th century (These images prepared by the author. 13th century is taken from Tekeli (1987) and 19th century 1894 city map is taken from Acar (2009) as a base map)

The first known map about Eskişehir belongs to 13th century. There were two separate nuclei; Odunpazarı and Taşbaşı which are respectively Turk residential area; and commerce & also non-Muslim inhabitants' settlement area. Main source of living was based on agriculture. There is not enough information between 13th - 19th centuries. [208]

After railway construction came to the Eskişehir in 1894, the city life came alive. The train that moving from Istanbul forced to stay one night with its passengers, and this mobilized the social life. Around the station new restaurants and hotels were opened.[209] Thermal sources are famous in that period and some of the passengers spend their time in the Baths of Eskişehir.

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[208] For more detail please look '3.2.1 From Antiquity to Ottoman Period' title

[209] Üstün, 2012

3.5.1.2.Between 1923 and 1950

As stated by Üstün (2012), urban macroform is affected mostly two factors. The first one is natural feature; Porsuk River and the second one is railway. Both of these elements have a big role in the development of the settled area that causes a linear development on east – west direction.

Eskişehir was hugely damaged after Independence War; from Yediler to Station the fire destroyed the area. In the first years of Republic, the city protects its historical structure. In this period; between Upper part (Odunpazarı) on the south and Lower part (Taşbaşı) on the north side, new settlements have begun to form. Repair of existing and construction of new buildings, especially Christian neighborhoods and commercial (Taşbaşı) area, accelerated for revitalizing the city after destruction the War. The settled area has been developed on previous area and also has been expanded via from buildings inside fruit orchards and vegetable garden to big neighborhoods which are located between upper and lower nuclei. Arifiye, İstiklal, Hoşnudiye and Kurtuluş districts has developed by this way from 1923 to 1940. In this way, disconnection between two nuclei disappeared. [210]

In **Figure 56,** it can be seen that settled area expands from Odunpazarı to Taşbaşı and immigrant neighborhood also grows to station direction and jump to other side of the railway on the north. Two private enterprise factories opened northern part of the Turkish State Railway. By this way, the first nucleus of the 'Factory District' was formed with Aslan Tile Factory[211] (1927), Kurt Tile Factory (1928).

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[210] Ertin, 1994, pp.22-23

[211] Name of the factory replaced with "Kılıçoğlu Tile and Brick Factory" in 1949. (Tülce, 2012, p.74)
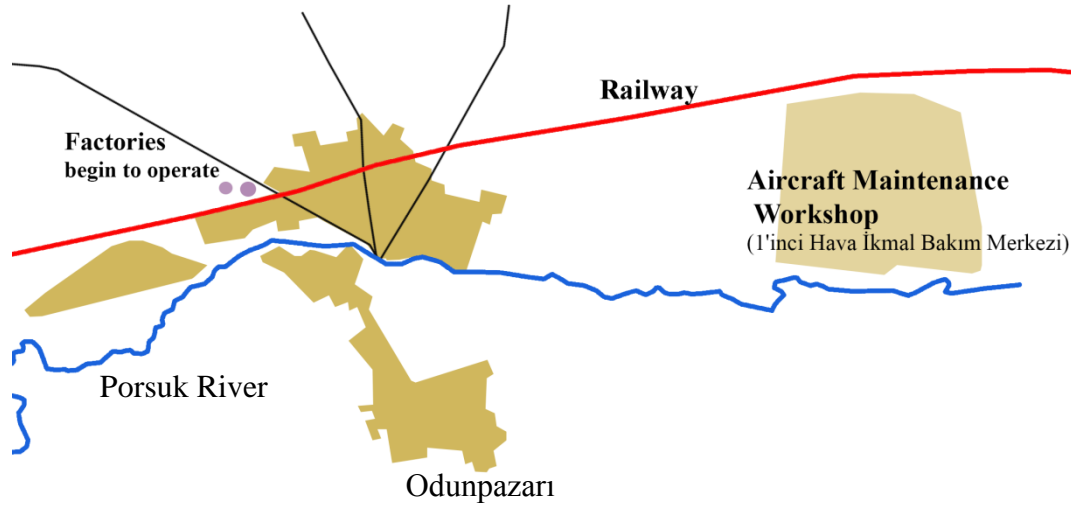
Figure 56: Settled area, Porsuk River and Railway in 1930s (Source: This image prepared by the author. Landuse map is taken from Aksoylu (1989, p.140) as a base map)

Beginning from the Republic, industrialization came into agenda and factories has been started to establish, at first mostly state enterprises. In addition to these establishments, public housing for workers constructed and the area became as a campus area; contains accommodation and working area. These kind of factories are Railway area (TÜLOMSAŞ), and Sugar Factory. They are big scale establishments and have an important place in urban macroform. (**Figure 57**)

Between 1927 and 1950, population of the city is more than doubled (nearly 41.000 to 100.000) with regard to state establishments and private factories. Therefore, new neighborhoods occurred and existed ones expanded. The settlement areas concentrated around central commerce and industrial areas. Agriculture continues to its vital position in the city. In addition to this, industrial function expands its area in every year. There are two focus points; first one is north-western part where Railroad Repair Atelier, brick & tile factories and flour factories are located. The other one is north-eastern part; Aircraft Maintenance Workshop military area and

130

Sugar factory.[212] In this period, location choices of industries have determining role on the form of the city.[213]
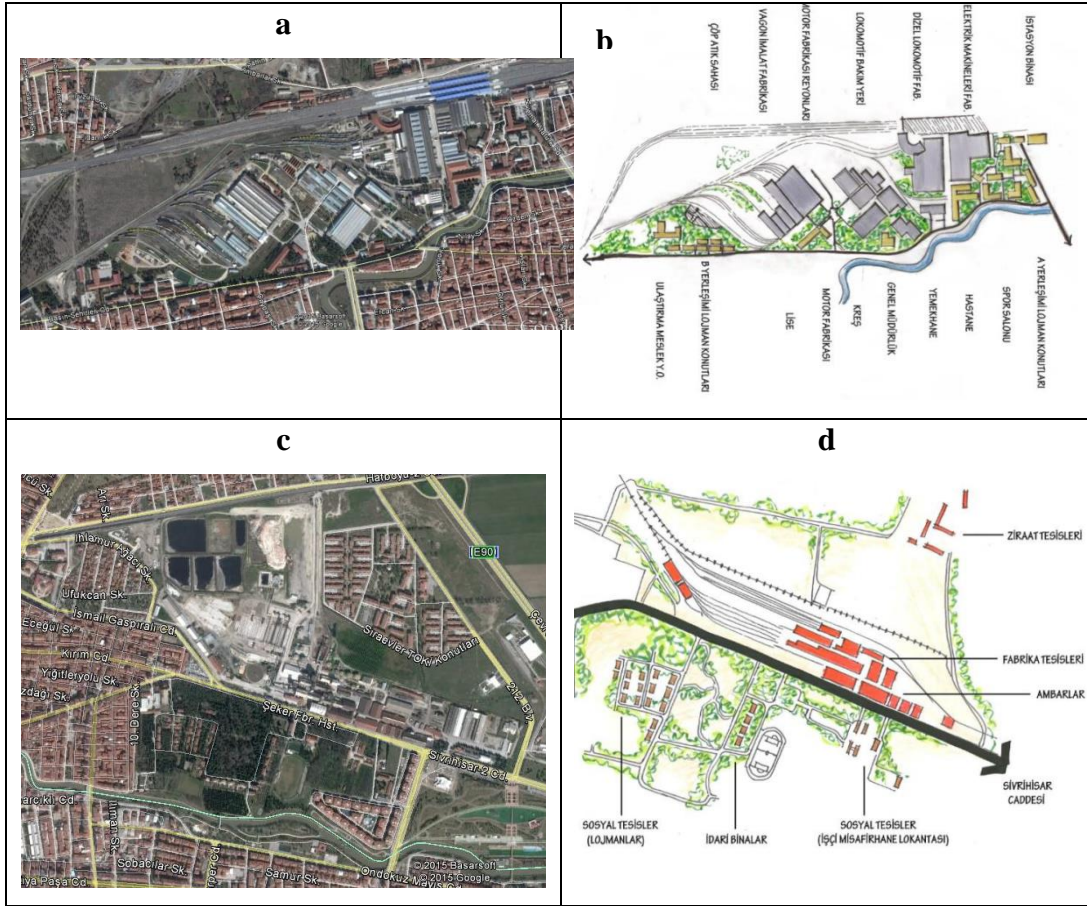
Figure 57:
a- Railway Area (TÜLOMSAŞ) (Google earth, last accessed on 08.09.2015)
b- Buildings in the Railway Area (METU CRP4, Eskişehir Studio 2014-2015 Industry Analysis) **c**- Sugar Factory Campus (Google earth, last accessed on 08.09.2015) d- Buildings in Sugar Factory Area (METU CRP4, Eskişehir Studio 2014-2015 Industry Analysis[214])

At the end of the first half of the 20th century the city extended to the Turkish State Railway and the Factory district on the north-west, the Sugar Factory and the

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[212] Ertin, 1994, pp.23-24,29
[213] Ulu, 2003, p.71
[214] Industry Analysis inside of: METU City and Regional Planning 4th Year Studio. Eskişehir Urban Analysis Report.

Military area on the north-east, reach up to the Bademlik hill foot on the south, and today's Ankara Road on the north.[215]

Commerce area has shown two different characteristics from this period: old and newly developing commerce areas. Emerging commerce areas differ from Taşbaşı with; commerce through street rather than central compact form. The commerce areas which are developing on Iki Eylül, Cengiz Topel, Köprübaşı streets formed first core of today's central business district. Especially, Köprübaşı Street plays a significant role on connecting old and new commerce areas. [216]

The areas close to the city center undergoes a change; such as Arifiye, Hoşnudiye and Istiklal Districts. The 1-2 storey houses with gardens along the streets were destroyed, and 2-3 storey aparments were constructed. The most modern buildings in the 1950s are on the Istasyon and Göksu streets.[217] In **Figure 58**, two or three storeys houses are seen. On the right part; behind the houses, there is TMO silo which built near the railway tracks. The chimneys of the tile factories are seen as a silhouette in the picture.

Figure 58: Istasyon Street (Atuk, 2002, p.167)

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[215] Ertin, 1994, p.24
[216] Ulu, 2003, p.71-72
[217] Ibid., p.28
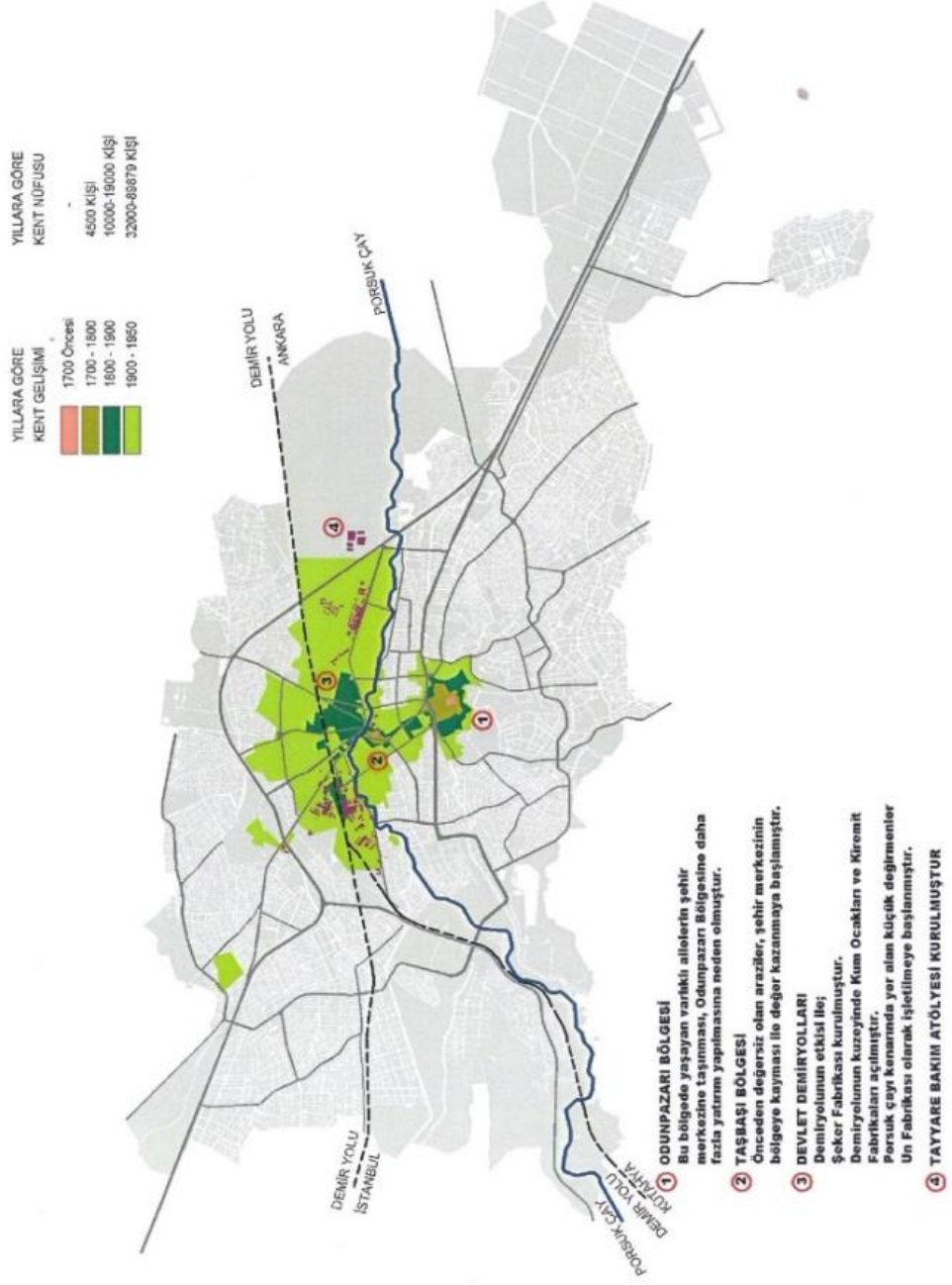
Figure 59: Urban Macroform untill 1950 (Source: Eskişehir Metropolitan Municipality)

The implementations on green areas between this period are; opening Alaeddin and Yediler Park, and organizing surrounding of Porsuk.[218] In addition to this, the hill covered with Almond trees above the Odunpazarı namely Bademlik Hill[219] is an important green area that used for the picnic site. Tourism and recreational uses concentrated around Porsuk River and Köprübaşı. In 1950, there were 12 hotels, 4 cinemas, many Baths, restaurants, and teahouses exist in the city.[220]

Ertin (1994) emphasized that 1-2 storey buildings were typical dwelling types of this period, and also the number of apartments increase. Surrounding of Porsuk, around todays Orduevi there were villas with gardens; and the dwellings around factories were mostly with garden and some of them attached. Attached building types have not the common type yet, in other words pattern of the settled area consisted of loosely connected buildings.

Change on the spatial structure caused change on social structure. Native and wealthy inhabitants of Odunpazarı, who called Manav, move towards plain, new central area Köprübaşı. After that, Odunpazarı houses rented to the low income people. Before 1923 on the northern part, immigrants and non-Muslim (Armenian and Greek) inhabitants lived around Köprübaşı and railway area.[221] Workers and immigrants settled edge of the city specially surrounding of the factories.

Transportation network outline emerged 1950s. This network shaped via improving of old paths and carriage ways. The street that connects Odunpazarı to station: Atatürk Street; Muttalip street; and provide connection to Istanbul- Ankara; Bursa-Sivrihisar Streets can be counted to these ways which were also used before Republic. New road arrangements include; widening or improving streets and opening new ones caused functional change of the streets. Widened and new opened

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[218] Ertin, 1994, p.26
[219] Bademlik Hill can be translate in English as 'Almond Hill'
[220] Ibid. p. 34
[221] Atuk, 2002, p.18,110

streets brought demolishment of houses along these streets, and residential areas on these streets give their place to commercial uses.[222]

Economy of the city based on agriculture for centuries. Fertile land is suitable for many agricultural products. In time, settlement has expanded on fertile lands on the plain. Even if, agricultural lands started to disappear due to built environment; agricultural lands were still dominantly in use in the 1950's macroform. Between 1923 and 1950, fruit and vegetable gardens grew on the western part of the city; and rest of the suitable parts was cultivated by barley, wheat, sugar beet.[223]

3.5.1.3. Between 1950 and 1980

The first Development Master Plan[224] was approved in 1952 as 1/5000, in 1953-54 as 1/2000 and in 1956 as 1/1000.[225] After 1950s, railway lost its importance and highway become dominant for transportation. It can be seen from the master plan (**Figure 61**) the Bursa-Eskişehir-Ankara ring road or highway created an attraction point for next years.

Figure 60 shows the situation in 1952. This map only shows built-up area like figure-ground maps to understand solid void area. It can be seen that new settlement areas constructed with void spaces. It is understood that ring road which passes northern part of the city today, has not established yet. The first mass housing starts from the 1950s, mostly via cooperatives. Empty areas between built-up areas filled between 1950 and 1960.

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[222] Ertin, 1994, p. 32
[223] Ertin, 1994, p.29
[224] In Turkish: Nazım İmar Planı
[225] Aksoylu and Koca, 1985, p.247
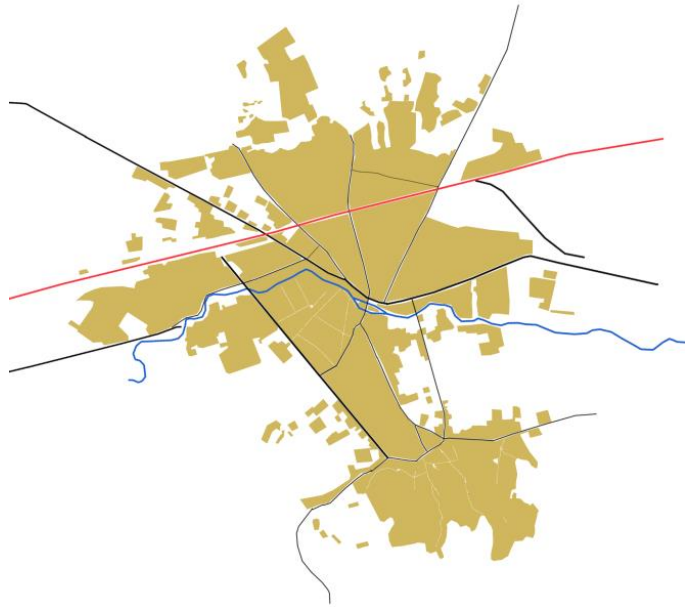
Figure 60: Settled area in 1952 (The image prepared by the author.1952 Aerial photo, taken from General Command of Mapping, used as a base map)
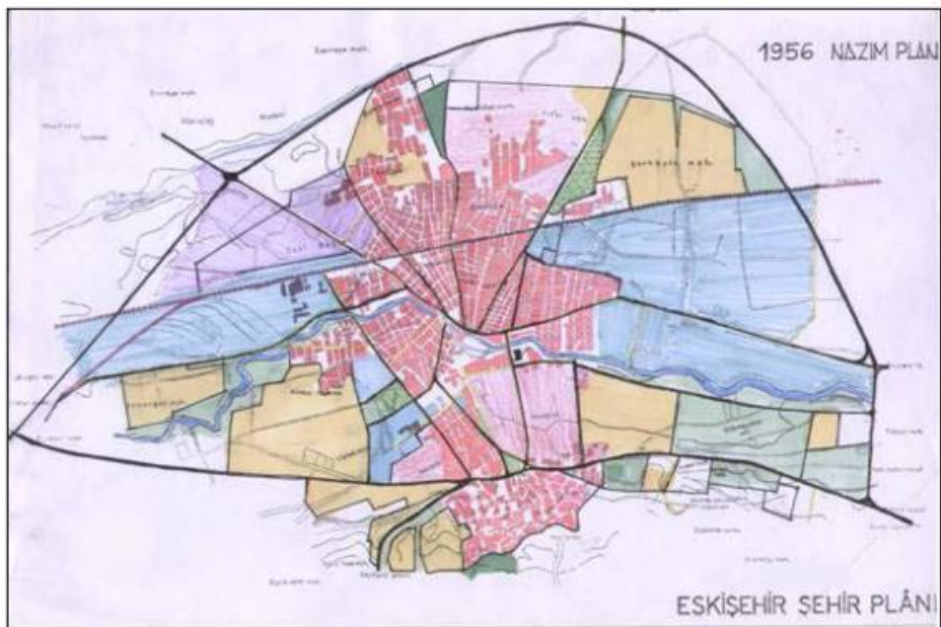
Figure 61: 1956 Master Plan (taken from Yılmaz Taneri, 2009, p.24. Original source: S. Özel)

Year	Plan
1952	1/5000 Master Plan[33] (Planners: Berksan and Topaloğlu)
1954	1/2000-scale Implementation Plan[34]
1956	1/1000-scale Implementation Plan
1978	1/5000 Master Plan (
1980	1/25000 Master Plan (Planner: İrem Acar)
1986	1/5000 Master Plan (Planner: Polat Sökmen)
1987	Improvement Plan[35]
1988	1/1000 Implementation Plan, Improvement Plan
1989	1/1000 Implementation Plan 1/1000 (Planner: Polat Sökmen), Urban Centre Master Plan, Improvement Plan
2001	1/5000 Porsuk River and Near Surrounding Master Plan Revision (Planner: Polat Sökmen)
2002	1/5000 Master Plan
2003	EGB Transport Master Plan
2006	1/100.000 Regional Territorial Plan[36]
2009	1/25.000 Master Plan

Figure 62: Timeline of the Plans done for Eskişehir (Şimşek, 2011, p.181)

Constructed Ankara-Eskişehir-Bursa ring road makes a significant triggering factor for enlarging built area through this axis. Bus terminal opened in 1963 and it attracts and brings central functions close to the terminal. Another significant change between these years was opening Şeyh Şehabeddin Road (1970) which divides the historic fabric in Odunpazarı district.[226] There is a breaking point for urban form which based on a plan decision: Property Ownership Act that went into operation in 1960s. There may not be another decision that provides such a large change so quickly in the street scales. This act opened the way of high-rise buildings construction.

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[226] Aksoylu, 1999, p.83

Commercial areas generally located in Taşbaşı urban site area. Çukurçarşı, on the Köprübaşı, is one of the oldest commerce areas in the city. Number of commercial uses rapidly increased in this period. They are mostly composed of: carpet shops, drapers, groceries, package store, and vegetable-fruit seller. Confectionery, publishing and printing, lumber and furniture, meerschaum ateliers are also common.[227] In the industry; Sümerbank Cotton Factory (1956) and Feed Factory (1960) established. In 1960, the first small industry that includes repair and casting workshops started to operate.

Yediler Park was used as market area between 1950 and it turned back to park in 1975. Porsuk Boulevard can be count as a green area. Recreational activities like hotel, cinema (for summer and winter) have continued to exist around Köprübaşı.[228]

Eskisehir Academy of Economic and Commercial Sciences was built in 1958. This academy moved to a huge area on the north of the ring road which was military shooting range[229] formerly. This area was first nuclei of today's Yunus Emre Campus. Construction of Organized Industrial Site started in 1969 and opened in 1975. There were also some public administration buildings and public housing which provide developments in campus form. All of these played role on spatial development of the city. Big scale of these built-up areas causes large piece development of the city.[230]

Eskişehir required a new master plan, because population doubled and existing plan became inadequate in 17 years. 1/5000 scale new Master Plan was approved in 1978. The 1/1000 Implementation Master Plan[231] was approved in 1980 for nineteen peripheral districts. Because of some legal problems, the implementation plan for the whole city could not complete. This situation caused many conflicts

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[227] Ulu, 2003, p.75
[228] Ertin, 1994, p. 55
[229] In Turkish: Askeri Atış Alanı
[230] Aksoylu, 1999, p.84
[231] In Turkish: Uygulama İmar Planı

between center and peripheral area; because different plans' rules valid for different part of the cities at the same time.[232] In the macro decisions of 1978 development plan; first class agricultural areas, dominant wind direction, Anadolu University and military zones were determined as border that restrict development directions of the city.[233]

In 1980 Master Plan, industrial areas cover big portion in the city. Small industry, Turkish State Railways (TCDD), Sumerbank Cotton Factory located in the western part and Sugar Factory and other small craft industry located in the east part of the city. The significant change for the urban macroform can be said that Organized Industrial Site takes place on the south-eastern part of the city. Another dominant spatial use in the city is education. Anadolu University (before the separation of Osmangazi University) covers large proportion in the city.
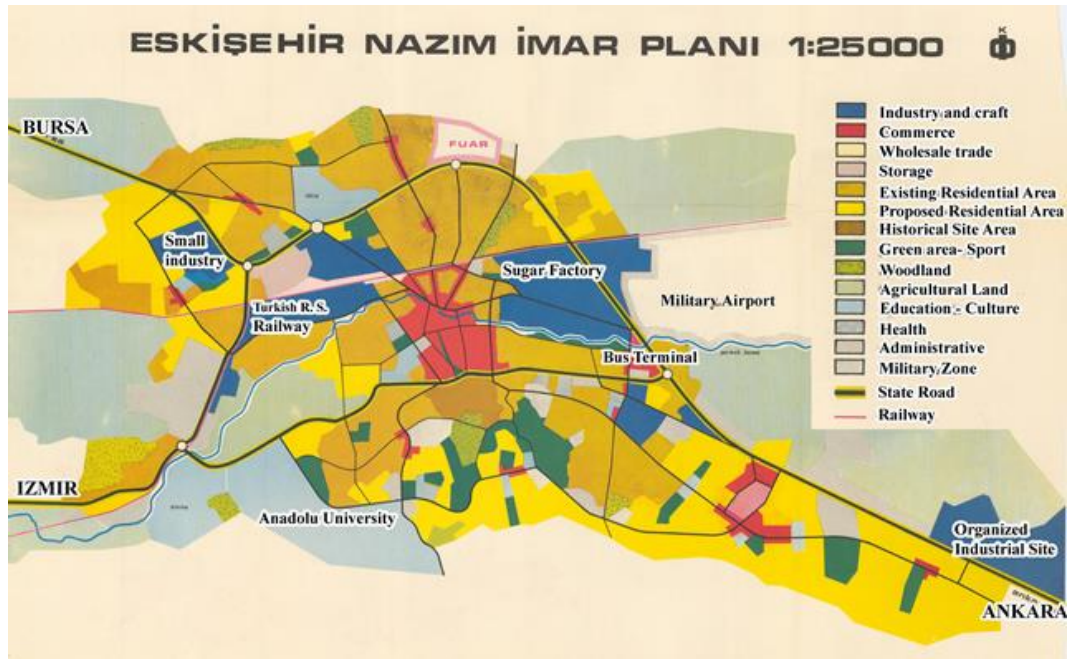
Figure 63: 1980 Master Plan (Eskişehir Metropolitan Municipality. Text is translated by the author)

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[232] Aksoylu and Koca, 1985, p. 247
[233] Yılmaz Taneri, 2009, p.27

Industry's perceived portion on the settled area decreased after operation of Organized Industrial Site. The reason behind that, the site locates far from the city.[234] On the other hand, there are still huge areas are occupied by industrial uses close to city center.

The most significant transformation for the city center, as Aksoylu (1999) emphasized; low rise residential uses replaced with offices and commercial uses with 8 storey buildings. Taşbaşı and Köprübaşı areas address to low income groups, while luxury shops start to open along the Ismet Inonu Street.[235]

Economically, agricultural land gradually has lost its field in the city. Development of the settlements has pressure on these lands. As Ertin states (1994:71) agricultural production continue to periphery of the cities where buildings have not occupied the area yet. [236]

3.5.1.4.Between 1980 and 2000

In the first half of this period, Anadolu University widened its land in the Yunus Emre Campus. In addition to that, the second campus construction is started on the southern part.[237] Education function of the city has become prominent with these developments. After that, the covered area of education increased substantially; and selection of venue has affected distribution of other uses. These two huge zones have worked as a border and posed an obstacle for the development of the city.

Considering planning process; a new plan is needed to solve the conflict between 1956 plan for the city center and 1980 plan for periphery. In response, 1/5000 Master Plan comes into force in 1986, in **Figure 64**, then 1/1000 Implementation

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[234] Ertin, 1994, p.56
[235] Aksoylu, 1999, p.84
[236] Such as Vişnelik District: Cherry trees and Gündoğdu: Peach trees
[237] Ertin, 1994, p.82

Plans were done for the whole city.[238] In 1986 Master Plan, expansion to eastern side wanted to promote; and Organized Industrial Site was considered as a tool for attracting development.[239]
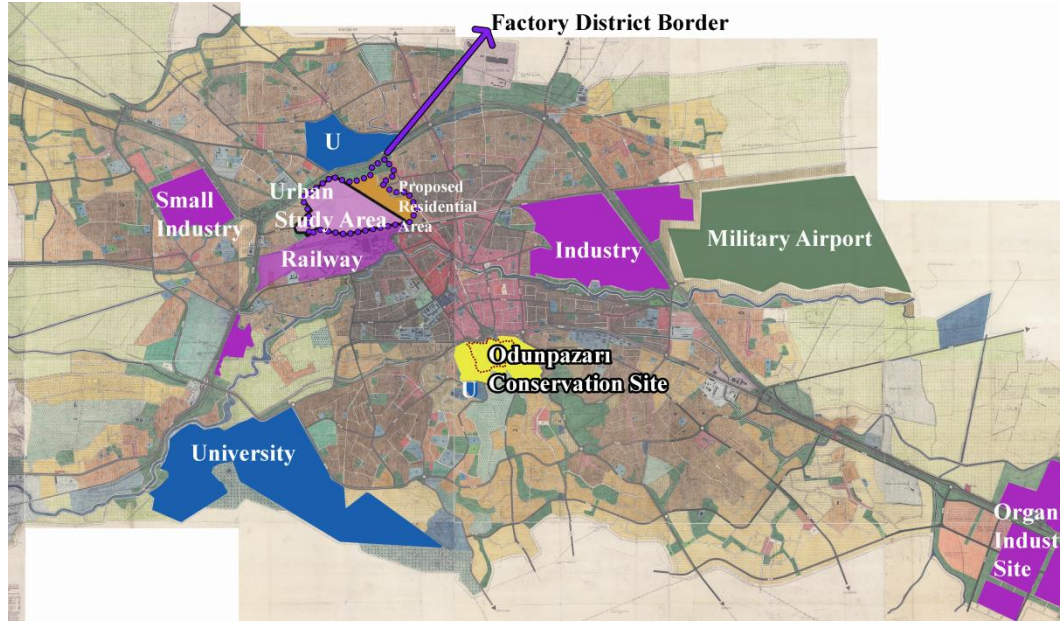
Figure 64: 1986 Master Plan (Eskişehir Metropolitan Municipality, colored and translated by the author)

Planning issue in this time interval shows notable decisions for industry. The city expanded through industrial areas; therefore, industrial areas stayed in core of the city during this period. Organized Industrial Site provided opportunities for factories and aggregated them in the determined place where is far from city center. Therefore, the factories inside of the Factory District were decided to remove from their central areas' in the 1986 plan. East part of the Ismet Inonu Street was mostly planned as 'proposed residential area', while western part of the street was decided to be 'urban study area except residential uses'. Industrial uses were planned to move away from the city and commercial-residential type uses supported for the area.

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[238] Koca, 2005, pp.491-492
[239] Yılmaz Taneri, 2009, pp.27-28

1989 Master Plan played complementary role for 1978 plan; it worked as revision plan. Circular development around the city center was proposed, and balanced distribution between development directions tried to provide[240]. In the 1989 Implementation Master Plan decisions which were related to industry, are parallel to 1980 Master Plan. Sugar Factory, Sumerbank, TCDD will stay in existing site; factories northern part of the TCDD (around Factory District) will be clean out in time. Small industries also will be removed from central areas. According to Aksoylu (1999) the reason for evacuating the area is that these areas are very close to the city center and they have high surplus value. Therefore these areas' functions are wanted to transform with the new ones; so that they can be used to achieve higher unearned income[241]. Also in this plan, Bus terminal will be moved close to the Bursa-Eskişehir-Ankara highway.

Anadolu University with İki Eylül and Yunus Emre Campuses, and Osmangazi University Meşelik Campus occupy big area in the city. Therefore, they have played a decisive role on physical structure. Developments on education and industry have showed its effects on the spatial structure. Number of cafes, restaurants, bars, hotels and places for entertainment increased. These kind of places concentrate around Porsuk Boulevard.[242]

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[240] 2002 1/5000 Revision Master Plan
[241] Aksoylu, 1999, p.86
[242] Ibid.
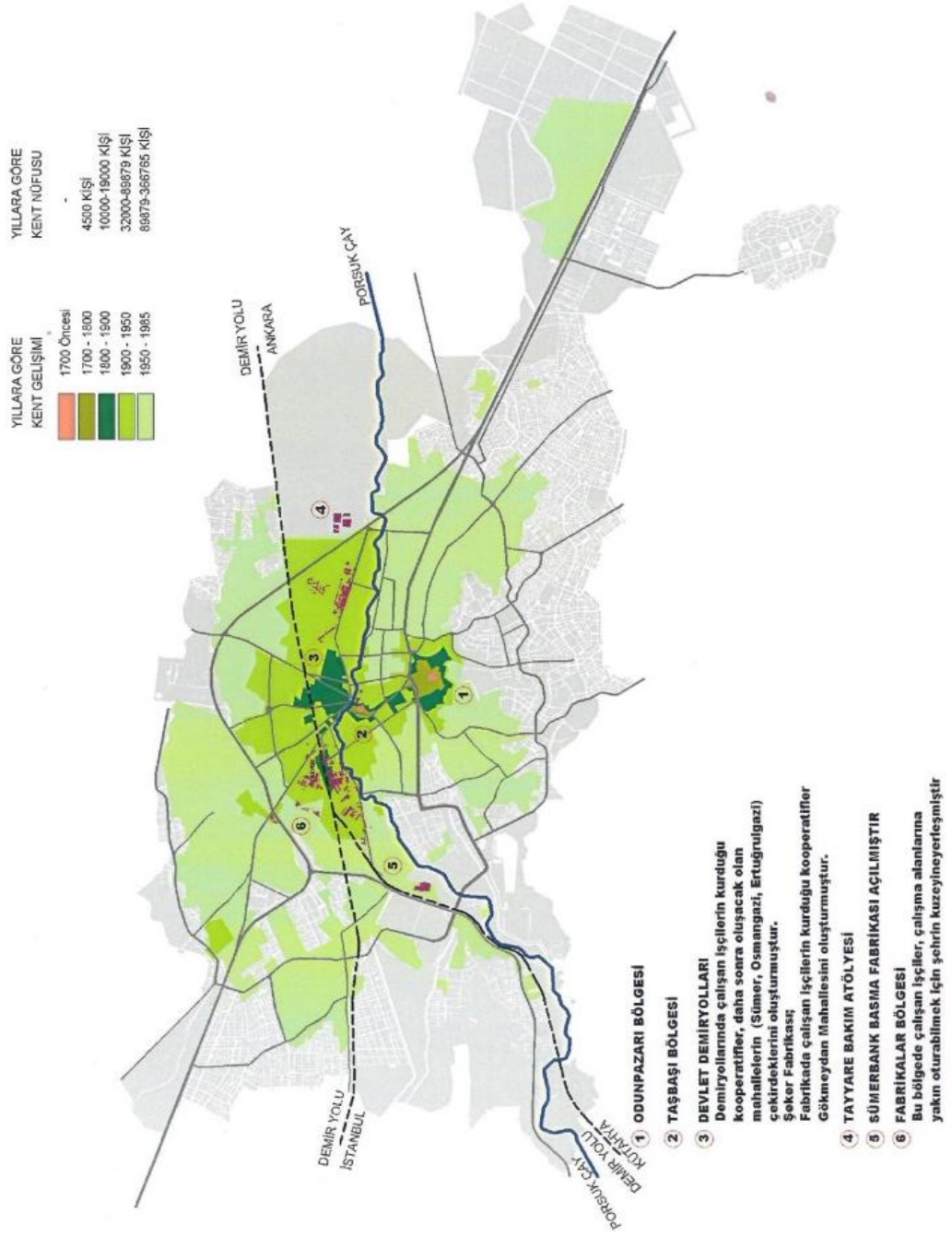
Figure 65: Urban Development in 1985 (Source: Eskişehir Metropolitan Municipality)

3.5.1.5. Between 2000 and 2015

1989 Master Plan, which was revision of 1978 approved plan, has become insufficient in 23 years. The expansion of the city, lack of providing urban standards, diversifying requirements made essential a revision plan. In 2002, 1/5000 Revision Master Plan; the conversion areas which will be transform to urban service areas were determined; commercial areas, pedestrian axes, accommodation and tourism areas were organized; and light rail system with two line was proposed[243]. These lines connect universities and bus terminal with the city center. Decentralization of industrial areas will be provided. Development of the industrial areas, which have negative impacts on development of the city, will be frozen. TUSAŞ Engine Industries Inc. (TEI) can be an example for restricted development. Tourism was determined as an important economic factor. Introducing city's historical elements take place inside of the 'evaluation of touristic potentials' subject; such as, Şarhöyük, Taşbaşı and Odunpazarı Historic sites. Moreover, thermal resources are seen valuable feature for tourism for domestic and foreign tourism. A revitalization project takes place in Odunpazarı. 1/1000 and 1/500 scale plans have been done in the historic areas; and historic patterns have been vitalized via produced pedestrian spaces.[244]

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[243] Determined in detail in Transportation Mater Plan

[244] Sökmen, P. (2002). Eskişehir 1/5000 Master Plan Revision Research Report

Figure 66: 2002 Revision Master Plan (Eskişehir Metropolitan Municipality)

Service sector has become significant for Eskişehir after 2000s. Green areas, like parks and picnic areas opened in different scales. Shopping Malls start to establish in and out the city center; Kanatlı and Neo-Plus AVM.

In 2009, 1/25000 Master Plan for 2025 target year was approved. Development principles of the Master Plan include; the projects that remove industrial functions located inside of the city to outside of the city will be supported. Projects like; with regional parks, recreational areas, sport facilities, greenbelt projects, vista points, and green axis will be developed for increasing green areas. Service sector based projects will be supported. Decisions and implementation strategies should be developed also in small scale plans for improving tourism sector. New development is planned to north-western and south parts of the macroform. The area between Anadolu University Yunus Emre Campus and Central Business District (CBD), former Factory District, is defined with CBD function in this plan. Organized Industrial Site expands with new proposed areas to the southeast. Big scale green areas are suggested such as 'Spor Köyü' and Sport Facilities Area above the İki Eylül Campus. TÜLOMSAŞ, Baksan small industry site, Keresteciler site, and old

Sümerbank Cotton Factory declared as 'Speacial Project Area'. This means these areas need to study in detail.[245]

According to Eskişehir Metropolitan Municipality Study Report 2013, the 1/25.000 Master Plan was canceled in 2012. In the Administrative Court there are cancellation decisions for parcel scale to big scale (development areas, tourism areas, open area usages). These repeals destroy the integrity of macroform decisions, therefore implementation of the plan become impossible. Eskişehir Metropolitan Municipality Council decided to abolishment of the 1/25000 Master Plan with Decision no.161 in 16.04.2012. Even if the plan was cancelled; the studies that progress parallel and coordinated with each other continue, in order to ensure the sustainability of urban development. [246] In Eskişehir Metropolitan Municipality Stategy Plan 2015 proves that the decisions were taken from 2009 plan is still partially effective on city development. In the Strategy Plan it is emphasized that Turkey's biggest sport village (spor köyü) will be done as soon as possible. [247] On the other hand, in the 2015-2019 Strategic Plan there is not any emphasize to the 2009 Plan.

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[245] Eskişehir Metropolitan Municipality (2009). Eskişehir 1/25000 scale Master Plan: Plan Codes and Explanatory Report
[246] In Turkish: Eskişehir Büyükşehir Belediyesi Çalışma Raporu 2013
[247] 2015 Strategic Plan valid between 2011 and 2015
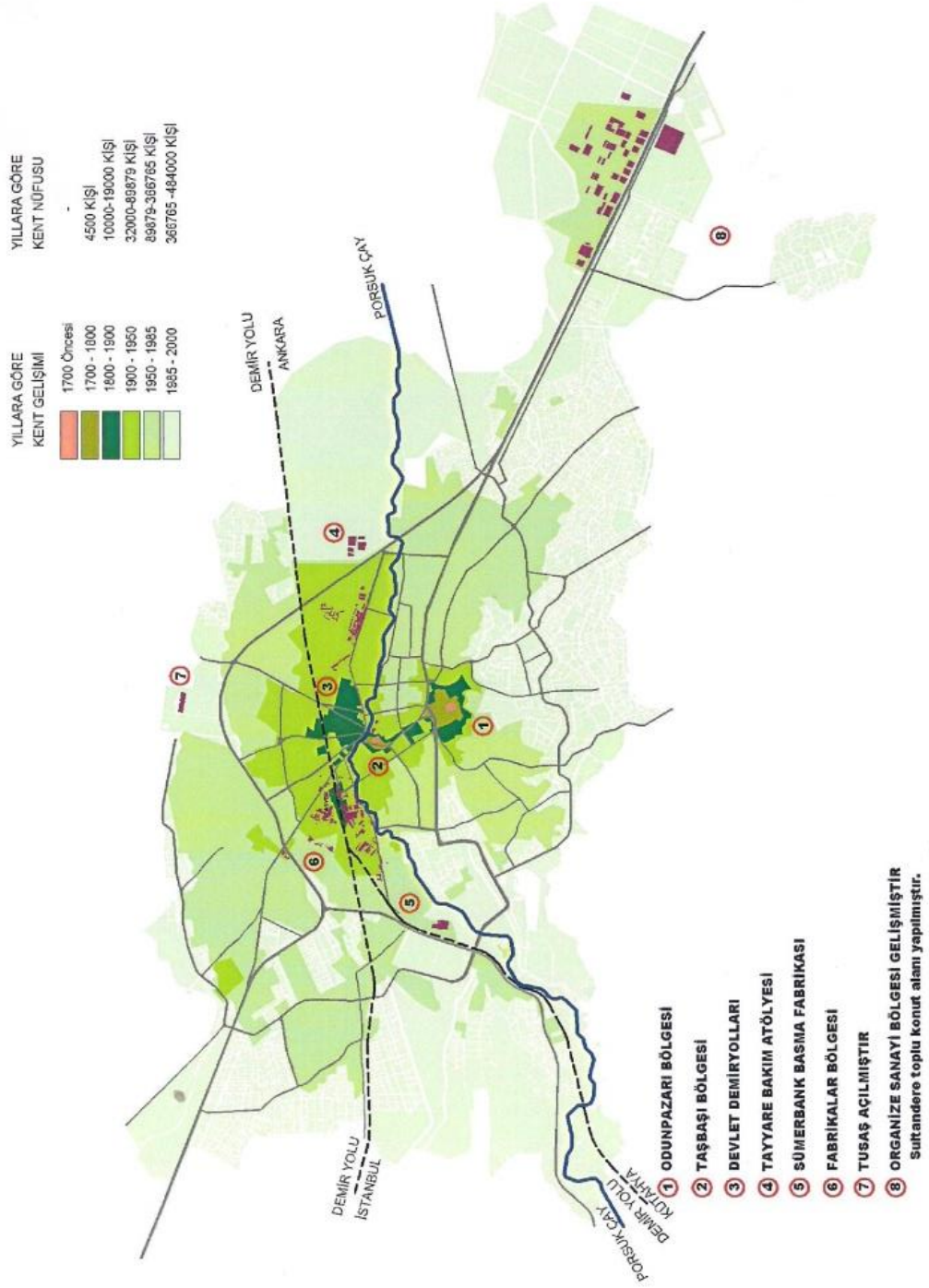
Figure 67: Urban Development in 2000 (Source: Eskişehir Metropolitan Municipality)

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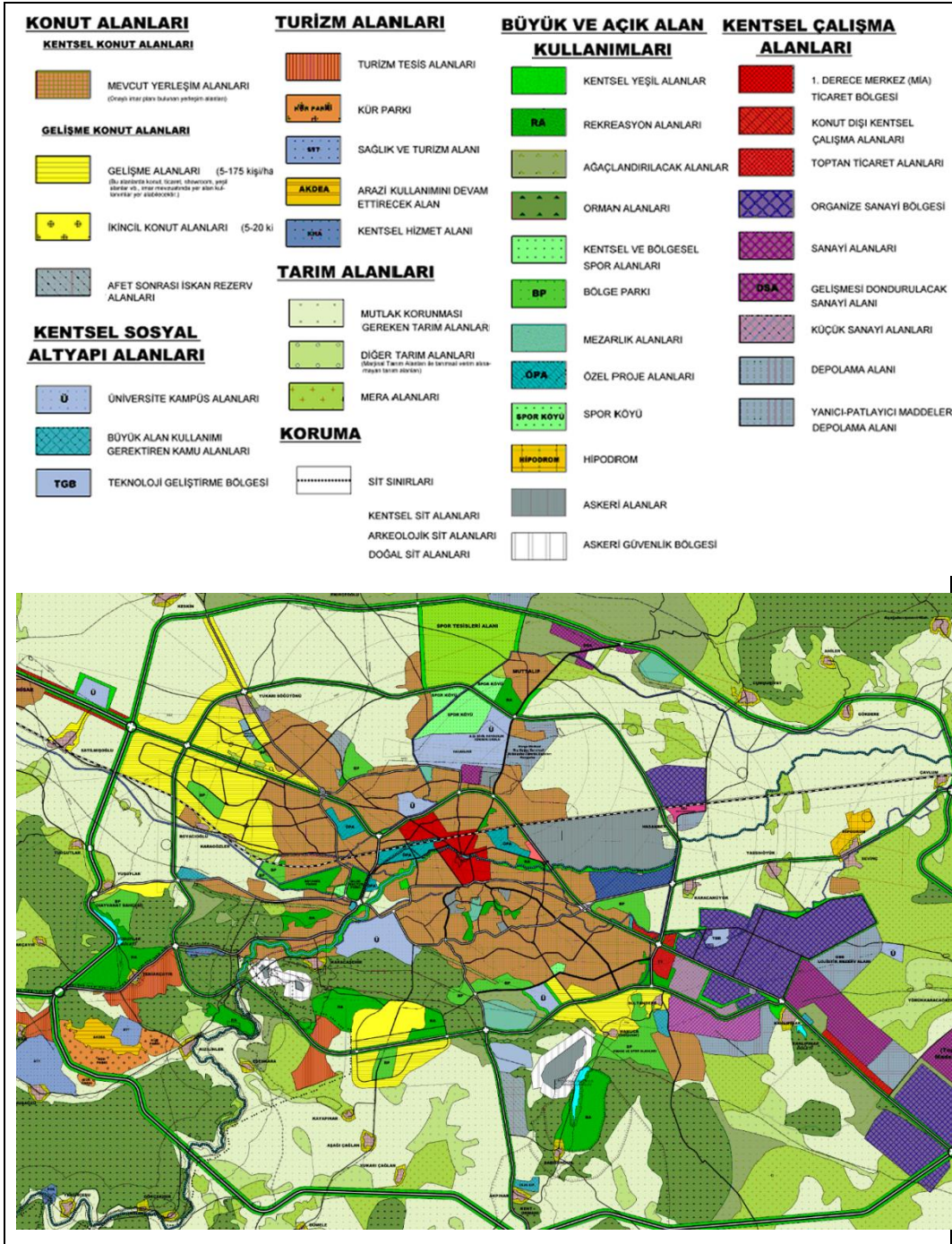
Figure 68: 2009- 1/25000 Master Plan (1/25000 scale Master Plan Research Report taken from Eskişehir Metropolitan Municipality)

According to Municipality Magazine 'Bizimşehir' (vol.47), a new 1/25.000 Development Master Plan was completed in December 2015. In the first months of

2016, the decision will be taken for the new plan in the council meetings. The vision of the Master Plan is described:

> "Protecting and enhancing ecologic, natural and cultural values, sensitive and adaptable to climate change, highlighting local values, providing high quality of life, democratic, fair and inclusive, producing renewable energy and efficient use, supporting agricultural production, smart growing industry, logistics, culture, tourism and education city." (Bizimşehir, vol.47, p.7)

In **Figure 69**; the Western cities formal transitions are shown by Knox and Pinch. In the first one shows classic industrial city; factories are located in the center, and access to railway provided and workers settled around them. It can be said that this is also true for Eskişehir. The railway made difference from the other cities and provided enterprises came into city that helps to industrialization. Several neighborhoods occurred around the factories.

In the second one shows Fordist city. Fordism is a revolution in production process, and it allows for mass production. According to Carmona et al., Fordism (from 1920s to 1970s) affected the life and made three important changes: "first, changes in the way people work; second, changes in the way industrial production is structured; and third, changes in the organization of society as whole" (2006, p.23). In the second image, highway system developed, and factories started to move peripheries of the city. In other words, deindustrialization of the city has started. In the Fordist production; division of labor and specialization are the key factors. As it shown in the middle figure, Fordism has a strategy which predicts the development of industrial sites outside of the city. At this point the situation of Turkey is different. Industrialization starts with statist policies in Tukey, and the predicted urban model is different from Western cities. According to Keskinok (2008, p.86) in 1930's Turkey, industrial cities were created by providing integrated industrial areas with nearby cities. In this way, Turkey has differentiated from Western Fordist cities that exclude industry from the city.

The last one shows neo-Fordist metropolis. In the center, consumption takes place instead of production. The empty areas that remain from industry become gentrified enclaves. On the periphery of the city, there are high-tech industrial spaces established. Road network also developed and big shopping malls take place. Also theme park or fantasy land is located out of the town.

Today's Eskişehir shows similarities with to this kind of formation. In **Figure 70,** Eskişehir is tried to be analyzed in the light of Knox and Pinch's diagram. In the central part of the town, there are traditional and modern commercial areas located. Factory District stayed inside of the city center, and the factories began to move from that part. After this process, production finished in the area; therefore, (old[248]) Factory District does not carry its meaning anymore. The factories moved from district to Organized Industrial Site. This is not the only deindustrialized area. According to 1/25000 Master Plan dated 2009; Sugar Factory, State Railways of the Turkish Republic area and small industry area on the western part of the factory district are also declared as a "Special Project Area". That means the functions can continue until projects prepare for these areas. In the figure, there are question marks on these areas to remark their uncertain situation.

The other point which was seen in the diagram of Knox and Pinch, Fantasy land and theme park also exists in Eskişehir; namely Sazova Science, Art and Culture Park. It locates a bit far from the city center. There are many new projects about green area in different scales; some of them in neighborhood, and some of them in city scale. Kentpark is one of them, and it consists of huge swimming pool for leisure time of inhabitants, and big green area near the Porsuk River.

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[248] Factory District is showed with yellow instead of purple like other industrial areas; because it losts the industrial characteristic. Now it is *Old* Factory District.
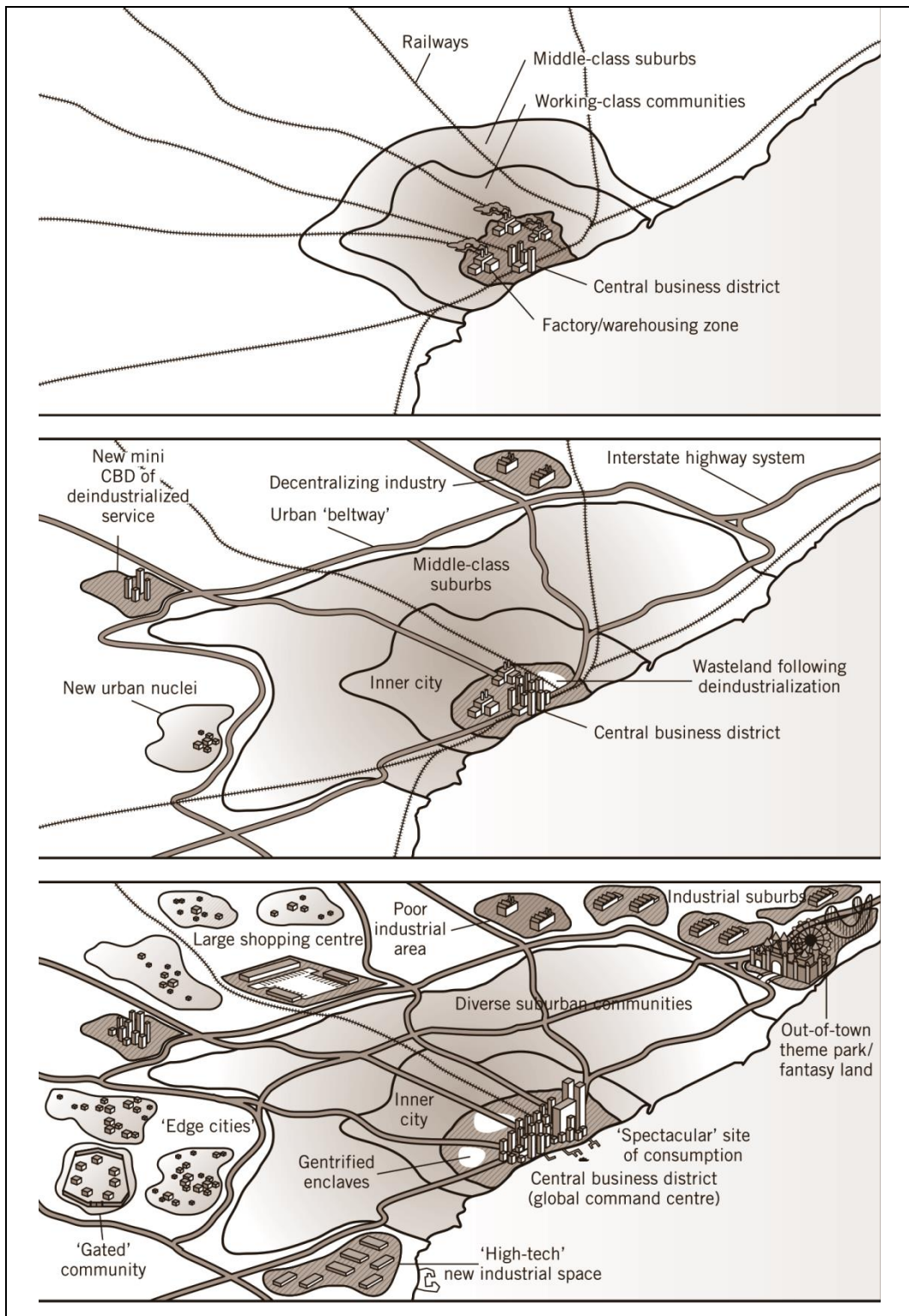
Figure 69: The transition from the classic industrial city, *circa* 1850–1945 (upper) to the Fordist city, *circa* 1945–1975 (middle) and neo-Fordist metropolis, *circa* 1975– (lower). (Source: Knox & Pinch, 2006, p.31)
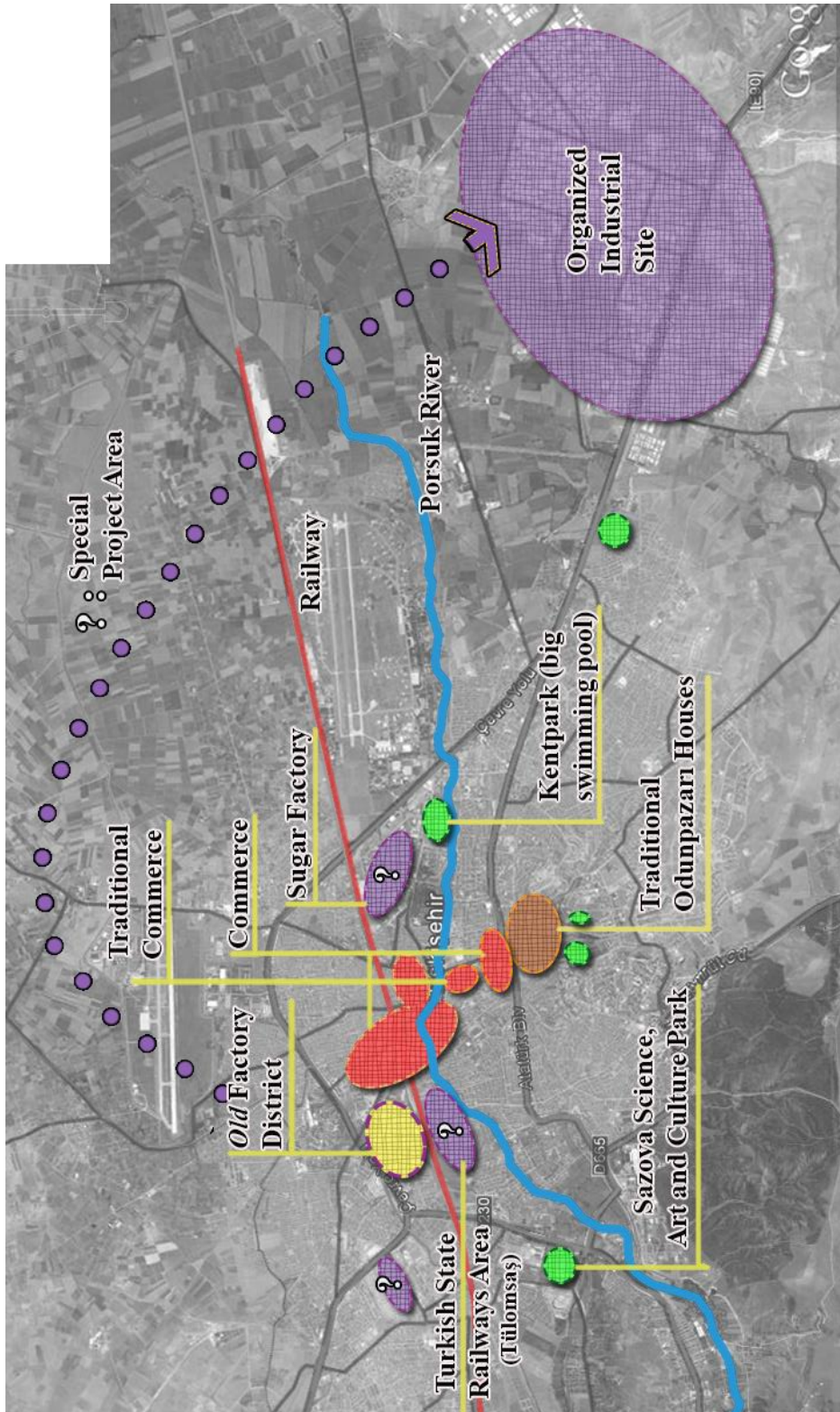
Figure 70: Eskişehir city form – industry, commerce, historic parts, and green areas are highlighted (Image is prepared by the author)

3.5.2. Historic Urban Conservation Areas and Conservation Plans

History of Eskişehir goes back for centuries, but traces of old civilizations are very few in the city center. Şarhöyük and Karacahisar can be given as examples. Today's urbanized area consists of Ottoman Period structures: Odunpazarı and Taşbaşı. It is known that Odunpazarı has been settled by Seljuks' period, but their built-up area could not survive. Alaeddin Mosque lost its authenticity with implementations. Odunpazarı houses have been continued to settle in Ottoman period, and formation of the open-built up area, and typology of the houses reflect its period. The second historic part is Taşbaşı area. This area has been using as a commercial function from, at least Roman Empire. Because of big fires built environment which was dated before Ottoman Empire could not survived to the present day. These two historic areas connect with each other via Hamayolu Street, and this axis is an important route for providing bond between accommodation and commerce. There is a significant construction group that continues to survive partially in Eskişehir, which based on recent history. The area is known as Factory District.[249] Some factories replaced with new buildings and some of them registered after the 2000s. They are important for reflecting industrialization period of the city and also showing early Republic Period's perspective of spatial use.

3.5.2.1. Odunpazarı Historical Conservation Area

The Odunpazarı Historic District has been used as a residential area for the first constructed time to these years[250]. This area has different pattern than the modern city with its organic pattern; irregular and narrow streets, small squares or openness on the intersection of streets and one or two storey authentic houses. The area locates in the southern part of the Central Business District and northern part of the Bademlik Hill (Osmangazi University Bademlik Campus) and cemetery of

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[249] The history of Factory District is explained in the '3.4.2.Industrial City' part in detailed.
[250] Hotels, cafes and small shops are started to open in last ten years; but the area is still dominant with residential use.

Odunpazarı.The district has been established on the hill. Akar Stream goes parallel to the foot of the hill (route of the stream can be seen in **Figure 36** and **Figure 41**) and turns left to Hamamyolu Street. Because of the transportation implementations, the Stream was closed by roads; Atatürk Boulevard (old Seyit Gazi Boulevard) and Hamamyolu Street. The natural threshold of water element does not exist anymore. In 1970, Şeyh Şahabettin Street was opened[251] to provide connection between Bademlik and State Architecture and Engineering Academy (DMMA) to the city center[252]. This street was planned in 1956 Master Plan. Fortunately, narrow streets provide to prevent construction of high-rise buildings inside the historical tissue. On the other hand, opposite of the Aleaddin Park and near the Çifteler Street were planned eight storey buildings.[253]

Table 4: Important dates and plans for Odunpazarı Historical Conservation Area

1956 Development Plan (Melahat Topaloğlu and Bülent Berksan)	To open Şeyh Şehabettin Street and construction of 8-storey buildings opposite of Aleaddin Mosque and on Çifteler Street are planned with this plan. No permission for more than 2-storey houses in Odunpazarı, because of narrow streets (Odunpazarı Conservation Development Plan Revision, 2011)
1981	Odunpazarı District was declared as a conservation area and 202 traditional buildings were registered
1986 Master Plan	Historic Conservation Area and Conservation Area boundary were shown in the map
1988 Conservation Development Plan (Polat Sökmen)	Two groups of buildings were determined Conservation proposed for Ziraat Bank, Osmanlı Bank, Taşhan, Municipality Building, Erler and Alçık Bath which are located outside of the historical conservation

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[251] Kıvılcım, 2008, p.107
[252] Ertin, 1994, p.69
[253] Odunpazarı Conservation Development Plan Revision, 2011, p.68

		area. 2nd group is refers to traditional civil architecture (Büyükoksal, 2012)
	1996	Eskişehir Cultural and Natural Objects Preservation Council (Eskişehir Kültür ve Tabiat Varlıklarını Koruma Kurulu) was established (Kıvılcım, 2008)
	1997 Conservation Development Plan (Barlas Planlama)	Buildings were divided 3 categories: the area has qualified historic buildings with integrity; the area have densely historic and special character but not provide integrity; the area mostly lost its historical character. (Barlas Planlama, Odunpazarı Historical Conservation Area Conservation Plan Analitic Research Report) Proposition: Introducing new functions can help financial support, such as: dormitory, social center
	2011 Conservation Development Plan Revision	Buildings are divided 4 categories according to the periods. Restriction on motor vehicles in selected roads, and providing more pedestrianized streets. Rehabilitation of streets will be completed. Beyler Street, Kurşunlu Cami Street, Mücellit Street, Çürükhoca Street, Işıklar Street, Arifbey Street, Cemalciler Street, Kocamüftü Street, Şeyh Şemsettin Street, Pazaroğlu Street are defined as touristic commerce axis.

1997 Conservation Plan (**Figure 71**) was done for Odunpazarı and Taşbaşı Historic areas. In the Odunpazarı Historical Conservation Area Conservation Development Plan Description Note; giving new functions without changing the construction order was emphasized. Transforming some areas to commerce, or utilizing as social center by public or private sector, and using as student pension or dormitory were proposed. To support financially self-sufficient area; there were suggested a market area in the north-eastern part of the site, and social complex, exhibition hall & meerschaum shops for some constructions of Kurşunlu Complex in the plan.
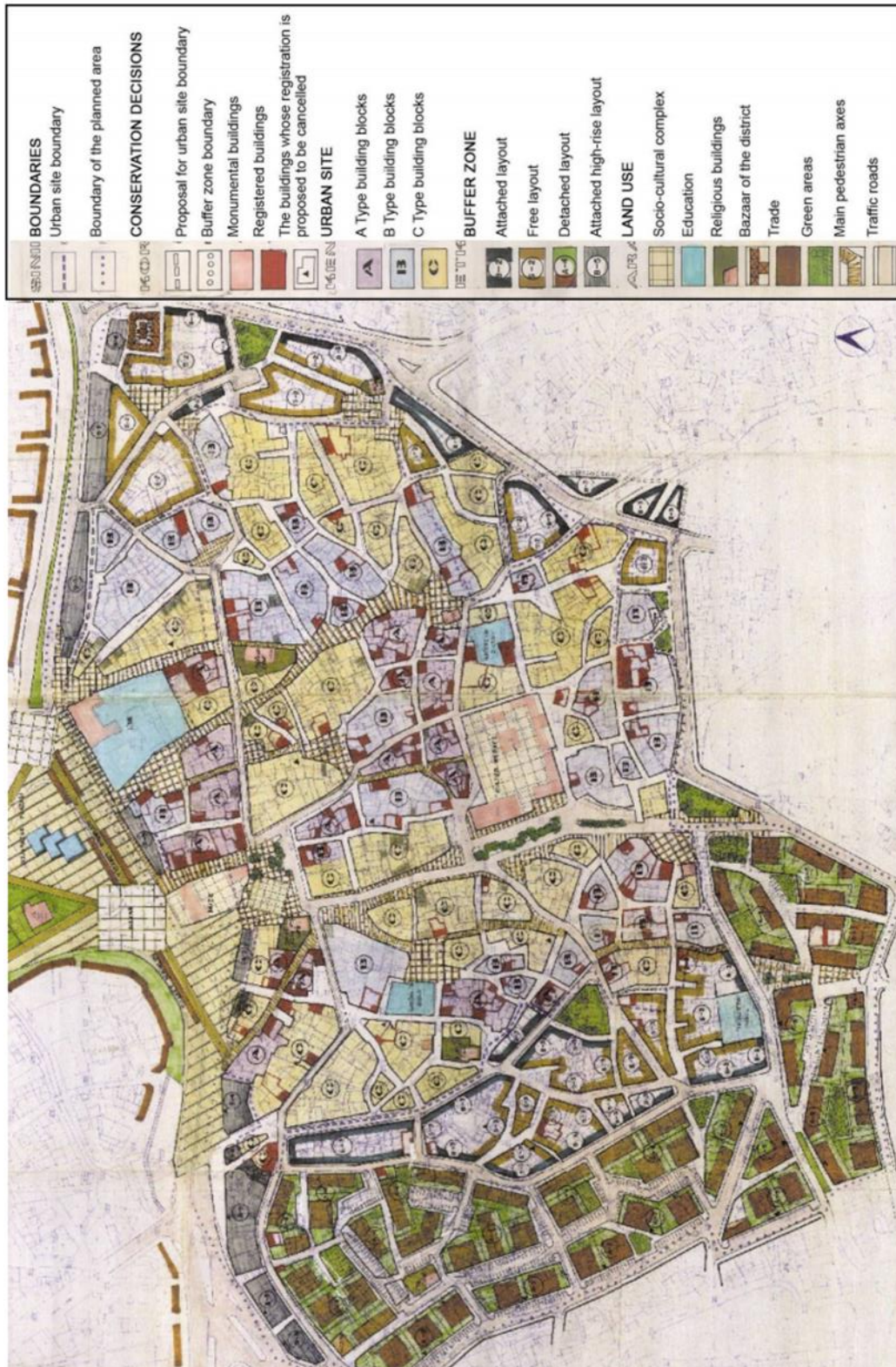
Figure 71: 1997 Odunpazarı Revision Conservation Plan by Barlas İmar
Planlama Müşavirlik Ltd. Şti. (Source: Kıvılcım, 2008, p.144)

Anadolu University altered seven houses to guest house in Kurşunlu Cami Street. Then, Eskişehir Metropolitan Municipality carried out Cultural Center Project in 2002. The buildings are imitations of the historic houses (**Figure 72a**). Commerce, social functions are adapted to the area.[254] From 2007, various handicraft and embroidery courses such as; machine embroidery, hand embroidery, marbling, home decorations, needlework, patchwork, carpet weaving, wood painting, jewelry design, fabric painting are organized through the 'Every House is an Atelier Project' (Her Ev Bir Atölye Projesi).[255](**Figure 72b**)

a   b

c

Figure 72: a- Imitation of historic buildings (buildings from Cultural Center Complex) on Atatürk Boulevard (Hakyemez, 2015)
b- Touristic Handcraft Center- Every House is an Atelier Project (Hakyemez, 2015) **c-** Award from Union of Historical Towns in 2014 for Historical

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[254] Kıvılcım, 2008, p.149
[255] Eskişehir Metropolitan Municipality 2007 Activity Report. Retrieved 08 November, 2015 from http://www.eskisehir.bel.tr/dosyalar/faaliyet_raporlari/2007.pdf

Odunpazarı District Touristic Development Project
(http://www.eskisehirdehaber.com/news/eskisehir-tarihi-kentler-birligi-proje-
odulunu-kazandi-1837.html#.VmYZW7h97IU)

2011 Conservation Plan Revision increased areas of transition and urban conservation area respectively; 103213 m^2 and 23681 m^2. The biggest changes are occurred on functions. The part where buildings were mostly restored, or rehabilitation projects were completed will be transformed to commercial area. There is 66,096 ha commercial area proposed. Offices, bureaus, restaurants, shops, banks, hotels; social facilities like cinema, theater, wedding saloon; and administrative facilities can be located in suggested commercial areas. These areas are open to mix-uses, such as; commercial functions can exist with office, pension, dormitory, thermal, restaurant and residential uses.

Kemal Zeytinoğlu Street (Şeyh Şehabettin Street) is reorganized and the street is pedestrianized in the proposal. Motor vehicles can enter only determined hours. Around the historical conservation area, vehicle roads are supported with the carparks. The priority is given to pedestrians.

To create an attraction destination for inhabitants and tourists, many projects have been done in the Odunpazarı Historical Conservation Area. Restoration, reconstruction, rehabilitation, imitation of the buildings and rehabilitation of the streets have been done in stages. Some of implementations took many criticisms like Atlıhan; on the other hand, some projects took awards from institutions. The last award was taken from Union of Historical Towns[256] for 'Odunpazarı Touristic Development Project' from the 'Encouraging Implementations of the Protection of Historical and Cultural Heritage Project Competition'[257] in 2014 (**Figure 73**). New functions continue to inject in the area. This project is defined in the 2013 Activity Report:

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[256] In Turkish: Türkiye Tarihi Kentler Birliği
[257] In Turkish: Tarihi ve Kültürel Mirası Koruma Proje Uygulamalarını Özendirme Yarışması

"The Metropolitan Municipality Odunpazarı Touristic Development Project comes to life from the idea of; consisting of several museums within the framework of the city museums, supported by art schools and galleries; providing catering areas and accommodation units for meeting point of especially artisans, academicians, and students. In addition to that, citizens will introduce history and art of the city via concept of museums and culture district."[258]

Figure 73: Perspective studies of Tourism Development Project (2013 Activity Report, 2013, p.133)

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[258]Eskişehir Metropolitan Municipality 2013 Activity Report. p.133.Retrieved from http://www.eskisehir.bel.tr/dosyalar/faaliyet_raporlari/2013.pdf (Translated by the author)

LEGEND

SINIRLAR
KORUMA İMAR PLAN ONAMA SINIRI
KENTSEL SİT ALAN SINIRI
ETKLEME GEÇİŞ ALANI SINIRI
KENTSEL TASARIM ALANI SINIRI

KORUMA KARARLARI
TESCİLLİ SİVİL MİMARİ YAPILAR
TESCİLLİ ANITSAL YAPILAR
TESCİLLİ ÇINAR
TESCİLLİ ÇEŞME
TESCİLLİ TÜRBE
KENTSEL ALANI
PLAN HÜKÜMLERİNE...ORTAK UYGULAMA MANI AĞAÇTIR

TRANSITION ZONE
Attached Structures
Disjointed Structures

LANDUSE
Municipal Service Area
Government Agency
Socio-Cultural Facility
Educational Facility
Religious Facility
Commerce
Commerce
Market Area
Park & Playground
Plantation Area (Cemetery)
Transformer
Square

TRANSPORTATION
Car Park
Multistorey Car Park
Square
1st degree Road
2nd degree Road
3rd degree Road
1st degree Pedestrian
2nd degree Pedestrian Road

1/1000 scale

ODUNPAZARI BELEDİYESİ

Figure 74: 2011 Odunpazarı Urban Historic Conservation Area Conservation Development Plan Revision (Odunpazarı Conservation Plan Revision, 2011, p.140. Legend is translated by the author)

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3.5.2.2. Taşbaşı Historic Commerce Area

Taşbaşı has been actively using for very long time as a commercial area. Retail is the dominant type of commerce. Small sized business units are shaped Taşbaşı, such as; spice stores, clothing shops, jewelry, haberdasherys, and public baths. Inside of the Taşbaşı area; there are shops, fountains, baths from Ottoman Empire survived to todays. In the Republic Period, Government Hall, and other administrative institutions established near the Taşbaşı commercial center and the area has gained CBD character. [259] Numerous buildings get harmed in the area from two big fires (1905 and 1922), therefore Taşbaşı has been carrying mostly 20th century's architectural pattern.

First conservation plan "Sıcaksular Region Historical Center Conservation/ Development Plan" was prepared in 1992 by Metropol İmar. This plan covered big area and conservation of Taşbaşı consist one part of it. Scope of conservation was defined very narrow. Very few buildings were seen worth for protection; and land consolidation was proposed. It is hard to understand how conservation concept can reflect implementation if the conservation decisions were determined like: "Transformation of the center will be realized with consolidation"[260]. 18th Article of Land and Building Development Law was proposed for the area which means; the pattern will be reorganized to form big or normal lot. Therefore, this Law is also called as 'Dough Rule'. This Law is seen 'land readjustment' as a solution for transforming useless parcels into economically usable lots.[261] The area consists of very small lots and if these lands combined with each other, how the pattern of the historical commercial area can be protected? By this reasons it can be said that this plan did not give enough importance to the conservation of historic tissue.

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[259] Barlas Planlama (1996). Taşbaşı Kentsel Sit Alanı ve Merkezi İş Alanı Koruma Amaçlı İmar Planı Açıklama Notu (Taşbaşı Historic Conservation Area and Central Business District Conservation Development Plan and Explanatory Report)
[260] Eskişehir Sıcak Sular Bölgesi Tarihi Merkez Koruma/Geliştirme Planı Raporu (Sıcaksular Region Historical Center Conservation/Development Plan Report) 1992
[261] Küçükmehmetoğlu and Geymen, 2014

According to Kozanlı (1997, p.95), this plan did not approve because of negative reactions of users of the area and non-governmental organizations.

This area registered as Urban Conservation Area[262] in 1993 by Konya Cultural and Natural Objects Preservation Council[263]. Taşbaşı Historic Commerce Area is very important not for only use value but also functional, age and historic value with showing continuing commercial lifestyle, scale of the built-up areas and technology of its period. Conserving Taşbaşı with its pattern is very important rather than conserving some of the architecturally most conserved buildings; because integrity of the tissue makes the area special.

'Taşbaşı Urban Conservation Area Conservation Development Plan' was done by Barlas İmar Planlama Müşavirlik Ltd. Şti. in 1996. New suggestions were done for pedestrian and car traffic with this plan. The planned area includes Porsuk River; therefore, its importance was highlighted. Hamamyolu Street, little island on the Porsuk River (the area where todays PorsukThermal Hotel and Lületaşı Art Center-Çukurçarşı are located) and riverfront of Porsuk are defined recreational areas in urban scale. The aim of the plan was explained as doing spatial arrangements to achive 'a modern center' goal.[264]

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[262] In Turkish: Kentsel Sit Alanı
[263] In Turkish: Konya Kültür ve Tabiat Varlıklarını Koruma Kurulu
[264] Barlas Planlama. Taşbaşı Historic Conservation Area and Central Business District Conservation Development Plan and Explanatory Report
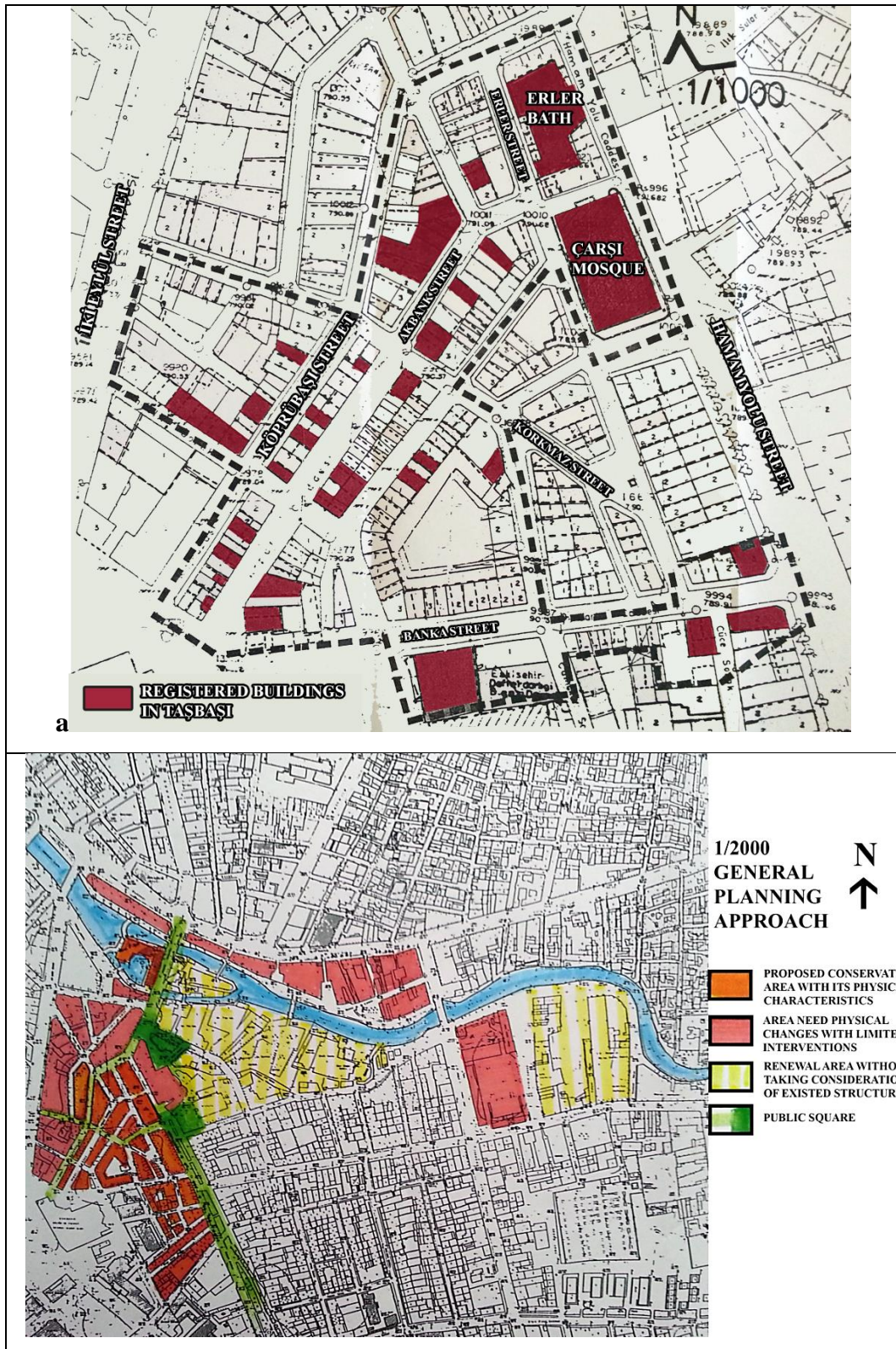
Figure 75: a- Registered Buildings in Taşbaşı (colored and translated)(taken from Kozanlı, 1997, p.13) **b-** Proposed Plan for Taşbaşı (translated)(Barlas Planlama)

3.5.2.3. Factory District

Factory District has a meaning for the city in respect to show industrialization process from beginning of the Republic. Aksoylu (2012) emphasized that Generally Brick and Tile Factories and Flour Factories were located in this district by mostly emigrants from Bulgaria, Macedonia, Greece, and Crimea. Kurt Brick Factory was established by Muhtar Başkurt (emigrated from Greece), Çift Kurt Brick Factory was established by Kurt Sait Kapan (emigrated from Crimea), Fil Brick Factory was established by Murat Atılgan (emigrated from Greece), Kartal Kiremit Factory was established by Çolpan Family (emigrated from Crimea), Dimnit Wine Factories was established by Zeki Aral (emigrated from Macedonia), Mühendisler Un was established by Mehmet-Süleyman Eren (emigrated from Bulgaria) can be given to an example for these emigrants.(Doğru, 2010[265] as cited by Aksoylu, 2012b:50)

These factories were seen equivalent to the development of Eskişehir. After shiny years of production Factories started to be abandoned. They were moved to Organized Industrial Site on the south-eastern of the city. According to Tülce (2012) there are five factories survived while eleven factories existed in 1970s. The reason behind these losses is too late registrations of the factories. Before registartions, the structures were demolished and mechanical equipments were removed.[266] There is a lack of concern about industrial heritage. In 2011 implementation plan for the area did not consider these factories as an important input.[267]

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[265] Doğru, Y., (2010) The information was given by Yılmaz Doğru from Doğrular Unlimited Company for the exhibition of Eskişehir in DOCOMOMO 2010.
[266] Tülce, 2012, p.128
[267] Ibid. p.129

Table 5: Changes and Transformations of the factories (informations are taken from Tülce, 2012 and Aksoylu,2012b)

Kurt Brick and Tile Factory	Espark Shopping Mall (factory was destroyed; 4 structures were reconstructed. Shopping Mall is newly designed)
Çift Kurt Tile and Brick Factory	Occasionally used for circus
Lumber Factory	222 Recreational Center (transformed fromindustrial complex)
Tire Rim Factory	Recreational Centers
Mühendisler Flour Factory	Özdilek Shopping Mall (new)
TMO Silo	Ibis Hotel (building is still in use)
Dimnit or Aral Wine Factory	Hayal Kahvesi (transformed from industrial complex)
Fil Brick Factory	Dedepark Hotel (new)

3.5.3. Realized and Planned Implementations:

Beginning from 21th century, the city's social and spatial structures have started to change through policy decisions via master plans and partial projects. Service sectore gains importance and like other cities, consumption oriented functions developed after 2000s. Conservation of historic heritage has become an important subject as well as construction of new structures and providing new services. Shoppin Malls, cafés and restaurants increased rapidly with creation of new attraction points or new transformation areas.

Implementations are categorized in three groups and these are; Historical & Memory Places, Touristic & Recreational and Industrial & Infrastructural implementations. Components of the titles may interact with other titles; that means this categorization does not have strict boundaries. One item related with historical part can also have connection with touristic part. The aim of this grouping is to make easier reading of the implementations.

Table 6: Realized and Planned Implementations

REALIZED IMPLEMENTATIONS		
HISTORICAL & MEMORY PLACES	**RECREATIONAL &TOURISTIC & SOCIAL**	**INDUSTRIAL & INFRASTRUCTURAL**
- Cultural Center Project in Odunpazarı (Imitation buildings) - Odunpazari Houses restration projects (have been done in stages) - Odunpazarı Streets Rehabilitation Projects (have been done in stages) - Atlıhan Handicrafts Market (2007)[268] - Çukurçarşı project (from fish market to recreational area) -Demolishement of Taşbaşı traditional commerce area and construction Taşbaşı Market and Office building - Demolishment of Kılıçoğlu Cinema, Office and Apartment (2014)	- Haller Youth Center (2000) (restored from wholesale market hall) -Rehabilitation of Porsuk (2001) - Metropolitan Municipality City Theaters were reopened (2001) - 222 Park (2002) (Lumber Factory) - Metropolitan Municipality Art & Culture Palace (2004) (Sanat &Kültür Sarayı) -Opening museums (Karikatür Museum, Contemporary Glass Art Museum, City Memory Museum, Wax Museum) and hotels in Odunpazarı area -Sculptures has been located in the city parks, and streets - Kanatlı Shopping Mall (2007)(old Kanatlı Flour Factory) - Espark Shopping Mall (2007) (old Kurt Brick &Tile Factory) - Neoplus Outlet (2007) - Şelale Park (2009)	- Project for Factory District - Expansion the area of Organized Industrial District year by year - Infrastructural arrangements - New bridges for Porsuk - Tram (2004) -High Speed Train (2009) - New square after railway placed underground (2015)

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[268] The building is called as reconstruction, but Kıvılcım (2008, p.153) emphasized that the building is "completely different from the original".

- Porsuk Thermal Boutique Hotel (old Eskişehir Tepebaşı Municipality Building / Eskişehir Turing Hotel in 1927)	- Kentpark (2010) -Japanese Garden (2010) - Şehri Aşk Island - Hobby Gardens - Sazova Science and Culture Park - Özdilek Shopping Mall (2011) (old Mühendisler Flour Factory) - Metropolitan Municipality Science Experiment Center and Sabancı Space Home[269] (2012) - Beyoğlu Palaca Thermal Hotel -Rixos Thermal Hotel (2014) -ETİ Underwater World (2014) -Zoo (2014)	
PLANNED IMPLEMENTATIONS		
HISTORICAL	**RECREATIONAL & TOURISTIC**	**INDUSTRIAL & INFRASTRUCTURAL**
Odunpazarı Touristic Development Project	ETİ City and Migration Museum is started to construction[270]	- Rope Tramvay between Çankaya District and Odunpazarı projected operation time 2016)[271] -New tram lines are added

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[269] Büyükşehir Belediyesi Bilim Deney Merkezi ve Sabancı Uzayevi
[270] http://www.milliyet.com.tr/eti-sehir-ve-goc-muzesi-nin-temeli-atildi-eskisehir-yerelhaber-842800/ accessed on 30.12.2015
[271] http://www.yapi.com.tr/haberler/sehir-ici-ulasimda-teleferik-donemi-basliyor_132419.html accessed on 30.12.2015

Figure 76: Realized Implementations (Metropolitan Municipality's Magazine 'Bizimşehir' **a-** vol.21, **b-**vol.38, **c-** vol.38, p.10)

Figure 77: Realized Implementations ('Bizimşehir' **a-**vol.19, p.13, **b-**vol.14, p.7, **c-**vol.31, p.5 **d-** vol.14, p.11, **e-** vol.24, p.10)

Figure 78: Realized Implementations on transportation ('Bizimşehir' **a-** vol.24, p.6, **b-**vol.39, p.6, **c-**vol.20, p.12) Planned implementations on transportation(**d-** vol.43)
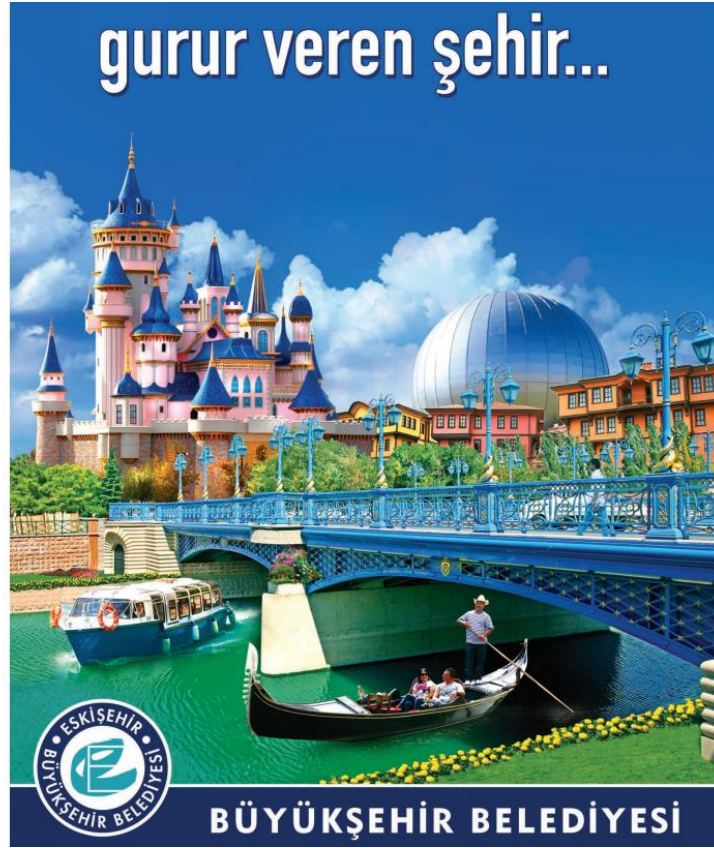
Figure 79: Advertisements of Eskişehir **a-** Bizimşehir, vol.38, p.16 **b-** Cover of Eskişehir Metropolitan Municipality 2013 Activity Report

CHAPTER 4

EVALUATION

4.1. Changes in Urban Identity
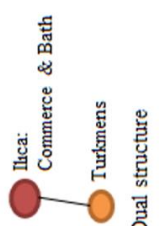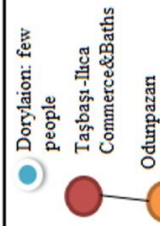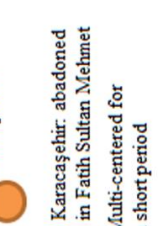
The story of Eskişehir dates back to very long history. It is understood from the chronicles, the city economy based on agriculture and the Bath culture enhanced with regard to hot springs. In Roman and Byzantine period, the city was used as an entertainment and recreation center. From coming of Seljuks, Islamic influence began to appear in the city; like Alaeddin Mosque. Today the mosque could not preserve its originality due to implementations. In the Ottoman period from 13th century khans, markets and new mosques were built in the area. The characteristic of the town was consisted of two nuclei on north and south. Non-Muslim inhabitants lived mostly in northern part near to commercial area. Also considerable amount of emigrants came to Eskişehir beginning from the 19th century. The city population has been started to increase. These newcomers settled on the surroundings of the Porsuk river on the northern part. Railroad constructed in Eskişehir in 1894. As cited in Tutal and Üstün (1999); Korte defined that after the railroad, emigrant's houses begun to expand left side of the Porsuk River. Around the station, hotels opened and new houses built by Greeks. Construction of the railway provided to open a new era for the city, especially after establishment of the Republic. The agricultural lands and fruit & vegetable gardens were transferred variable places for the public needs especially apartments. Fertile lands began to lose. The two-part nuclei urban fabric begun to be united. The silhouette of the city was the scene of rapid change in a few years. Low rise buildings with gardens or

villas in front of the Porsuk were only a memory from the past or they can be learned from photos.

In the recent years, many implementations have been done in Eskişehir and most of them are in service field; such as changing transportation network, establishing new huge green areas with different characteristics. From the conservation perspective, there has been a major step taken in Odunpazarı. The selected area inside the historical conservation area has been restored and rehabilitated through the plans and projects. Unfortunately, major economic activity in the city once upon a time; factories could not be that much lucky. While some of the old structures are still in use (Hayal Kahvesi, Ibis Hotel, Haller) but many of them were destroyed (Kanatlı Flour Factory to Kanatlı Shopping Center).

In this part, the changes in the character of the city will be described and changes of the identity tried to be evaluated. The characteristic features of the city were explained in the previous chapter in detail. This chapter will contribute to the thesis with old and new photos to show which components of the city shaped the identity over the years; what are lost and what are inserted in; and some figures are prepared for the evaluation.

Periods	HISTORICAL	SPATIAL	NATURAL-BUILT ENVIRONMENT	SOCIAL	FUNCTIONAL
Phrygians	Dorylaion	Mound type (Dorylaion) & castle like (Midas City) settlements	Midas Monument, Unfinished Monument, Gerdekkaya Cemetery, Rock-cut temples	Polytheistic	Agriculture
Roman Period	2 century prosperity: Pax Romana- get wealthy		Hot Spring Waters Roman Bridge	Christianity (after 4th century AD)	Agriculture Healing & Entertainment center
Byzantine Period			Hot Spring Waters	Christianity Baths has important role in social life	Entertainment & Recreational center
Seljuk Period	Frontier province features effective on the city formation	Ilica: Commerce & Bath / Turkmens / Dual structure	Aleaddin Mosque (does not survive another structure)	Christianity & Islam	Agriculture Bazaar - Market area around hot spring water part (Ilica)
Ottoman Empire	Sultanönü Eskhisar- Eskişehir in 15th century chronicles	Dorylaion: few people / Taşbaşı-Ilica Commerce&Baths / Odunpazarı	Hot Spring Waters 1525 Kurşunlu Mosque and Complex (1st monumental artifact group)	Medrassas	Agriculture Recreation, Treatment, and Trade
OE -17th century	Stagnation start. 'a miserable town' descriptions	Karacaşehir abadoned in Fatih Sultan Mehmet Multi-centered for a short period	Mosque, khans, Baths, gardens and vineyards Islamic architecture Swamp plains (according to travelers' writings)	Poor health conditions	Ilica has existed with the same function in the same place
OE -18th century	Loss of land in Rumelia -Emigrants start to came	Emigrants start to settle around to the city		Cuisine (Emigrants')	Soil cultivation & trade come to life. Meerschaum trade

Figure 80: Development of Characteristics of the city according to periods (prepared by the author)

Figure 80 (continued)

Periods	HISTORICAL	SPATIAL	NATURAL-BUILT ENVIRONMENT	SOCIAL	FUNCTIONAL
OE- 19th century	Ottoman-Russian War- Great amount of people came to the city Railroad construction & 1894 operation 1905 and 1922 Fires	Settlements occur & grow on the plain (northern part of the city) Railroad affect spatial form: settlements start to grow through railway	New restaurants and hotels Baths Railroad and Railroad Repair Atelier (ticket for industrialization)	City life come alive with new functions	Industrial improvement start with railroad
Republic Period till 1980	Public-private investments concentrated to the city Until 1960s: bicycle important transportation mode in the city From 1950, roads take place of railroads.	Repair and construction of new buildings (especially in center) Between two nuclei start to be settled Anadolu University was established as campus settlement 1975- Organized Industrial Site	Improvement on Industry: Turkish Republic Railways, Sugar, Brick and Tile and Flour Factories 1st and 2nd National Architecture Movement Buildings Houses with garden start to change with dense building area	Lifestyle start to change with change on urban tissue Non- Muslim people mostly left from the city Industrialization has affects on social life Big amount of students came to the city	Agriculture: loss importance year by year Industry: important economic income 1950-60: small scale industry has been developed University has developed city on the education area
Until today	Changes on urban policies Osmangazi University was seperated from Anadolu University	Policies about industry has begun to change -Factories start to remove from city center New attraction points are created 2004- Estram 2009- High Speed Train	Porsuk River rehabilitation Big scale green areas are opened Conservation of historical heritage come into agenda	Contribution of Universities on social life with symposiums, panels, and festivals Foundation of several museums	Education become an important feature Shift on Industry to service sector implementations are done for development of Tourism

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many festivals and organizations: Wood is Good, Movie Festival, Street Festival, Theaters, Symphony Orchestra

local tradition: meerschaum carving
local cuisine: çibörek, balaban köfte

alive street life: adalar, doktorlar, hamayolu, taşbaşı

organization and competitions on the lake, leisure activites around it

loss of many authentic quarters except Odunpazarı and Taşbaşı
Big scale parks: Kentpark, Büyük Park

Activity
- alive street life
- walking around waterfront
- newly provided recreational and entertainment activities
- change of function (production to consumption)
- conserved local features
- industry to service based economy
- mostly safe city center also at night

Form
- attached buildings
- reclaimed lake: public realm
- important changes on physical environment
- changes on transportation system
- landmarks
- compact form

-Reşadiye Mosque,
-Government Hall,
-Atatürk High School,
-Kanatlı and Espark Shopping Malls,
-Çarşı Mosque
-Kurşunlu Mosque
-Erler Bath

Industry
↓
Education
↓
Tourism

Image & Perception
- industrial to postindustrial
- lake gained positive image
- commodification of urban image
- changes on meaning
- nice historic part
- new symbols
- European image

Innercity Transpartation: tram, & proposed rope railway
Intercity Transpartation: train and high speed train

Narratives: Nasreddin Hoca and Yunus Emre

2013 Capital of Culture of Turkish World

big green areas, nice riverfront, shiny bridges, pedestrian friendly policies
Venice style gondola, several museums

Factory district replaced with luxury cafes, offices and residences

Figure 81: Changes and continuities in 'place' in Eskişehir through post-industrialization (Montgomery's composite derived model (1998) is used as a framework & practiced for Eskişehir, by the author)

Sense of place is shaped by three major components as Montgomery (1998) described; activity, form, and image & perception. These elements are significant for the creation of a good place.[272] Activity consists of vitality and diversity of the area. Montgomery's definitions of vitality and diversity have intersection points with Handy et al.'s explanation of dimensions of built environment. The features of

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[272] The diagram of Montgomery (1998) is explained in '2.1. The Concept of Place' part

built environment connected how different kinds of functions related to each other, aesthetic qualities, accessibility of the important routes, and density. All of these have strong tie with attractiveness of the place, vitality and diversity; therefore, activity. Because of this similarity, the intersection features of activity and built environment will be detailed under the evaluation of spatial & physical change headline. The second component is; image. Image of a place is related with perception; and it can be formed according to types of experiences (happy memory or fearful moment), landmarks, physical borders (highway, steep slope) or physical opportunities (nice square or park). These features can change person to person for locally. Also, there can be general images for places which are accepted from many people. For example, Rome is known with its historicity. Many people can more or less say similar images for there. The last one is form. The form of the place or city has important element for shaping the sense of place.

In the light of this information, changed and existing features in Eskişehir are tried to be conceptualized in **Figure 81.** Eskişehir gains a wide variety of activities in recent years. Rehabilitation of Porsuk provides a nice-looking waterfront for the inhabitants for recreational uses. Several cafes and bars make the city lively also at nights. The shift from industrial to education and service & tourism sector cause differentiation of function. In other words, production places transformed into consumption places. The operations of factories in the city center were stopped. New places were created like bars, cafes, and offices and residences; so the types of the activities inside the area naturally changed. There are three important traditional elements which are still important: local cuisine, baths and handicrafts. Local cuisine shows variety with regard to emigrants. For local handicraft meerschaum embroidery is the most popular and unique one. Another activity element is organizations like festivals, celebrations, commemorations, exhibitions and concerts. Many museums are opened and variable conferences, symposiums are done in the city.

For image and perception part; the most noticeable change is left industrial traces behind and create places, images, and representations that highlight modern identity. According to Geniş (2011), after economic crisis around the 1970s, post-fordist and post-industrial social order has been constructed. Globalized economy strongly affects urban policies, therefore, urban life. To take place in economy, cities compete with each other but it is not only economy based competition but also culture based. Cultural based strategies help to use cultural forms and images as a part of economy. She emphazied the prominent strategies which are also related image of the city: rehabilitation and restoration of historical and cultural places; and creation of images and places to show how much modern identity a city has. Looking at Eskişehir, these kinds of changes have occurred in the city. Porsuk River was rehabilitated and all the bad images were cleaned. Venice type gondolas and Amsterdam type boats started to touristic tours. Many sculptures were positioned in the streets and parks, on the bridges. Pedestrian oriented transportation strategies were planned. Tram was introduced to the inhabitants and traffic jam in the center was pretty much prevented. Many museums, big scale green areas, and thematic parks were established. Conservation implementations and new building constructions in Odunpazarı, construction of new building after demolishment of old one or restoration of some historic factories became a subject to create new attraction points. All of these implementations help to establish a 'European City Image'. These changes provide changes on perception. The city has been distinguished from others with full of events, entertainment and cultural activities. Narratives of Nasreddin Hoca and Yunus Emre become symbols of Eskişehir. The city was home to 2013 Culture Capital of Turkish World, and Nasreddin Hodja was the mascot for this event. The city also announced as a capital of Intangible Cultural Heritage in the same year.

The last part is form. City expands as a compact form; therefore, central uses were located in walkable distances. Modern and traditional commerce is close to each other and Köprübaşı gained transition feature. In general, attached buildings around

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8-storey buildings formed the silhouette of the city. Green areas provide big open areas which supply breathing points in the city.

Figure 82: a- Logo of 2013 Culture Capital of Turkish World **b-** Logo of Unesco Intangible Cultural Heritage Capital (a −b : http://www.eskisehir2013.org.tr/index.php/tr/eskisehir2013/kurumsal-kimlik/logo Last accessed on 20.11.2015) **c-** Mascot of Nasreddin Hodja is located different parts of the city (Hakyemez, 2015)

4.1.1. Changes based on Spatial and Physical Character:

In this part, changes that originate from spatial and natural-built environment will be discussed. The examples for this part also can be affected or affect social and historic structure of the city.

The most significant change in physical and spatial structure was <u>Property Ownership Act</u> which comes into force in 1965. This Act became very effective tool for reorganization of the buildings around the central location. According to Aksoylu (1999), beginning from 1975, 1-2 storey buildings were changed with 8-storey buildings in Eskişehir. Sakarya, Muttalıp, Yunusemre, İsmet İnönü, and Cengiz Topel streets rearranged from 1-2 storey to 8 storey attached buildings.[273] Afterward; these streets' silhouettes have changed entirely. (**Figure 83** and **Figure 84**)

On the Ataturk Boulevard side of Odunpazarı, there are some buildings with 8-storey which restrict the visibility of Odunpazarı houses and, thus make the perception of the historic area impossible.(**Figure 85**)

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[273] Aksoylu, 1999, p.83

Figure 83: a- Yunus Emre Street (Kılıç, 1997, p.144) **b-** Muttalıp Street (Kılıç, 1997, p.33) **c-** Yunus Emre Street (googlemaps street image, 2015) **d-** Gazi Yakup Satar Street (Muttalıp Street) (googlemaps street image, 2015)

a

b

Figure 84: İki Eylül Street views:

a- Atuk (2012:49)

b- http://www.eskisehirliyiz.biz/galeri/resim.asp?fotoid=5812 accessed on
18.09.2015

a   b

c

Figure 85: a & b – View from Nakipler Street **c-** View from Cumhuriyet
Boulevard (Hakyemez, 2015)
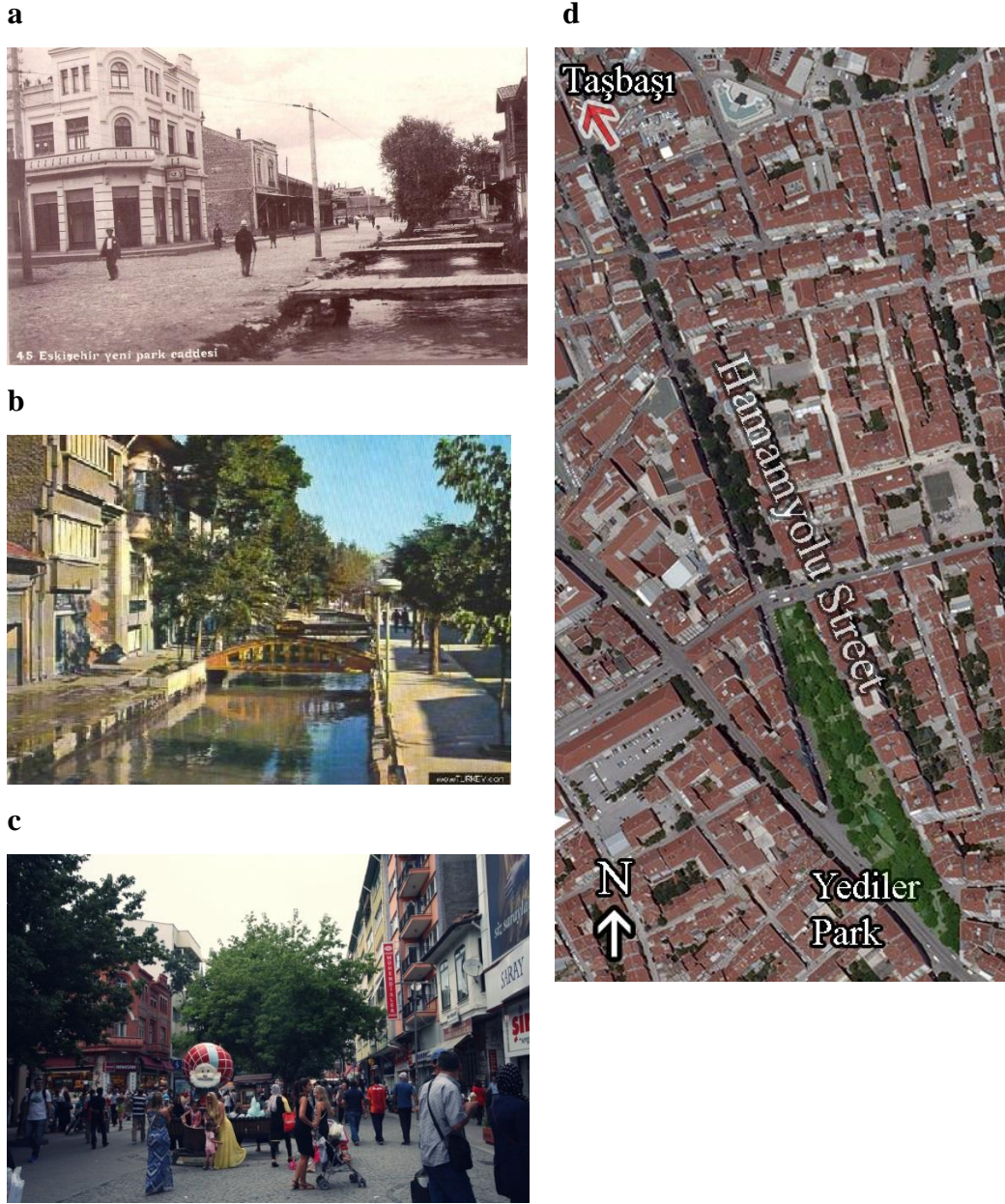
Figure 86: a- Hamamyolu Street in 1934 (Atuk,2002, p.65)

b- Akar Stream in Hamamyolu in 1974
(http://wowturkey.com/t.php?p=/tr339/ismailbayrak_1974hamamyolu.jpg)
(accessed on 21.11.2015) **c-** Hamamyolu Street in 2015 (Hakyemez, 2015) **d-**
Hamamyolu Street (from 2011 Aerial photo – taken from General Command of
Mapping)

As it is seen in **Figure 86 (a and b)**, Akar Stream had historical, visual, and use
value, and it was a special visual element with its small wooden bridges. Entry to

the buildings was provided through bridges (**a and b**). All of these features supported to the place a distinctive aura. The stream was closed around at end of the 1980s and started to use as a road. The street use changed from car-oriented to pedestrianize around 2000s with UKOME[274] decision. Today (**c and d**) Hamamyolu is a street with commercial areas and cafés with trees and benches. The pedestrian volume in this street is higher in the weekends when compared with weekdays. There are many baths located on and around the street close to the Taşbaşı side. On the other side, there is Sabahattin Günday Park (it is also known as Yediler Park). The park is very lively in the sunny days with full of the people. This street is an important axis that connects the historical commercial area to the historical residential part Odunpazarı. It can be seen from the aerial photo (**d**), Hamamyolu lengthens as a green corridor with variable uses in the built up area, but without its important element Akar Stream.

The scatter buildings were gradually replaced by rows of houses on residential lots which were mostly used as farmland before. Hamamyolu was an important axis that connects commerce with residential area. The streetscapes of Odunpazarı and Taşbaşı (unfortunately not Hamamyolu) remain their basic forms. From 1950, urban landscape has been severely changed with high-rise buildings, widened and turned into big arterial roads. These changes define character of the new urban form and landscape of the city. In the figure there is a conceptual drawing according to historical structure part, reflects change of the land between Odunpazarı and Taşbaşı over the centuries. Most of the tissue does not exist anymore, but Aleaddin Mosque and its park (park was a cemetery before) and Yediler or Sebahattin Günday Park still exist.(**Figure 87**)

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[274] UKOME (in Turkish: Ulaşım Koordinasyon Merkezi) may translated as 'Transport Co-ordination Center'. It is under the regulation of Metropolitan Municipality and based on the Metropolitan Municipality Act. This unit takes decision about organization of transport and traffic issues.
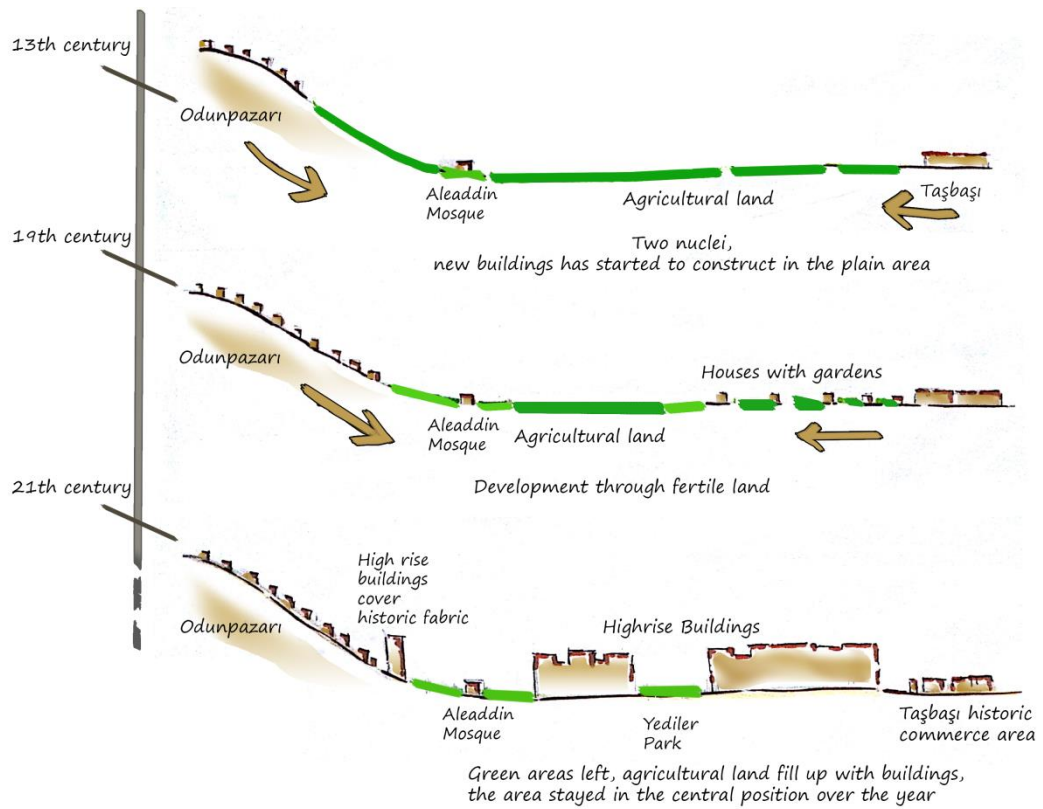
Figure 87: a- Conceptualized area in the aerial photo **b-** Conceptualization of spatial change according to years (prepared by the author)
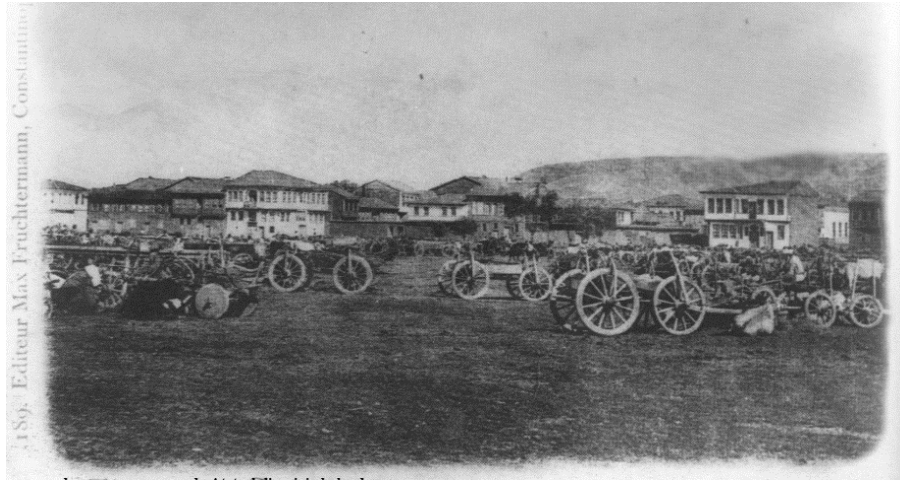
Figure 88: Odunpazarı – Location of Atatürk Highschool today (Atuk, 2002, p.5)

Figure 89: Odunpazarı is behind of the Atatürk Highschool (Hakyemez, 2015)

Figure 90: High rise mass building located near Odunpazarı, from İki Eylül Street (Hakyemez, 2015)

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Atatürk High School was planned to be a Government Hall but after, it gained educational function and Government Hall was constructed to present structure. It has first National Architecture Movement characteristic, and located between Odunpazarı historic houses and main arterial road Atatürk Boulevard. Walking from Government Hall to Odunpazarı on the İki Eylül Street, the first remarkable scene was Atatürk High School. Unfortunately, today the high-rise buildings break this impressive landmark with its enormous scale. (**Figure 90**) The silouette of the area changed in negative way.
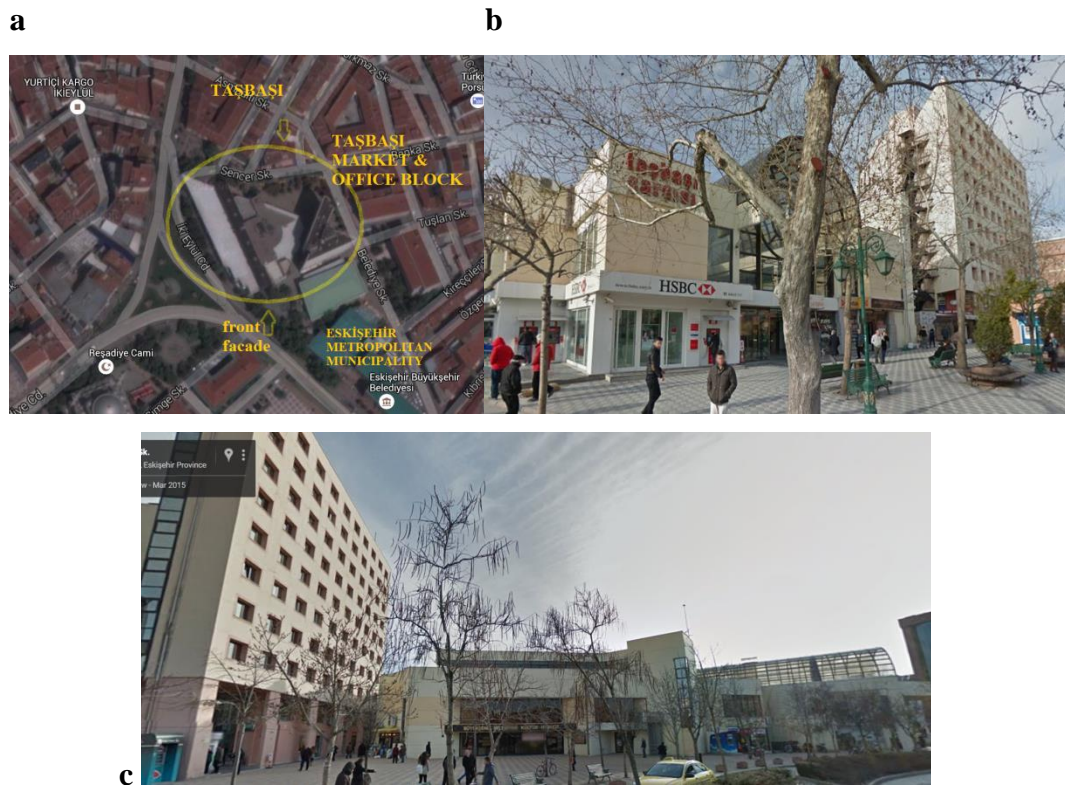
Figure 91: a-Taşbaşı Market and Office Block with its surrounding (googlemaps, 2015) **b-** View market and block from front facade (googlemaps street view, 2015) **c-** View market and block from Taşbaşı (googlemaps street view, 2015)

Taşbaşı traditional commerce area has been used for trade for a long time. It has a pattern with narrow streets; small and attached buildings. The area is lively along the daytime. In the 1990s, it comes into modernization agenda. One or two storey shops in very small parcels wanted to demolish and construct modern high-rise

buildings on the same site. In line with this idea, the first stage of the project was done. Authentic buildings located on the 8000 m^2 ground area destroyed and 2-storey modern market with 9-storey office block (**Figure 91**). Construction of this project finished in 1992. This formation of the market area, as emphasized by Aksoylu (1995), did not have harmony in the general context of the area. Fortunately, the second stage did not become reality. In 1993, 37 shops were registered in the Taşbaşı historical commerce area. [275]
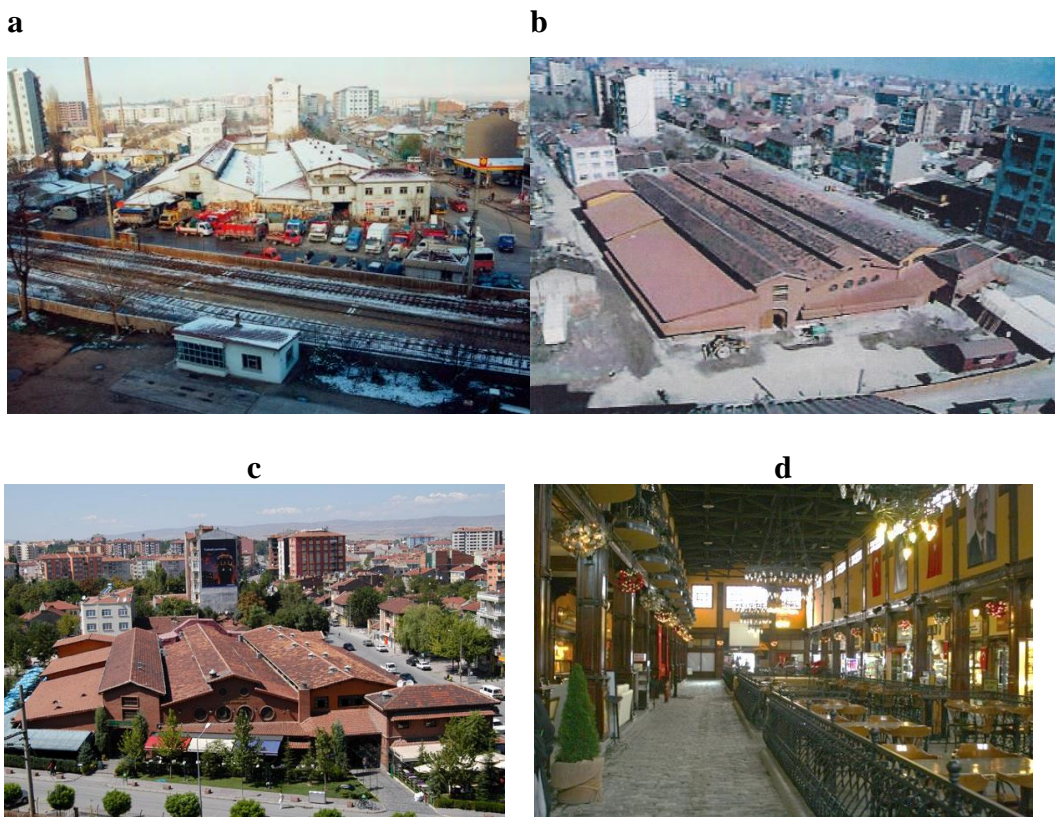
Figure 92: a- Haller (http://www.sehrikesfet.com/Eskisehir-Hayatin-%C4%B0cinden-15515014/Kendileri-gitti-anilari-kaldi) last accessed on 11.12.2015) **b-** Haller Youth Center (right) (Eskişehir Metropolitan Municipality Archive) **c-** Haller Youth Center 2011 (http://www.eskisehirliyiz.biz/galeri/resim.asp?fotoid=6445 last accessed on 11.12.2015) **d-** Inside of the Haller Youth Center (Hakyemez, 2015)

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[275] Aksoylu, 1995.

Haller was a market that sold vegetables and fruits. At first, the old building and view of trucks caused a destruction decision. After the change of municipality, it was decided refunctioning after restoration. The building has taken the name of Haller Youth Center. Inside of this center; a theater saloon, some small shops selling souvenirs and patisserie and café. Also there are two pubs, and entrance provided from different gates.

Porsuk River is a vital characteristic element of the city that passes from heart of the city. It has been used for recreation and leisure activities for centuries.
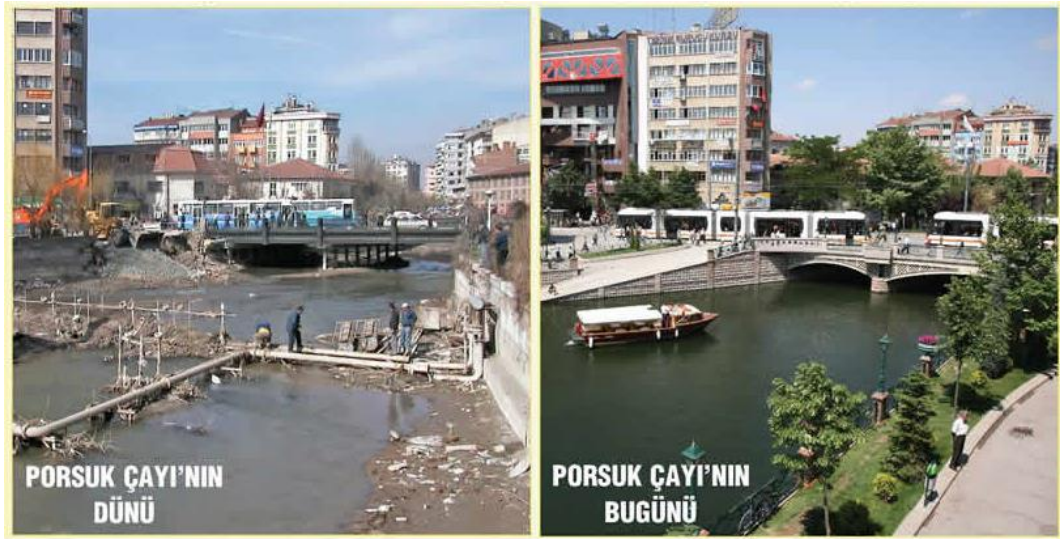
Figure 93: Before - After rehabilitation photos of Porsuk River (Bizimşehir, vol.17, p.6)

As it was mentioned before, Şeyh Şahabettin Street was opened in 1970 [276] to provide connection of education center to the city center[277]. To open this road, many historical buildings were demolished in Odunpazarı. Organic tissue gets harmed with this big scale straight road. It divides the district in two parts; as it can be seen in the **Figure 94**.

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[276] Kıvılcım, 2008, p.107
[277] Ertin, 1994, p.69

a

1952

2011

DEMOLISHED AREA FOR ŞEYH ŞAHABETTİN STREET
KURŞUNLU MOSQUE

b
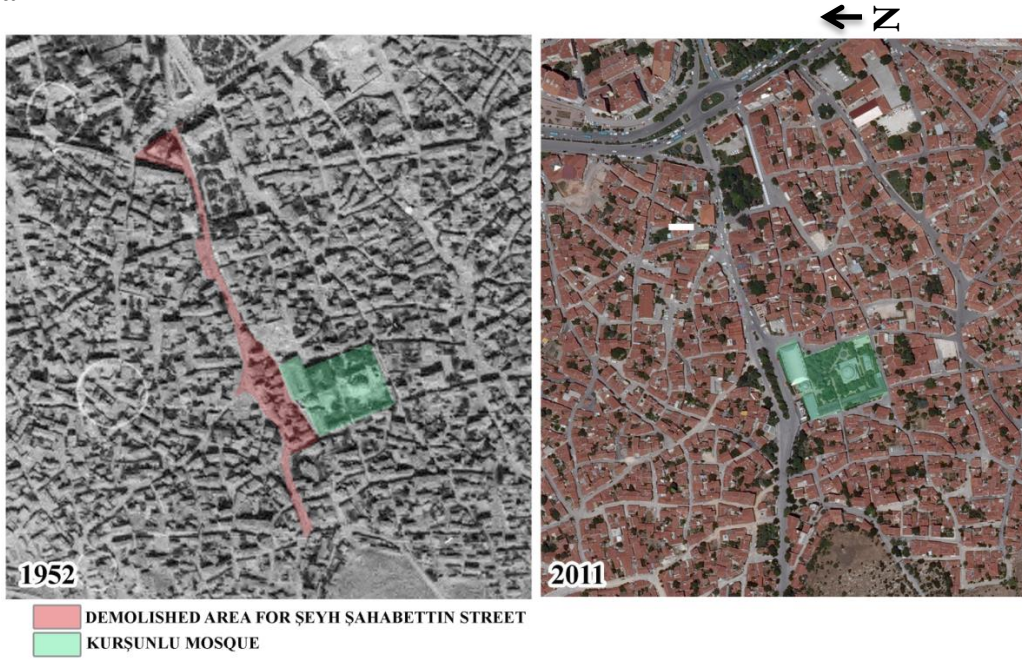
Figure 94: a-Old-New aerial photos of todays Kemal Zeytinoğlu Street (Şeyh
Şahabettin Street) and its surrounding (1952 and 2011 Aerial photo from
General Command of Mapping, colored by the author) **b-** Old view of todays
Kemal Zeytinoğlu Street (houses in the middle were demolished) (Atuk, 2002,
p.25)

Table 7: Physical and Spatial Change Evaluation

Density and Intensity (amount of activity in a given area)	Hamamyolu Street – pedestrianized street- traditional commerce mostly and Baths – densely used by people during the daytime- sitting benches in & around the green areas Taşbaşı – historic traditional commerce – densely used by pedestrians in daytime Odunpazarı – historic residential/today also small scale commercial area and museums- densely used by pedestrians in daytime, especially weekends the number increase with tourists İsmet İnönü-1 (Doktorlar) Street – between Cengiz Topel to İstasyon Street tram and pedestrian use - commercial – densely used during the daytime and also night (shops open around until ten and cafes, lux bar and clubs like 222 Bar, Hayal Eskişehir, Buda Club open at night) İki Eylül Street –between Taşbaşı Çarşısı and Köprübaşı tram and pedestrian use- financial-commercial and public administration - densely used by people during the daytime Adalar – commercial – densely used by people during the daytime and night Vural Street (Barlar Street) – densely used by people at night Porsuk – on the river touristic short trips with gondolas- around Porsuk: recreational areas cafes and sitting benches- sometimes activities and competitions Yediler Park – central location- full of people in daytime
Landuse Mix	Compact form – easy accessibility to variable landuses
Street Connectivity	Light Rail System and pedestrian only streets in the city center, new destinations are adding to line New proposal for aerial tramway Grid and compact form provide short walking distances New square is constructued after the railway taken underground, therefore availability and safety increased

	Table 7 (continued)
Street Scale	In center: Surrounding of main roads; attached high-rise buildings, farther from main roads; storey of buildings decrease-Taşbaşı and Odunpazarı have historical pattern; narrow streets and low rise buildings -Taşbaşı: grid pattern Odunpazarı: organic pattern
Aesthetic Qualities (attractiveness)	Porsuk River is an attraction point for people; recreation and socialization area Variable kinds of cafes, bars, restaurants opened Created new green areas and given variable functions to them; Kentpark, Sazova Science and Culture Park, etc. Restoration and reconstruction projects provide nice-looking areas for inhabitants and tourists
Regional Structure	Important industrial productivity around its region New High Speed Train routes to Konya, Ankara, Istanbul

4.1.2. Social Change

Like all cities in Turkey, Eskişehir also lost its ethnic and cultural diversity which ongoing from the Seljukian times to early Republic days. In 1894, Cuinet stated in "La Turquie d'Asie" population includes Muslim, Greek Orthodox, Gregorian Armenians, Catholic Armenians and Latins. There were 11 Mosques, 3 madrasahs, 1 Greek Church, 1 Armenian Church, and one Catholic Church existed as religious institutions (as cited in Albek, 1991, p.151). In **Figure 95,** an Armenian District namely Hoşnudiye is seen. [278]

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[278] The same image is used by Kuyaş, A. (2015, p.75). Below of the picture he states that: Armenian population was 4510 and the name of the district is 'Hoşnudiye'. They were dealing with meerschaum and jewelry business other than trade.

In addition to this; according to an article in Radikal Journal, Armenian people lives around station before 1915.
(http://www.radikal.com.tr/turkiye/100_yilinda_surgun_yolunda_eskisehirin_soykirimla_imtihani-1338021 accessed on 19.09.2015)

Today there is only Eskişehir Protestant Church present namely 'The Eskişehir Protestan Fellowship' (**Figure 96**) connected to 'Istanbul Protestant Church Foundation'.

As emphasized in social structure of Eskişehir, the cuisine of Crimean Turks and Tatars integrated with the city and it has given special meaning to Eskişehir.

Odunpazarı District has ben used for residential area when we look to the history of the city. Religious buildings and small size squares have provided places for socializing of inhabitants. After conservation plans and rehabilitation projects, the area start to change physically as well as socially. Odunpazarı has started to host new social activities and organizations on its streets and in the buildings (**Figure 97**). One example to the academic organization is 'Third National Architecture Conservation Projects and Implementations Symposium" which took place in Kurşunlu Külliyesi. The last important event was; coming Former Uruguayan President Jose Mujica to the Odunpazarı. He introduced his book for the first time, and signed books in the Kurşunlu Külliyesi, in Odunpazarı[279].

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[279] http://www.milliyet.com.tr/dunyanin-en-fakir-baskani-mujica-odunpazari-eskisehir-yerelhaber-1042569/ accessed on 20.12.2015

Table 8: Social identity and changes criticized according to other characteristics of the city identity

Spatial – Physical - Functional – Historical Characters	Social Character
Odunpazarı	Identity value which society has bonds emotionally to the site that includes age, religious, and continuity features. Different neighborhood relationship with regard to traditional urban form Distinction between restored and untouched part causes different perception for the historic district Women's Handicraft Market, bazaars, and small shops provide opportunity for local people (especially for women) to sell their handmade products The area has become an attraction point for inhabitants and tourists Table 8(continued) New functions like accommodation and cafes inserted to the historic residential area have influence on social structure Museums and social facilities are opened Residential identity of the historic Odunpazarı houses has been changing via plans and implementations
Taşbaşı	Traditional commerce area that has historic value and group value which affects spirit and perception of place In the streets of Taşbaşı; mobility of people is very dense and; the area is with full of life.
Hamamyolu	The area has a historic role in the city that connects two historic nuclei. Bazaar was set up on Wednesdays and Saturdays[280]; and people sell their products near the Akar

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[280] Atuk, 2002, p.66

	Stream. In present day, the area mostly continues to its traditional character without Akar Stream and bazaar function.
Porsuk River	Socializing place for every age. The activites done around Porsuk has been changed depends on the situation of river. Before 1950s it was clean and many social activites were occurred around it; such as: fishing, doing picnic, tour with boats. Between 1950 and 1990 dirt problem increased and lots of activites were leaved. Surrounding of Porsuk created a negative image for people with its bad smell and ugly surface[281] After rehabilitation project, many activities take their place again. Cafes, bars and parks located around it, gondolas and boat tours are started, and canoe competitions are done.
Akar Stream	It was an important water element that shapes physical environment and has influence on perception of place. Unfortunately, it was closed.
The important buildings for memory space	Kılıçoğlu Cinema, Office Block and Apartment: It was one of the 2nd National Architecture Building structure. It had educational and historic value. The importance was more than architectural importance. It has symbolic importance via being one of the first cinemas in Eskişehir; and also became a landmark for people. Even if it was abandoned, the symbolic meaning continued. Despite the protests for demolishment, it was destroyed last years.

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[281] The detailed information about Porsuk activities and its situation according to periods can be seen in Şimşek's (2011) doctoral dissertation.

	Table 8(continued) Train Station: Even if the first station demolished and new one was constructed in mid-1950s; this building also has architectural importance. The station is an important place with huge flow of people. It is a node for people with variable meanings. After the construction of new station (now in construction stage), this place may lose its lively athmosphere. Çukurçarşı: It was fish market before 1990s. The social interaction of people gave to the place a different aura. The market's smell could be nosed out from far away. The noises of fishermen spread over to the Köprübaşı and the area was crowded in daytime. All of these scenes do not exist anymore.[282] Now, green area with a café and meerschaum shops are located
Universities	After establishment of two universities the social structure has been change with spatial changes. Various activities are done in its foundations like concer, symposium or theater. Fine Art Departments also has importance on social life
Green Areas and Thematic Parks	Green areas provide a place for socializing. Recreational activities are done. Thematic parks like Kentpark with its huge pool; and Sazova Science and Culture Park with Tale Castle, Pirate Ship, Science Experiment Center, Underwater World and Zoo features address any age of people. Picnic areas around the city are significant leisure places.

[282] Nalçakan M., Geçimli M., Süvari A. (2015). In the congress, Nalçakan explained changes on Çukurçarşı over the years. She emphasized losts of the place of memory from childhood place. When she compared her experience in the past; shortcuts of the area is now isolated, and the lively place became lifeless.

	Table 8 (continued)
Cuisine	The cuisine of the city shows variety. Special tastes from emigrants have become one of the important elements for local cuisine. Balaban, Çibörek are most-known foods. In addition to this, there are well-known restaurants are located in the city too. For example, Yum Yum Noodle House and Pino.
Hot Spring Water	It has been important source for centuries. Bath culture has formed with regard to hot springs. Its importance has been decreasing with todays developing conditions. Previously, people used there for cleaning purpose; and also for socializing place- especially for women.[283]
Factory District and old Factories	Factories which has become inside of the city over years, shows spatially how industry has an important role in the city. After removing, very few of them refunctioned. Most of them abandoned and decayed. The memory space of 'Industrial City' could be erased if there is not done any conservation implementations.

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[283] The importance of Baths for the inhabitant is explained by Veren (2010) in Eskiyeni magazine
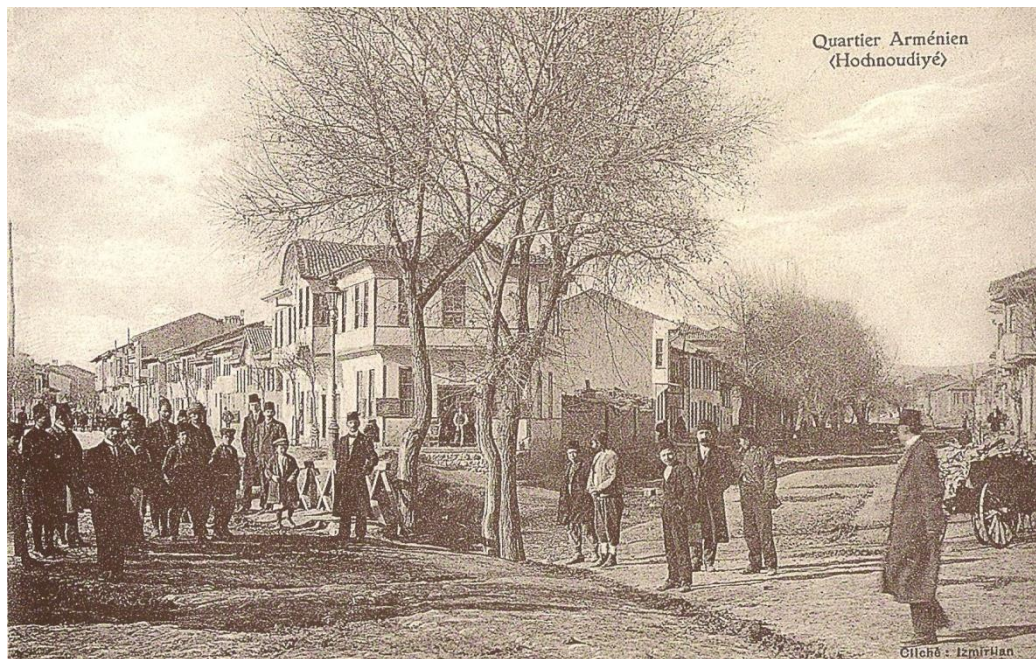
Figure 95: Armenian District in Eskişehir (Atuk, 2002, p.111)

Figure 96: The Eskişehir Protestan Fellowship building and its interior
(http://www.istpcf.org/our-churches/eskisehir-eskisehir/ accessed on 19.09.2015)

Figure 97: a- Autograph session in Kurşunlu Külliyesi b- Jose Mujica drinking Turkish coffee in Odunpazarı (http://www.hurriyet.com.tr/yerel-haberler/eskisehir-haberleri/saraysiz-baskan-mujika-odunpazari-ni-gezdi_191360) **c-** Third National Architecture Conservation Projects and Implementations Symposium poster on the wall of Kurşunlu Külliyesi (Hakyemez, 2015) **d-** World Wood Day (http://www.eskisehirinsesi.net/odunpazarinda-kardeslik-koprusu.html) e- Woman Handicraft Market (http://www.odunpazari.bel.tr/Projeler.aspx?ID=50) (images from web are accessed on 20.12.2015)

a

b

Figure 98: Aerial photos of Çukurçarşı and its surrounding (**a-**2002 view **b-** 2015 view from google earth)

Figure 99: a- Hamamyolu drapers bazaar (Manifaturacılar Çarşısı)
(http://www.eskisehirliyiz.biz/galeri/resim.asp?fotoid=474) **b-** Hamamyolu after
1929 (Atuk, 2002, p.67)

4.1.3. Functional and Spatial Changes:

While the first half of 20th century was coming to the end, city developed in industrial and commercial meaning, besides its agricultural function in Ottoman Empire period. In other words, it began to acquire the feature of multifunctional city. Between 1923 and 1950, settled area in Eskisehir was revealing a mass settlement configuration that was concentrated on the periphery of central business district & industrial plants, and it was developed circularly in a limited space.

Depending upon the developments, a number of changes occurred on settlement areas where old residential areas were situated. While Odunpazarı district has been maintaining its characteristic peculiar to past; space around Porsuk River especially the parts close to the city center has gained a different feature. The buildings which have facade on main streets from the aforementioned residential areas were demolished, and small-scale mercantile establishments (grocery, butcher, millinery, hair dresser, tailor…) were built in these sections. The settlement configuration composed of mercantile establishment in downstairs and place of residence in upstairs appeared.[284]

Planning and design became a tool for removal of Industrial establishments from the city and they help to replace consumption culture instead of production culture. Industry establishments were forced to abandon their lands. Factory district was removed from the city center because it locates too central in urban macroform; and many of the factories moved to Organized Industrial Site. Although there are registration decisions, factories mostly go to wrack and ruin. The industrial function lost new functions instillation to the cleaned area. Some new implementations provide to add new features on identity; but some of destructions or loss of intangible values cause lack of identity.

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[284] Eskişehir 1/25000 Scaled Master Plan Research Report. (2009, pp.16-17)

Eskişehir is introduced 'university town', and the industrial culture of the city is trivialized. Research and development of industrial sectors have dynamism. The developer features which have a role on formation of the town culture are ignored. However, the infrastructure of this culture constituted by industrial development and also culture of industrial workforce from the beginning of establishment of the Republic.[285]

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[285] Keskinok, 2008
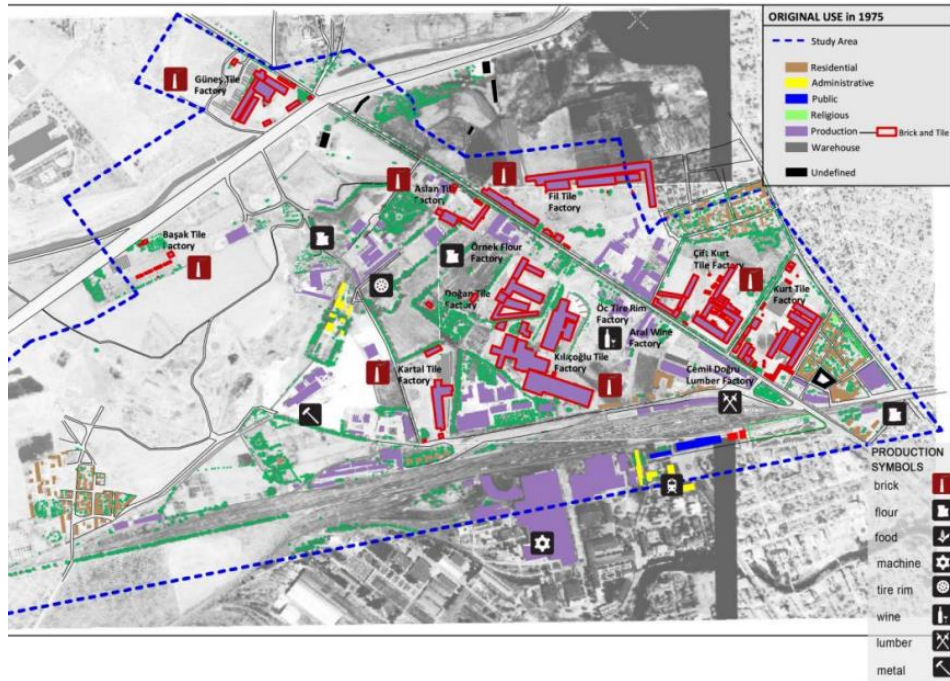
Figure 100: Production types of the Industrial Buildings and Complexes in 1975
(Source: Tülce, 2012, p.115)
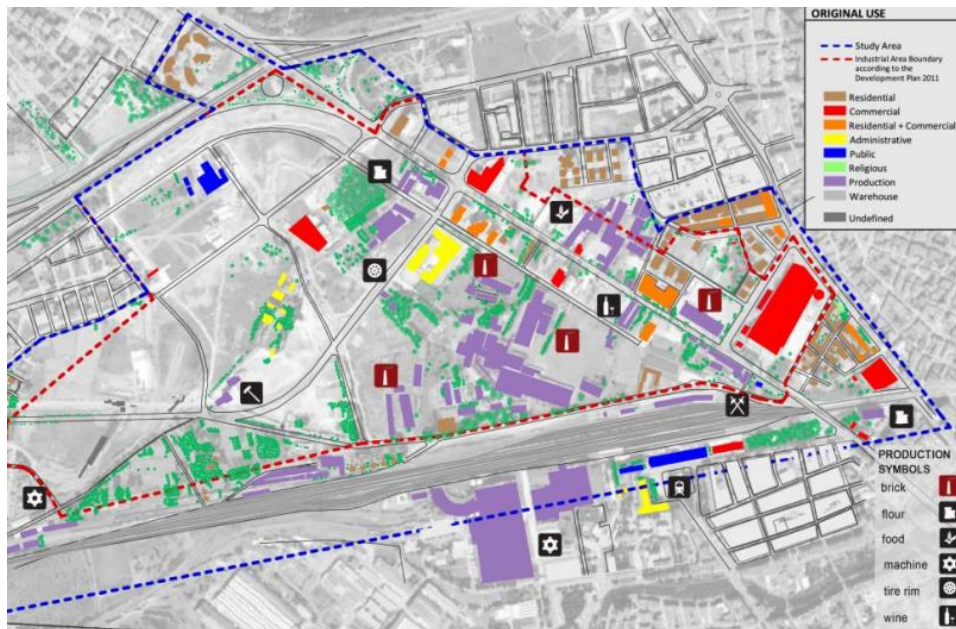
Figure 101: Original use of buildings in the Factory District in 2011 (Source:
Tülce, 2012, p.70)

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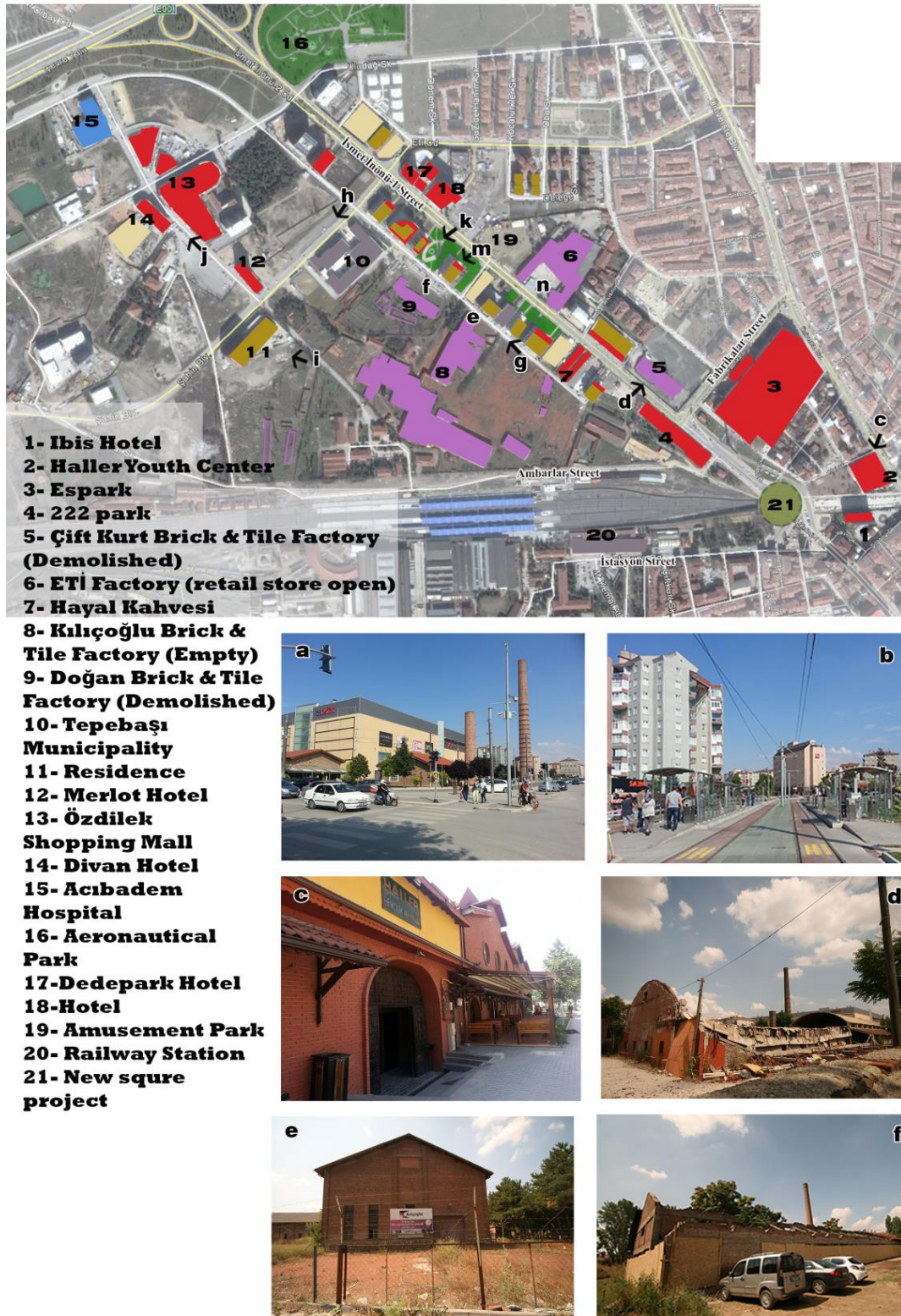
Figure 102: Old Factory District Evaluation in 2015 (prepared by the author)

The labels within the figure include:

1- Ibis Hotel
2- Haller Youth Center
3- Espark
4- 222 park
5- Çift Kurt Brick & Tile Factory (Demolished)
6- ETİ Factory (retail store open)
7- Hayal Kahvesi
8- Kılıçoğlu Brick & Tile Factory (Empty)
9- Doğan Brick & Tile Factory (Demolished)
10- Tepebaşı Municipality
11- Residence
12- Merlot Hotel
13- Özdilek Shopping Mall
14- Divan Hotel
15- Acıbadem Hospital
16- Aeronautical Park
17- Dedepark Hotel
18- Hotel
19- Amusement Park
20- Railway Station
21- New squre project

(**Figure 102** continued)

New residences,
offices,
hotels,
restaurants,
shopping mall,
hospital

Forgotten Past : Industry

Luxury New Image (authentic
traces still exist)

Another functional change is seen in the historic residential area: Odunpazarı. The district has been home for inhabitants from Seljuk Period. The historic buildings are dated Ottoman Period. After restoration, rehabilitation projects and Conservation Revision Plan the area's face changed from collapse to attractive place. New buildings are constructed with varied functions on the northern east part of the site. Museums are opened in different parts of the Odunpazarı, for example; Karikatür Museum, Lületaşı Museum, Cam Sanatları Museum.

New 'Arasta Glass, Porcelain and Ceramic Art Bazaar' was constructed. The area have a courtyard and cafe, Çibörek Home and shops.

Figure 103: a-The entrance of Bazaar (Hakyemez, 2015) **b-** Inside of the Bazaar (Hakyemez, 2015) **c-** Entrance of the Bazaar (yandexmap streetview)
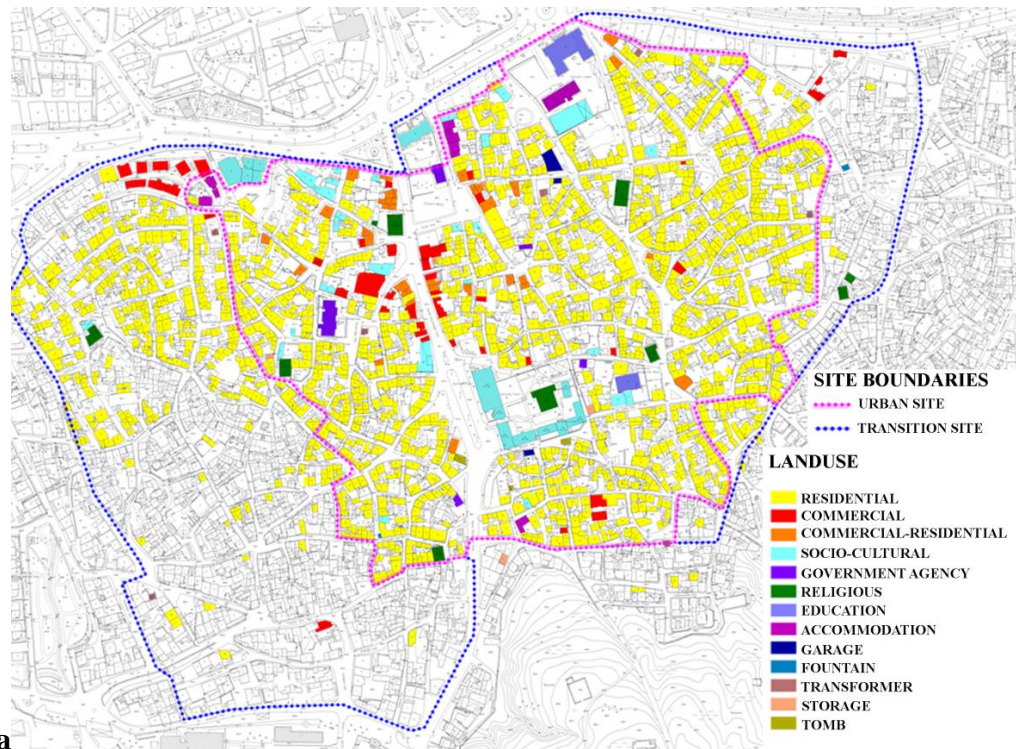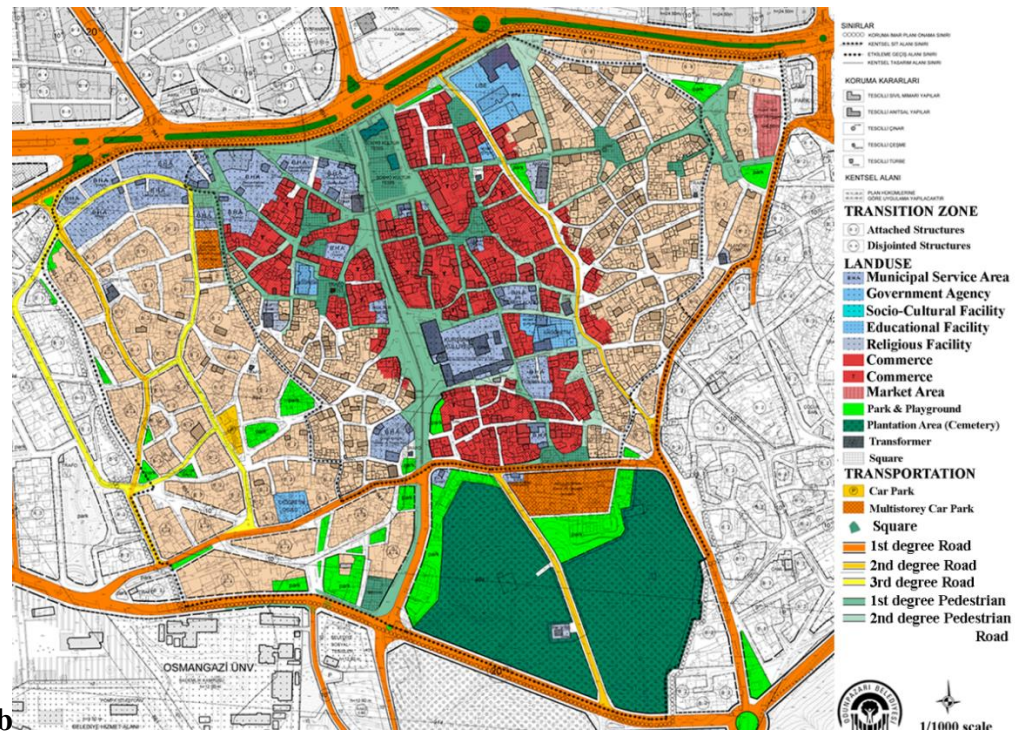
Figure 104: Proposed changes on the historical conservation area: a- Existing Situation in 2011(Odunpazarı Conservation Plan Revision, 2011, p.156) **b-** Conservation Plan Revision (Odunpazarı Conservation Plan Revision, 2011, p.140)

210
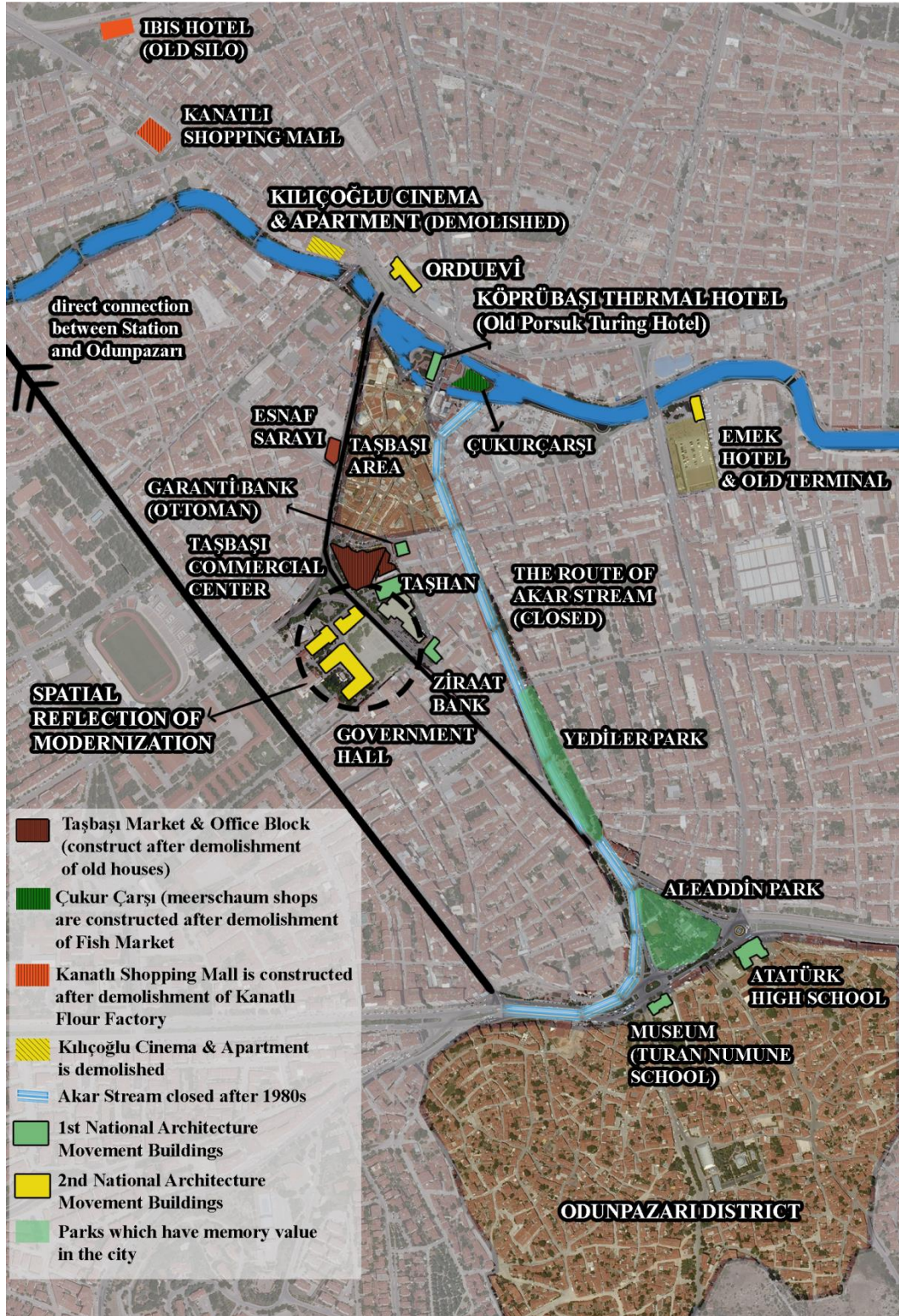
Figure 105: Evaluation of early times of republic characteristics in the city center (prepared by the author)

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A survey was done for the Tourism Master Plan 2011-2015 to understand the image of Eskişehir by domestic visitors, and 2613 people participated to it. **Figure 106** shows percentages of the survey in the pie chart. The profile of visitors mostly consisted of young-adult population. The survey includes 6 determined identities: University, European, Art and Culture, Industrial, Health, and Aviation. The biggest portion (1240 people) chose University City as an image for Eskişehir. European City and Art & Culture City are marked after that. The significant change in the results happened on Industrial City choice. 82 people marked this choice, and that means 3 percent of the total people see the city as an industrial city.
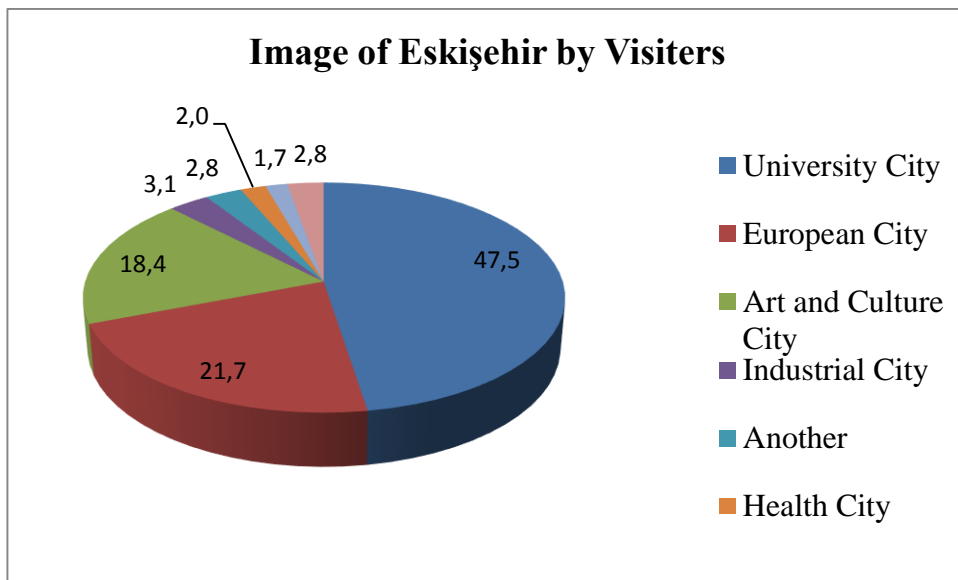
Figure 106: Pie chart shows percentages of visitor's choises for image of the city (prepared the data from Tourism Master Plan)

It shows important functions related to social, cultural, commercial, administrative and recreational areas in the present day. It can be understood from this figure; Museums are concentrated in the historical part of the city, shopping malls and new bars choose a place in the old Factory District area, and big green areas are created in the big empty areas close to the city.
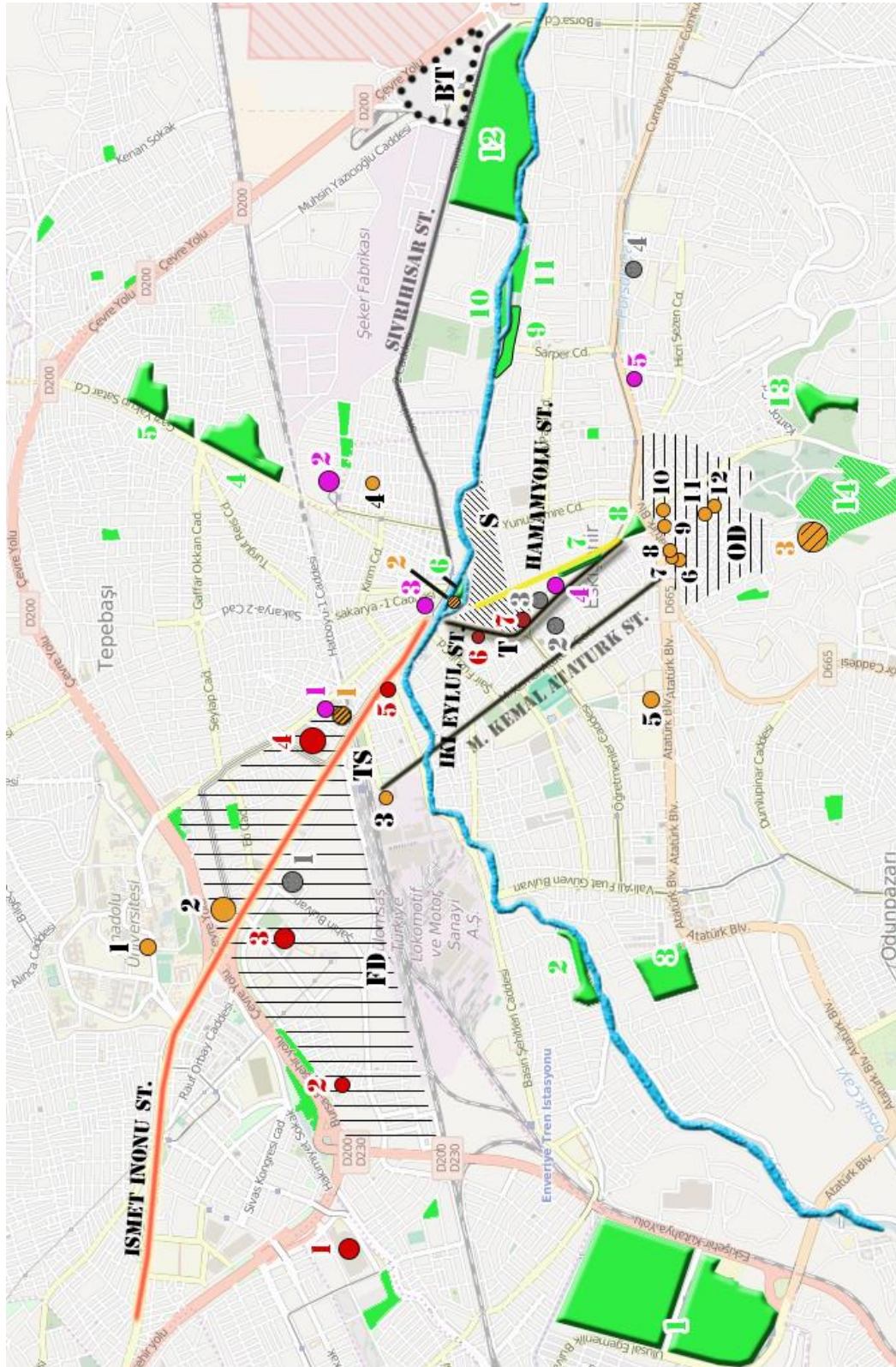
Figure 107: Important functions in in the city in present day (prepared by the author)

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Figure 107 (continued)

🟠 **Museum**

1 Museum of the Contemporary Arts
(Çağdaş Sanatlar Müzesi) inside of the Anadolu University

2 Aviation Museum
(Havacılık Müzesi) open air exhibition area

3 Railway Museum
(Demiryolu Müzesi)

Republic of Turkey Governorship
of Eskişehir. (2010:203)

4 World Museums Museum
(Dünya Müzeleri Müzesi)

5 Archeological Museum
(Arkeoloji Müzesi)

http://www.dunyamuzelerimuzesi.com/

googlemaps street
view (2015)

6 Memory of the City Museum
(Kent Belleği Müzesi)

7 Contemporary Glass Art Museum
(Çağdaş Cam Sanatları Müzesi)

Hakyemez, 2014

8 Yılmaz Büyükerşen Wax
Sculpture Museum
(Yılmaz Büyükerşen
Balmumu Heykeller Müzesi)

http://www.balmumuheykeller.com/heykeller.php

9 The Museum of the
Republican Period
(Cumhuriyet Tarihi Müzesi)

10 Cartoon Art Museum
(Karikatür Müzesi)

Hakyemez, 2015

11 ETİ City and Migration Museum
(ETİ Şehir ve Göç Müzesi) in construction

12 Meerschaum Museum
(Lületaşı Müzesi)

http://www.odunpazari.bel.tr

Hakyemez, 2014

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Figure 107 (continued)

⬤ **Hotels that have important character**

1 Ibis Hotel
(transformed from silo)

1 http://www.eskisehirliyiz.biz/
galeri/resim.asp?fotoid=519

2 http://www.tatilsepeti.com/
Otel_Ibis_Eskisehir.aspx

2 Porsuk Boutique Hotel
(was hotel at first in 1930s,
then Municipality building,
now thermal hotel)
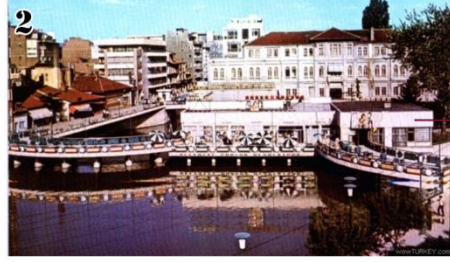
From Porsuk side
http://wowturkey.com/t.php?p=/tr166/yilmaz_
buktel_ybuktel993.jpg

Fine Arts Exhibition Hall Building was preventing
legibility of the building around 1990s

From Porsuk side http://www.eskisehirinsesi.net/
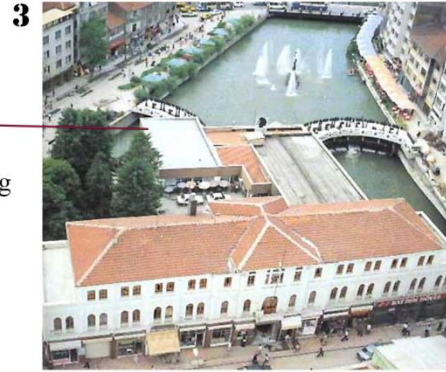
Between Porsuk and Köprübaşı Street
http://www.eskisehirinsesi.net/wp-content/
uploads/2013/

New environmental arrangement
http://fotogaleri.hurriyet.com.tr/galeridetay/35854/2/2/
turkiyenin-venediki-eskisehir

New
Porsuk Hotel

http://www.eskisehir.
bel.tr/dosyalar/
bizimsehir/45/
bizimsehir.pdf

Projeleriyle Eskişehir'i bir turizm şehri haline getiren Büyükşehir Belediyesi, şehrimize
birbiri ardına yeni oteller kazandırmaya devam ediyor. Son olarak Köprübaşı'ndaki
eski belediye binası aslına uygun olarak restore edilerek termal otel olarak hizmet
vermeye başladı. Çok yakında yeni otel projelerinin inşaat çalışmaları da başlayacak.

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Figure 107 (continued)

3 Rixos Thermal Eskişehir

http://eskisehir-tr.rixos.com/galeri/anasayfa/galeri/24/0/0

Spa & Wellness / Bath / Luxury Ambience / Comfortable Accommodation

● **Cultural Centers**

1 Haller Youth Center

http://www.eskisehir.bel.tr/dosyalar/bizimsehir/7/bizimsehir.pdf

2 Metropolitan Municipality Art and Culture Complex
Büyükşehir Belediyesi Sanat ve Kültür Sarayı

3 Zübeyde Hanım Cultural Center
(Armenian Church - Asri Cinema after 1945* -
Zübeyde Hanım Cultural Center at the end of 2000s**)

Life, Memory, Freedom Association (Yaşam,
Bellek ve Özgürlük Derneği) commemorates
Hrant Dink in front of the old Surp Yerrortutyun
Armenian Church. Members of the association
emphasized that the urban memory was erased
with forgotten historic tissue. The past function of
the building should be specified at least by a name
plate.***

*   http://www.agos.com.tr/tr/yazi/10602/murat-bardakcinin-unuttugu-ermeni-kilisesi
**   http://www.tepebasi.bel.tr/kurumsal/Detay.aspx?Birimid=32
*** http://www.eskisehirdehaber.com/news/eskisehirde-hirant-dink-anildi-2397.html#.VoraYvl97IU

Figure 107 (continued)

4 Yunus Emre Culture and Art Center

5 Atatürk Culture Art and Congress Center

http://www.eskisehir.bel.tr/dosyalar/
bizimsehir/37/bizimsehir.pdf

http://www.eskisehir.bel.tr/icerik_dvm.php?icerik_id=585
&cat_icerik=1&menu_id=24

⬤ **Shopping Center**

1 Neoplus Outlet Shopping Mall

2 Koçtaş

3 Özdilek Shopping Mall

4 Espark Shopping Mall

http://www.eskisehir.net.tr/galeri/resim.asp?fotoid=5842

Reconstraction of
the smokestacks

Construction of Espark Shopping Mall
after demolishment of Kurt Tile Factory

2006-2007
http://gezginharitaci.blogspot.com.tr/2013/04/
espark-alisveris-merkezi.html

After 2007
http://wowturkey.com/t.php?p=/tr359/
deniz_kaplan_espark.jpg

5 Kanatlı Shopping Mall

Kanatlı Shopping Mall established after
demolishment of Kanatlı Flour Factory

6 Esnaf Sarayı

yandex street view

https://ssl.panoramio.com/photo/94314161

7 Taşbaşı Market

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Figure 107 (continued)

⬤ **Administrative Establishment**

1 Tepebaşı Municipality

http://www.eskisehirportal.com/galeri/resim.asp?fotoid=5899

2 Government Hall
3 Metropolitan Municipality
4 Odunpazarı Municipality

http://www.eskisehirportal.com/galeri/resim.asp?fotoid=5870
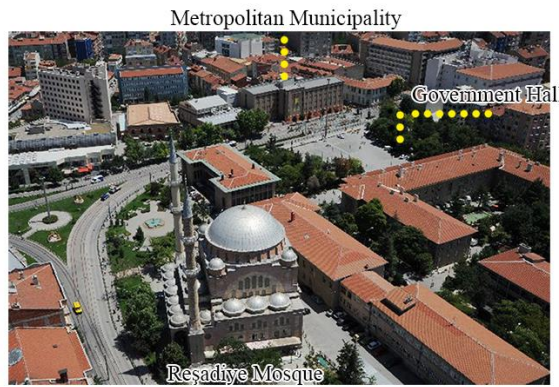
TS Train Station
BT Bus Terminal

İki Eylül Street

Hamamyolu Street

Doktorlar Street
(Part of İsmet İnönü -1 Street)
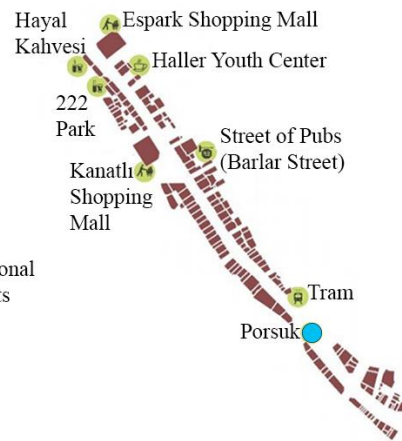
Source: METU City and Regional Planning 4th Year Studio. (2015) Eskişehir City Center Report

Figure 107 (continued)

🟢 **Green Area**

1 Sazova Science and Culture and Art Park

Amphitheater, Fairytale Castle, Japanese Garden, Pirate Ship, Science Center, Aquarium, Sabancı Planetarium and Zoo are located in the area.

"Eskişehir to be proud of" advertisement brochure and
http://www.eskisehir.bel.tr/dosyalar/bizimsehir/38/bizimsehir.pdf

2 Raif Özgür Park
3 Vişne Park
4 Büyük and Anıt Park
5 Ersin Ilıtan Park
6 Çukurçarşı

google earth views

http://www.panoramio.com/photo/40684767

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Figure 107 (continued)

7   Sebahattin Günday (Yediler) Park

Park and Akar Stream in past

Park today

http://wowturkey.com/t.php?p=/tr166/yilmaz
_buktel_ybuktel989.jpg

Hakyemez, 2015

8   Alaeddin Park

9   Aydın Arat Park

10   Şehr-i Aşk Adası

http://eskisehirli.com/blog/2014/03/08/sehr-i-ask-adasi/

http://www.porttakal.com/haberler/gundem/
eskisehirin-sehr-i-ask-adasi-acildi-865222.html

11   Eğitim Gönüllüleri Vakfı Atatürk Parkı

12   Kentpark

"Eskişehir to be proud of' advertisement brochure

13   Şelale Park

http://www.odunpazari.bel.tr/Projeler.aspx?ID=28

14   Bademlik Picnic Area

Figure 107 (continued)

Porsuk River

Boats and waterfront residences, 1930s
Atuk, 2002:149

People use boats on Porsuk
Atuk, 2002:157

Scouts pass the Porsuk
http://wowturkey.com/t.php?p=/tr430/Hudai_ES_ES.jpg

Eskiyeni, 2009, vol.2

http://www.eskisehirinsesi.net/wp-content/
uploads/2013/06/412.jpg

http://www.eskisehirmekanlar.com/fotogaleri-porsuk-cayi

Old

New

Old

New

Eskişehir İli Sürdürülebilir Kent
Ulaşım Planı ve Uygulaması:
http://www.cleanair.anadolu.edu.tr/
en/pdf/sunumlar/eskisehir_
13-01-2009.pdf

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Figure 107 (continued)

Taşbaşı Historic Area

| Kuyumcular Street |
| Asmaaltı Street |
| Taşbaşı Street |
| Köprübaşı Street |
| Köprübaşı Street |

1997
(Kozanlı, 1997: Appendix A)

2015
(Hakyemez, 2015)

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Figure 107 (continued)

S **Hot Spring Water Area**
   (Sıcaksular Bölgesi)

Atuk, 2002: 93

OD **Odunpazarı District**

Hakyemez, 2015
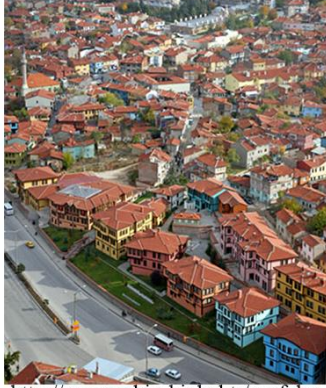
http://www.eskisehir.bel.tr/sayfalar.
php?sayfalar_id=70

Hakyemez, 2015

FD Factory District

Old factory district Tülce, 2012:53

Tepebası
Municipality

İsmetİnönü St

Around 2009
http://www.eskisehirliyiz.
biz/galeri/resim.asp?fotoid=5779

Tepebası
Municipality

İsmetİnönü St

2015 googlemaps street view

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CHAPTER 6

CONCLUSION

5.1.Summary of the Research

In this thesis the main point is shaped in the identity framework; therefore, it is tried to analyze that what kind of components give today's identity to Eskişehir. Identity concept has very extensive literature. Place, urban, and social identity are chosen inside of many other identity-related issues to designate framework of this thesis. According to this literature survey, many scholars have consensus with: identity of place is combination of relation between people and environment and meaning that comes from it. After the literature research findings of place, spirit of place and identity of place; five categories are decided to explain character of the city. These groups are constituted to reflect urban identity in most appropriate way. These are physical, historical, social, functional, and spatial structures.

After searching for urban identity; the alterations are tried to determine. The changed items or values are chosen from which are seen related with city's identity. These changes can be categorized as: changes in urban pattern that engaged spatial structure; changes on building scale which contribute to the identity of the city with their existence; changes on functional form which are also related to spatial structure; and changes in social structure. All of these items are interrelated. For example, difference in physical structure affects the spatial structure; therefore, the relation between people with environment will change, and also the meaning of the area becomes distinct according to perception of people. In certain periods, the most

conspicuous characteristics of the city showed differences. All of these are displayed in the evaluation part.

In the last part; continuing to its existence, changed, lost or newly added features related to identity of Eskişehir are determined. Finally, policy recommendations are done for highlighting what could be done for identity of Eskişehir.

5.2.Research findings

History of Eskişehir includes many civilizations. There are two important excavation areas close to Eskişehir; Şarhöyük and Karacahisar. The fertile lands and creeks strolling in the town are inviting people to live there. Hot spring area led to the development of the Bath culture very long time ago. The town was used as a recreational area concerning this feature. Around hot springs has been used as a commercial area from ancient times until today. The continuity of commerce function makes the place valuable for its historical importance, being still in use, and age value for registered buildings in Taşbaşı.

Middle of the 19th century, the influx of immigrants and the opening of the Bağdat-Berlin Railway have played significant roles in Eskisehir's identity. From the beginning of the Republican Period, industry has been an important issue for the city. Many neighborhoods have been established and they constitute core of the today's districts. Many worker houses that were provided by state-based industries (Sugar Factor and Turkish State Railway) and cooperatives provide to known Eskişehir as a worker-city and Industry City. State-owned industries have been important not only for production activity but also with its social facilities and green areas. They have a valuable place in shaping social life. After establishment of Organized Industrial Site, most factories abandoned because of their central position in the city and some of them are re-functioned.

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Establishment of two universities brings a new breath to the city. Educational recognition has increased in region and then in the country. At the end of the 20th century, related with structural changes in economy, Eskisehir's physical and social structure have changed. Industrial areas moved from original location. City start to known with its universities; and student city and University-City become a new identity of the city. The functions of the areas are re-arranged with the tastes of students. Number of cafes and bars are increased. New apartments are constructed for single person using which are also addressing students in generally.

In the recent years, industrial-production based orientation of the city has left its place to new functions; service and tourism. Spatial reflection of industry traces fades more with each passing day. Luxury new residences and offices take place of industrial heritage.

There is a conflict of conservation perception between Odunpazarı and Factory District. The first one accepted precious one, and restoration of a part of district implemented. New opportunities created in the area for inhabitants. Little souvenir shops, meerschaum shops and cafes are opened. The life is going on with colorful events like World Wood Day 2015 or handcraft market at the weekends. The historic core started to conserve; on the other hand, industrial heritage in Factory District, even if some buildings registered, do not find as valuable as Odunpazarı. Yet, the area is very significant to demonstrate city's industrial background which dates back to first years of Republic. Unfortunately, these abandoned factories cannot be seen from the new plazas and its glittery life. They are become a backyard of the luxury residents and coffee shops. When the spatial presence began to be forgotten in daily life; the memory of this factories will/may be diminish slowly from people who lived there for a long time, and most likely the area will not remembered or even known by people who lived there for a short time.

Eskişehir is in the ascendant since 2000s, via conservation plans and projects and new implementations for higher quality of life for inhabitants and also to attract

tourists and entrepreneurs to the city. In addition to all of these changes, also new mega-events, festivals begin to take place here. Number of tourist increase day by day through created attraction centers and improved transportation modes (high speed train nodes increased with new links). In 2011-2015 Tourism Master Plan, the city is suggested "to develop 'city tourism' brand"[286]. It can be said that Eskişehir's reputation expand through Turkey via; increasing number of tourist every year, expanding organized industrial areas, growing number of activities & festivals, and improvements in quality of life with recreation areas. In the light of this information, it can be said that the policies made for cities have strong relationship with branding. Projects and implementations carry the aim of being one of the unique (therefore branding) cities where capital flows come in. "Gain a European City appearance" became an unofficial motto for the city. To demonstrate this; new shiny bridges, Venice-style gondolas, Amsterdam-style boats, big scale parks and tram which is common transportation system in European cities are used.[287] The aims behind these implementations is creating high quality of life for inhabitants, and becoming an attraction point for tourists where capital flow came in. More livable environment is supported with more green areas, more cultural and social activities, and more pedestrian-oriented transportation decisions.

The principles of the implementations are well thought out for creating a good place, but the way of implementation is open to criticisms. Newly formed features are shown as a character of the city. Venice-style gondolas and Amsterdam-style boats are prepared for Porsuk River, but they could be constructed of old time boats, which were used on the river in the past times. In addition to that, styles of bridges show wide variety through the river, generally display similarity with European type fancy and ornate bridges. These kinds of imitations are unnecessary; moreover, with original designs and vehicles, the city would become more distinctive from the other city examples. In addition to these kinds of copies, advertisements are full of

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[286] 2011-2015 Tourism Master Plan, p.40
[287] This comment is drawn up after all the municipality's announcement newsletters "Bizimşehir" are analyzed.

these images, and they are gathered together to show how variable features the city have. Unfortunately, these ads (**Figure 79a** and **b**) reflect a kitsch look rather than a charming place.

5.3.Policy recommendations

Urban identity means unique and characteristic features about that city. Its history, culture, physical and natural structure, built-open area relations, and many other components create spirit of the place that contribute to this identity. Therefore, protecting these values should be the essential point. People attach themselves to the place with their own and communal constructed meaning. Meaning takes form with experiences which determined by the kind of connection. Identity of a place comes into existence in a period of time and to maintain it, significant for continuity for sense of place. At this point, the important question is what can be done for protecting identity; and how the balance between new symbols and old ones can be found.

In this perspective, five categories are determined by significant elements for identity of Eskişehir. These categories are shaped through today's conditions. The first one is; existing structures and areas (with or without intervention) that contribute identity of the city. Hot Spring area and Porsuk River has been significant natural elements for the city. They continue to their functions. On the architectural side, historic residential buildings in Odunpazarı Conservation Site Boundary and historic commercial buildings in Taşbaşı region have substantial role for continuity of historic value to the present day. These places are still in use. In addition to these historical parts, there are more recent but historically significant areas exist: Factory District, Tülomsaş, and Sugar Factory are prominent areas for showing industrial identity of the city. Some of the original buildings in Factory District still exist, but most of them partially or in large extent demolished due to the lack of conservation implementations. Some of them transformed to different

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uses which will be emphasized in change category. Contrary to the Factory District; Tülomsaş and Sugar Factory are still in operation. The root of Tülomsaş goes back to the late Ottoman Period. Sugar Factory is a state enterprise institution, and it has provided important facilities for the workers and also for inhabitants. These elements can be counted as a cornerstone for industrial identity. In addition to these big scale areas, there are single structures survived from different periods, such as; First and Second National Architecture Movement Buildings. Some of them are used with different functions from constructed time, but the buildings mostly carry the original characteristics. Beside the existing buildings without intervention, there are some well-known transformed buildings are located in the city. These are largely transformed from old factories like Buda Bar, 222 Park, and Hayal Kahvesi. Event if quality of implementations has been questioned by academicians and specialists, these buildings keep industry image alive. Beginning of the 2000s, Eskişehir was praised by keeping alive the factory buildings via re-functioning, today new implementations related to the industrial heritage have been criticizing.[288] The other continued function is education. Universities have significant place in the city. Their meaning is more than education for students; they provide socializing area for the inhabitants. In the first category, there are also green areas can be added; Yediler Park (Sabahattin Günday is the new name, but people use old 'Yediler' name) and Alaeddin Park. Local cuisine is the last component of this category. There are rooted food shops which create their own local brands through the years.

The second category is changes of the elements which contribute to the city identity. The biggest change occurred with demolishment of low-rise buildings and constructing new high-rise buildings to their places. Low-rise detached buildings with gardens erased from the Eskişehir's skyline. New 8-storey buildings also affect

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[288] Şentürk (2002) and Tutal, O., & Ustun, B. (2003) are mentioned that memory of the industrial heritage continues to exist with new functions to the present day. On the contrary to beginning of 2000s, Tülce (2012) and Aksoylu (2014) are emphasized that the Factory District has gained high land value; and around the area regeneration issue became important. therefore and lack of conservation and conscious destructions cause loss of industrial image.

the Odunpazarı District. Visibility of the historic district was blocked with high-rise buildings on the Atatürk and Cumhuriyet Boulevard. In recent times, besides the physical changes; there are also functional and social changes have occurred. New commerce and social functions are supported to create more lively and attractive place. Changes on function have important impact on social social life. Another change is related to CBD. After Republic, new administrative buildings are constructed near the traditional commerce area. Modern high-rise buildings cover the center. Taşbaşı commerce area and Hamamyolu Street continue to their traditional commerce, and new modern commerce opened in İki Eylül and İsmet İnönü Streets and throughout the streets close to the city center. In recent days, luxury uses start to establish on İsmet İnönü-1 Street (northern part of the Espark). Change on industrial function to commerce occurred in short period. Loss of the factories accelerated 'industrial city identity' fade from the scene. Dominant usage in the area became residences, offices, club and restaurants. Transformation of 222 Park, Hayal Kahvesi, and entirely new construction Espark become examples for new ones. In other words, they can be count as pioneer for the transformation of Factory District. Changes accelerated because of high land value of the area. Differences do not occur only in these areas; the whole city is affected by changes through new implementations. While Porsuk River had a large width, today its transverse footprint resembles much more a corridor. Porsuk Rehabilitation project implementation provides clean and nice image for leisure activities. New bridges with colorful designs are changed with old ones. The image of the city first turned from agriculture to industry, and then education and finally tourism is added. Tourism sector has caused rapid, unexpected change on the city's face which was not an issue before 15 years ago. These fast changes have been established with the aim of 'brand city'.

Another category is imperilment elements which are significant for identity of the city. The first constituent is comprised of Tülomsaş and Sugar Factory. They cover big areas in the central part of the city; therefore, they may be in the same danger with what happened in the Factory District. If these areas will be abandoned, then

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they can be use for higher landuse value. The registered factories in the Factory District are jeopardized by destruction is the other component. The industrial heritage is close to being lost, if conservation implementations will not be realized. The third one is related to Odunpazarı. As emphasized by many times, Odunpazarı has a significant value which shows the Ottoman lifestyle might be in danger by overload activities if they are not controlled in long term. At the same time, these changes in Odunpazarı can cause changes on its inhabitants after being an attraction point for tourists. Another component in this category has connection with hot spring water resources. Until last years hot spring water was used for Baths in the Sıcaksular Region. After development on tourism sector started, the hot spring water is turned into an opportunity for health tourism. A huge luxury thermal hotel was opened in the Bademlik area. This kind of tourism is wanted to be developed with new hotels. The hot spring water resource located in Sıcaksular and if the area is wanted to transform a suitable area for thermal tourism, the traditional commerce uses and also physical structure might be jeopardized by new usages.[289]

Lost features that cause lack of memory places are the fourth category. One of the important components in this group is Hamamyolu. It has been a traditional axis that connects historic commerce Taşbaşı and residential Odunpazarı areas. In Hamamyolu, Akar Stream flowed between 2-3 storey buildings and open market was set up in the street. The urban tissue is changed, and there is not any spatial clue for remembering Akar Stream. Only domination of traditional commerce uses supports that Taşbaşı – Hamamyolu - Odunpazarı is a traditional route. In the historic residential area of Odunpazarı, many buildings were destroyed to open a straight road. Like these losses, many small shops were demolished to built Taşbaşı Market and Office Building. Although many historic buildings were destroyed in the city center with urban development, the last and highly protested one is Kılıçoğlu Cinema. Demolishment of this building caused loss of a memory place

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[289] Karaaslan and Çakaroğulları (2006) explains advantage and disadvantages of geothermal sources usage for health tourism in Sıcaksılar Region in detail. The information about which kind of qualities and facilitates are needed are determined with predictions.

for inhabitants in addition to its architectural importance. Another change in the city center happened in Çukurçarşı. It was a fish market with crowded and lively area, but dirt of the place cause destruction of the area, and market relocated to another location. To consider loss in natural environment, agricultural land is the significant one. Fertile lands are used for urban development; because of big scale urban landuses in the city became edge for the expansion.

Another category is new implementations that contribute to identity. Various kinds of implementations are done, and they provide increasing quality of life. Created vast green areas satisfy amusement and leisure time needs; tram provides more area for pedestrians; social activities and festivals make the city energetic and lively; several museums, theater and symphony orchestra contribute to social life; newly opened thermal hotels start to use opportunity of hot spring waters.

The last category is the elements that can be regained to the city. The components of this group are evaluated from the other categories which can be turned back to life again. Akar Stream was significant value for the city, and if the route of the stream can be determined and reopened, Eskişehir can gain one of its identity element. Another one is factories in the Factory District. The plants with their big open areas can be re-use instead of demolishment. There are many examples for re-functioning of big factories in other countries. The last one is; even if Emek Hotel was abandoned in 2009 and it is in poor condition, it can be conserved for its architectural values.

After this categorization, the policy recommendations related to city identity are determined for Eskişehir, and they can also be valid for other cities.

- Places should be avoided being an item of consumption. If this is not provided; it will not be a surprise to face with deterioration of places, slow or fast according to circumstances. The vital elements that should be

conserved in the city are: dynamicity, meaning, history and multeity of the activities.

- All the essential characteristics of place should be recognized to understand the multiplicity of the city, which include; architecture, rhythm, culture, temporary and persistent perception, historicity, public events and ceremony. Then implementation way can be arranged through place's tangible and intangible characteristics.

- Planning and design became a tool for removal of Industrial establishments from the city, and they help to replace consumption culture instead of production culture. Carrying industries to outside of the city should not be the goal. The aim should be improving its environment and reproducing production feature of industrial city as a culture of the city.

- Standing apart from imitative applications, and searching possibilities that are compatible with the features of the authentic character should be considered during the preparation and implementation of the projects.

- Rapid change increased in the cities after globalization. Neo-liberal policies start to see culture as a commodity which can compete with others. On one hand, it provides to conserve authentic local features; on the other hand, it causes too many implementations to exaggerate how the city is a node of cultural, historical, social, technological, and recreational features and activities. Emotional ties of society to historical sites may provide conservation and restoration of them, but there is more than adequate implementation danger when these identity values wanted to be strengthened. If the opposite will happened; if the site will not be seen as an essential identity value, then they could be left to neglect or demolishment.

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