

INTEGRATION OF IMMOVEABLE CULTURAL HERITAGE TO
CONTEMPORARY URBAN AREAS: THE CASE OF ANKARA CASTLE

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

BY

ALI SINAN KALPAKLI

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF MASTER OF SCIENCE
IN
CITY PLANNING IN CITY AND REGION PLANNING

SEPTEMBER 2019

Approval of the thesis:

**INTEGRATION OF IMMOVEABLE CULTURAL HERITAGE TO
CONTEMPORARY URBAN AREAS: THE CASE OF ANKARA CASTLE**

submitted by **ALI SINAN KALPAKLI** in partial fulfillment of the requirements for
the degree of **Master of Science in City Planning in City and Region Planning
Department, Middle East Technical University** by,

Prof. Dr. Halil Kalıpçılar
Dean, Graduate School of **Natural and Applied Sciences**

Prof. Dr. Çağatay Keskinok
Head of Department, **City and Regional Planning**

Assist. Prof. Dr. Ahmet Burak Büyükcivelek
Supervisor, **City and Regional Planning, METU**

Examining Committee Members:

Assoc. Prof. Dr. Olgu Çalışkan
City and Regional Planning, METU

Assist. Prof. Dr. Ahmet Burak Büyükcivelek
City and Regional Planning, METU

Assoc. Prof. Dr. Bülent Batuman
Urban Design and Landscape Architecture, Bilkent University

Date: 09.09.2019

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

Name, Surname: Ali Sinan Kalpaklı

Signature:

ABSTRACT

INTEGRATION OF IMMOVEABLE CULTURAL HERITAGE TO CONTEMPORARY URBAN AREAS: THE CASE OF ANKARA CASTLE

Kalpaklı, Ali Sinan
Master of Science, City Planning in City and Region Planning
Supervisor: Assist. Prof. Dr. Ahmet Burak Büyükcivelek

September 2019, 153 pages

Cultural heritage buildings and sites are reminiscent of the layers of culture, history and the settlements that have existed in the past. These historic layers are significant as they give us information about our past and guide us to our future, as we coexist with these layers of heritage. Contemporary cities are changing with globalization and rapid urbanization; consequently these cultural heritage areas are being neglected, and losing their existence in everyday life. As cities shift to individualism and disunity, the concept of integration must be introduced to the notion of planning, to create a cohesive society, thus a unified city that also exalts its cultural and historic values.

Integration is researched in fields of study, profoundly in social sciences and planning to determine a definition that is inclusive for contemporary planning and cultural heritage. Thus integration is separated into three attributes: physical, economic and social; to define the vital parts of daily life and planning.

The aim of this research entails whether or not cultural heritage areas are integrated to contemporary urban areas. A single case study focusing on the Ankara Castle is analyzed according to these integrational attributes using survey, observation and document analysis. The castle is regarded as an entity as the relationship between people and space are examined according to the study area.

Conclusively the integration in the Ankara Castle is problematic, with dismal transportation options and natural challenges, lack of services and activities, and disjointed social construct, planning whilst conserving the area must ensue to integrate the castle to the contemporary urban life.

Keywords: Physical Integration, Social Integration, Economic Integration, Cultural Heritage

ÖZ

KÜLTÜREL MİRASIN ÇAĞDAŞ KENTSEL ALANLARA ENTEGRASYONU: ANKARA KALESİ ÖRNEĞİ

Kalpaklı, Ali Sinan
Yüksek Lisans, Şehir Planlama
Tez Danışmanı: Dr. Öğr. Üyesi Ahmet Burak Büyükcivelek

Eylül 2019, 153 sayfa

Kültürel miras binaları ve alanları, insanlara geçmişte var olan kültür, tarih ve yerleşim katmanlarını hatırlatır. Bu tarihi katmanlar, bize geçmişimiz hakkında bilgi verir ve geleceğimiz için bize rehberlik ederler, bu miras katmanları halen bir arada yaşadığımız için önemlidir. Çağdaş şehirler küreselleşme ve hızlı kentleşme ile değişiyor; sonuç olarak bu kültürel miras alanları ihmal edilmekte ve günlük yaşamdaki varlıklarını yitirmektedir. Şehirler bireyciliğe ve ayrılığa kaydıkça, entegrasyon kavramı, planlamaya dâhil edilmelidir böylece, kültürel ve tarihi değerlerini yücelten, birleşmiş bir toplum ve birleşik bir şehir oluşturula bilinir.

Entegrasyon çalışma alanlarında, özellikle de sosyal bilimlerde ve planlamada derinlemesine incelenmiştir; buna sebep çağdaş planlama ve kültürel miras için kapsayıcı bir tanım belirlemektir. Entegrasyon üç bağlama ayrılır: fiziksel, ekonomik ve sosyal. Bu üç bağlam günlük yaşamın ve planlamanın önemli kısımlarını tanımlamaktadır.

Bu araştırmanın amacı kültürel miras alanlarının çağdaş kentsel alanlara entegre edilip edilmediğini sorgulamaktadır. Ankara Kalesi örneği üzerine odaklanan inceleme, anket, gözlem ve doküman analizi kullanılarak bu entegrasyon özelliklerine göre

analiz edilir. Kale bir oluřum olarak ele alınmıřtır, insan ve mekan arasındaki iliřki alıřma alanına gre incelenmiřtir.

Sonu olarak, kısıtlı ulařım seenekleri ve doęal zorluklar, hizmet ve aktivitelerin yetersizlięi ve kopuk sosyal yapı ile Ankara Kalesi'nin řehirle entegrasyonun problemleri olduęunu gstermiřtir. Alanı aędař kent yařamına entegre etmek iin planlama yapılmalı, aynı zamanda alanın kltrel yapısı korunmalıdır.

Anahtar Kelimeler: Fiziksel Entegrasyon, Sosyal Entegrasyon, Ekonomik Entegrasyon, Kltrel Miras

To my family

ACKNOWLEDGEMENTS

This thesis was made possible with the support of my friends, family and professors. Firstly, I would like to mention my sincere gratitude to my advisor Assist. Prof. Dr. Ahmet Burak Büyükcivelek for his guidance and endless support from the first day to the last. I would also like to thank Assoc. Prof. Dr. Olgu Çalışkan and Assoc. Prof. Dr. Bülent Batuman for being a part of the examining committee and for their valuable feedback, contributions and interest for the study.

I would like to thank all my friends who have supported me through the process. A special thanks are in order for Selen Karadoğan, Hazal Ertem and Ecem Kutlay for always being there when I needed them during the hardest times of the thesis. I would like to thank Elif, Cansu, Mert, Matthew, Armağan and Oğuz for always being a phone call away, for mental support and also for their friendship, encouragement and kind attitude.

Finally I would like to express my profound gratitude to my parents Mehmet and Yeşim, for their endless support and love, providing me with the encouragement and emotional support throughout not only the thesis process, but my life. Thank you for all the love, moral support and encouragement.

I feel lucky to have great friends and family for this I want to thank them again for being there for me in this rollercoaster ride.

TABLE OF CONTENTS

ABSTRACT	v
ÖZ	vii
ACKNOWLEDGEMENTS	x
TABLE OF CONTENTS	xi
LIST OF TABLES	xv
LIST OF FIGURES	xvi
LIST OF ABBREVIATIONS	xviii
CHAPTERS	
1. INTRODUCTION	1
1.1. Context and Problem Definition.....	1
1.2. Aim of the Study and Research Question	2
1.3. Methodology of the Research.....	2
1.4. Structure of the Research.....	3
2. Integration.....	5
2.1. What is Integration?	5
2.2. Integration in Different Fields of Study	6
2.3. Integration in Social Sciences	9
2.3.1. Social Integration/Solidarity/Cohesion.....	10
2.3.1.1. Common values/Civic culture.....	14
2.3.1.2. Social order/Social control.....	15
2.3.1.3. Social solidarity/Wealth disparities	16
2.3.1.4. Social networks/Social capital	16

2.3.1.5. Place attachment/Identity.....	17
2.3.2. Social Cohesion in Different Scales.....	18
2.3.2.1. Inter-Urban Scale.....	18
2.3.2.2. City Scale.....	19
2.3.2.3. Neighborhood Scale.....	21
2.3.3. Local Integration.....	23
2.3.4. Cultural Integration.....	24
2.3.5. Social Integration in Turkey.....	26
3. Integration in Planning.....	33
3.1. Urban and Spatial Integration.....	33
3.2. Territorial Cohesion.....	36
3.3. Policy Integration.....	37
3.4. Integrated Land Use.....	37
3.5. Integration in Transportation.....	39
3.6. Integration in Ecology.....	41
4. Cultural Heritage & Conservation Planning.....	45
4.1. Defining Cultural Heritage.....	45
4.2. Types of Cultural Heritage.....	47
4.2.1. Tangible Cultural Heritage.....	48
4.2.1.1. Moveable Cultural Heritage.....	48
4.2.1.2. Immovable Cultural Heritage.....	49
4.2.1.3. Underwater Cultural Heritage.....	49
4.2.2. Intangible Cultural Heritage.....	50
4.3. Urban Heritage.....	51

4.4. Urban Morphology: The Old and the Contemporary	53
4.5. Defining the Castle	55
4.6. Conservation Planning	56
5. Research Methodology & Case Study: Ankara Castle Integration with the City	61
5.1. Types of Integration	61
5.1.1. Physical	62
5.1.2. Economic	63
5.1.3. Social	66
5.2. Research Methodology	68
5.3. Ankara	70
5.4. A Brief History of Ankara and the Ankara Castle	71
5.5. Ankara Castle in Relation to Ankara Plans	73
5.5.1. Lörcher 1924-25 & Jansen 1928-35	74
5.5.2. Uybadin-Yücel 1957-70	76
5.5.3. Raci Bademli 1990 & 2005 Plan	76
5.5.4. 1990 Structural Plan, 2015 Plan, 2025 Plan	77
5.5.5. 2023 Başkent Ankara Master Plan.....	78
5.5.6. 2038 Ankara Environmental Plan.....	79
5.5.7. Altındağ Strategic Plans 2006-09, 2010-14, 2015-19, 2017-19	80
5.5.8. Ankara Area Plan by the Ankara Development Agency	81
5.6. Ankara Castle and the Old City	83
5.7. Evaluation of the Findings of the Ankara Castle.....	88
5.7.1. Physical Integration	88

5.7.1.1. Transportation.....	89
5.7.1.2. Structural Continuity	100
5.7.2. Economic Integration	101
5.7.2.1. Retail Diversity	102
5.7.2.2. Production Diversity	103
5.7.3. Social Integration	104
5.7.3.1. Personal Relations	105
5.7.3.2. Urban Services and Activities	107
5.7.3.3. Visitors and Tradesmen of the Ankara Castle	115
5.7.3.4. Satisfaction towards the Ankara Castle from Respondents	125
6. Conclusion.....	129
6.1. Policy Implications	131
6.2. Recommendation for Further Studies	133
REFERENCES	135
APPENDICES	
A. Surveys	151

LIST OF TABLES

TABLES

Table 2.1. Three Categories of Culture (adopted from Danchev's work)	24
Table 2.2. Three states of Cultural Integration (adopted from Danchev's work)	25
Table 2.3. Difference between Gemeinschaft and Gessellschaft (adopted from Kamenka's work)	28
Table 2.4. Five Categories of Social Cohesion (adopted from Forrest and Kearns's work)	30
Table 2.5. Three Scales of Social Cohesion (adopted from Forrest and Kearns's work)	31
Table 3.1. Socio-Spatial Integration (adopted from Ruiz-Tagle's work)	35
Table 4.1. Enter the Table Caption here	56
Table 4.2. Principals of Conservation (adopted from Feilden's work)	57
Table 5.1. Stages of Social Exclusion (adopted from Hills, Le Grand, & Piachaud's work)	67
Table 5.2. Job Satisfaction of Locals	103
Table 5.3. Frequency of locals meeting with Friends and Kin	105
Table 5.4. How long the locals were in the castle?	107
Table 5.5. Locals activities in and around the castle and frequency of trips	110
Table 5.6. Visitors activities in and around the castle and frequency of trips	119
Table 5.7. Job Satisfaction of Tradesmen	124
Table 5.8. How long the tradesmen were in the castle?	125
Table 5.9. Satisfaction of activities and services of all the respondents	126

LIST OF FIGURES

FIGURES

Figure 1.1. Structure of the Thesis.....	3
Figure 4.1. Types of Cultural Heritage	48
Figure 5.1. Integration separated into 3 aspects and subheadings that will be researched	68
Figure 5.2. Where Ankara is situated in Turkey (Base Map Source: Google Maps)	71
Figure 5.3. Lörcher Plan of Ankara (Goethe Institut, 2010)	74
Figure 5.4. Jansen Plan of Ankara (Goethe Institut, 2010)	75
Figure 5.5. 1924 Ankara Map (as cited in Günel & Kılıcı, 2015).....	83
Figure 5.6. Ankara Castle in the 1924 Ankara Map (as cited in Günel & Kılıcı, 2015)	84
Figure 5.7. Ankara Castle area with 3 levels of walls (as cited in Günel & Kılıcı, 2015)	86
Figure 5.8. Important buildings and sites in and around the Ankara Castle.....	88
Figure 5.9. Street lamps in the middle of narrow sidewalks on Ipek Street (Authors Personal Archive)	90
Figure 5.10. Obstacles to and from the castle area (Authors Personal Archive).....	91
Figure 5.11. Steep stairs and problematic central refuge to and from the castle, across from the Altındağ Municipality (Authors Personal Archive).....	92
Figure 5.12. Movement of pedestrians when trying to access the outer and inner castle	93
Figure 5.13. The main entrance to the outer castle from the Main Gate (Left) and Berrak Street (Right) another way to enter the outer castle area (Authors Personal Archive)	93

Figure 5.14. 3 rd entry point to the outer castle area is via steep stairs (Left) Genç Gate near Hisar Park (Right) to the west of the inner castle area, one of the two entrance ways to get into to the inner castle (Authors Personal Archive).....	94
Figure 5.15. Zindan Kapı, the main entrance to the inner castle following Kale Kapısı Street (Authors Personal Archive)	94
Figure 5.16. Bus stop and Metro proximities to the Ankara Castle from EGO website updated on August 28, 2019	95
Figure 5.17. Route from Kızılay to the Ankara Castle (Source Application: Trafi)..	96
Figure 5.18. Route from Kızılay to the Ankara Castle (Source Application: Moovit)	98
Figure 5.19. Map showing the taxi stand, car parks, car movement going to the castle and areas where people park their cars on the street.....	99
Figure 5.20. The dispersion of petty producers and small businesses in and around the Ankara Castle	101
Figure 5.21. Where do locals go to work and to buy their daily needs.....	102
Figure 5.22. Locals selling their own petty commodities including simit, necklaces, prayer beads, etc. (Authors Personal Archive).....	104
Figure 5.23. Where the locals meet with friends and family	106
Figure 5.24. Where locals are going to for Culture and Entertainment activities....	109
Figure 5.25. Where locals travel to for Education and Sports Services.....	112
Figure 5.26. Where locals travel to for Health Services	114
Figure 5.27. Activities of the visitors in and around the Ankara Castle	116
Figure 5.28. Activities of the tradesmen in and around the Ankara Castle	117
Figure 5.29. Where visitors are coming from to the castle	120
Figure 5.30. Where tradesmen are coming from to the castle	121
Figure 5.31. (Left) Kale Kapısı Sokak (main street) leading to the Dungeon Gate (Right) Visitors main attraction in the inner castle near the bastion.....	124

LIST OF ABBREVIATIONS

ABBREVIATIONS

EGO	Ankara Electricity, Gas and Bus General Directorate
UNESCO	United Nations Education Science Culture Organization

CHAPTER 1

INTRODUCTION

1.1. Context and Problem Definition

Throughout history, cities have been the cradle to advancements in humanity, dating back centuries ago, and leaving us with traces of the past. These urban heritage sites not only give us information about our past, but also guide us to our future. As the human race, we live in hints of old settlements, but with technological advancements, globalization and rapid urbanization, have shifted our values to capitalize on whatever we can find. Cultural heritage buildings and sites have been neglected for more profit, or have been the focus of profit seeking enterprises.

Cities without proper planning have been faltering physically, economically and socially; late interventions and a globalized economy seem to be an obstacle in the way of planning with so many actors that have a say-so from international to neighborhood scale. Without proper understanding of the social values that planning brings and disregard of the culture, the bond between life and heritage diverge; hence the term integration, which entails to incorporate everything together to create a whole.

The notions of spatial planning that entail physical, economic and social aspects, are all studied in their own terms as broad planning study areas. These areas are interrelated and in some planning discussions, are affected by one another. Cultural heritage is also a study area in which contemporary research is being driven towards. The important concept here is to bridge the spatial planning to the cultural heritage debates, and doing this by including the term integration as a bridge between the spatial planning and cultural heritage.

Contemporary urban planning and the effects it has on urban life is something everyone is exposed to. Cultural heritage is a part of the urban system, thus including these areas into urban life is vital to the contemporary studies.

1.2. Aim of the Study and Research Question

The notion of integration can be seen in many different study areas, but the core implication it stirs in spatial studies is the cohesive production of space including physical, economic and social aspects of society. These aspects are validated through urban planning strategies that are inclusive to the entire urban structure.

The association of cultural heritage areas into contemporary urban planning also needs an integrated approach, apart from considering the physical, economic and social aspects of planning, the heritage areas must be conserved in order to keep the cultural and historic values intact. Considering immovable cultural heritage in urban areas, the values must be integrated to contemporary urban life.

The research question that is driven from this notion is:

“Are immovable cultural heritage areas integrated to contemporary urban life?”

The aim of the study is to investigate the integrational attributes of contemporary urban life in immovable cultural heritage, and develop a suggestive planning approach to further planning. The bridge between the spatial aspects, planning and cultural heritage will be the notion of integration.

1.3. Methodology of the Research

The research that will be conducted, referring to the theoretical background, is exemplified via single case study. In order to answer the research question, both qualitative and quantitative research methodology was used. To conduct these research methodologies, survey is used as the main tool of the thesis. In addition to the survey, direct observation and document analysis are used as supportive tools.

The survey that is conducted will combine qualitative and quantitative methods.

The quantitative aspect of the research involves a survey to be conducted via scaling questions. The answers that will be received from close-ended scaling questions will be the quantitative part of the survey, as respondents will answer whether they are satisfied or unsatisfied regarding specific activities and services.

The qualitative features of the survey regard open-ended questions that will be analyzed according to the answers received. More qualitative methods entail observations and document analysis. The observations will be noted and photographed according to the case study, while document analysis will be conducted via telephone applications, government run sites, and prior plans regarding the case study area.

The survey was categorized according to the actors that are present in daily life in the selected study site. The sampling of the survey respondents will be accumulated according to the people present in the study site that are willing to participate in the survey.

The results will be shown by using mapping illustrations, photographs and a general descriptive extraction of the information that will be depicted as final product.

1.4. Structure of the Research

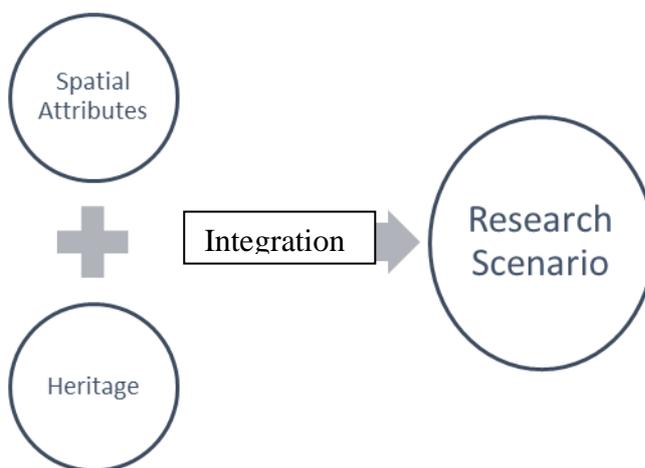


Figure 1.1. Structure of the Thesis

The study start with the theoretical explanation of the term integration. The second chapter initiates with differentiating studies using the word integration, later moving

on to the terms included in the social sciences. Chapter three covers the terminology of integration in the spatial studies and the planning discipline. The 4th chapter explains the term cultural heritage and enlightens the meaning of conservation planning. Within these 3 chapters, the theoretical research was concluded, the next chapter introduces the case study. This chapter also includes, the findings and evaluation. The study is finalized with the conclusion chapter that also includes suggestions for further studies and policy implications.

CHAPTER 2

INTEGRATION

To completely comprehend the meaning of a word or idea, different points of view must be taken into consideration. This chapter will start off with an introduction to the meaning of the word ‘Integration’ and its etymology. The chapter will follow the use of the word ‘integration’ in fields of study, however considering the importance of social sciences in the study of planning, integration in social sciences will be delved into more profoundly. Integration in social sciences will play a key part in the thesis study as ‘social integration’ will be one of the attributes considering the integration of cultural heritage areas with contemporary cities.

2.1. What is Integration?

To understand Integration in a planning scale, one must understand the definition; which the Cambridge Dictionary defines as: “the action or process of combining two or more things in an effective way” (“Integration,” n.d.). The Oxford Dictionary (renewed as Lexico) and Merriam-Webster dictionary both define integration as to integrate, thus the definition of ‘integrate’ is more meaningful in order to understand the word integration. Merriam-Webster defines integrate as “to form, coordinate, or blend into a functioning or unified whole: [unite]” (“integrate,” 2019), the Oxford Dictionary as “[combine] (one thing) with another to form a whole.” (“integrate,” n.d.) The general meaning of integration thus can be deduced as to make whole by combining different articles.

The etymology of the word ‘integration’ can be found in Steven Schwartzman’s (1994) book ‘The Words of Mathematics’; coming from the Latin word “integrare” (p. 117) meaning “to make whole” (p. 117) which comes from another Latin word

“integer” (p. 117) meaning “whole” (p. 117). Integer in itself can be separated into two, first part of the word ‘in-’ meaning “not” (p. 117) and ‘tag-’ “to touch” (p. 117) making ‘integer’ “untouched, intact” (p. 117).

Integration can relate to sciences in multiple ways, as social integration, economic integration and physical integration.

2.2. Integration in Different Fields of Study

Integration is widely used by many fields of study, from medicine to engineering; thus a summary of all the definitions in the different fields of study, will give a clear picture of what the meaning is and ultimately give us a definition of which we can use for this research.

One of the subjects that integration is at the outmost importance is mathematics; some of the engineering or science related study areas use integration as it is defined in mathematics. Oxford Dictionary defines Integration as “[the] finding of an integral or integrals” (“integration,” n.d.). Understanding this definition requires the meanings of integral which has two: “[a] function of which a given function is the derivative, i.e. which yields that function when differentiated, and which may express the area under the curve of a graph of the function” (“integral,” n.d.) and “[of] or denoted by an integer” (“integral,” n.d.); integer meaning “a whole number” (“integer,” n.d.).

Another important field where Integration has been a great topic for debate is education. Teaching Integration and Curriculum Integration are two issues that stir on the improvement of teaching and learning for students to elude the fragmentation between new information. Integration of language arts is one of the techniques to integrate learning as traditional teaching cannot achieve the integration of speaking, reading, writing and listening as one; as reading and writing are inseparable from the oral knowledge (Lipson, Valencia, Wixson, & Peters, 1993). Art Integration is another way of teaching, this approach is more focused on teaching and learning with art as it

combines other disciplines with art, on a more hands-on and constructive experience (LaJevic, 2013).

Business Integration is based on the development of electronic data with businesses for ease of communication between partners. The traditional expensive cost of communication between business partners has started to change with new technology, this easy to use newer technology is not only easy to use as it has a common universal language such as XML, but it is also cost efficient (Carmen & Diana, 2009). Computer Integrated Manufacturing is a part of the integration between business, manufacturing and administration as Information Technology is one of the ways that businesses simplify their workload as manufacturing systems are becoming automated (Manthou & Vlachopoulou, 2001). Enterprise Integration is one of these software solutions to transfer data among different parts of an organization (Siau & Hong, 2003).

Integration in engineering is branched out into many different engineering subjects. Some of the uses of integration are incorporated into a subject such as System Integration Engineering, while some are a part of a subject such as Data Integration being a part of Software Engineering. System Integration Engineering is closely related with the business integration models, as the general idea of this career path is related with complex IT-based problem solving; free flow of data and information in a business is what SIE try to manage (Prasad, 1999).

In software development, one of the intermediary phases of the model is called Integration Testing, placed after the Unit Testing and before the System Testing; the aim of Integration Testing is to see if the features developed up to the point, work in cohesion well enough to be submitted for the latter testing phase. One of the most important parts of integration testing is that it brings programmers (coders) and testers together for smoother and easier transition as people in the background and the forefront can easily interact with each other (Jorgensen, 2014).

Microfluidic Large-Scale Integration (mLSI) is being used in many fields including biology and chemistry; this technological advancement has been one of the most

prominent one for automation (Melin & Quake, 2007). mLSI, is a chip with “hundreds to thousands of integrated micromechanical valves”(Melin & Quake, 2007, p. 214) making “hundreds of assays to be performed in parallel with multiple reagents” (Melin & Quake, 2007, p. 214).

Integrated circuit is a component used in engineering and mainly in manufacturing of chips and microchips; Encyclopedia Britannica defines these circuits as “an assembly of electronic components, fabricated as a single unit, in which miniaturized active devices (e.g., transistors and diodes) and passive devices (e.g., capacitors and resistors) and their interconnections are built up on a thin substrate of semiconductor material (typically silicon)” (Saint & Saint, 2019). What the integrated circuits can basically do, is contain many individual transistors on a single material circuit and the reduced size of these integrated circuits made it easier and feasible for technology to be distributed as these circuits are in everyday objects (Saint & Saint, 2019).

One of the ways that integration appears in Biology is as Retroviral Integration, where the targeted cell after being infected is met with the “therapeutic gene directly to the cell nucleus and stably [inserted] into the host cell genome” (Ambrosi, Cattoglio, & Serio, 2008, p. 1).

Another subject in which integration is incorporated in is Medicine, where Integrative Medicine is described as the point where alternative medicine and Western medicine meet. This approach is treatment related rather than the conventional treatment approaches, it includes spirituality, and soul treatment as a whole (Gannotta et al., 2018).

Integration appears in Neurology as ‘Synaptic Integration’; “Neurons in the central nervous system receive many thousands of synaptic inputs” (Hiroyoshi, n.d., p. 3952) these inputs are integrated and “give off outputs in the form of nerve impulses” (Hiroyoshi, n.d., p. 3952). Differentiating the outputs from inputs is called synaptic integration. Another definition encountered in neurology as Bayesian Integration, which relates to the interaction with objects and one’s sensory receptors on how to

interact with that object. The knowledge on how to interact with an object can be split into two possible estimations, one is the sensory receptors of a person, a second one is the estimation referring to a prior experience, Bayesian Integration is the optimal estimation on how these two possible ways should be connected (Körding, Ku, & Wolpert, 2004).

2.3. Integration in Social Sciences

Social Sciences consist of a broad number of subjects, Anthropology, History, Economics, Geography, Political Science, Sociology and Psychology. Integration in Social Sciences mostly appears in economy, and in sociology and anthropology as social inclusion/exclusion, segregation, and in topics of migration.

One of the most discussed topics of its time is the duality of *Gemeinschaft* and *Gessellschaft*, which was written in 1887 by Ferdinand Tonnies and has acceptance even in this century. Even though similar words to one another; both these words can mean “a society, an association, a community or a fellowship”(Kamenka, 1965, p. 3), they are very different from one another in meaning. While *Gemeinschaft* refers to closer ties of kinship, friendship, neighbor, it entails a more private, internal and close relationship; while *Gessellschaft* is external, formal and mechanical, as it refers to relationships formed from commerce and contract, as people are distant from each other creating an intangible relationship between people, with money in the center of the equation (Kamenka, 1965).

Regional Integration has been a topic actively researched, it has been a particular research area for International Relations, but is closely relatable with other social sciences, especially economics (Slocum, Luk, & Langenhove, 2004). With the importance of capital, politics and trade in regional groups, the attention to regional integration has increased. Although most of the integration agreements were made for defensive reasons, there has been a shift to economic integration and the national policies of independent states has been moved to supranational levels among

partnering states. One of the most prominent of these agreements is the European Union, which has survived through more than forty years of existence, with its own rules and regulations and institutions. This regional integration of Europe has been so great that it has brought wealth and success economically and has been effective with its primary purpose of a defensive union. The full integration is only attained if the common regulations, rules and policies have all been established, only then will there be regional prosperity (Mattli, 1999).

European Integration is closely related to Regional Integration and might even be considered as a continuation. Claiming a European identity, this integration was facilitated around human rights, peace and democracy, as a stand against its opposing idea of war and conflict. This integration among the European states, has seen much revision from political debates and scholarly works, but has stayed strong for the reason of serving the peace, and particularly because of this has been the priority of the EU to establish a European identity among member states. It is clear that the European integration has kept peace in a multi-member union with its advancements in a European identity (Hansen, 2002).

Economic Integration is not as clearly defined; one definition from Bela Balassa's Economic Integration is "the mere existence of trade relations" (Balassa, 1991, p. 176) between countries, while another definition is the "unification of national economies" (Balassa, 1991, p. 176). The level of integration can change in each trade agreement, the deeper the integration such as economic unions or communities, the deeper the political effect of participating actors (Burges, 2016).

2.3.1. Social Integration/Solidarity/Cohesion

Burkart Holzner (1967) states that the meaning of the word 'integration' "refers to a relationship among parts through which they form a whole, so that the whole has its own distinct attributes, its boundary, and is thus recognizable as a separate structured entity"(p. 51). According to Holzner, this relationship between parts and whole in

Sociologic Theory can be separated into three, the first understanding is defined by one attribute which is identical in all objects when creating a whole; the example Holzner gives here is of a group of red objects, where the redness is the important criteria when considering at the whole (Holzner, 1967). In the second understanding, Holzner talks about a “cognitively structured whole”(p. 51), where the premises are considered collectively to infer a conclusion. The third understanding refers to a dissimilarity in any of the objects, but a meaningful whole when looked at from a distance (Holzner, 1967). Holzner’s example for the third understanding refers again to colors, stating that yellow and blue objects might be different from one another, but from a distance can appear green (Holzner, 1967, p. 52). Holzner points out social scientists usually deal with wholeness rather than individually identical parts, thus making the third understanding more viable in social constructs. One point that Holzner refers to is that “sociologist is quite unable to build a model of any social system out of a set of identical personalities or roles”(p. 53) stating a need for differentiation in the creation of social integration. This adds depth to the meaning of integration, meaning that without differentiating ideas and people, integration is meaningless.

“Today traditional morality is shaken and no other has been brought forward to replace it. The old duties have lost their power without our being able to see clearly and with assurance where our new duties lie. Different minds hold opposed ideas and we are passing through a period of crisis. It is not then surprising that we do not feel the pressure of moral rules as they were felt in the past. They cannot appear to us in their old majesty, since they are practically non-existent.”(Émile Durkheim, 2010, p. 35)

Emile Durkheim (1984) refers to social integration in his work ‘*The Division of Labour in Society*’, although he phrases it as “social solidarity” (p. 24). Durkheim explains that strong solidarity attracts people to one another, warrants contact frequently between people, and allows for more interaction possibilities. He adds that mutual

states of consciousness must be common to members of the society for social solidarity (Emile Durkheim, 1984).

Social Integration is mostly referred to as Social Cohesion in literature and scholarly works. Initially social cohesion appears to have a positive connotation and that there is no need to elaborate on it more, but to fully implement it in public institutions and as policies, there has to be a more clear understanding. In its core, social cohesion refers to a whole society, adhered as one, it is expected to move as a unit for a collective purpose and most importantly has little to none societal conflicts between groups and disorderly behaviors (Kearns & Forrest, 2000).

With widespread urbanization during the first half of the 20th century, traditional social ties in communities have been changing from kinship, collective moral and religious views, strong neighbor relations and shared space, to individualism, rivalry and anonymity. Sociologists from Chicago School proclaimed that this was the cause of rapid urbanization and proletarian way of living; but the debate on the meaning of community and neighborhood have since been a topic of much interest. The most striking of the problems in social cohesion in contemporary cities is the poor people living in poor neighborhoods; caused by the isolation of the people living in poor neighborhoods with that of the “mainstream society” (Forrest & Kearns, 2001, p. 2126). The reason that social interaction and integration fail in most cases is because new technology and the use of social media and networks, people have been pushed to individuality and shallowness. The bonds that were once reinforced with spatial proximity have given way to a superficial social media world; thus making spatial social areas less usable and mostly redundant (Forrest & Kearns, 2001).

Robert Reich (1991) raises the question, are “the habits of citizenship are sufficiently strong to withstand the centrifugal forces of the new global economy” (Reich, 1991, p. 304) Reich continues on “We are, after all, citizens as well as economic actors; we may work in markets but we live in societies”(Reich, 1991, p. 304) stating that people

are the main actors in creating a society, and are socially obliged to one another even though economically driven.

As it is in most cases in urban research, spatial scales must be introduced when talking about social cohesion. Globalization has different impacts on cities and this hierarchal urban system that is dependent on technology and information, changes according to this spatial distinctiveness. One of the most important factors in a city is that it provides space for social interaction, but the relation between space and society are dwindling as social problems such as exclusion are creating boundaries that are both physical and abstract (Kearns & Forrest, 2000).

Lacking of social cohesion means that a society will be in social chaos and conflict with economic and social inequality. The problems continue with long-term unemployment, organized crime, high crime rates and corruption, as well as increased rate of divorce and monadic living are all signs of an unorganized and stress filled society (Forrest & Kearns, 2001). With globalization and privatization of today's world, social ties are becoming constrained. Manuel Castells summarizes the effects as:

“Torn by the internationalization of finance and production, unable to adapt to the networking of firms and the individualization of work, and challenged by the degendering of employment, the labor movement is weakened as a major source of social cohesion and workers' representation.” (Castells, 2009, p. 419)

Furthermore, the consequent middle class mass is growing apart from one another with technological advancements and the changing of the occupational configurations; therefore pushing people away economically and in lifestyle (Forrest & Kearns, 2001). Social cohesion can be seen as a

“shared sense of morality and common purpose; aspects of social control and social order; the threat to social solidarity of income and wealth inequalities between people, groups and places; the level of social interaction within

communities or families; and a sense of belonging to place.” (Forrest & Kearns, 2001, p. 2128)

Ade Kearns and Ray Forrest divide social cohesion into five distinctive categories to better dissect its meaning, they add that these five categories are interconnected.

2.3.1.1. Common values/Civic culture

A socially cohesive society is considered to share common values in order to be considered socially integrated. These common values create a platform in which members of the society define and progress towards shared goals and objectives, whilst sharing moral principles and behavioral codes for social interaction. Kearns and Forrest state that a cohesive society is made up from the support for institutions, and the political system, in which the members of society engage rather than oppose. Some researchers and politicians state that communal morality is threatened by the evolution of mass society and individualism creating an ‘amoral society’ (Kearns & Forrest, 2000).

As was once the job of religious institutions, social renewal programs are now structured around the notion of citizenship, and strive to create citizens around idea of society in which they can participate in as they solve conflicts democratically with the knowledge of tolerance and social coherence. The use of religious institutions is not banned, however softened; although this eliminates the institution, some counterparts of society react to this as “politicization of morals” (Pahl, 1991, p. 346).

The importance of political institutions is immense in a society, and the political values are created as people in a society act towards the political system and their role in the system. The key feature here is the participation of citizens towards this political system and how they feel and their knowledge about it. For citizens, a civic culture in which they have a say-so is a participant culture. An effective cohesive society, considering political institutions, is capable only if citizens know how to conduct

common affairs and are accepting of the political system or in other words are not prone to anarchy against the political institution. A civic culture is only strong if political values are debated democratically and if there is social cooperation among actors without concern of individualism. Although Kearns and Forrest state that individualism can bring cohesion in other factors (Kearns & Forrest, 2000).

2.3.1.2. Social order/Social control

According to Kearns and Forrest (2000), Western democracies are subtle in their manner of achieving social cohesion and do this without force and domination, or by limiting the opposition; although they are more avid on regulatory confinements even though they seem not to be. The principle of social cohesion is defined by the daily routines and reciprocities, seen in day to day life; it is addressed as getting by in ordinary everyday life.

Bryan Turner states that the order of social life is created by the everyday routines of life; and he also is a believer in the reciprocity theory in which the social order is defined as the exchange of services and goods, which create a network of expectations, claims and duties on people. Mutual dependencies of members to each other are reciprocated when they are in balance; the most important thing here is that people and groups should feel that they are in the social system like everybody else, that they are a part of the mutual dependency. The people who are not well educated and have little to no effect of the labor market are the 'quasi-members of the society' are inclined to turn to petty crime and create social disorder (Kearns & Forrest, 2000).

People from different social groups can become integrated to society whilst respecting different cultures. Social harmony is comprised with respect among differentiating groups and the absence of prejudice for one another, thus tolerance among groups and individuals creates social order. Problems of social order appear as crime, informal social order and discourtesy; people who are not a part of a daily routine are inclined to engage in conflict, mostly because of territorial defense (Kearns & Forrest, 2000).

2.3.1.3. Social solidarity/Wealth disparities

Social cohesion stems from the principals of solidarity; for a society to be socially cohesive, it must have a harmonious development with different groups to create mutual “economic, social and environmental standards” (Kearns & Forrest, 2000, p. 999). Solidarity can be achieved via distribution of wealth and opportunities between social groups and spatial urban areas.

Income inequality is one of the reasons of the collapse of social cohesion, as problems such as frustration, stress and family trouble consequently lead to violence and crime. In the EU, social cohesion was sought by reducing social and economic inequalities among excluded groups and regions. Social cohesion is achieved with reduction of income inequality and poverty, accessibility to services, opportunities for income and the feeling of safety. Countries can be judged through these criteria and especially the chance of equal opportunity to services provided as well as welfare support and opportunities evenly distributed between areas. The state needs to think of everyone’s well-being in the community, and give assistance, and employ one sided collective action in order for social solidarity (Kearns & Forrest, 2000).

2.3.1.4. Social networks/Social capital

There is a strong correlation between cohesive society with high level of social interaction among families and communities, thus keeping social cohesion at a more local level with socialization through family, most of the time within the neighborhood and occasionally across the city.. Neighborhoods are assumed to provide the best social support and provide a sense of security and feeling of home. Research in Britain has fostered results that contact with family and close relative is more important than contact with friends. With age, people become more family-centered, although research has found that the mode in which people interact has changed, there has been an incline in phone usage, and a decline in of face to face interaction. Although friendship is under study according to some researchers, as source of social cohesion

in today's society; some sources state that ties of friendship which may be considered to be weak are growing in importance as kinship is disintegrating. Social networks and friendship ties have become important when talking about social cohesion; thus people try to contain friendships rather than stay close to their kin. The most important difference between friends and kin is that friends are voluntarily chosen while kin cannot be selected (Kearns & Forrest, 2000).

“By analogy to physical capital and human capital, social capital refers to the norms and networks of civil society that lubricate cooperative action among both citizens and their institutions. Without adequate supplies of social capital—that is, without civic engagement, healthy community institutions, norms of mutual reciprocity, and trust—social institutions falter.” (Putnam, 1998, p. v)

Mutual action problems are overcome via co-operation and voluntary co-operation, where social capital exists; social capital is significant on policy debates especially urban generation and community (Kearns & Forrest, 2000).

2.3.1.5. Place attachment/Identity

Belonging and place attachment as well as spatial mobility are important concepts when talking about social cohesion in city and neighborhood scale. Spatial mobility is an important aspect as there is a correlation between a cohesive society and socially cohesive places (Kearns & Forrest, 2000).

Edward Relph (1976) states that: “[to] be inside a place is to belong to it and to identify with it, and the more profoundly inside you are the stronger is this identity with the place” (p. 49). Identities are formed in places of memory and recollection, at the same time the features of places, the activities and the meaning that people give to these spaces form the identity and relay to later generations. Doreen Massey (1991) states “a sense of identity means something stable, coherent, uncontradictory; places have

already been identified as means of constructing identities, hence places are coherent, uncontradictory” (pp. 275–276). With strong attachment to a place, people can contribute to social cohesion with positive effects, which are brought on by common values, and an inclination to create social capital. The sense of attachment is important as it serves as a cultural area in which people feel safe and appurtenant with experiences from the past; an overall collective memory. Although, identifying with a place and place attachment can have a negative effect on the overall social cohesion of the society, as individuals disregard shared values and common goals, as well as understandings with the rest of the society (Kearns & Forrest, 2000).

2.3.2. Social Cohesion in Different Scales

When considering social cohesion in the urban settlements, in association with urban governance, three levels of spatial level must be mentioned, inter-urban scale, city scale and neighborhood scale (Kearns & Forrest, 2000).

2.3.2.1. Inter-Urban Scale

“At the level of the national urban system” (Kearns & Forrest, 2000, p. 1003), the main policy is aimed to promote a mutual set of values, to create a cohesive bundle of societies, whilst doing so another agenda of national scale policies is to reduce inconsistencies in economic development and wealth in between urban regions and cities. The need for citizenship programs in a national level is sought because of the problems of tolerance, structuralized rules of conduct and the general absence of contribution of people to their local communities (Kearns & Forrest, 2000).

Globalization has some effects on the nation-state, for example the invasion of foreign cultures that consequently diminishes national identity. This can take form in several ways; of one which is “Americanisation/Macdonaldisation” (Kearns & Forrest, 2000, p. 1004) an example is the introduction of Starbucks which has changed the coffee

culture of Turkey. Another effect that globalization has on inter-urban scale is economic, whilst effecting economic development and change. Governments cannot solve problems accordingly as the identity of nations-states become tougher to preserve because of the globalized economy.

Social and economic conditions vary through different urban systems, and some tendencies are seen accordingly, de-urbanization, decentralization and interregional divergence. Inequalities in wealth, income, and welfare in interurban scale concern policy makers and governing members of the urban system. This concern is a part of national social cohesion, as provincial regions and urban areas can feel disregard as opposed to regions and cities that are prosperous. Another problem brought with dominant cities is that large yet less dominant cities can fail to advance as international cities, thus failing to aid the national economy (Kearns & Forrest, 2000).

2.3.2.2. City Scale

Between the Inter-Urban and neighborhood scale is the city scale, an important level to discuss social cohesion. Kearns and Forrest talk about three dimensions that must be addressed when talking about social cohesion in city scale, “the maintenance of social order... the improvement of the civic culture... the development of a strong local identity and place attachment” (Kearns & Forrest, 2000, pp. 1006–1007). Socioeconomic inequality is a big problem in urban areas that must be undertaken in between social networks.

Henning Schridde (1999) states that with the modernization process, there has been an increase in social exclusion and poverty in European and American major cities. He continues by stating that policy makers and researchers believe that economic growth in today’s society would tackle social exclusion as well as poverty. One theory states that economic growth and prosperity, brings with it poverty, polarization among society and generation of individual wealth thus creating more social problems.

“...more slums for the poor are being built, while the wealthy encapsulate themselves in safe residential areas with private security systems. In the face of this trend, the city itself is becoming a ‘trouble spot’ and the loser in a process of modernization which was forced upon it, because the profits from modernization will not pay for a compensatory social policy.”(Schridde, 1999, p. 93)

Schridde continues by stating that this social exclusion from the society is created by economic incapability and that poverty can be a continuous cycle through generations to come. With growing poverty, social exclusion as well as spatial exclusion, there is a great threat to overall social cohesion in urban areas. These ghettos and ‘trouble spots’ have their own structures, as upholding order in such areas are difficult; thus creating even more separation, both spatial and social, from the society (Schridde, 1999).

“The existence of a significant marginalized group increasingly excluded from mainstream society is likely to impinge upon the lifestyles of the privileged majority.” (Pacione, 1997, p. 55)

Rather than trying to better economic problems of unemployment, the strategies that urban policy makers follow is to deal with social cohesion through public spaces. This is seen on contemporary city planning as urban design and public spaces are being planned to be socially inclusive, although Sharon Zukin (1995) states that people’s fear of crime has created public spaces of gated communities, private security forces and surveillance in public spaces. Zukin argues that in the United States, the middle class could have approved policies to battle poverty, cope with ethnic competition and “integrate everyone into common public institutions” (Zukin, 1995, p. 39), nonetheless the middle class chose to invest in private security igniting more separation and created a “decline in public morality” (Zukin, 1995, p. 39). There is a struggle in planning and urban design strategies to appeal to the wealthy, whilst

attempting to develop economic policies and managing social diversity (Kearns & Forrest, 2000).

“Socio-spatial divisions between rich and poor... a long-standing phenomenon and may even be regarded as an unavoidable consequence of capitalist urban development.” (Pacione, 1997, p. 55)

Land and property markets have been one of the reasons of socio-spatial exclusion; another reason is city planners with specific divisions in city order. Policies in city and local scale are needed to battle social exclusion as to understand local identities and cure places of exclusion regardless of the place they are situated in the city. Attachment to the city also means that people will be more willing to participate in the city politics, which in the end will create a more cohesive society; in the end drawing more residents and investors. Place attachment is a must for an affective community that is willing to participate in the society, cultural and historical places are the best place for such areas of attachment, also creating activities of cultural significance with high level of involvement from the local community can bolster the affection of the locals as well as creating an integrated community between people from different areas (Kearns & Forrest, 2000).

2.3.2.3. Neighborhood Scale

The two important factors when looking at social cohesion in the neighborhood level are social network and social capital, as well as undertaking the problems of antisocial behavior and crime in disadvantaged neighborhoods.

Putnam has argued that social cohesion in neighborhoods are related to connections throughout the city, with high levels of civic engagement, youth is more prone to finishing school and finding jobs, while youth with low social interaction is bound to end up in jail, hooked or dead. Putnam continues in stating that where someone lives

and who they know makes up a part of the social capital ultimately determining who they are (Putnam, 1993).

During the 19th century to the early 20th century, neighborhood had its golden age, where the neighborhood was the epicenter of social life, with “associational activity, local economic growth, a dense organisational life and a responsive political structure.” (Kearns & Forrest, 2000, p. 996) Ray Pahl (1991) states in his debate on social cohesion, that “[most] people live in narrow gemeinschaftlich worlds of neighbourhood and kin” (p. 346) referring to the previous discussion that gemeinschaft is denoting close relationships rather than superficial ones; Pahl continues with “[cosmopolitan] intellectuals seem all too ready to forget or to deny the small-scale domesticity of most people’s lives” (Pahl, 1991, p. 346) stating that social relations exist in the tandems of smaller close-knit relationships. Rather than looking at macro level social and economic relations the daily routines of day to day activities must be taken into consideration when studying social cohesion. Michael Mann also agrees with the notion that social cohesion can be more relatable in everyday life experiences as he states:

“But when we consider whole complex societies, it is not clear that all social members can be considered as patries to the social contract. The ordinary participant's social relations are usually confined to a fairly narrow segment of society, and his relations with society as a whole are mostly indirect, through a series of overlapping primary and secondary groups. We may characterize his meaningful life as being largely on an everyday level. Thus his normative connections with the vast majority of fellow citizens may be extremely tenuous, and his commitment to general dominant and deviant values may be irrelevant to his compliance with the expectations of others.”(Mann, 1970, p. 435)

This again emphasizes that people usually do not see that macro level of interaction, but the social interaction they experience every day; which is social cohesion.

Although the social interaction can be seen in neighborhood scale, the problems of social cohesion are the results of macro level interference (Forrest & Kearns, 2001). Ray Forrest and Ade Kearns (2001) state that new problems of social cohesion are because of Keynesian capitalism:

“an end to the progressive recruitment of households to the traditional middle classes and the lifestyles and living standards associated with such status, growing inequality and social fragmentation and a perceived decline of shared moral values.” (p. 2127)

In retrospect, too strongly bound neighborhoods are problematic for cities as well, as they create conflict with other neighborhoods creating a fragmented city structure. Strong place attachment to cities also creates conflict regarding a common national goal, national cohesion. Therefore, when talking about social cohesion it is critical to debate it through a spatial scale with all its attributes (Forrest & Kearns, 2001).

2.3.3. Local Integration

Local Integration is a term coined by the United Nations High Commissioner for Refugees to better implement the idea of a possible policy for the good of the refugees around the world. As economic hardships, war and social issues such as segregation and social exclusion effect communities throughout the world people try to relocate to safer places, or places they can afford or find employment. In times of war this movement of people can be in larger numbers and with non-existent policies it can be a burden for the local populace and the refugees to settle into a new community and culture.

Local integration is defined in many different ways, some of the authors define it as the final stage of resemblance to the local populace, while Karen Jacobsen defines it as the where refugees experience day-to-day activities as they become a part of the local community. Jeff Crisp (2004) states that refugees that are not granted to be a part of

the local economy and are living in standards that are lower than that of the poorest members of the country they are in asylum, “cannot considered to be locally integrated” (Crisp, 2004, p. 1). Some of these activities might include freedom to move in and out of the host country, a place to for sustainable living, having access to government services such as healthcare and education, to live without physical danger, social inclusion by being able to marry one another and also being able to interact with the local community. Local integration, basically provides refugees with a similar standard of livelihood as the host populace. Jacobsen also states that to fully integrate refugees to the host country a legal status must be given in the form of residency permit or permanent citizenship (Crisp, 2004; Polzer, 2009).

2.3.4. Cultural Integration

With costs diminishing for transportation and communication, the contact among culturally distinct communities has been increasing; hybrid cultures emerge with the interaction of different cultures (Kuran & Sandholm, 2008).

Culture can be separated into three categories, global culture, majority culture, and minority culture:

Table 2.1. *Three Categories of Culture (adopted from Danchev’s work)*

Global Culture	Universal culture: classical literature, modern pop culture
Majority Culture	The dominant culture
Minority Culture	The culture of minorities

These three categories are not totally isolated from one another, but have overlapping among the levels. The problem of cultural integration depends on individual cultural transfer among other cultures, whether the minority culture survives is up to the transfer between a prevailing culture. The effect of interaction between a minority

cultures can be positive or negative, as the latter will lead to hostility and cultural disintegration (Danchev, 2008).

Alexi Danchev (2008) states that cultural integration is a process with three levels:

Table 2.2. *Three states of Cultural Integration (adopted from Danchev's work)*

Cultural coexistence	Where minority culture exists with the majority and global culture, but there is no interaction as the minority is isolated from the society and the world
Cultural exchange	Transfer of culture is gradually happening as the minority culture accepts cultural values of the global and majority culture. This can be city-wide or national, usually majority and global cultures are in effect of the minority culture.
Cultural integration	Transfer of culture is steady among the minority culture and other cultures, as the minority culture is integrated into society. There might be loss of cultural identity in the minority culture.

Cultural integration can be associated with cultural protectionism; and the most prominent belief is that cultures transfer norms and beliefs between one another and integrated cultures are mostly intact as integration has a positive connotation. Cultural integration appears as three main perspectives in social sciences: assimilation theory, multiculturalism and structuralism; these perspectives are of the same phenomenon but offer different views. Assimilation theory dictates that immigrants are driven away from their own original culture as generations pass. Multiculturalism indicates that the culture among immigrants is reshaped as part of the integration process; whilst this reshaping, the minority culture will refrain from losing some of its characteristics. Structuralism emphasizes the difference of socio-economic chances in relation to social integration of minority groups; as differentiated levels of income, jobs, education, power and housing are all causes of inequality, the inherent social hierarchy questions the possibility of social and cultural integration (Kuran & Sandholm, 2008).

2.3.5. Social Integration in Turkey

Social integration has been an interest for researchers in Turkey, Melih Pınarcıoğlu, Oğuz Işık, Tansı Şenyapılı and Melih Ersoy, Birsen Şahin, and Yusuf Genç along with Güldane Çat are some of the researchers that have studied this phenomenon. The research of social integration in Turkey mostly encompasses migration to big cities, socio-economic problems faced by the working poor and the underclass, and the spatial fragmentation caused by social, physical and economic constraints.

Melih Pınarcıoğlu and Oğuz Işık (2001) in their book, *Nöbetleşe Yoksulluk*, try to undermine the struggles that the urban poor went through to exist and the strategies that they produced in order to survive in the 1980's Turkey. The case study for this was selected as Sultanbeyli, a poverty stricken neighborhood, where Pınarcıoğlu and Işık spent 4 weeks observing and conducting surveys to 611 households. The information that was taken varied from occupation, education, age groups, to immigration, and property information; some of the data was taken from government statistical sources. The research coined a new term 'nöbetleşe yoksulluk' which translates into 'alternately poverty' meaning that the urban poor living in urban areas were to prosper as they give way to new urban poor whom are the immigrant that took over from the old urban poor (Işık & Pınarcıoğlu, 2001).

Tansı Şenyapılı (2004) studies the change in cities from 1923 to 1960 in Turkey; she states that Turkish big cities were not ready for new immigration, thus urban slums were rapidly formed in the 1950's. This immigration came from the rural areas around the city, interurban relocation and national immigration. Without proper foundations and work, the new arrivals could not find any work thus creating an underclass that lived in slums. Senyapılı mostly used the data of legal documentation and statistical data such as, population density, occupation; buildings erected, construction and cooperative organizations and land tenure in her work to identify the slums of Ankara and the relation of the inhabitants within the city (Şenyapılı, 2004).

Melih Ersoy (1985) directly used the term integration and combined his research with immigration; referring to the political and economic restructuring after World War II. Ersoy states that migration to big cities in Turkey accelerated in the 1950's as the rural population started relocating. The research entailed a survey, completed with 355 households from Iskilip that relocated to Ankara to detect what has changed in their lives in the last ten years. The survey answered information about occupation before and after migration, house ownership, rent, income, level of education, etc. Ersoy states that it is impossible to understand the social interaction and integration via survey and simple spatial relocation. Integration as Ersoy states, is not one directional and one dimensional; although considered as a negative effect on integration, the research conducted by Ersoy states that migrants moving to a city from the same community, are integrated to the society without difficulty and also contribute more efficiently (Ersoy, 1985).

Birsen Şahin (2010) studied migration incorporating it with social integration. Specifically, the migration of Turkish citizens to Germany and the comparison of social integration between the generations. This sociologic research referenced culture as an attribute, and Şahin conducted surveys in three different scales. First one was John W. Berry's Acculturation Scale which was adapted to Germany by Bongard and others trying to find whether immigrants were integrated or not. Another scale was from Van Dick called the Communication Scale to find the communication of immigrants with the Turkish and German community. Last scale was from Doosje, Ellemers and Spears, named Social Identity Scale to separate between the feeling of Turkish and German identities of the immigrants. Şahin states that to create an integrated society policies must be considerate to differentiating cultures and that migrant cultures must be preserved via interaction with their culture (Şahin, 2010).

Yusuf Genç and Güldane Çat (2013) studied the social inclusion via employment of disabled people. A survey was conducted to a sample group of 30 disabled people entailing 23 questions; the target group was selected from a protected workplaces and vocational rehabilitation center operated by Kocaeli Metropolitan Municipality. The

information gathered from these surveys give data on age, gender, and disability of participants, occupation and their satisfaction. Genç and Çat state that the rehabilitation centers for people with disabilities is important as they too must be integrated into society; people with disabilities must earn and provide for their family, thus these centers are important for disabled people to be socially included in their community (Genç & Çat, 2013).

The beginning of the chapter starts with the meaning of the word ‘integration’, the meaning simply is to combine two or more things to a functioning whole; this meaning will be the basis of the thesis. The chapter continues with the definition of different integration meanings in different fields of study. The definition of integration in different fields of study was to seek a common understanding between the meanings.

The concept of Gemeinschaft and Gessellschaft are and old notion which is prominent till this day, as the relation between people living in a society or community are affected by one another.

Table 2.3. *Difference between Gemeinschaft and Gessellschaft (adopted from Kamenka’s work)*

Gemeinschaft	Close ties with friends, kin and neighbors	Informal, Internal, Private
Gessellschaft	Relationship formed as a counterpart to trade	Formal, External, Public

Holzner defines integration in social science terms stating that different parts make a whole with distinct and unique attributes, even though the counterparts might be different. The most prominent statement is that social systems cannot be formed via identical roles or characters and differentiation is needed to talk about social integration. Durkheim states that social integration is actually social solidarity and defines this integration as: regular contact between people, attraction of interaction between people and more possibilities.

Social Integration in some literature is rephrased as social cohesion meaning a whole society: moving as one, for the same purpose, without any social conflicts. Society is

being shifted from moral values, kinship, strong neighbor bonds and shared space to individualism, competition and anonymity. The underprivileged of the society is isolated and is left alone to battle a proletarian oriented society. People should be interacting in spaces inside the city, but these areas are dwindling, consequently creating boundaries physical and abstract; driving people away from one another. Social cohesion can be dissected into 5 categories:

Table 2.4. *Five Categories of Social Cohesion (adopted from Forrest and Kearns's work)*

<p>Common values/Civic culture</p>	<ul style="list-style-type: none"> • Social cohesion is formed via members of society with shared goals and objectives partaking in common ethical principles and behavioral codes • Politically, participation of all members in society is needed • No anarchy, no individualism, democratic debates between actors
<p>Social order/Social control</p>	<ul style="list-style-type: none"> • Principle is defined by daily routines and day to day life • Reciprocity theory creates dependencies between members of society • Order created by exchange of service and goods thus creating expectation, duty and claims on people • People can be integrated into society if they feel welcome, without prejudice and with tolerance • People out of daily routine of life turn to conflict
<p>Social solidarity/Wealth disparities</p>	<ul style="list-style-type: none"> • Solidarity in society achieved with distribution of wealth and opportunities and services • Opportunity for income and feeling of safety is detrimental to social solidarity
<p>Social networks/Social capital</p>	<ul style="list-style-type: none"> • Achieving social cohesion needs social interaction with the community and family • Neighborhood is important for the feeling of home and feeling of security • Friendship not locality based • Social capital is produced with activities in the community and neighborhood
<p>Place attachment/Identity</p>	<ul style="list-style-type: none"> • Spatial mobility is key as it correlates with cohesive society and socially cohesive spaces

Social cohesion is also separated into 3 different scales:

Table 2.5. *Three Scales of Social Cohesion (adopted from Forrest and Kearns's work)*

Inter-Urban Scale	<ul style="list-style-type: none"> • Mutual set of values needed for social cohesion, citizen programs needed in national scale battling problems of tolerance and the absence of contribution to society from people in their local communities • Globalized economy effects every part of society • Inequalities in wealth, income and welfare create problems • Dominant cities affect prominent cities but overpower thus the non-dominant cities fail to aid in national economy
City Scale	<ul style="list-style-type: none"> • Modernization process resulted increased social exclusion and poverty • Some state that economic growth will tackle poverty and exclusion while other state is fuels it, and creates even more social problems • Social exclusion brings with it spatial exclusion (ghettos and trouble spots in the city) • Public places planned to be socially inclusive, but are places causing separation and reducing public morality • Social exclusion can be battled in city and neighborhood scale • Attachment to a city is important and can be managed via historic and cultural areas
Neighborhood Scale	<ul style="list-style-type: none"> • Policy and research tend to prioritize neighborhood scale because of bottom up perspective • Social cohesion is related to connections throughout the city, civic engagement is vital • Day to day activities lead to social cohesion • Too strongly bound neighborhoods are problem as they too create conflict

Local Integration is coined by the UNHCR as a policy to implement refugees into their host country, stating that refugees have the right to become one with the host society. The integration of refugees will be accomplished by freedom of movement, a place for sustainable living, opportunity to receive government services, and live without danger. This is also the case for the migrants and the minority culture living in a major city. The next title is Cultural Integration which is associated with minority culture surviving among the majority culture. To survive in this climate of cultural differentiation, there has to be transfer of culture and most of the time this indicates the disappearance of the minority culture or conflict.

The chapter concludes with the social integration studies carried out in Turkey. The chapter provides as an understanding of integration in general and in social sciences; consequently this chapter also delivers the thesis with the structure of social integration which also brushes on economic integration.

CHAPTER 3

INTEGRATION IN PLANNING

Integration in the study of planning can be considered to be physical than that of the social sciences; integrated land use and transportation systems as well as spatial integration are some of the research topics of integration in planning. This chapter will seek the word 'integration' in the areas of planning and provide integrational attributes: physical, economic and social.

3.1. Urban and Spatial Integration

The definition of Urban Integration arises strongly in the South African Urban Development Framework (UDF) that was established in 1997. The UDF “argued that 'spatial integration through sound urban planning, land transport and environmental management, is critical to enhance the generative capacity and ease of access to socio-economic opportunities in our urban areas”(Pieterse, 2004, p. 4). Concerns against urban integration is raised by global cities, economic competitiveness and globalization (Turok, 2001). This ultimately means that principles related to planning and urban design, and governmental bodies have to work together to create a well-structured and integrated urban layout that is inclusive to everyone. Spatial integration is closely related to urban integration Boe, Grasland and Healy defined spatial integration as:

“expresses the opportunities for and level of (economic, cultural) interaction within and between areas and may reflect the willingness to co-operate. It also indicates, for example, levels of connectivity between transport systems of different geographical scales. Spatial integration is positively influenced by the presence of efficient administrative bodies, physical and functional

complementarity between areas and the absence of cultural and political controversies” (as cited in Uszkai, 2015, p. 1).

Javier Ruiz-Tagle (2013) states that the need of urban integration arises from social constraints such as segregation, discrimination and prejudice which consequently denial of access to space and spatial dislocation. Urban integration is needed for the continuity of communities. Ruiz-Tagle explains integration and space as ‘*socio-spatial integration*’ as social aspects are inevitable and divides it into 4 categories. Physical and functional dimensions are characterized as ‘*systemic*’ as these are the availability of access to services and social groups, while relational and symbolic dimensions are ‘*social*’ as these dimensions are interaction between social groups and interaction of a common group respectively (Ruiz-Tagle, 2013; Uszkai, 2015).

Table 3.1. *Socio-Spatial Integration (adopted from Ruiz-Tagle's work)*

Macro Dimensions	Socio-Spatial Dimensions	Characterization	Explanation
<i>Systemic</i>	<i>Physical</i>	Physical proximity between different social groups (defined by power and status)	proximity between social groups, consisting of variables like space design, spatial distance according to social distance, agglomeration, clustering
	<i>Functional</i>	Effective access to opportunities and services in the territory	access to opportunities and consisting of variables like spatial distance to opportunities, quality of opportunities, economic access to services, level of state involvement and presence of public and private institutions
<i>Social</i>	<i>Relational</i>	Non-hierarchical interaction between different social groups	interaction between different social groups, and consisting of variables like hierarchical and non-hierarchical relations, social control, leadership, community institutions, cultural exchange and assimilation between groups, social capital, social networks, political participation, etc.
	<i>Symbolic</i>	Identification with a common ground	related to identification with a common ground and consisting of variables such as real and imaginary boundaries, partial and common identity and differentiation, separation between established members and outsiders, etc.

3.2. Territorial Cohesion

In literature Spatial Integration appears as Territorial Cohesion; Marjanne Sint, a Dutch Minister defined it as “means incorporating a spatial planning perspective into decisions that are now made primarily on economic and social grounds” (as cited in Davoudi, 2005, p. 434). The notion of territorial cohesion was used by the European Union as it was coined by Jacques Delors former French prime minister and president of the European Commission, and Michel Barnier the former European Union Regional Commissioner. One other difference that territorial cohesion brings is that it moves away from social groups and individuals to territories and regions. The target of territorial cohesion according to the European Union consists of a balanced development of the union, encouraging networking and cooperation among member states creating useful areas considering their strengths. (Davoudi, 2005; Faludi, 2006)

One uncertainty met with the differentiation between territorial cohesion and that of economic and social cohesion is explained by:

“the concept of territorial cohesion extends beyond the notion of economic and social cohesion by both adding to this and reinforcing it. In policy terms, the objective is to help achieve a more balanced development by reducing existing disparities, preventing territorial imbalances and by making both sectoral policies which have a spatial impact and regional policy more coherent. The concern is also to improve territorial integration and encourage cooperation between regions.” (as cited in Davoudi, 2005, p. 435)

Meaning that apart from social and economic policies, spatial and regional policies are sought to create cooperation between regions. The argument that the notion of territorial cohesion brings is that other than individual disparities such as poverty and illness, places where people work and live shape peoples’ lives. The quality of where people work and live, influence their social and economic capabilities regarding spatial inequalities such as inaccessibility, pollution and isolation. (Davoudi, 2005)

3.3. Policy Integration

The urban development of cities, especially the ones that are developing, have problems of “[poor] [coordination] and have conflicting or overlapping visions” thus leaving urban areas with countless problems (Praharaj, Han, & Hawken, 2018, p. 35). To tackle some the problems of regional and urban planning, governmental institutions must work in cohesion, however governmentally it is impractical “[due] to the nature of interconnectedness between horizontal and vertical policy domains and actors” (Praharaj et al., 2018, p. 36). Some of the levels of policy integration are:

- “vertical integration—policy integration between different levels of government
- horizontal integration—policy integration between sectors or professions within one organisation (i.e. inter-sectoral)
- inter-territorial integration—policy integration between neighbouring authorities or authorities with some shared interest in infrastructure and/or resources
- intra-sectoral—policy integration between different sections or professions within one department (integration between different environmental sectors such as air quality and noise or biodiversity, for example, or integration between different transport sectors such as roads, public transport, cycling or walking)”(Geerlings & Stead, 2003, p. 188)

3.4. Integrated Land Use

“The partnership with the spatial sciences and geography in particular is an old and fruitful one, and land-use models have been part of the planning scene since their inception in the 1960s. Despite some early widely publicized failures and ensuing scathing critiques, the expectation has always been that land-use models would make substantial positive contributions to land-use planning.”(Couclelis, 2004, p. 1355)

Integration in planning has been in an ascending trend in the past few decades, especially as land use and transportation policies are related to one another; as land use influences transportation policies, investments in transportation influences land use decisions. A vital factor in land-use integration is transportation behaviors of commuters, thus daily activities and travel patterns are important when talking about land use integration; as well as location of jobs, houses and the apparent vehicle ownership. The usual activity-based model is preferred in most cases in contemporary planning as integration of land-use and transportation are mentioned (Waddell, 2001).

Integration in land use and transportation planning is mostly intertwined with sustainable planning. This integration usually refers to distribution of population as well as occupational distribution, with regards to creating a sustainable environment looking at specifications such as carbon dioxide emissions. These sustainable plans rely on models, integrating land-use and transportation, residence-work related spatial distribution, and socio-economic aspects. The difficult part in effective integrational planning is the aspect of associating sustainability factors with socio-economic and land-use features. Some of the models that must be merged in integration were the travel demand model, vehicle emission model and land-use models. Some research states that the best integration is gained through connecting models to Geographical Information Systems (Wei, Zuo, Liu, & Yang, 2017).

Performance between land use and economic change can be associated with vehicle miles traveled, vehicle hours travelled and vehicle emission. These factors are all affected by travel patterns and behaviors; which are closely related to land-use attributes such as density, accessibility and variety. Density in land-use is measured by occupation and population statistics where high density means high accessibility to opportune areas. It is most ideal to create mixed-use areas (“mixed-use development pattern”) (Wei et al., 2017, p. 4) to reduce the commuting distance and ultimately the cost these consist of dwelling, working and service areas. Accessibility is also another aspect of land-use, “measured as the distance of a location relative to the regional urban center, or the number of jobs available within a given travel distance or time”

(Wei et al., 2017, p. 4), accessibility is associated with per capita, where employment to suburban areas increase per capita vehicle travel (Wei et al., 2017). Diversity of land-use is measured by “job-population balance”(Wei et al., 2017, p. 5) and “job mixing” (Wei et al., 2017, p. 5) to explain the balance among population and diversity of jobs. The balance between population and jobs creates a self-sufficient community thus helps in measuring land-use mix. A compact development policy aims to achieve balanced housing and job opportunities whilst planning residential areas and work areas in close proximity.

Mixed-use planning and development patterns are cost efficient than the sprawl development pattern, another important case to reduce operation cost as well as time and distance traveled in a city is by creating a multi-centered development rather than single centered development (Wei et al., 2017). One of the problems of land-use models is pointed out by Helen Couclelis (2004), stating that these models were not useful in planning policy, while computer-supported tools along with public participation and visualization tools have benefited planning (Couclelis, 2004).

Although land-use in itself can be argued as integrational, mostly it is a variant in other integrational planning aspects, such as transportation or ecological attributes.

3.5. Integration in Transportation

Integration in Transport Planning appears in contemporary research, but is rarely defined. Anthony May, Charlotte Kelly and Simon Shepherd (2006) draw a distinction between the integration of transportation which may occur in many different scales:

- “(1) integration between policy instruments involving different modes;
- (2) integration between policy instruments involving infrastructure provision, management, information and pricing;
- (3) integration between transport measures and land use planning measures; and

(4) integration with other policy areas such as health and education.” (May et al., 2006, p. 320)

The integration can be separated in three different integrational attributes, operational integration constituting of public transportation actions; strategic integration, correlating between land use and transport policy and also policy with other sectors; and institutional integration differentiating between national, regional and local governments (May et al., 2006). Stephen Potter and Martin Skinner (2000) draw a distinction stating that integrated transportation policies must be sustainable, they provide a definition from 1997 referring to a sustainable future as “[to] provide access to goods, resources and services, while reducing the need to travel, so that economic, environmental and social needs can be met efficiently.” (Potter & Skinner, 2000, p. 280) Most common understanding of transport integration “efficiency in the use of resources; improved accessibility; environmental protection; increased safety.” (Fierek & Zak, 2012, p. 568) Some other implications expected of an integrated transport policy are:

- improving public transportation systems
- providing alternative transportation options
- providing more opportunities to pedestrians whilst promoting walking and cycling
- improving vehicular traffic to reduce cars usage and shorten journeys
- reduce negative effects caused by vehicular transportation (Potter & Skinner, 2000)

Potter and Skinner also discuss four different levels of integration in transportation: *Functional and Modal Integration*: Making travel easier during a single journey by combining different modes, including public and private transportation. This level of integration is the lowest out of the four; Functional Integration in this case refers to ticketing measures as single tickets or cards cover all the modes of transportation in cities like London and Istanbul or national cards such as is in the Netherlands. Modal

Integration provides easy transfer among other modes of transport with proximity and integrated timetables referring to such places such as Park & Rides or places with bus-rail exchanges.

Transport and Planning Integration: The most beneficial transport integration combines both transportation and land use planning, thus reducing the demand for travel. This is usually adaptable in local levels and was adopted by local planners to reduce travel by car, encouraging more environmentally friendly transportation. Land use planning adapted to public transportation, walking and cycling can be more beneficial in the long term than those of fringe shopping or motorway junction parks.

Social Integration: Integrating transportation in social conditions is important to provide access to everyone, as in most cases institutions are moving out of the city center, making it harder for people without private transportation to reach such areas. Another important factor is the cost of travel, making it so that everyone can use public transportation is immensely important to create an efficient transportation network.

Environmental, Economic and Transport Policy Integration: The highest level of integration is the one that combines all of the integration levels above. Reducing the need for travel, reducing travel cost, considering social and environmental aspects of transportation. With all aspects and scales of planning working together can there be integrated transportation (Potter & Skinner, 2000).

3.6. Integration in Ecology

Land activities such as forestry, energy production and agriculture are major variants of greenhouse gases, with growing climactic changes such as increase in temperature, droughts and hydro-climactic susceptibility are all problematic for land use policies as well as food supply around the world (Pinke, Kiss, & Lövei, 2018).

Global climate and environmental change is closely related with regional and local land-use and land-cover changes, thus integration of land-use in ecological changes is imperative. The changes to land-use affect ecologic properties including water, gas emission, biodiversity and other attributes that affect global climate. Most of the

research that was done in this regard was according to climate and ozone weakening; land-use and land-cover was a later process made to calculate the loss of forest areas and evaluate natural environment fragmentation. Both land-use and land-cover have become key contributors of environmental change, researchers are looking at social forces in land conversion as well as modelling approaches linked to environmental studies. The system of land-use and land-cover will better with the integration of landscape ecology and geographic information system, in creating a more sustainable ecosystem (Riebsame et al., 1994).

This chapter summarizes integration in planning, as the topics researched span from urban integration, spatial integration, territorial cohesion which related to spatial integration in the literature. Integrated land use and transportation integration are related to one another and is one of the significant ideas that will shape the evaluation process of the case study. Other integrational attributes are talked about as they are divided into three categories, physical integration, economic integration and social integration; these will be the elements of the thesis, studying the integration of immovable cultural heritage areas with contemporary cities.

Urban integration and spatial integration are two closely knit ideas and the notion behind the concept is to create urban planning relating transportation and environmental management which will seek the ease of access to socio-economic opportunities. Ruiz-Tagle states that urban integration arises from social constraints of segregation, discrimination and prejudice. The important aspects here are socio-spatial dimensions stated as: physical, functional and relational. Physical can be relatable to any study on socio-spatial proximities; while functional can address the issue of whether or not people in a specific area are getting enough services to integrate them into the society. The Relational can be considered the social paradigm and can refer to the social aspects of interaction between people in an urban area.

Territorial cohesion is related to spatial integration; the main difference that can be stated is that rather than social groups or individuals, it takes into consideration regions and territories. This can be helpful as a one plan fits all cannot work for everywhere,

and that some areas even in micro or mezzo scale might need different solutions. Where people work and live define who they are, if the people are happy and there is quality there will not be inaccessibility or isolation.

Integration of land use and integration of transportation are two very important concepts in contemporary planning. As both of these concepts influence one another and the investment the other receives, the daily lives of people are affected by such integrational approaches, even travel patterns. Bad planning means that even the closest of the areas might be hard to reach. Important aspects relating to land use and transportation are affected by travel time and travel distance as well as vehicle emission. The general idea to most of the land use and transportation problems is answered with mixed-use development. The most important point of integration in transportation is to provide access to service and goods while dropping the travel time and cost so that economic and social needs can be met with ease.

CHAPTER 4

CULTURAL HERITAGE & CONSERVATION PLANNING

This chapter will attempt to answer the question ‘What is cultural heritage?’ and where it comes from in a broad sense. The chapter will continue with the explanation of urban heritage and the importance of heritage in the planning. The ‘city’ will be defined as well as the morphology aspects of how the city changed and how this affected the city center and the built heritage. The castle will also be defined in order to associate a case study and whether or not it can be considered a castle area. Finally the chapter will conclude with the explanation of conservation planning and will discuss potential principles that should be followed and whether or not if conservation planning be implemented in with the integrational attributes.

4.1. Defining Cultural Heritage

Cultural heritage must first be dissected into two; the first part being heritage, which is conveyed as something from the past and old. With the added notion of cultural, the heritage is defined to a specific place and time (Rizzo & Throsby, 2006). Cultural heritage is defined by Guerzoni (1997) as “a heterogeneous set of goods that, in the course of time and in a process of historicization, comes to be recognized as the conveyor of specific cultural traditions” (p. 107). Cultural Heritage, along with conservation and preservation of historic sites and structures, has become the forefront in many urban discussions. The significance of the issue was properly addressed in “the General Conference of the United Nations Educational, Scientific and Cultural Organization meeting in Paris from 17 October to 21 November 1972” (*Convention Concerning the Protection of the World Cultural and National Heritage*, 1972, p. 1)

in which “193”(Waterton, 2010) state agreed on the categorization, recognition and preservation of cultural heritage sites.

Throughout time there have been many battles and wars, but the pinnacle of human warfare might be seen as the Second World War. The important shift in warfare from the battlefield to cities, villages and streets was conjured during World War I. With all-out war around the globe and many affected by the destruction and ruin, a lot changed post-war, so that the earth and its inhabitants would never suffer such catastrophes ever again. One of the many issues that the international organizations faced was “to create conventions or laws to help protect cultural sites and materials in conflict zones” (Moustafa, 2016, p. 329) as countless cultural heritage sites and artifacts were damaged or destroyed. The first step was taken in “1945 in response to the destruction of cultural heritage during World War II” (Moustafa, 2016, p. 329) the organization that was created, which still has premise to this day, was ‘The United Nations Educational, Scientific and Cultural Organization (UNESCO)’ with a focus on global preservation of cultural heritage. UNESCO defines cultural heritage in a broad sense as “the legacy of physical artefacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations” (“Tangible Cultural Heritage,” n.d.). The aim of the organization is to “assist countries that need to preserve their educational and cultural resources” (Moustafa, 2016, p. 329) whilst dealing with both ‘tangible’ and ‘intangible’ cultural heritage. The ideology of safeguarding and protecting “tangible and intangible heritage that stimulate the recognition of certain values in man are to be protected”(Vecco, 2010, p. 323) for the use of generations to come.

The first steps taken towards cultural heritage was in “1954, the Convention for the Protection of Cultural Property in the Event of Armed Conflict” (Moustafa, 2016, p. 329) that aimed to protect cultural resources in time of war. The convention recognized that “cultural property has suffered grave damage during recent armed conflicts” (*Final act of the Intergovernmental Conference on the Protection of*

Cultural Property in the Event of Armed Conflict, 1954, p. 8) referring mainly to WWII, the convention recognized that culture was inclusive to everyone and that people should be vary of any and every culture as the convention stated “that damage to cultural property belonging to any people whatsoever means damage to the cultural heritage of all mankind, since each people makes its contribution to the culture of the world” (*Final act of the Intergovernmental Conference on the Protection of Cultural Property in the Event of Armed Conflict*, 1954, p. 8). To elaborate even more, “cultural heritage is of great importance for all peoples of the world” (*Final act of the Intergovernmental Conference on the Protection of Cultural Property in the Event of Armed Conflict*, 1954, p. 8) as to include everyone in protecting the culture of the world.

One of the questions addressed to the cause of the preservation and protection of cultural heritage in a broad spectrum: “Would the rest of the world be culturally impoverished by the destruction” of objects (Merryman, 1986, p. 837) with little to no national or international value? This in fact brings up a new major obligation for UNESCO which is “the effort to distinguish objects of local from those of international significance”(Merryman, 1986, p. 837). Not every object, site or building is considered internationally significant and UNESCO must distinguish between those that are significant to preserve and protect as there are many products of culture around the world.

4.2. Types of Cultural Heritage

Cultural Heritage is separated into two categories Tangible cultural heritage and Intangible cultural heritage; and tangible cultural heritage in itself is separated into three categories: Moveable cultural heritage, Immoveable cultural heritage and Underwater cultural heritage.

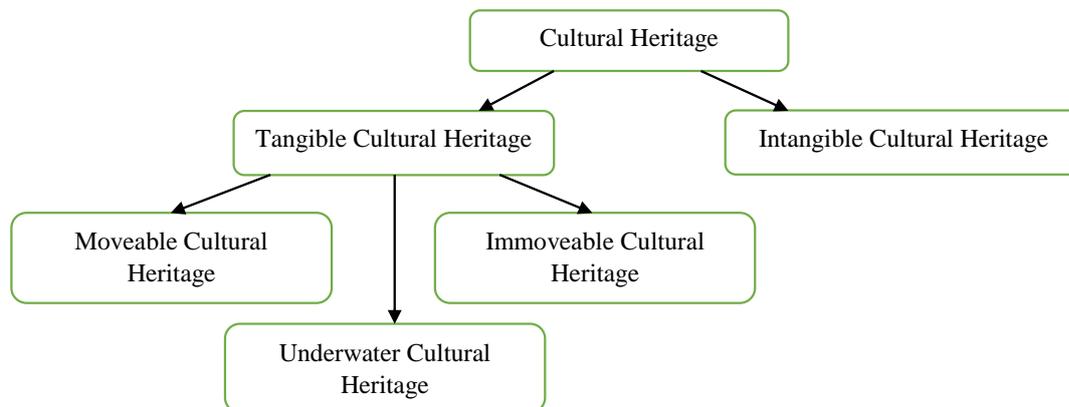


Figure 4.1. Types of Cultural Heritage

4.2.1. Tangible Cultural Heritage

Tangible Heritage refers to the products of culture that people can touch/feel. In itself, Tangible Cultural Heritage can be separated into three sub categories via the categorization of UNESCO. Some of these tangible cultural products are moveable, such as paintings, sculptures, daily objects used by cultures, while others like sites, buildings, monuments are considered immoveable cultural heritage. The third category is the Underwater Cultural Heritage which are considered to be shipwrecks, underwater cities and underwater ruins (“Definition of the cultural heritage,” n.d.).

4.2.1.1. Moveable Cultural Heritage

Moveable Cultural Heritage encompasses the objects of cultural worth which can be moved such as “artworks of every kind (paintings, drawings, sculptures, ceramics, textiles and so on)”(Pratt & O’Keefe, 1992, p. 308). Art pieces like the ‘*Mona Lisa*’ by Leonardo da Vinci or ‘*The Thinker*’ statue by Auguste Rodin are considered MCH. Dance and music may also be considered MCH as “physical evidence of them may be kept by musical or choreographic scores, or on film, while stage sets, musical instruments and costumes may be preserved”(Pratt & O’Keefe, 1992, p. 308)

4.2.1.2. Immovable Cultural Heritage

A special committee in UNESCO House during 4-22 April 1972, wrote a draft concerning the 'Definition of the Immovable Cultural and Natural Heritage', which was later accepted by the participating nations; the definition of Immovable Cultural Heritage was considered as the following:

“(i) monuments: architectural works, works of monumental sculpture and painting, including cave dwellings and inscriptions, and elements, groups of features or structures of particular value from the point of view of archaeology, history, art or science;

(ii) groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of particular value from the point of view of history, art, or science;

(iii) sites: topographical areas, the combined works of man and of nature which are of particular value by reason of their beauty or their interest from the archaeological, historical, ethnological or anthropological points of view,”(*Special committee of government experts to prepare a draft convention and a draft recommendation to Member States concerning the protection of monuments, groups of buildings and sites, 1972, p. 1*)

4.2.1.3. Underwater Cultural Heritage

The 'Convention on the Protection of the Underwater Cultural Heritage' held in Paris defined Underwater Cultural Heritage as “all traces of human existence having a cultural, historical or archaeological character which have been partially or totally under water, periodically or continuously, for at least 100 years”(Convention on the Protection of the Underwater Cultural Heritage, 2001, p. 2). Although sometimes the distinction of UCH can be “in rough terms as material of archaeological

interest”(Dromgoole, 2013, p. 1), the definition encompasses shipwrecks as well as archeologic sites underwater. The Convention in 2001 further defined the UCH as:

“(i) sites, structures, buildings, artefacts and human remains, together with their archaeological and natural context;

(ii) vessels, aircraft, other vehicles or any part thereof, their cargo or other contents, together with their archaeological and natural context; and

(iii) objects of prehistoric character.”(Convention on the Protection of the Underwater Cultural Heritage, 2001, p. 2)

4.2.2. Intangible Cultural Heritage

Intangible Cultural Heritage is, as its name suggests, of the part of culture which we cannot touch. In 2003, the ‘Convention for Safeguarding of the Intangible Cultural Heritage’ defined Intangible Cultural Heritage as: “the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage” (*Convention for the safeguarding of the intangible Cultural Heritage*, 2003). These practices, expressions and representations in other words include: “(a) oral traditions and expressions, including language...; (b) performing arts; (c) social practices, rituals and festive events; (d) knowledge and practices concerning nature and the universe; (e) traditional craftsmanship”(Lenzerini, 2011, p. 107).

Unlike Tangible Cultural Heritage, which “deserves international protection in light of its outstanding universal value”(Lenzerini, 2011, p. 108) by the World Heritage Convention; Intangible Cultural Heritage “rests in the self-recognition of it as part of the cultural heritage of the communities, groups, and (if the case) individuals”(Lenzerini, 2011, p. 108) which means that without a living cultural

testament, Intangible Cultural Heritage will not be recognized unlike Tangible Cultural Heritage. Intangible Cultural Heritage is a “living form of heritage... inherited from our ancestors and passed on to our descendants, providing a sense of identity.” (“Intangible Cultural Heritage,” n.d.).

4.3. Urban Heritage

As a part of Sustainable Development, Urban Heritage has an important role, as contemporary problems of cities are related with culture and protection of heritage.

“heritage does not engage directly with the study of the past. Instead, it is concerned with the ways in which very selective material artefacts, mythologies, memories and traditions become resources for the present”
(Graham, 2002, p. 1004)

The term urban heritage was coined by Gustavo Giovannoni, as he “argued and promoted the protection of heritage on an urban scale, without excluding the importance of urban development as he defined a historic city as a monument and a living fabric at the same time” (Veldpaus, Pereira Roders, & Colenbrander, 2013, pp. 5–6).

Urban heritage most often refers to monuments such as castles, palaces, churches, temples, city walls and gates or other significant institutional buildings. Historic city centers and historic residential areas are usually excluded from the term, which are prominent identifiers of urban heritage as they are equally representative of historic urban areas. The most prominent of institutions to draw attention to these disregarded historic city centers and residential areas are UNESCO, the International Commission on Monuments and Sites (ICOMOS) and the International Centre for the Study of Preservation and Restoration of Cultural Property (ICCROM); as they raise awareness of conservation and preservation of these historic monuments and sites. These sites are substantial to contemporary planning debates as they are considered as national

heritage, which are built expressions of culture including religious, economic, social and military aspects (Steinberg, 1996).

Patrick Geddes in his book '*Cities in Evolution*' states that "urban heritage underpins urban development: 'If town planning is to meet the needs of the city's life, to aid its growth, and advance its progress, it must surely know and understand its city'" (as cited in Veldpaus, Pereira Roders, & Colenbrander, 2013, p. 5). These urban heritage sites and areas are prominent as they are "not only limited to cultural perspectives, but could become an economic asset with good potential for economic exploitation, for instance through tourism, for culturally-based image building of local economic development" (Steinberg, 1996, p. 464) considering economy is advancement in contemporary city planning.

The dimension of heritage has developed from monuments to heritage sites, cities and finally landscapes; this increase in size has created an inclusive model of historic environment including both spatial planning and heritage. Urban areas are a collection of layers and these layers are significant for the creation of new successful layers, consequently heritage conservation and protection is no longer opposing of development. Heritage areas must be considered when creating new layers, thus integrating heritage and urban development in larger scale is inherent and must be applied globally. Heritage areas are a part of the process of economic, cultural, ecological and social context in an urban scale or even in the site itself. Therefore the protection of a single monument or building should be emphasized in an urban scale, considering its spatial, functional and historic qualities in a broader scale. The protection, preservation and conservation of cultural heritage sites and buildings thus must be integrated in a larger strategy to urban development, mindful of how buildings, monuments and spatial areas work and relate to each other; ultimately protecting the social and economic aspects of these sites. Heritage areas are usually considered an obstruction to development of local communities and urban areas, although these areas must change to evolve the local communities as well as the city in general (Veldpaus et al., 2013).

4.4. Urban Morphology: The Old and the Contemporary

Urban morphology is based on the spatial structure of cities, the vacant and the full; “the plan of a town for a better understanding of its history: the plan of the groups of building, the squares and the streets” (Gauthiez, 2004, p. 72) are the attributes of examining and explaining history and structure of a city. Town walls play an important role as “such plans sometimes indicate the position of town walls no longer in existence” (Gauthiez, 2004, p. 72).

Another attribute that defines a city is the social activities that it imbues, where the “city is a theater of social activity, and if its needs are defined by the opportunities it offers to differentiated social groups, acting through a specific nucleus of civic institutes and associations” (Mumford, 1937, p. 30). With globalization, major cities have become priority destination for immigrants, thus generating racism and xenophobia. This identity crisis within itself brings levels of identity in regional, city and neighborhood levels, making local actors oriented towards their local culture (Castells, 1993).

Urban areas have changed according to socio-economic aspects, as political elites and technocrats have all created exclusive spaces for themselves. These areas are separated from the city, although in European cities these exclusive spaces are at times the cultural historic areas of the city. This only occurs when power is established and enforced for the new elite, a reason for them not to move into exile away from the city in suburban areas. Suburban areas in themselves are separated as they are socially differentiated by working class suburbs, young lower middle class oriented suburban areas and ghettos on the periphery of the city. There is no separation of the lower class living on the periphery from the ones in the old urban center, but the physical distance from the city itself (Castells, 1993).

The centers of the cities are still shaped by history and are mostly populated by the working class service workers, but the center is mostly exposed; with a battle ensuing by the upper middle class and business owners on rehabilitation and redevelopment

efforts. Other interference is caused from the counter cultures trying to move in, therefore these areas become a battleground for the working class with only their home to defend, consequently creating neighborhoods of localism and xenophobia (Castells, 1993).

Some centers become ghettos for the newcomer immigrants, as they try to adapt themselves to a new society in order to survive. The reason that the old urban center is preferred is because the ethnic minorities are economically active meaning that they are workers; having strong support from a family oriented community, away from criminal activity. Major city centers have a traditional urban pattern as old neighborhoods and commercial areas are established. An imperative distinguishing factor that changes the urban morphology and pattern is the segregated social values; which is the separation of functional and symbolic differentiation, created by the social annexation of space (Castells, 1993).

With urban tourism, economic growth in cities has been fixated on built heritage, as new urban policies have targeted better urban conditions to lure investment. Thus the built heritage has become essential as the most differentiating part of a city physiognomy is the heritage in a city. The renewal, rehabilitation, conservation and revitalization projects in old heritage buildings created new land use possibilities, consequently for cultural and leisure activities. Culture is now sought as a new means for economic intervention, quality of derelict areas are improved by intervention; leading to redefining the city image and creating new retail based commercial areas (Gospodini, 2004; Hall, 2000; McNeill & While, 2001).

“with the disappearance of local manufacturing industries and periodic crisis in government and finance, culture is more and more the business of cities: the basis of their tourist attractions and their unique competitive edge”(Zukin, 1995, pp. 1–2)

Ashworth (1998) introduces the words eradication and museumification. Eradication is defined as the demolition or disappearance of spaces, buildings and

artefacts either voluntarily, due to political agendas, cultural paradigm or modernization; or involuntarily due to natural disasters or war. Museumification is defined by the functional and/or formal change of spaces, buildings and artefacts, to be used as economic resources such as tourism. Ashworth presents fortification walls and castles as usual cases of museumification (Ashworth, 1998).

4.5. Defining the Castle

In times of warfare, conquest of cities and settlements has been the primary focus of expansion. With the use of local materials such as stone and wood, primary defensive structures during the middle ages were the walls surrounding settlements against raiders and invaders. Castle areas were medieval strongholds, to protect the ruler of the area, the king or the lord. From the 9th century, castles were rapidly built in Europe as primary defensive structures; the primary focus was militaristic, but castles were also used as dwelling. Castles were usually unique to an area as materials used and physical conditions differed, and these structures were magnificent to evoke a manner of chivalry, to portray the life of the great rulers (“Castle,” 1998; Coulson, 1979).

Castles were built with the idea that a small force could defend it with ease. The attributes in the design included a passage for people inside to castle to escapes, a structure that could withstand long sieges, and were built with the principal that it would have natural fortifications other than walled areas. These walled areas were most often continuous and thick with crenels for archers to shoot from. Apart from castles built on top of hills, moats were built, which were ditches that surrounded the castle filled with water; the entrance was thus made from a draw bridge made of wood. Cisterns, food storehouses and barracks were some of the buildings that were necessarily built inside the castle. Castles were made out of three sections, the keep was where the ruler lived, and it was also the last defense having its own walled section. The keep was surrounded with walls and the area between the keep and these walls were called the inner bailey. The third section was the city itself, the residence

areas, commercial areas, religious and administrative buildings were situated in this area. The outer bailey is the wall that protects the city thus defining the third section as the outer bailey. Castles changed in different areas as topography, natural barriers, and political structure defined the spatial attributes of the castle areas. Thus some castles also had living quarters and services outside the walls. With the invasion of the Seljuk Empire, the balance in Anatolia changed, although militarily medieval cities were inevitably surrounded with walls for protection (“Castle,” 1998; Boran, 2002; Özcan, 2005, 2006).

4.6. Conservation Planning

The conservation of cultural heritage is significant as the remains and built physical products of the past are a reminder of where people come from, who they are, and who they aspire to be; as these indicators of the past give an understanding of cultural identity (Teutonico & Palumbo, 2002).

Conservation and the rehabilitation of buildings and places prioritize the prevention of decay. Significance of this rehabilitation and conservation is to manage the change and presentation whilst refraining from distorting the value and meaning of these structures and places. Cultural property such as landscape, buildings and townscape can be dissected into three values (Dix, 1990; Feilden, 2003).

Table 4.1. *Enter the Table Caption here*

Emotional Values	Identity, spiritual, symbolic
Cultural Values	Historic, archeological, architectural, aesthetic and symbolic, ecological, landscape, townscape
Use Values	Economic, social, political and functional

With new housing market, government officials and decision makers give less importance to the old housing stock, which is mostly situated in the center of the city, considered as the old center. These older houses are not only in the inner parts of the city, but are usually lacking of services, deteriorating and are congested. These old house stocks are mostly labeled as ‘slums’ and are to be removed in the earliest possible opportunity. With rapid transformation of the city patterns, inner city areas became valuable, thus the spatial pattern of land use change, eliminating the old housing stock for new housing stock or commercial areas. Very little attention is paid to the old housing areas in most developing countries, creating a decline in these areas physically, economically and socially; lowering the areas potential contribution to the city in general. The historic part of the city is usually situated in the core of the city and has a unique link with the past, a physical presentation of culture and social traditions (Steinberg, 1996).

Conservation and rehabilitation require multiple disciplines to create an integrated solution, consisting of and are not limited to architects, urban planners, engineers, art historians, archeologists, biologists, chemists, geologists. Setting a clear objective is important as these fields must work in cohesion. The principles of conservation can be separated into six distinctive rules (Feilden, 2003).

Table 4.2. *Principals of Conservation (adopted from Feilden’s work)*

1) Interventions must be reversible or repeatable
2) Allow for future interventions if necessary
3) Stray away from hindering later access to evidence in the object
4) Use the maximum existing material
5) Be harmonious in color, texture, form, tone and scale; necessary additions must be less noticeable than the original materials used
6) Should not be undertaken by inadequate actors such as conservators and restorers

These rules are not mandatory, but should definitely be taken into consideration. One of the most significant topics of conservation is the wise use of existing materials,

which are not limited to raw materials but can consist of roads and buildings. As financial and physical investment is colossal, the use of the existing can be detrimental to minimizing the cost. Another important aspect of conservation and rehabilitation is the use, in some cases architectural and aesthetics must be secondary to the planning and the use of the space the primary objective; although changing the use of areas and buildings of conservation can enhance or destroy the character, and negatively be unusable. Conservation and rehabilitation actions taken must not focus on single buildings but the whole area, and not just the physical environment but the social community living in and around the sites. Mostly the older housing in the city center home lower income residents, whom have different social, physical, cultural and economic values which cannot be understood by planners and other actors. Thus an integrated approach of planning must be sought when conserving and rehabilitating cultural heritage areas (Dix, 1990; Steinberg, 1996).

The chapter aimed to define what cultural heritage is, what its counterparts are and how it got relevant internationally, as the thesis case study will try to understand the relation of the city and the heritage area. The problems cities face with cultural heritage in contemporary cities can be engaged with Urban Heritage whilst protecting these cultural areas. Contemporary city planning is important, although the cultural historic sites that have been handed down from century to century, are important places creating identity and can even be the salvation of the contemporary city problems themselves, while creating job opportunities and possible unique activities. To understand the city and the evolving of morphology, we must look at the buildings, streets and the squares. The city is a place for human interaction and with globalization major cities have become the prime attraction for migration from the rural or smaller towns. These migrations and movements have altered the city fabric and structure creating rapid urbanization and slums. The idea of museumification and eradication are significant as places of heritage are either destroyed for political agendas or modernization, or are created to be hubs of urban tourism. Culture is now the new economic intervention in cities as they draw in tourists, also the derelict buildings are

renovated and restored for the building market, to be sold to the people who are upper and middle class in the society. This in itself brings controversy of unearned income issues created from heritage areas.

In order to understand the castle area and how to define it a short summary of what castles were considered in the European context. To define the castle area contemporarily the fabric and the trail of heritage must be present, such as the walls or the road structures inside the castle area. Conservation planning defines the history of the area and conserves and rehabilitates the buildings and areas to integrate into society, which ones were derelict and problematic. Values can be emotional, created from identity or symbolic references; it can be cultural, with ties to historic or architectural value, and useful with economic and functional values, which are more important in contemporary city planning. Interventions must be carried out with care and must integrate people from different disciplines in order to create the best piece. Another important factor is that the conservation of a building must never entail it only as a building but as a whole, considering its surroundings and how it will tie into the existing fabric.

CHAPTER 5

RESEARCH METHODOLOGY & CASE STUDY: ANKARA CASTLE INTEGRATION WITH THE CITY

From the previous chapters, integration can be specified by 3 aspects: physical integration, economic integration and social integration. Thus the integration definition that is valid for this thesis is the interpretation of the three integrations under a single integration definition. The beginning of this chapter will define clearly what is meant by the 3 aspects of integration are thus ultimately the research will be examined through the 3 aspects. The imperative notion that must be stated here is that all three of these integrational aspects are interrelated, as some indicators can be both economic and social or physical and economic. Considering a building or an area of immovable cultural heritage, needs to be integrated to the whole city layout, thus physical, economic and social integration all refer to the specified area. The Ankara Castle is an entity, everywhere else other than defined as the inner, outer and surrounding areas of the castle is considered the city.

5.1. Types of Integration

The lexical meaning of Integration can be implemented into many aspects of planning, thus creating a more comprehensive plan that acknowledges all the actors and areas of an urban settlement. The main categories that this integration can be applied to, can be dissected in 3 sub-headings, first one being ‘Physical Integration’, which addresses the issues of movability, accessibility and land use policy. The second category, ‘Economic Integration’ takes into consideration the values being created for an urban area with possible attractions, land values and occupations and the overall

effectiveness of economic values of an urban settlement area; mostly regarding the urban retail distributions and patterns. The third being 'Social Integration' delves into the human side of an urban settlement with regards to being socially inclusive and welcoming to everyone. These three sub-headings are also interrelated to one another, thus having overlapping arguments.

5.1.1. Physical

One of the issues encountered in urban planning is problems of physical accessibility and permeability, as settlements have tangible and intangible barriers like social exclusion, gentrification, geographical boundaries, poor planning, etc. These problems limit the usefulness of the city, as people tend to stay away from these areas, don't find it appealing enough or simply have problems of accessibility.

In the European Conference of Ministers of Transport it was stated that: "planning for transport, land-use and the environment no longer be undertaken in isolation one from the other..." (as cited in Stead & Geerlings, 2005, p. 443); meaning that without proper knowledge and integration between levels of planning the urban flow would be disjointed and stationary. Geerlings and Stead summarize the conference findings stating: "[at] the local or regional level, the lack of a coordinated planning process for all transport (road and public transport), land use, and environmental considerations can lead to a segmented approach to policy-making, preventing the development and implementation of comprehensive, integrated plans addressing all related aspects of urban travel" (Geerlings & Stead, 2003, p. 188) this means that a comprehensive approach to planning must be implemented which is directly related to Policy Integration. With segmented planning, local and small scale problems can be dealt with, with disregard to macro scale planning. Land use policy in planning can also be a limitation to physical aspects of integration; Geerlings and Stead continue to summarize the findings as "lack of co-ordination on urban travel and land-use policy

among constituent municipalities in a metropolitan area can lead to serious organizational problems and inefficiencies” (Geerlings & Stead, 2003, p. 188).

Transportation plays a big role on the accessibility and permeability on the integration of a city as it connects physical attributes of any urban area can easily be perceived by anyone, which makes it one of the most important attributes of integration. The free flow through, and to any urban area must be planned to ease the possible problems caused by lack of mobilization and connectivity; possible inadvertent problems of linkage must be resolved in order to have a physically integrated urban settlement. Difficulties caused by geographical inadequacies must be dealt with accordingly to create main and alternative routes, so that people will not retain from visiting places of interest.

Transportation difficulty is related with social exclusion, as geographically problematic areas are hard to reach; these problems occur by low car ownership and public transportation problems; but mostly socially excluded groups themselves are not included in this debate, as they cannot travel out as much. Targeted transportation must be implicated in specific areas, as these policies will increase the quality of life of users, especially in zones of exclusion; some caused by problems of accessibility by topography (Delbosc & Currie, 2011).

5.1.2. Economic

The actors that contribute to this retail are “prospective and existing residents, tourists, visitors, consumers and employees” (Teller & Elms, 2012, p. 546) considering these actors’ specific land use is planned. Study by Warnes and Daniels, shows that although trip frequency to retail shops is a very important indicator of consumer behavior, the most promising of the findings was that consumers tend to shop closest to where they live (Warnes & Daniels, 1980). This trend is mostly for daily and weekly shopping, and while basic consumer goods tend to be renewed more often, special consumer goods are renewed once in a couple of years, meaning that people tend to travel longer

distances for special consumer goods, such as electronics or furniture (Taboroff, Botanova, & Filin, 2015).

Retail diversity and retail oriented planning is an important aspect in economic spatial planning. Retail has started to change as consumers have become car dependent, thus retail has transformed to bigger stores located away from the city center. Consequently the change in retail patterns have also changed and retail has become more than only satisfying the need of consumer goods, but an activity for leisure and entertainment. Diversity in retail is crucial for attracting different consumers as the needs and wants change from person to person. Having a diverse set of retail options in an urban area creates possibilities of interaction of different consumer types and actors associated with urban economy. The diversity of the retail in an urban area also is determinant of the attractiveness especially central urban areas are more attractive for consumers, as they are easily accessible (“Retail planning and urban resilience – An introduction to the special issue,” 2014; Karlsson, Johansson, & Stough, 2010)

“it remains clear that the increased size of cities and their diversity are strongly associated with increased output, productivity, and growth. Large cities foster specialization in production and sustain a broader range of final products, increasing the returns of their firms and the well-being of their residents” (Quigley, 1998, p. 136)

Retail thus has effects on both economic integration and social integration as area of retail are also places for social cohesion. This can be seen specifically in neighborhood scale, as it is associated with reinforcing community ties thus strengthening social bonds and increasing the quality of life (“Retail planning and urban resilience – An introduction to the special issue,” 2014).

This change also affected the old city centers in urban areas, as urban heritage became prime spots for retail areas considering their nostalgic and historic qualities. These areas have been improved according to accessibility and transportation, trying to physically integrate it to the city wide transportation structure. Thus the investment,

renewal and rehabilitation of these areas have been increasing. These areas now have also been put in the forefront of city, nation and international advertisement (“Retail planning and urban resilience – An introduction to the special issue,” 2014).

Production in urban areas are not only significant for the urban economy but are a place for retail and also possibility for labor. Urban economy is thus separated into two, the formal sector has a well-defined salary and wage while the informal sector is small scale producers and laborers, who are journeymen, unpaid workers, self-employed workers or laborers for small scale businesses. These two sectors are unlikely allies, as formal producers are at times kept alive with the help from the informal sector. Petty commodity production is created by the informal sector and is imperative to a society as it provides cheap service and products; and provides cheap labor especially for those underprivileged to work in the formal sector. The features of the informal sector is that it is small scale and mostly locally produced, with a target focusing on low income market; thus the existence of the informal sector is imperative for not only the formal market but the low income consumers (Forbes, 1981; Moser, 1978).

Most often with contemporary retail behavior, big shopping centers have taken over the smaller craftsman and artisans based in neighborhoods. Shopping centers have become more of a meeting spot rather than place of shopping (Warnes & Daniels, 1980). Another trend which has been evolving with the use of internet is e-shopping, or in other words internet shopping; which is taking over the classic understanding of retail from a spatial origin to an intangible delivery basis approach, in doing so eliminating social interaction and retail areas. This new way of retail, although handy, generate problems for local businesses and employment; and thus create problems for planning and land use (Taboroff et al., 2015).

For this research, the retail diversity will be targeted for cultural areas, more specifically citadel areas, and there integration with the city; thus focusing on subscale effects. Whether or not the retail distribution in and around the citadel areas is efficient

or not will be observed along with production diversity. Consequently production diversity is vital to any urban area when attracting different retail actors, with more production such as it is in retail, people will tend to prefer to come to a diverse area of retail.

5.1.3. Social

Another issue of contemporary cities is Social Integration, as integration among people and other social groups have been faltering, through exclusion, gentrification and socio-economic/socio-cultural reasons. Social integration is defined in three different ways according to the *United Nations Research Institute for Social Development*, during the World Summit for Social Development, the first “implying equal opportunities and rights for all human beings” (Hewitt de Alcantara, 1994, p. 1); the second “improving life chances” (p. 1); and the third one “a negative connotation, conjuring up the image of an unwanted imposition of uniformity” (p. 1).

With capitalist democracies, the economy has seen great restructuring, consequently new social problems appeared since the mid-1970s. A term for one of these social problems was social exclusion, the term referred to long-term and continuing unemployment; but it also referred to instability of social instability such as social isolation, family instability, and deterioration in class solidarity via labor market and working-class social networks and neighborhood. Social exclusion both supports and threatens social cohesion; one of the implication exclusion being a threat is the assimilation of particular groups’ assimilation to the dominant culture. Although recently the reverse is also considered as a support structure to social cohesion as dominant cultures adjust to minority cultures (Silver, 1994).

Stages of social exclusion can be separated into four categories (Hills, Le Grand, & Piachaud, 2002).

Table 5.1. *Stages of Social Exclusion (adopted from Hills, Le Grand, & Piachaud's work)*

Consumption	The possibility to purchase service and goods
Production	Involvement in social and economic activities
Engagement in politics	Participation in national and local decision making
Social Interaction	Interaction with friends, family and the community

Possibility of purchasing services and goods and the involvement in economic and social activities are interconnected with social and economic aspects. Without proper economic structure it is extremely difficult to participate in activities and purchase goods and services, thus living in the minimum creates a gap between the acceptable level of social ties and economic freedom; hence affecting the possibility of social interaction. The only stage that is separated from the other three is engagement in politics, which can be faltered either by the individual themselves or inadequate policies (Hills et al., 2002).

“It is access to decision making, access to resources, and access to common narratives, which enable social integration. Many of these forms of access have clear spatial manifestations, as space is the site in which these different forms of access are made possible or denied.” (Madanipour, 1998)

Cases of economic and social integration is relative in most cases, but specifically for social integration, the morphology of urban areas, pattern of planning and land use determine this disunity among people. Social exclusion encompasses deprived spatial areas caused by economic exclusion, ultimately meaning that people that lived in these areas were excluded from society (Silver, 1994). Some of these problems are gated communities creating physical and social boundaries between people, distinct land use areas separating business and industrial areas, squatter areas and private leisure and shopping areas. Alberto Corsin Jimenez (2003) states “space is no longer a category of fixed and given ontological attributes, but a becoming, an emerging property of

social relationships” (p. 140). Thus space in urban area becomes the pinnacle of human interaction and social interaction. The perception of space is also the cause of social exclusion from specific areas, as these areas are controlled by individuals’ fears and the perception of activities, thus creating a mental space (Madanipour, 1998).

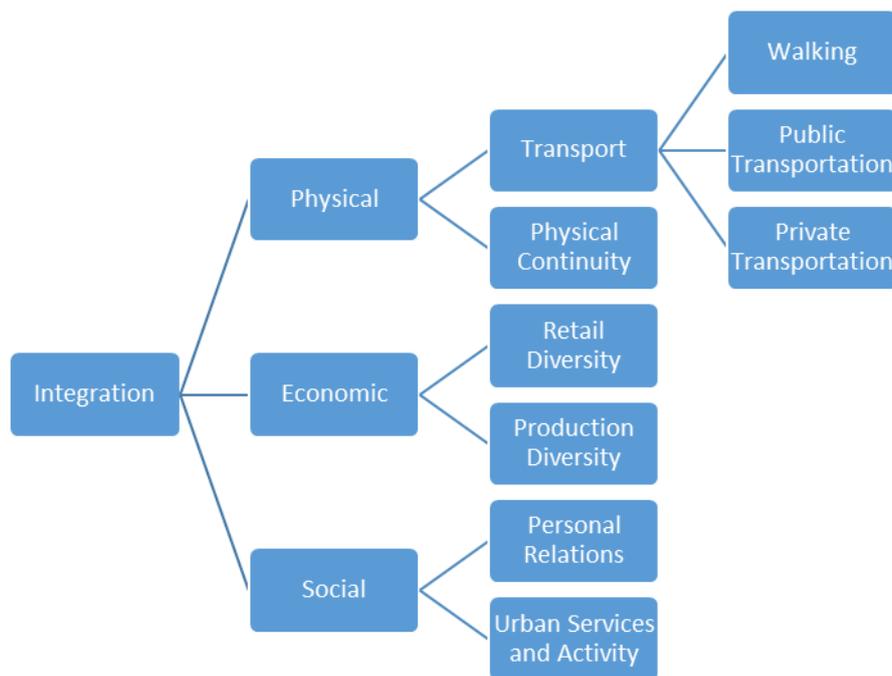


Figure 5.1. Integration separated into 3 aspects and subheadings that will be researched

5.2. Research Methodology

The research is a case study focusing on the Ankara Castle and its integration with the city of Ankara. The castle is an entity and other than the castle and its surroundings, everything will be considered the city of Ankara whilst researching the integration in physical, economic and social proportions. The methods that will be used is survey, observation and document analysis. The reason that survey method is selected is that it will answer the social aspects of integration; giving feedback on the locals, visitors and tradesmen. Observations will be turned into maps to understand how the castle

works and to see people's trends, on what they do, and to learn about the site. This will be a trend research. The built environment and transportation will be turned into maps to better understand the castle itself and provide answers for the three integration aspects.

The survey was separated into three categories of respondents: the visitors, the locals, and the tradesmen, thus 3 separate surveys were prepared. The surveys were conducted in and around the Ankara Castle area; as 3 attributes of integration are looked at, the surveys were conducted during the month of August. The surveys were conducted between 12:00 and 17:00. A total of 40 respondents participated in the survey, 10 of these were locals, 10 were tradesmen and 20 were visitors. The participants' ages must be ranging from 18-60 years old. The surveys were conducted in the inner and outer castle areas of the Ankara Castle. Participants were selected randomly in the study area although before conducting the survey their ages and why they were in the castle was obtained. The surveys were conducted as personal face-to-face interviews. 3 questions constituting in all surveys were multiple choice questions. 2 of the open-ended questions were in all surveys, while locals and visitors surveys had an extra open-ended question, tradesmen surveys had 3 extra open-ended questions. One of the question that all respondents had to answer was a 5-point Likert scale. The Likert scale was put in to get a response for the general satisfaction of the castle looking at specific things like health and education services, or culture and entertainment activities. The scale started from Very Unsatisfactory to Satisfactory, Neutral, Satisfactory and Very Satisfactory.

Observations were made in situ in the castle area both in a structured and unstructured manner, as these observations consisted of the behaviors of the locals, tradesmen and the visitors. Physical integrational aspects such as structural continuity and transportation options; economic integrational aspects such as diversity of retail and production; and social integration such as activities and urban services were observed via fieldwork.

One of the data collection technique that was used was via smartphone to see possible routes to the castle. In order for this a specific time and date were selected and the application was used accordingly, to give possible transportation options. The screenshots were taken and processed to find a good way to travel via public transportation. The area that was selected as a starting point was Kızılay as it is the central hub for transportation and the contemporary central node of the city.

The data collected is analyzed and either mapped or visualized via tables. The base maps and aerial maps were obtained from Google Maps and Google Earth, a third base map was obtained from the Ankara Cultural Property Preservation Regional Council Directorship.

The Ankara Castle and the area around it can be separated into three: the inner castle area is the oldest of the three and is the rectangular formation to the north, the second area is the outer castle area in between the Dungeon Gate and the Main Gate, and the last area is the surrounding area of the castle.

5.3. Ankara

Ankara is situated in the northwestern part of Turkey, and became the capital in 1923 after the Independence War of Turkey. Ankara had a population of around 30.000, a town “neglected” (Sargın, 2012, p. 62) and “feverish” (p. 62) in the middle of the Central Anatolian Plateau. With the formation of the Ankara Municipality in 1924, the city saw rapid growth and development. Today, Ankara has a population of 5.503.985 and an annual growth rate of %10.8; and is Turkey’s administrative center, with developed trade and industrial sectors (“Ankara,” 1998; Günay, 2012; Özkazanç & Özdemir Sönmez, 2017; Sargın, 2012).



Figure 5.2. Where Ankara is situated in Turkey (Base Map Source: Google Maps)

Urban problems are affected with migration from rural areas to big cities such as in the case of Ankara; these problems are seen as insufficient urban services including transportation problems, lack of housing and infrastructural inadequacies. Transportation problems are apparent in Ankara, with the intensified shopping and business activities that create a demand for transportation. Buses and minibuses are the main transport system of Ankara, and with a move to the peripheries of the high and middle income groups, private car ownerships is provoked, causing traffic congestion. The challenge of transportation is left to the low income groups condemned inside the city, contributing to the social exclusion and spatial segregation (Özkazanç & Özdemir Sönmez, 2017).

5.4. A Brief History of Ankara and the Ankara Castle

The exact date of the first settlers and constructors of the Ankara Castle to date, are unknown. The castle is dated back to Hittites, and the inner castle is estimated to be built around these years, around B.C. 4000- 1200. One speculation put forward by Pausanias, states that the castle was erected by Midas, the son of Gordias; thus dating back to Phrygia 8th Century BC (Mamboury, 1934; Summers & Summers, 2016).

The castle and the dwelling around it has seen a lot of change, with different owners in order of the Persians, Great Alexander and the Seleucid Empire. Although the city has been sacked several times, the initial position proved to be worthy, thus the castle was always rebuilt in the same area (Mamboury, 1934).

The castle became a fortified location for the Galatians in the 3rd Century BC; Ankara became the state capital of Galatia (the Tectosages) and later the Romans. The castle area during the Roman era was used as the acropolis while the city expanded towards the lowlands, referred to as modern day Ulus and Sıhhiye. During the Roman reign over the city, a hippodrome, a sports complex, a marketplace and temples were built which were standard Roman structures that were included in every city (Günel & Kılıcı, 2015; Mamboury, 1934).

During the Byzantine reign over Ankara, the road systems were rehabilitated according to the Roman road system; with the Arab-Byzantine conflicts, the military roads were moved away from Ankara, thus making the city more prosperous relative to the old road system. The road system that leads to Constantinople and the importance of Ankara in relation to the road system was written by travelers like the Arab geographers Al-Maqdisi and Al-Idrisi. The Byzantine Empire made Ankara the capital of several states with several administrative regulations, making it the center of several small Byzantine villages (Aydın et al., 2005).

Ankara during the 11th and 12th century was populated by Danishmends, the Seljuk Empire and Raymond from Toulouse, not much is known about this era. After 1143, the city was reclaimed by the Seljuk Empire, but throne and battles between the Seljuk families had worn out the people and the city itself. Akkale, inside the inner bailey, was constructed in 1249 by Sultan Kaykhusraw II (Günel & Kılıcı, 2015; Mamboury, 1934).

The Mongol reign over the city saw no visible difference, even after the declaration of freedom from the Mongols by the Eretnids. Ankara was later conquered by the Ottomans in 1354. The wars following the Battle of Ankara, halted the progress of the

city; the later periods after Edirne was named capital, saw the construction of mosques, caravanserais and covered bazaars. The city was surrounded with an outer wall to keep out other warring factions as well as looters (Mamboury, 1934).

Ankara became an important city with the arrival of Mustafa Kemal Atatürk, and became the fortress for the Turkish War of Independence with its strategic structuring overlooking Ankara (Günel & Kılıcı, 2015).

5.5. Ankara Castle in Relation to Ankara Plans

The plans of Ankara give us information about the morphologic status of the Ankara throughout the years. Some plans include the castle and some do not, which is why in some plans the castle is mentioned, while plans that do not mention the castle area are still referred to, because they give an understanding of why the castle was neglected in some cases. While physical integration can be examined from the plans, social and economic factors cannot; assumptions according to specific actions can be relatable to economic integration and social integration.

5.5.1. Lörcher 1924-25 & Jansen 1928-35

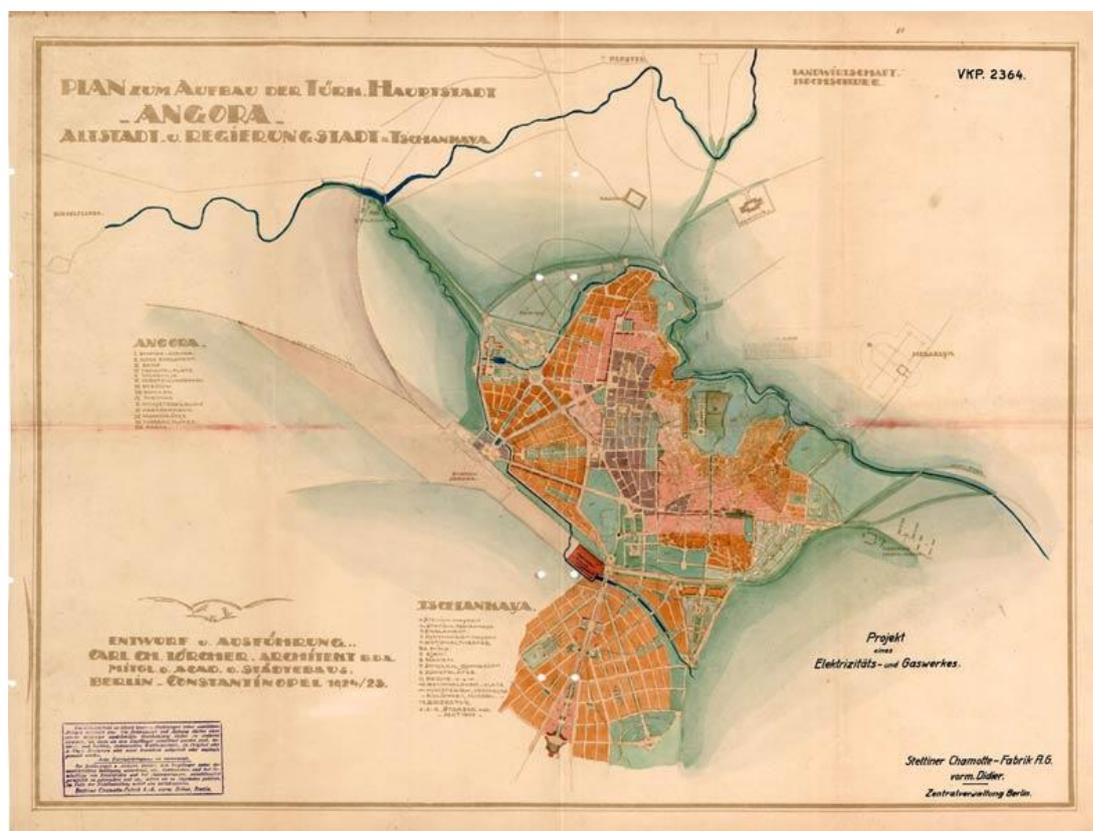


Figure 5.3. Lörcher Plan of Ankara (Goethe Institut, 2010¹)

The first Ankara plan was made by Dr. Carl Lörcher; the plan consisted of two parts. The first part, planned around the old town, was discarded because it was deemed impracticable and radical, while the second part was called the Lörcher Plan, today known as Sihhiye and Kızılay, and was the foundation of contemporary Ankara city center; the second plan was selected for the need of residential areas around the city. With the presidential palace moving to the south of the city, the plan followed an urban development between the castle and the palace axis (2023 *Başkent Ankara Nazım İmar Planı*, 2007).

The Lörcher plan was important for the castle area and the old town because, as the boulevards planned for the city were situated according to the Ankara rail station and

¹ <http://www.goethe.de/ins/tr/ank/prj/urs/geb/sta/loe/trindex.htm>

Ulus square axis, and the Ankara Castle and Dışkapı axis. The Lörcher Plan was the nucleus to the Jansen Plan, although the remnants of the Lörcher Plan are not visible contemporarily (2023 *Başkent Ankara Nazım İmar Planı*, 2007).

The Lörcher Plan in Figure 5.2 the city of Ankara is compact and is situated according to the older settlement, but also with the new settlements to the south and west. Even though the focus has shifted to the new settlement to the south, and the train station and its surrounding buildings to the west, the Ankara Castle has prime standing as road axis lead to and from the castle. Terrain limits the physical integration as to the north of the castle is where the topography is very steep and Bent Stream creates a natural obstacle.

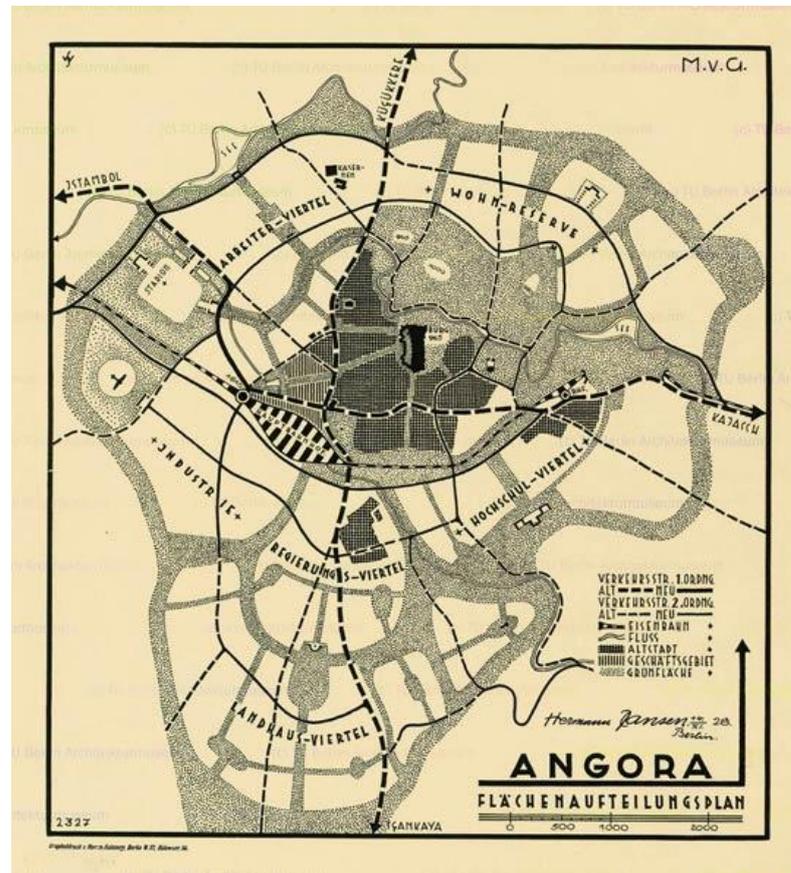


Figure 5.4. Jansen Plan of Ankara (Goethe Institut, 2010²)

² <http://www.goethe.de/ins/tr/ank/prj/urs/geb/sta/jan/tr/index.htm>

The winner of the 1927 international competition for the plan of Ankara was Prof. Hermann Jansen, with a more applicable plan, one of his main points of focus was the protection of the castle and the area around it. Jansen also wanted to use the highpoints around the city as vantage points and observation decks including the castle area. After the approval of the plan in 1932, one of the significant differences of the plan in 1927, was that the fabric of the old city was to be kept and the center moved away from the castle area towards Çankaya (*2023 Başkent Ankara Nazım İmar Planı*, 2007).

Figure 5.3 is the Jansen Plan which is more spread out than the Lörcher Plan, the Ankara Castle is situated in the center of the plan and is emphasized with roads leading to and from it. The physical integration, in a macro scale, in the Jansen Plan is towards the west, south west, south and south east with these roads, but to the north is still blocked by natural obstacles.

5.5.2. Uybadin-Yücel 1957-70

After 1950, there was great migration to the capital Ankara; the previous residential problem was unresolved, thus migrants started creating spontaneous solutions to their residential problems, contributing to the urban fabric of the city. With the increase of the slums and limited resources from the government, Ankara was deemed a ‘catchpenny, slum, jitney driven city’. The national competition winners Raşit Uybadin and Nihat Yücel’s plan was approved in 1957, and mainly focused on restricting the uncontrolled development of the city towards the periphery (*2023 Başkent Ankara Nazım İmar Planı*, 2007).

5.5.3. Raci Bademli 1990 & 2005 Plan

Ulus Historic City Center Preservation Development Plan was made in 1/1000 scale and was certified by the Ankara Metropolitan Municipality in 1990. The plan was prepared by Raci Bademli and the team that came first in the Ulus Historic City Center

Preservation Development Plan competition. The plan was a guiding plan to be a framework until action plans in 1/500 scales were prepared. The status of urban protected areas were changed and the aim of the plan was to guide action plans according to ownership, infrastructure, transportation and parking, functionality, environmental restructuring and landscaping, maintaining structures according to perseverance of the old or new construction, and preparing project design and implementation. The plan was stopped and canceled in 2005, in the same year; the Ankara historic city center area was deemed a rehabilitation area (Erkal, Kırıl, & Günay, 2005; Tunçer, 2013).

The 2005 Plan was called the Ankara Historic City Center Rehabilitation Area and was separated into 5 zones: the Roman Bath, Ankara historic city center rehabilitation area, Ankara Castle and Hamamönü Neighborhood, İsmetpaşa urban renewal area and Atıfbey-Hıdırlıktepe urban renewal area. The rehabilitation area had 3 conservation plans that were already accepted; the first Ulus Historic City Center Preservation Development Plan, which was to be canceled soon; Ankara Citadel Conservation Project, and Ankara Center Old City Fabric, Rehabilitation and Conservation Plan. This plan that the then local government drew up was also appealed against, due to the plan being against planning principles and general interest. Contemporary planning in Ulus and Ankara Castle was fragmented, as planning moved piece by piece, which is why there was no long term plan for the castle and its surroundings. Integration was not considered to be a contemporary problem during these plans, as the most important step was to rehabilitate the buildings and its surroundings so it appealed to everyone (Tunçer, 2013).

5.5.4. 1990 Structural Plan, 2015 Plan, 2025 Plan

The grand scale plans after Jansen disregarded the castle and the old city area, because of macro level problems. One of these plans was the Structural Plan of 1990, where the residential and industrial areas of Ankara consisting of, Batıkent, Eryaman, Sincan

was moved toward the West of Ankara on the Istanbul Road axis. With problems comprising from the belt highway around Ankara and the uncontrolled illegal housing deemed the 1990 Plan non-functional. The 2015 Plan field study mostly emphasized problems such as intercity transportation, governmental building placement, industrial zone placement, land price control, infrastructure systems and decentralization. After 1983, with the law numbered 3030, administrative restructuring took place as metropolitan scale cities were to solve their own urban problems, thus the Ankara Metropolitan Municipality along with Altındağ, Keçiören, Mamak, Yenimahalle district municipalities were established. The 2025 Plan was planned to battle the metropolitan problems, including unnecessary urban infrastructure development caused by fragmentation, and unplanned unlawful development (*2023 Başkent Ankara Nazım İmar Planı*, 2007).

5.5.5. 2023 Başkent Ankara Master Plan

The 2023 Ankara Master Plan was recognized with the 5216 numbered law, which dictated a master plan in the 1/25.000 scale. Contemporary municipal planning and solutions had all been fragmented, consequently the master plan sought an integrative solution, resolving problems in a wider scale, and including the rural areas. Ankara Historical City Center Renewal Area is one of the action plans in the 2023 Master Plan, including the Ankara Castle, the plan suggests that the plans in this area must be appropriate to conserving the heritage. The plans here must be integrated into the grand Master Plan itself, and will be developed by the Ankara Kültür Varlıklarını Koruma Kurulu Bölge Müdürlüğü (Ankara Cultural Property Preservation Regional Council Directorship) established in 2007. The plan scale is 1/5000 and 1/1000, but will be scaled down to 1/500 and 1/200 for plans application purposes (*2038 Ankara Çevre Düzeni Planı Açıklama Raporu*, 2018).

Conservation Land Use Plan named ‘Ulus Historical City Center’ project in the 1/5000 scale was repealed by the state council. The Chamber of Architects Ankara branch

president stated that this repeal means that any project that does not respect the historic fabric and is not made for the good of the public and will be vetoed. Project was appealed against because possible unearned income purposes; the plan should have been integrative and should have regarded social reinforcement, planning techniques, city planning policy and public welfare. One of the plans were to restore the vista to the Ankara Castle, thus Anafartalar bazaar was to be destroyed, another was to create a 3-level intersection taking the Ulus intersection underground, one of them to be in the axis of the castle and Ankara Palace (Tunçer, 2013; “Ulus’u talan edecek proje iptal edildi,” 2016; “Ulus Tarihi Kent Merkezi Projesi iptaline onay!,” 2019).

One of the 2023 plans included in the Ulus Historical City Center was an action plan for the Ankara Castle; plans consisted of the destruction of hovels and brothels in the area, the plan also sought infrastructure work around the castle area (“Kale eylem planı harekete geçti,” 2011).

5.5.6. 2038 Ankara Environmental Plan

The 2038 Ankara Environmental Plan is a more integrative continuation of the 2023 Ankara Master Plan and the scale is 1/100.000. The plan refers to the Ankara Castle only as an archeological capital, along with the old city and the cultural heritage around it, such as the Augustus Temple and Roman bathhouse. The fieldwork of the 2038 Environmental Plan states that the inner castle area comprises of old Ankara houses which have survived till this day as well as the Alaaddin Mosque. The report continues by stating that the castle and the old city area must be conserved and included in urban life, as it has historic and touristic value. The historic city center including the Ankara Castle, is stated to have seen some restoration to the old buildings and street improvement which was planned and executed by the Ankara KVKKBM to attract more tourists to the area. ‘Urban Life Belt’ is a term included in the report stating that specific and significant places with different functions around the city will be integrated with one another for city-dwellers to easily access,

including the old city center and the Ankara Castle. The report explains that any plan, project or physical intervention will go through the Ankara Cultural Property Preservation Regional Council Directorship (*2038 Ankara Çevre Düzeni Planı Açıklama Raporu*, 2018).

5.5.7. Altındağ Strategic Plans 2006-09, 2010-14, 2015-19, 2017-19

In the 2006-09 strategic plan prepared by the Altındağ Municipality, the Castle area is mentioned as a threat, stating that the historical areas are not sufficiently restored and appear to be in ruins, and that in case of fire and landslide, the narrow streets can impede access. Another important factor in the plan is the destruction of 202 shanty houses in the slum across the Castle known as Çinçin; the project also promises 630 new residence by the housing development administration (TOKİ) be built by the end of 2007 (*Stratejik Plan 2006-2009*, 2006).

The 2010-14 plan states that the Altındağ Municipality has restored the Ankara Castle clock tower. One of the aims of the strategic plan was to preserve the historic fabric and internationally and nationally promote Hamamönü and the Ankara Castle, another aims: to improve 15 streets around the Hamamönü and Ankara Castle (*Stratejik Plan 2010-2014*, 2010).

2015-19 Strategic Plan, states that the urban protected areas will be restituted, restored and reconstructed in a 1/1000 scale zoning plan and will be handled by the KVKKBM. The plan states that cultural heritage is important for the Altındağ Municipality thus five written or visual advertising activity annually will be made (*Stratejik Plan 2015-2019*, 2014). As an update to the original 2015-19 Strategic Plan, a 2017-19 Updated Aims report was prepared, although there is no change regarding the castle area (*Stratejik Plan 2015-2019 2017-2019 Güncellenen Hedefler*, 2014).

5.5.8. Ankara Area Plan by the Ankara Development Agency

Two reports by the Ankara Development Agency have been published, The Ankara Castle and the old city are addressed in the tourism section of the report from 2011-13 plan. The plan states that Ankara Castle must be advertised to the foreign tourists rather than the locals; other than that the plan is written as a general guide stating that cultural areas must be appealing to the public, have proper signs for guidance, different activities, and public transportation with information regarding these heritage areas. The 2014-23 plan states that Ankara is a rich city with culture and historic heritage sites such as the Ankara Castle; the castle area is brought up stating that the area must be exposed, restored and sustained, thus the agency states that it will give the proper incentives.

The Ankara Castle and the area around it has been neglected as seen from several different plans and strategic plans, differing from mezzo to macro scale. The first two plans referred to the castle as the progressive city center, but the application of these projects were different and saw a new city spring in the south of the castle area. The new expansion to the south disregarded the castle area, and with slums surrounding the castle, most of the planning was directed toward the new city area and to stop slums from moving to the periphery; as the focus of the plans were to create a compact city with the insufficient capital then. Later with the expansion of the city towards the west, the castle area was forgotten altogether and was left to ruin.

Physical integration to the castle was thus disregarded as the city was expanding to the south and west; Ulus is considered to be one of the central nodes of the city and even though close to the castle, there is no integration between the two nodes as no proper planning since Jansen considered the castle area as a node of the city. One of the plans relative to the physical integration of the castle area was an aerial tram between Ankara Castle and Haci Bayram Mosque which was initially planned in 2012 and later again brought up for the 2019 local elections as a pledge, but this plan was never even tendered for a contract, and with the new local government, is not

considered as a current plan. Economic integration is never reflected in the plans made for Ankara Castle considering economic integration is relative to retail and production diversity. Plans considering the castle are not related to the social integration of the area, although drawing more visitors to the area can be socially integrative if the plans create more urban activities and bring more services to the area. These are never clear from the plans and thus cannot be considered as possibilities for social integration.

Although physical integration is considered in earlier plans, generally the integration to the Ankara Castle is never considered in the plans for Ankara. The Lörcher and Jansen plans are physically integrated as they are considered the center of the initial plans and the axis of roads were leading to and from the castle area. Thus the castle has been neglected throughout years of planning especially socially and economically. Plans can easily relate to physical integration, although some economic and social aspects cannot be planned thus are difficult to consider from plans.

5.6. Ankara Castle and the Old City

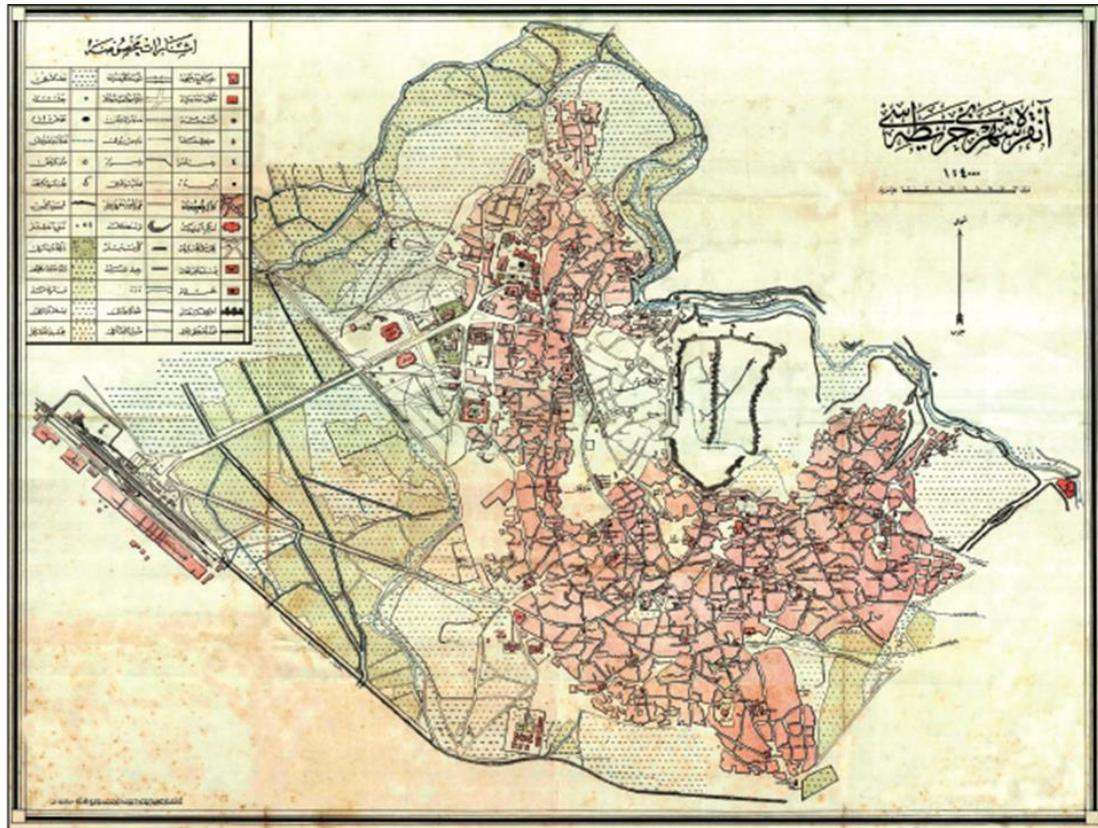


Figure 5.5. 1924 Ankara Map (as cited in Günel & Kılıcı, 2015)

Ankara, before Turkey was established as a republic, was mostly composed of the town center around the Ankara Castle (Erdoğan, 2008).

The Ankara Castle sits on top of an elevation of 980 meters while the average elevation of Ankara is 850 meters. To the West, South and East of the castle area is a descending slope where people settled during the Roman and Byzantine eras (Günay, 2012; Günel & Kılıcı, 2015).

The area of the inner bailey is around 43.000m²; has a rectangular form and is composed of four levels (Boran, 2002). The main entrance after the outer bailey is greeted with a forecourt, leading to the inner bailey entrance, which is turned 90 degrees according to the forecourt for better protection (Crow, 2016).

The inner bailey of the castle was used for different purposes throughout history; initially a defensive structure, it was also used as a dungeon, and a place of safekeeping for valuable objects, money and documents regarding the state (Boran, 2002).



Figure 5.6. Ankara Castle in the 1924 Ankara Map (as cited in Günel & Kılıcı, 2015)

During an archeological excavation, Mahmut Akok found the remnants of a wall to the East of the current Çankırı Street; suspected to be either from the Byzantine or the Ottoman era. The excavation also found that 6 meters away from the wall was a wide moat. Polish Simeon, a traveler stated that Ankara was protected by 3 rows of walls, outer wall, middle wall and inner wall, in his travel book (Aydın, Emiroğlu, Türkoğlu, & Özsoy, 2005).

From figure 5.5 it can be stated that in 1924, the north and east of the castle is not integrated with the city caused by natural barriers, the west and south of the castle are

disjointed with the city because of the walls. Nothing can be deduced about the economic and social integration of the period about the castle area from the map.

Ankara Castle was made of 4 defensive structures, the first being Akkale which is on the highest point in the Northern part, the most secure point in the castle and is still standing; the inner bailey is also still standing with its pointed spurs and has two gates for entry. The water cisterns, food storage, some dwelling and the dungeon were the most secure places located in the inner bailey; during war the inner bailey secured the whole populace, while a part of the populace was already settled in the inner bailey (Günel & Kılıcı, 2015; Tamur, 2008).

The third level of defense was the outer castle, which burned down in 1917 and was restored; the form the walls create is a rectangle, and the bastions are semicircle. The outer most defensive wall is called the Ottoman Walls which was built in the 17th century against the Jelali revolts, but was later taken down as it hindered the expansion of the city; there are little to no signs of this layer nowadays (Günel & Kılıcı, 2015; Tamur, 2008).

The 3 levels of walls (Akkale is a keep, so is not shown in this figure) is seen in figure 5.6, the inner castle area is colored in maroon and is still standing, and within it is Akkale. Next to it in orange is the outer castle, again some parts of the wall are still visible to this day. The yellow wall is the third and final defensive structure, but the walls are non-existent anymore.



Figure 5.7. Ankara Castle area with 3 levels of walls (as cited in Günel & Kılıcı, 2015)

Ankara Castle and the town around had irregular and narrow streets; the houses were very close to one another and kept their privacy by tall walls around the dwellings. The gate in the outer wall was greeted with the Atpazarı Square and the area around was populated with covered bazaars and caravanserais (Günel & Kılıcı, 2015).

Contemporarily, the vista created by earlier plans has been lost, between the castle, Ulus and train station. The relation of the castle and the cultural heritage buildings around it have been cut off, with the high-rise buildings such as the Ulus commercial

building (Ulus İşhanı), Anafartalar bazaar and the Undersecretaries of Customs (Tunçer, 2013).

The inner castle area as seen from the land use map is largely a residential area. The outer castle area to the south of the inner castle area is lively than that of the inner castle area, this is because of the amount of different buildings in this area. The outer castle area accompanies residential areas, restaurants, shops, hotels, markets and government buildings. With such a diverse set of buildings, and being a gateway between the entrance of the castle and the inner castle area, people going to the castle tend to be clustered along this area. The cluster however is not to the west of the area, but mostly in the fountain square and the street leading to the Dungeon Gate. Buildings in the area are mostly rehabilitated and improved, but some buildings are empty and unused.

The most problematic area surrounding the castle is to the east of the castle where there are residential areas, the neighborhood is stricken by poverty and the dwellers in living here are not suspicious. A respondent stated that “everyone closes shop when it is getting dark, none of the visitors stay and it is not safe here after dark”, this statement is important as visitors and tradesmen, mostly after 5PM, start leaving the area because of the negative conceived space created by the neighborhood. A newspaper article dating back to March 7, 2019 stated that an operation was conducted with 3500 police personnel, where 156 people were arrested suspected of dealing drugs. The article continues by stating that tunnels were dug around the neighborhood houses for quick escape, and that the old people’s houses, in the neighborhood were used as stash houses (Kızılkoyun, 2019).

Another important finding is that, even though there are rehabilitated buildings in the castle area, no new buildings are erected except the Hisar Kasrı to the North of the Hisar Park which is used for big organizations such as weddings. This shows that there has not been any planning towards the castle area, other than improving the already existing fabric of the castle area. This can both be good and bad, as the cultural urban

fabric is not devoured by new plans and the old traces of building typology and street typology can be seen, although without proper planning the area is bound to stay unused and buildings without proper architectural reinforcement are a hazard to the people living and visiting the castle area.



Figure 5.8. Important buildings and sites in and around the Ankara Castle

5.7. Evaluation of the Findings of the Ankara Castle

5.7.1. Physical Integration

Physical integration is dissected in two categories the first being transportation and the second structural continuity. Transportation refers to the accessibility and permeability of the area via the means of walking, public transportation planning and private transportation; as these 3 are the main aspects of transportation. The structural continuity not only refers to the heritage aspect, but mainly the conjointness or

disjointedness of street and building typology. Natural and built barriers such as walls and buildings can create this disjointedness.

5.7.1.1. Transportation

Transportation is an important indicator for physical integration and is separated into three distinct features, walking, public transportation and private transportation. Walking can be separated into two as walking to get to and from the castle, and walking in and around the castle and its surroundings.

5.7.1.1.1. Walking

The geographical incline of the castle area creates in itself a problem where people must climb an elevation to get to the castle, and the lack of transportation options forces people towards walking or private transportation options.

To the north of the castle, physical integration is not possible because of the terrain, as it is too steep; while there is also incline towards the castle from the east, south and west, roads and sidewalks make accessibility possible. The incline makes it frustrating to walk up to the castle; especially problematic for old and people with disabilities.



Figure 5.9. Street lamps in the middle of narrow sidewalks on Ipek Street (Authors Personal Archive)

The road and sidewalks leading to and from Ulus, east of Hisar Park, is especially problematic as there is insufficient room to walk as the sidewalks are very narrow. Besides the narrow sidewalks, lamp posts are situated in the middle creating a more problematic and dangerous area as vehicles pass by. These sidewalks on Ipek Street are dangerous for everyone, but is especially unsuitable for people with disabilities. Parallel to the Ipek Street is the Hisar Park walkway that leads to the western entrance of the castle to Karaman Street and Kadife Street in front of Anatolian Civilizations Museum.

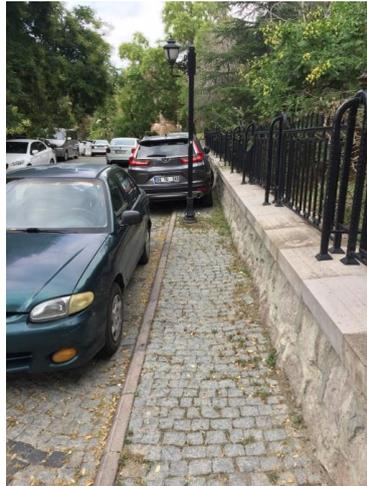


Figure 5.10. Obstacles to and from the castle area (Authors Personal Archive)

There are doors, a level below the street level, stairs and lamp posts in the middle of the sidewalk, to the building north of the Anatolian Civilizations Museum, whilst climbing towards the castle; these gaps and lamp posts are on the left side of Gözcü Street leading towards the main gate and the clock tower. Although people tend to walk on the right sidewalk, the sidewalks on both sides are narrow for three people to walk side by side and with the obstacles on the left sidewalk, people are forced to walk on the road.

One of the problems created by car users is that with insufficient parking spaces around the castle, people tend to leave their cars on the streets, where people should be walking. This creates a problem while walking to, from and around the castle and its surroundings.



Figure 5.11. Steep stairs and problematic central refuge to and from the castle, across from the Altındağ Municipality (Authors Personal Archive)

Another problem was near the Altındağ Municipality, as the car road also has an incline going towards the castle, there are no crosswalks across the street towards to and from the castle axis. The central refuge is not properly designed to accommodate more than two people and is also on an incline; stairs in multiple locations are the safer option when getting across, but are limited in number. Also the stairs are not a viable option for people with disabilities.



Figure 5.12. Movement of pedestrians when trying to access the outer and inner castle

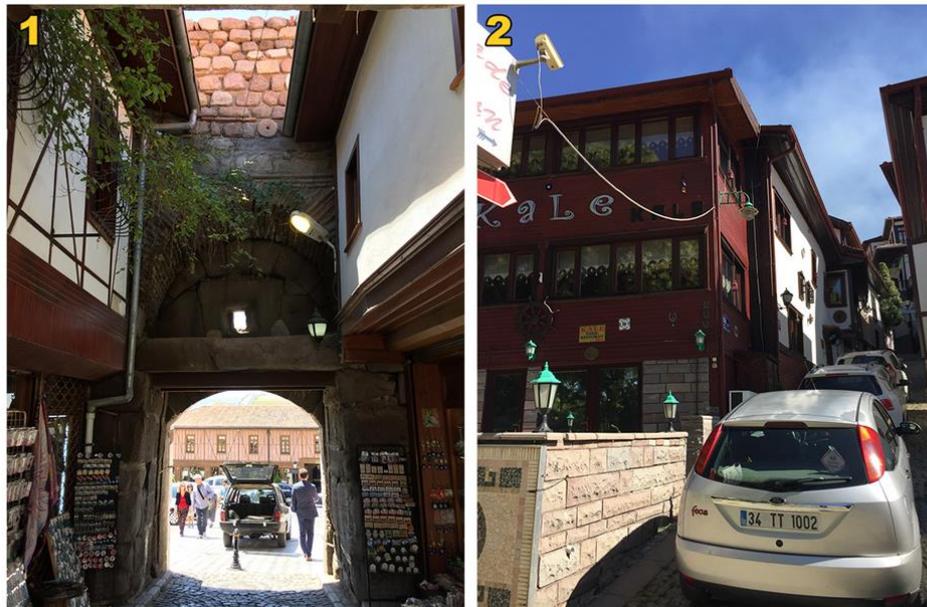


Figure 5.13. The main entrance to the outer castle from the Main Gate (Left) and Berrak Street (Right) another way to enter the outer castle area (Authors Personal Archive)



Figure 5.14. 3rd entry point to the outer castle area is via steep stairs (Left) Genç Gate near Hisar Park (Right) to the west of the inner castle area, one of the two entrance ways to get into to the inner castle (Authors Personal Archive)



Figure 5.15. Zindan Kapı, the main entrance to the inner castle following Kale Kapısı Street (Authors Personal Archive)

Literature states that spatial mobility is imperative when talking about physical integration, and walking around the castle, there are no problems of permeability or accessibility. Walking is challenging due to topographic incline of the castle area, thus creating difficulty when walking especially for old and people with disabilities. Akkale in the north of the inner castle, is the only area where accessibility is prohibited, most of the areas are accessible and free of conflict.

5.7.1.1.2. Public Transportation

Public transportation is an important indicator on accessibility and permeability, as everyone can use public transportation to get around town. Other use of transportation includes walking to the castle area and private car usage with minimal parking areas. Literature suggests that without proper integrated public transportation system urban areas cannot be physically and socially integrated.

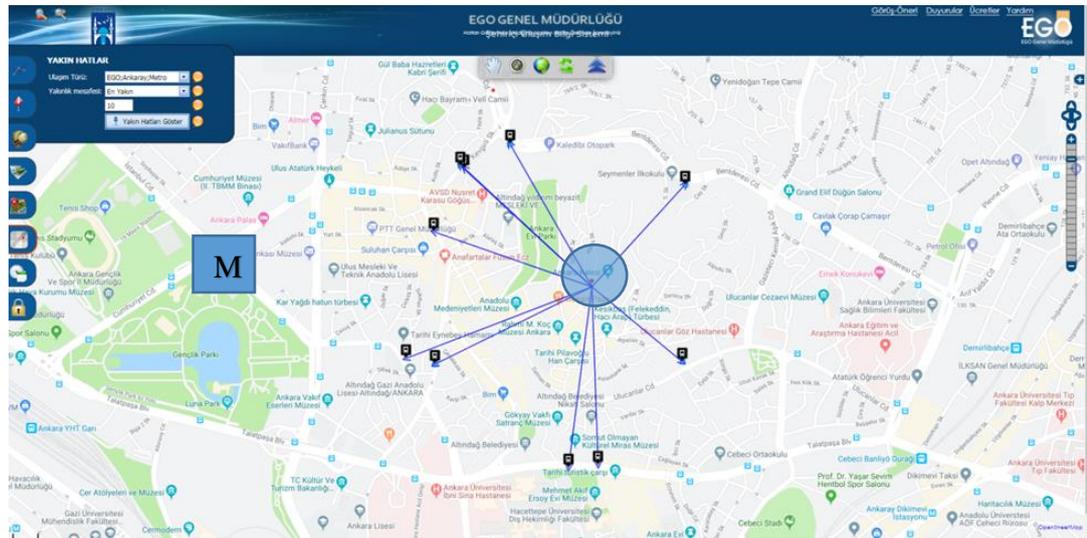


Figure 5.16. Bus stop and Metro proximities to the Ankara Castle from EGO website³ updated on August 28, 2019

Bus lines create the backbone to many public transportation structures; in Ankara the bus system is operated by the Ankara Electricity, Gas and Bus General Directorate

³ Source gathered from <http://map.ego.gov.tr:8080/ego/index.aspx>

(EGO) and the buses bear the same name as the abbreviation EGO. The EGO General Directorate runs a site in which every bus stop is shown, the Inner City Transportation Information System. Using the inner castle gate Zindan Kapı (Dungeon Gate) as the origin, the system gives us the closest bus stops, and seen from figure 5.15, the bus stops to the castle are not so close. The closest one to the castle is a 9 minute walk away, but there is no direct route to the inner or outer castle area. The bus stops are scattered around the castle area, but none directly surpass or go to the castle. To the west of the castle, there is only one metro stop which is situated above Gençlik Park and is farther away from any of the bus stops, thus making it a bad mode of transportation when coming to the castle.



Figure 5.17. Route from Kızılay to the Ankara Castle (Source Application: Trafi)

Urban transportation has changed over the years, with communication tools becoming easy to carry and the information era giving us possibilities of abundant internet people can now use applications on their phones to see how to get to a destination. With

programs like Trafi and Moovit, the application delivers possible routes to a specific place via transportation options, which are mostly public transportation options. Using these applications, one can pinpoint specific routes or unknown transportation possibilities. Thus using the two applications, the aim here was to see if there was any public transportation option to use when going to the Ankara Castle. The place selected as the starting point was Kızılay, the contemporary city center and a close public space and transportation hub with possibilities ranging from metro, bus and jitney. The destination was selected as the Dungeon Gate in the Ankara Castle. The bus routes specified can change, as well as the estimated travel time and the number of available transportation options. The two applications were used on a Wednesday, considering it to be the middle of the week; the time the applications were used was around 2:00 PM.

The first application used was Trafi, which produced the 4 results, consisting from on foot travel, metro and EGO bus services. Except from walking all possible transportation options cost 2, 50 liras with hefty walking times and mostly more than 20 minutes. Even though the start point and end point of the journey are close to each other considering the size of Ankara, the journey takes around 25 minutes either by walking or public transportation.

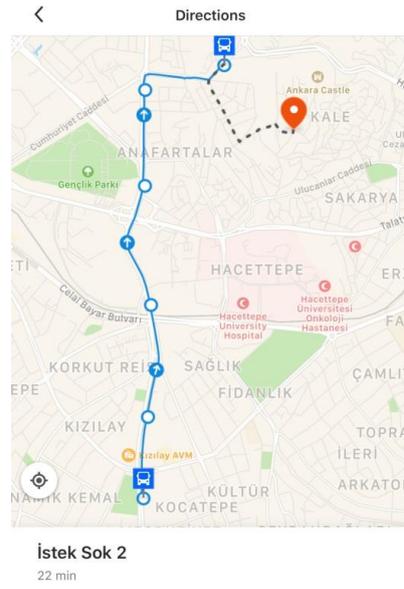
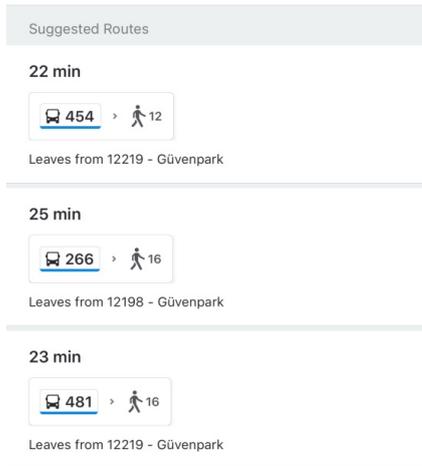


Figure 5.18. Route from Kızılay to the Ankara Castle (Source Application: Moovit)

The second application to be used is Moovit, which work exactly the same way the Trafi works; although used around the same time, Moovit gives 3 suggestions, eliminating walking. The 2 suggestions that Moovit provides do not match the ones in Trafi, while only the 481 bus line is the same in both applications. The mean travel time is around 24 minutes in all three suggestions, and all three suggestions combine bus ride with walking.

The findings suggest that there are not many ways to travel to the castle area, even though considering the starting position of the destination was the city center of Ankara and is very close to the transportation hub. The lack in variety of transportation can affect people's decisions to go to specific places; besides the fact that there are not many options, the bus stops are too far away from the destination, all suggestions from both of the applications, suggest that a person has to walk for 9-20 minutes to get to the Dungeon Gate. This also was visible looking at the EGO bus stops which were distributed around the castle area but not near it.

5.7.1.1.3. Private Transportation

Lack of public transportation forces people traveling to the castle to either travel to the closest stop and walk or use means of private transportation. The most prominent mode of transportation observed is the use of private car. The use of private cars is not only caused by public transportation problems, but because of terrain difficulties, people tend to park closest to where they are going. While there are multiple car parks around the castle, it is insufficient, as people that work and visit the castle, park their cars alongside roads and streets which as a result creates problems in traffic and walking. This is because people do not want to climb the steep incline, and the parking lots being away from the castle, people try to park as close to the castle as possible.



Figure 5.19. Map showing the taxi stand, car parks, car movement going to the castle and areas where people park their cars on the street

Most of the traffic is populated around the castle, as the inner and outer castle areas are populated mostly by locals' cars. There is a single taxi stand next to the main gate which is constantly used by the visitors leaving the castle and its surrounding.

As seen from the figure 5.18, people park close to the castle and areas where they can do their shopping from the small businesses scattered in the area. The streets used are mainly the same and Koyunpazarı Street is always the busiest as people tend to prefer it more. Hisar Park and Ipek Streets are mostly used by buses, taxis and private cars when traveling to the museums.

5.7.1.2. Structural Continuity

The street typology and the morphology are mostly unchanged in the castle area, with narrow streets in the castle area; streets are improved in some areas. The streets in the castle area can be considered urban heritage as they are the products of built heritage old houses, the improvement according to the old streets conserve the layout and fabric of the history and culture of old Ankara Castle. The area surrounding the castle however is adapted to the new layout of the city, creating a recognizable distinction between the old road layout and the new. The integration is unaffected considering the street typology is situated according to the urban heritage although the historic walls around the inner castle area creates a boundary limiting accessibility to 2 entrances via gates. Walls and elevation around the outer castle area limit accessibility too, although there are multiple entrances, the southern entrance to the area is limited to the main gate, there is a single entrance to the area from the east via the Kale Kapsi Street. There are many entrances from the west although some are limited via the walls and Hisar Park; Kadife Street and Karaman Street offer multiple entries to the area from the west. Although there are multiple entrances to the outer castle area, the physical integration to the area is insufficient considering the geographic incline and the limitation caused by the walls surrounding both the outer castle area and the inner castle area. The inner castle area although preserves its heritage, the entrances via the 2 gates limit the physical integration to the area. This can be seen in figure 5.11, as

natural barriers and the walls create boundaries and limit interaction and integration with the city.

As the literature also suggest, new planning and development must include urban heritage as it is a layer of the city and must not only be preserved but must be capitalized on, with possible mixed land use, as these areas are also economic assets drawing visitors national and international.

5.7.2. Economic Integration

Retail and production diversity are indicators of economic integration, the more diverse the production and the retail, more people will come to an area.

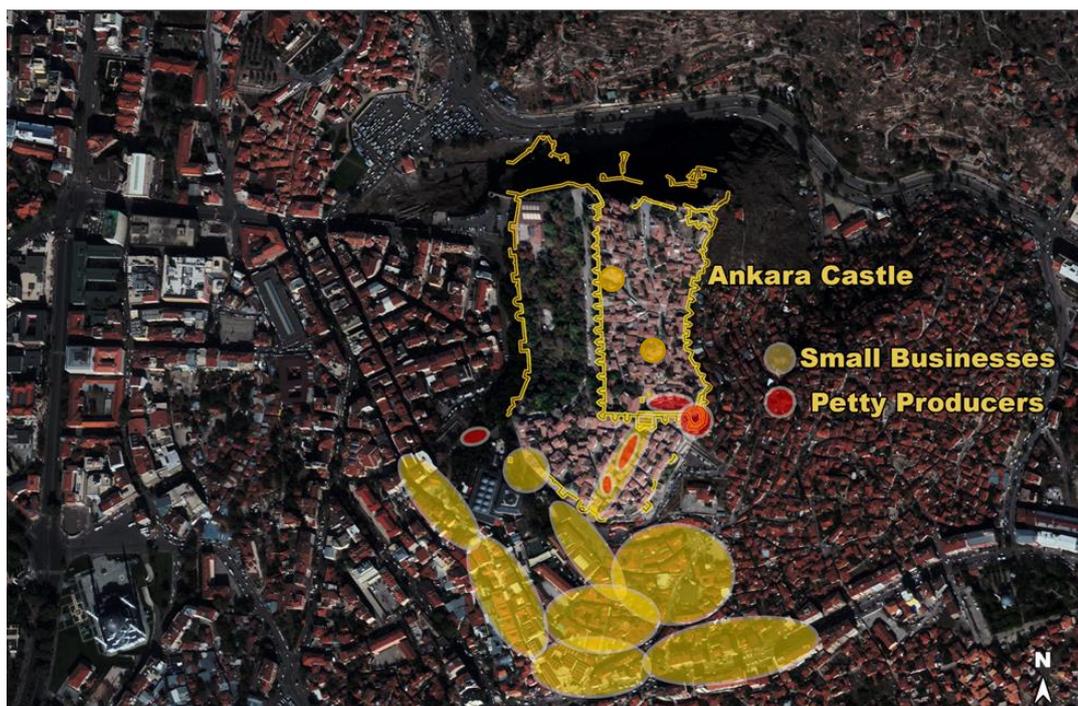


Figure 5.20. The dispersion of petty producers and small businesses in and around the Ankara Castle

5.7.2.1. Retail Diversity

For their daily needs, the locals travel to several places around the castle. Some stated that they get whatever they need from the 3 markets inside the inner castle area. 4 of the responses stated that they prefer BIM, while 3 responses stated that the Ulus was where they got their daily needs. The most preferred option for daily needs was the Ulus Marketplace, where the locals got their produce from. During the survey, one respondent also added saying “it is too hard to go anywhere when you are my age, which is why I send my kids to do the shopping”; the respondent tried to imply that there are insufficient places for daily needs in the castle, and that the other possibilities were far away and the hills were too steep to walk.

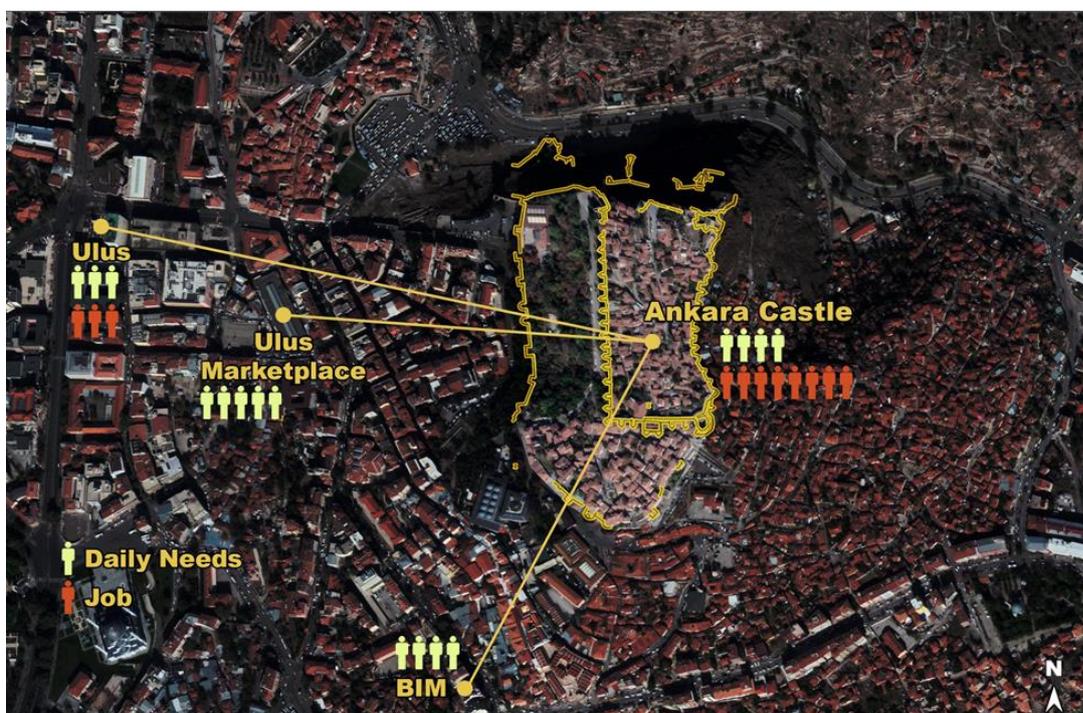


Figure 5.21. Where do locals go to work and to buy their daily needs

Locals mostly stayed in the inner and outer castle area during the day, as they sell handmade bags, bracelets, etc. While 2 respondents stated that they worked in Ulus, while 1 of the respondents specified that he worked in Ulus and in the castle from time

to time. This means that spatial mobility is inefficient as most of the locals travel to close distances for daily needs and to work.

Table 5.2. *Job Satisfaction of Locals*

Job Satisfaction of Locals		
Very Unsatisfactory	Unsatisfactory	Neutral
4	2	4

As all the local respondents work, all gave impressions on job satisfaction in the castle area, the results were identical with that of the tradesmen. While 6 of the respondents stated that they were unsatisfied, 4 stated they were neutral. Satisfaction levels create social integration as social capital is produced from satisfaction. The job satisfaction refers to economic integration, without a proper income, people are left out of society, threatening social cohesion.

5.7.2.2. Production Diversity

Within the castle and around the castle, there is production, although there is no prominent big scale production, the products are mainly arts, crafts and handmade products. The shops around the castle are producers of art and crafts. The locals living in the castle produce their own products such as prayer beads, necklaces, wristbands, bags and different types of quilts and cloths; and sell these hand made products for economic gains. The locals sell the produced goods around the main road named Kale Kapisi Street and in the inner castle to the right of the gate going to the bastion.

The figure 5.19 shows that the petty producers are situated inside the inner castle and outer castle areas, while the small businesses are located around the castle. Çıkırıkçılar and Koyunpazarı Streets are mainly the focuses of the small production facilities. People coming to these areas do not go to the castle as they do not see the castle as a magnet of activities.



Figure 5.22. Locals selling their own petty commodities including simit, necklaces, prayer beads, etc. (Authors Personal Archive)

There are 3 markets, a hotel, an ice-cream vendor and a souvenir shop in the inner castle area. Some street vendors come and go throughout the day such as a vendor selling corn on the cob, but most of the locals are situated along the stairs leading to the bastion to the south east of the inner castle area, where they sell bags, accessories and simit.

5.7.3. Social Integration

Personal relations are one of the aspects of social integration, these relations are considered both as friendship and as kinship, while another aspect of social integration is considered as urban services and activities in the selected area. Both of these aspects show whether or not the people inside a specific place are integrated within the city.

Urban services shows the importance of the area for the city as quality and quantity of urban services means that the area is a prime spot for the local government. Activities are also significant to draw more people to an area, which affects the social cohesion as places where people from different socio-economic and cultural standings meet are places of social interaction.

5.7.3.1. Personal Relations

Table 5.3. *Frequency of locals meeting with Friends and Kin*

Meeting with Friend/Kin			
Everyday	1-2 times per week	1-2 times per month	1-2 times per year
3	2	2	3

When asked about meeting with friends and kin, some respondents stated that they see their friends and kin everyday as they all live in the castle. 2 of locals stated that they see their friend and family 1-2 times per week as they are in close proximity to the castle area, while another 2 respondents indicated they see their family and kin 1-2 times per month. 3 respondents specified they do not really see their family and friends as they are trying to get by, and that their families are not in Ankara. This data is important as relationship with family and friends create a cohesive society, thus half the respondents either cannot or don't want to interact with family and friends effecting cohesiveness in the society, as the literature states that for a cohesive society, relation with family and friends are vital. As to where the local respondents met with their family and friends, 6 of the 16 responses were located in the Ankara Castle, while the other responses were scattered across Ankara. One of the respondents stated that she traveled to Ayaş to see her relatives which is a district of Ankara, but is far away from the city. One of the significant notes to take was that all of the respondents' families lived in and around Ankara, as none stated that they left the city to see their

families or friends. Social capital is created via interaction with family and friends, thus limited interaction denotes problems in social integration.

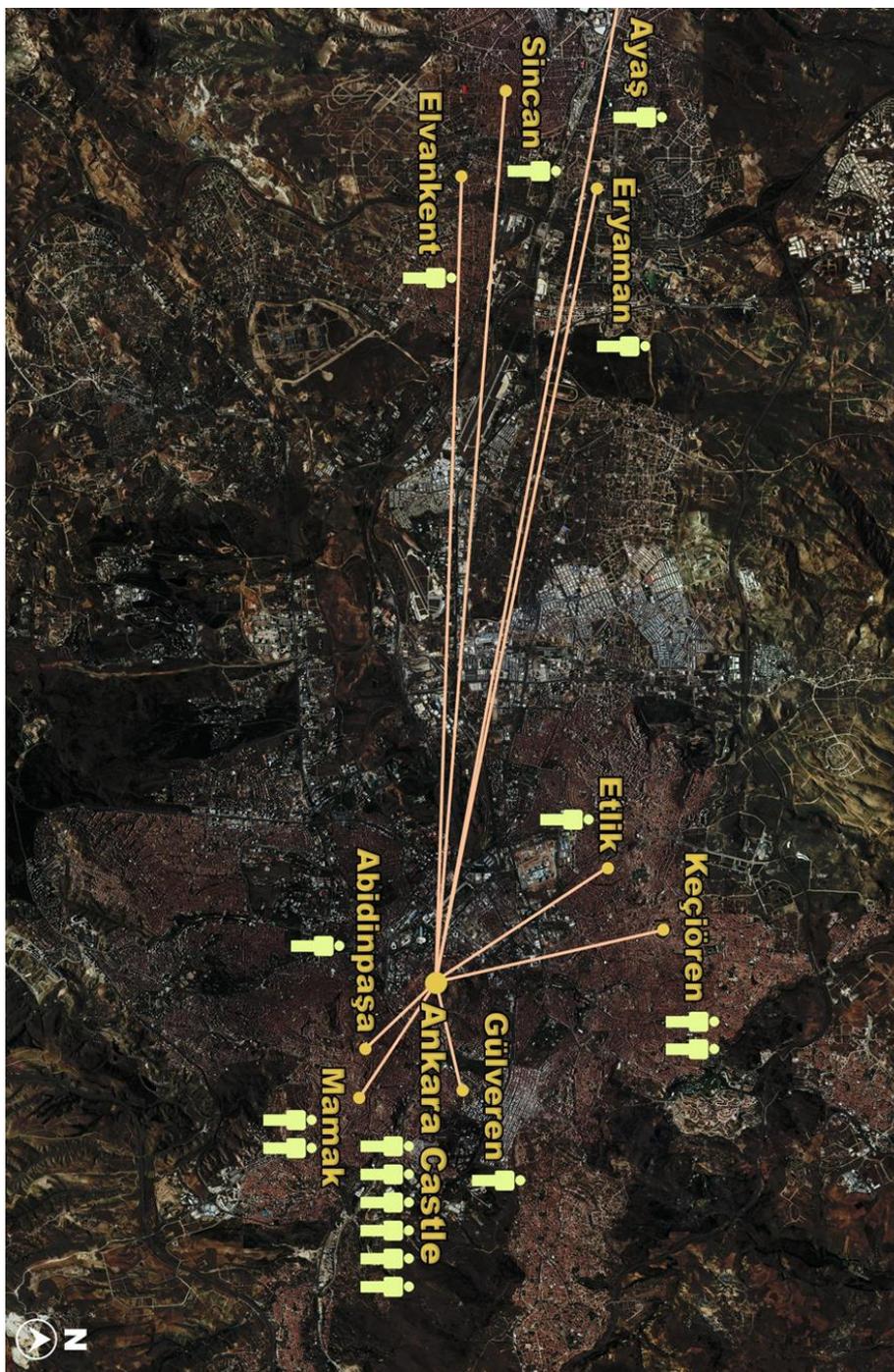


Figure 5.23. Where the locals meet with friends and family

All 10 locals have been living in the castle, for more than 10 years. 3 respondents stated that they are in the castle around 11-20 years, while 5 for 21-30 and 2 for 31-40 years. This can be reference to place attachment as people refuse to leave the neighborhood; as one of the respondents stated “most of the locals are from Malatya”, which implies a small minority culture exists in between the castle walls. Another approach to why people are here for more than 10 years can be related with the income of the local populace, which means that they cannot move, rather than they do not want to.

Table 5.4. *How long the locals were in the castle?*

For how long in the Castle		
11-20 years	21-30 years	31-40 years
3	5	2

One of the respondents stated that “people have the wrong impression of the castle neighborhood, our neighborhood is safe, it is the kids from the other neighborhoods that come here, and sell drugs, which is why people think our neighborhood is unsafe”; referring to conceived space theory, for them their neighborhood is not the problem.

5.7.3.2. Urban Services and Activities

The tradesmen that participated in the survey, work in the inner and the outer castle area. The daily expenses of the tradesmen in the castle area are mostly fulfilled in the outer castle area because of the markets and the restaurants in the area, while some of the respondents stated that they resolve their daily needs in their own shops. One of the respondents stated that they take care of their daily expenses from a market on the way to their shop located in Yenimahalle. Another respondent stated that Ulus is their go to place for monthly/yearly needs. An answer that stands out from the rest is the sports activity of a respondent, whom stated that whilst their journey to their

workplace, they have to climb a steep hill from Ulus to the outer castle area passing through 3 sections. The general understanding constituted from the answers, state that tradesmen spend time in their shops, and do not use the castle area for other purposes, meaning a lack in place attachment; although the tradesmen being a part of the daily routine in and around the castle denotes social cohesiveness.

Except from the bastion and the castle walls in the inner castle area, Akkale draws visitors; the two mosques are also of great importance and there is a fire station directorate to the northern part of the castle along the main axis. The general lack of activities, the poor condition of houses that are a hazard to people visiting and living and the derelict buildings that are abandoned repress the urge to visit the area, except for the bastion which is more lively and a place for photographic opportunities. A survey respondent stated that “there were entertainment venues, but they all closed down”. Consequently less people are coming to the castle area caused by the lack of leisure activities.

Surrounding the castle is where different activities are abundant, museums, restaurants, shops and hotels are scattered to the south of the castle therefore this area is the busiest.

The general lack of activities and a lack of mixed land use create an unintegrated area; with insufficient retail diversity, with retail located mostly in the surrounding area and some in the outer castle area, pockets of neglected spatial areas are created, thus areas are abandoned and derelict. With residential areas mostly clustered in the inner castle area and no space for activities, the castle area remains disconnected from the rest of the city, especially to the northern parts. With the lack of leisure activities in and around the castle area, social cohesion is also under threat, because social capital is produced via cultural, art, entertainment activities as well as activities with friends and kin.

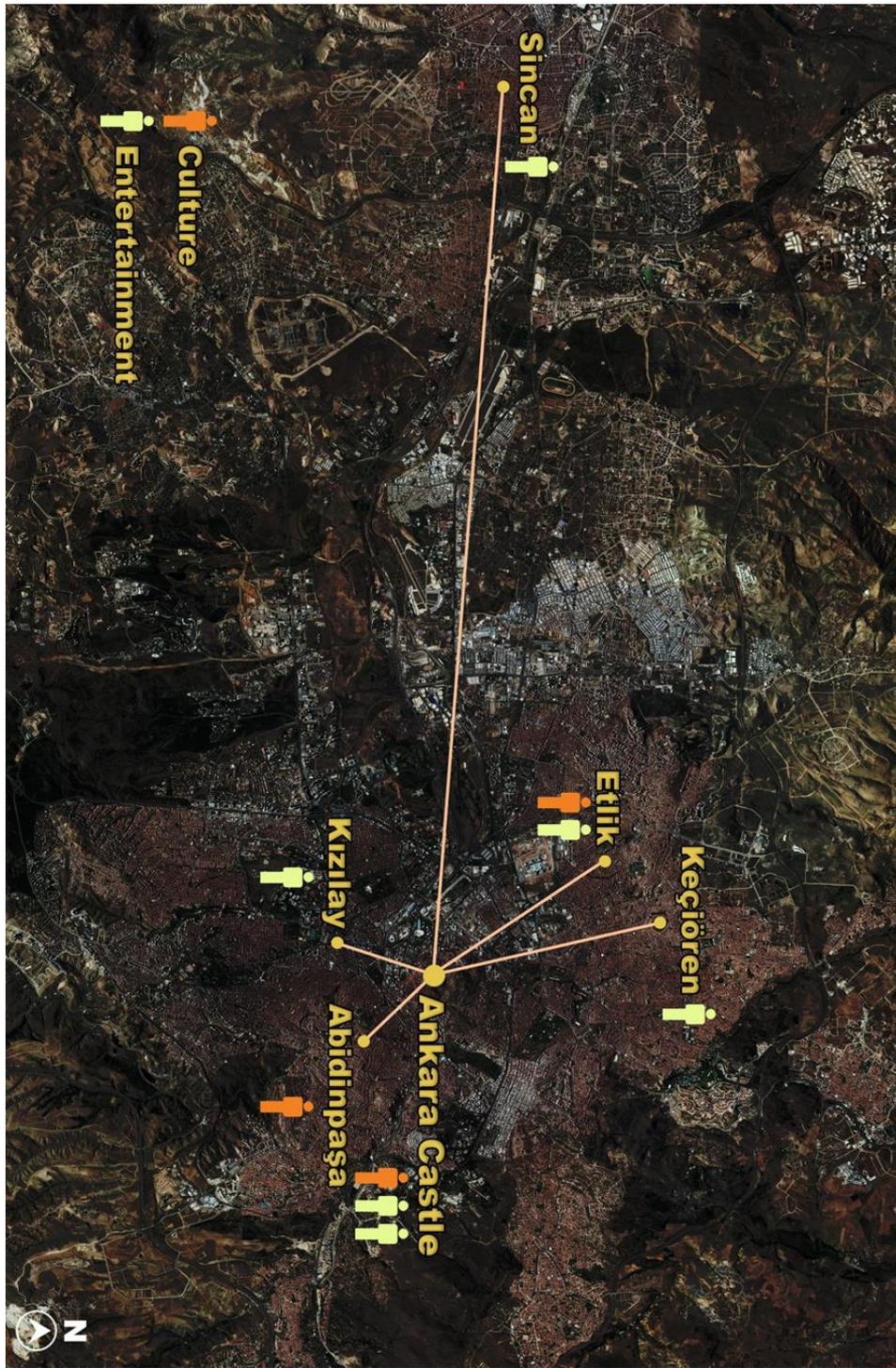


Figure 5.24. Where locals are going to for Culture and Entertainment activities

Table 5.5. Locals activities in and around the castle and frequency of trips

Activities	Going to the Castle Frequency	Number of Respondents	Specific Activity user Percentage
Culture - Art	Never	8	20%
	1-2 per week	1	
	1-2 per month	1	
Entertainment	Never	7	30%
	1-2 per week	1	
	1-2 per month	2	
Sports	Never	8	20%
	1-2 per month	2	

Spatial mobility is especially important when talking about neighborhood scale. Seen from the table above, more than half the residents in the castle area do not go to any art-culture, entertainment or sports activity. Only 2 respondents stated that they go to cultural activities and 1 of these respondents stated that it was 1-2 per month. Out of these 3 places that the two locals declared, one was the Ankara Castle, while the other two were close by as 1 was in Etlik and the other in Abidinpaşa. 3 respondents indicated that they went out for entertainment purposes, which is again a very low amount of responders; 2 of the responses were the Ankara Castle, while the others were scattered among Etlik, Kızılay and Sincan. The farthest travel for entertainment purposes was in Sincan, while the other two were near the castle. Only 2 respondents stated that they went to sports activities, both were Ankaragücü fans, and went to the new Eryaman stadium to watch their team play, located far away from the castle area. The results concluded that spatial mobility of the locals is low, affecting social cohesion negatively.

Social integration also contain services to be given to everyone in a society, thus inadequate services create isolation and an unintegrated society. The castle area lacks the proper education services as only 2 respondents stated that they have someone

going to school around the castle area, another 2 respondents indicated that Keçiören was where their family members were going to receive education. While the other answers were around Ankara, one respondent declared that their family member lives in Konya for education purposes. This means that education services around the castle are lacking, thus affecting the services in the castle.

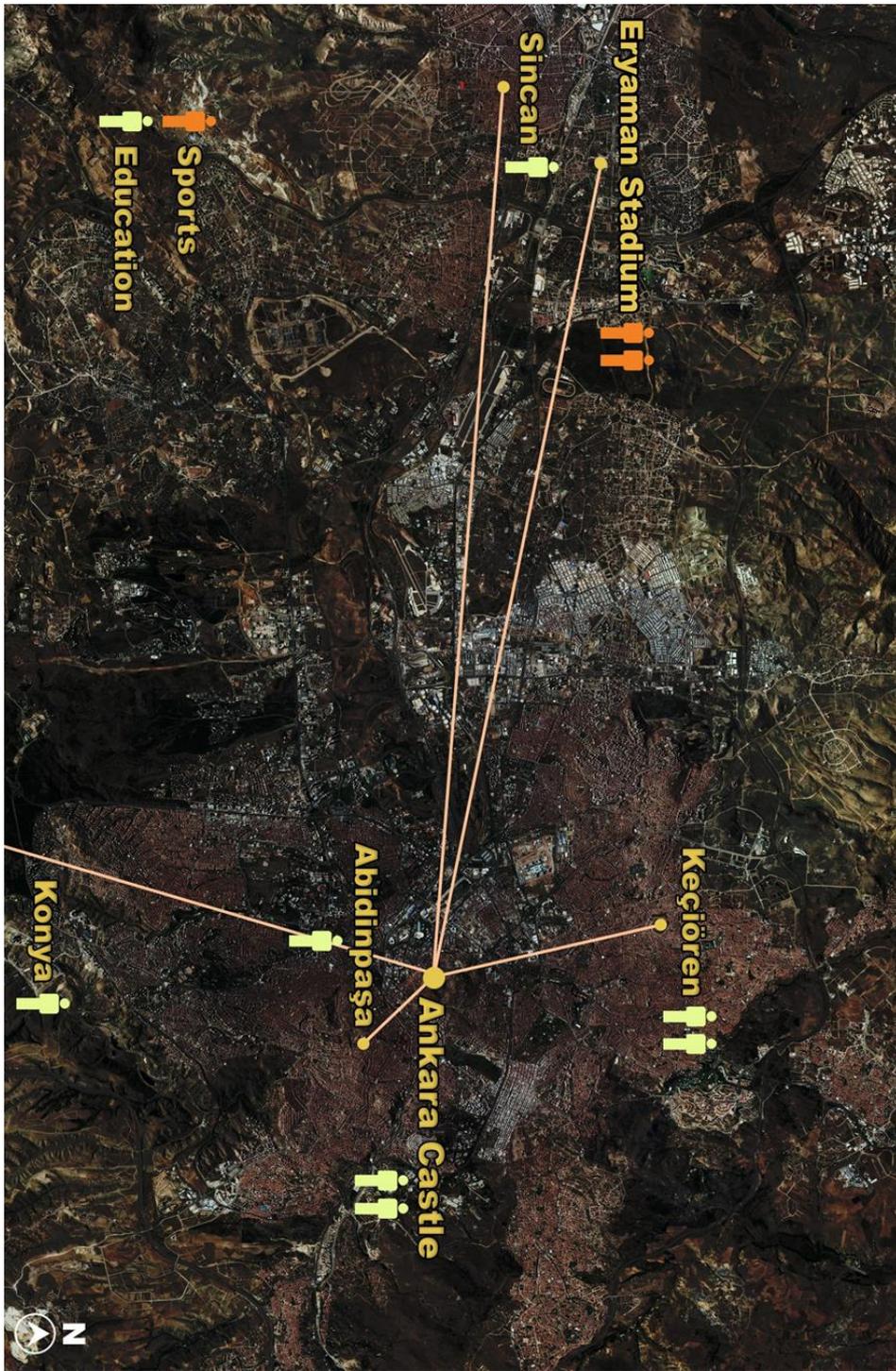


Figure 5.25. Where locals travel to for Education and Sports Services

Health is another notion to consider when talking about services provided. While 3 people use the health clinic in the castle, other respondents prefer to receive treatment elsewhere, most prominent of the locations is the Numune Hospital which is in very close proximity to the castle. Ulucanlar/Ankara Hospital is also located very close and is preferred by 3 respondents. Another hospital which is relatively close to the castle area is the Dışkapı Yıldırım Beyazıt Training and Research Hospital preferred by 2 residents and the farthest away is again a Yıldırım Beyazıt Training and Research Hospital, located in Yenimahalle. Seen from the proximity map, the hospitals are very close by, but with the development of new city hospitals, these hospitals have a potential to move away. With a health clinic near the castle area and hospitals in close proximity, health services are somewhat adequate for the local residents living in the castle, thus creating a cohesive society.

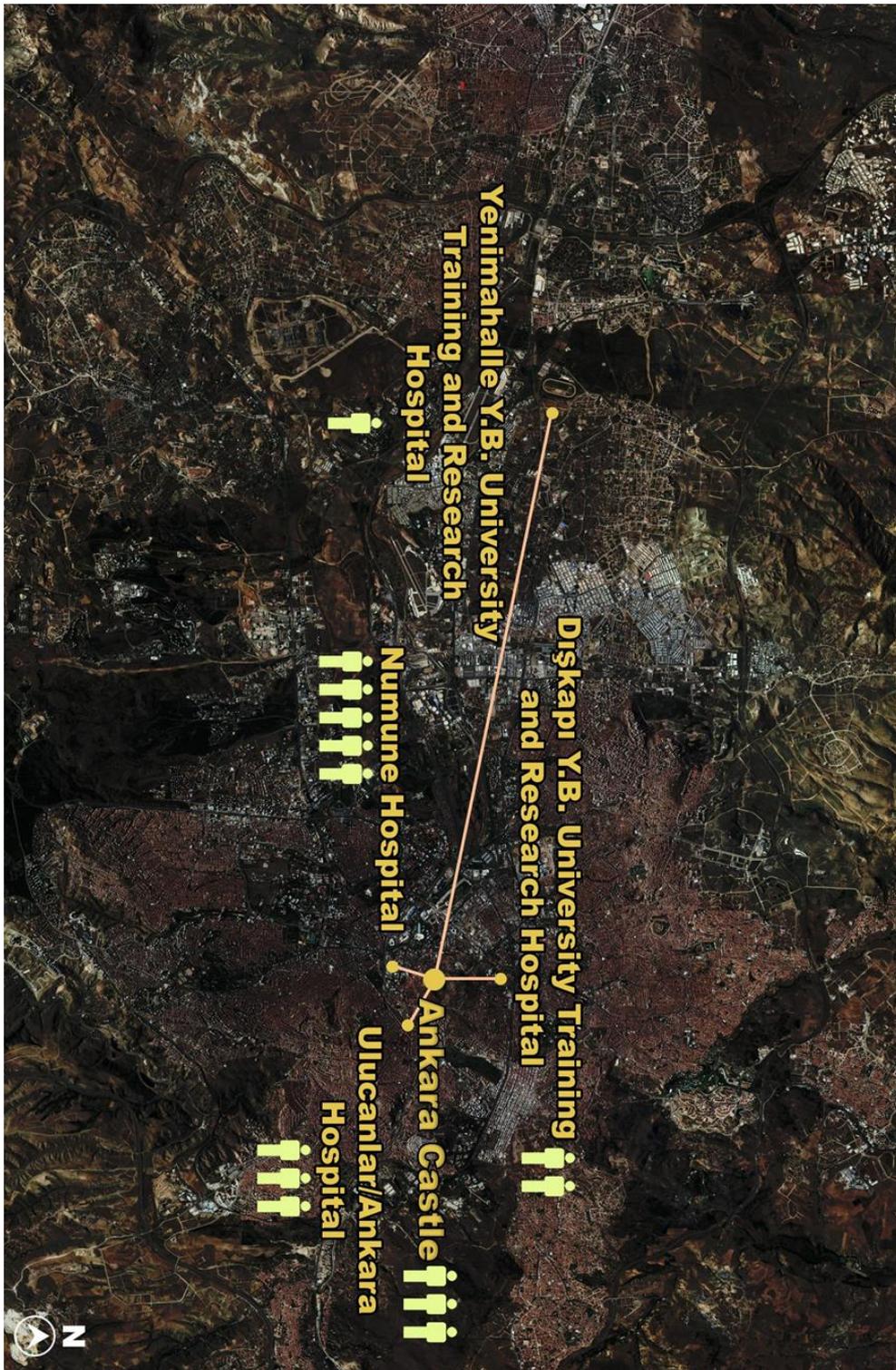


Figure 5.26. Where locals travel to for Health Services

5.7.3.3. Visitors and Tradesmen of the Ankara Castle

The next section will consider specifically the visitors and tradesmen activities in the castle area, thus the area is primarily divided into 4 sections: the first 3 sections are considered to be relevant to the castle area, which are Inner Castle, Outer Castle and Around the Castle areas; the fourth area is Ulus.

Visitors that come to the castle and castle area have all stated that they do not come here for sports or health purposes. Out of the three areas, the inner castle and the area around the castle are preferred by visitors. The area between is used mostly for daily expenses such as restaurants and markets, while the vendors in this area are used for monthly/yearly expenses. The cultural activities are preferred around the castle area by every visitor; nearly half also prefer the inner castle area for cultural activities which accommodate the castle area where people spend time taking pictures of the surrounding areas. Another important castle structure is the Akkale, which people walk to see from up close even though it is closed. Visitors prefer the area around the castle because of the Erimtan Museum, Museum of Anatolian Civilizations and Rahmi M. Koç Museum which draw a lot of national and international tourists. Entertainment activities are mostly around the castle area, while And Café inside the Dungeon Gate is the destination of one respondent. The intensity of activities are clustered around the castle area, while the inner castle area is preferred secondly by the visitors, the outer castle area is often used as a passage among the two areas, meaning there are not enough activities to draw visitors. With mixed land use around the castle area, consisting of restaurants, cafes, vendors, antique shops, and more, people tend to spend more time here than that of the castle area. The inner castle area is host to the old Ankara houses and castle walls, and while the visitors are keen on going to the castle, most of them only go to the bastion, located right of the Dungeon Gate; people prior knowledge of the area only travel towards the Northern parts.

The land use policies in and around the castle area are insufficient, thus visitors do not come to the castle area frequently. The most prominent activity for all users is the art

and cultural activities, which denotes the castle area as center of attraction for culture rather than anything else.

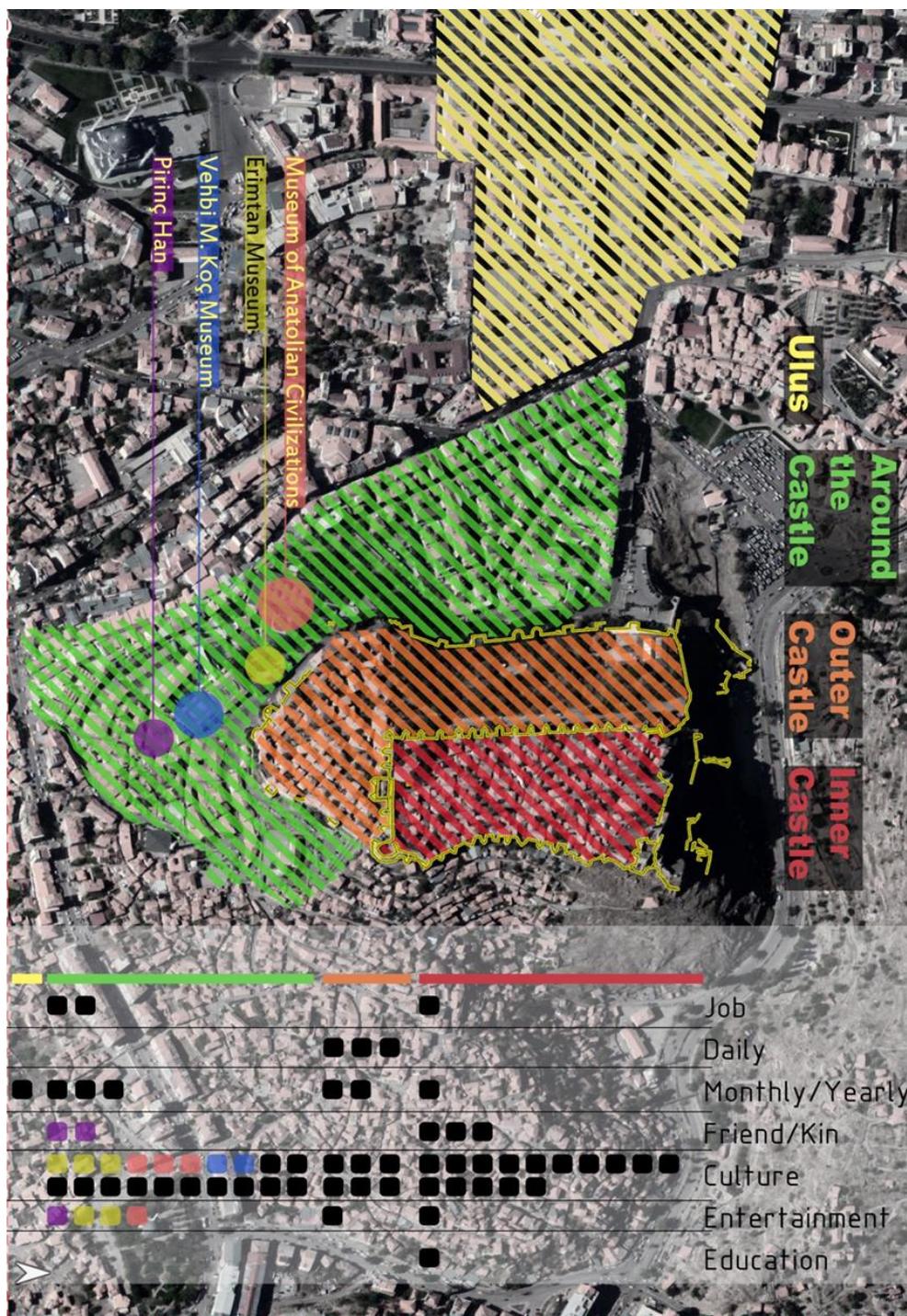


Figure 5.27. Activities of the visitors in and around the Ankara Castle

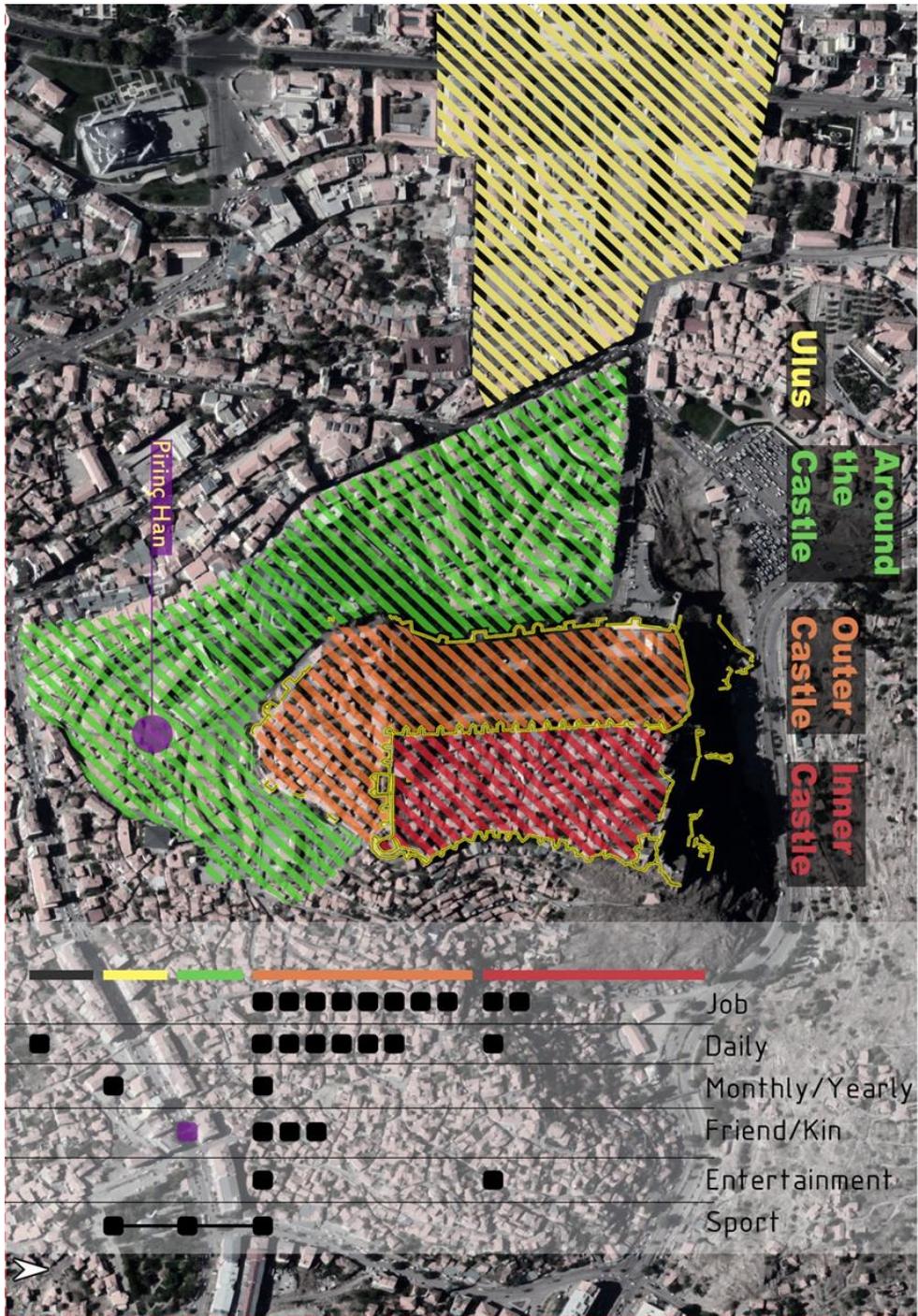


Figure 5.28. Activities of the tradesmen in and around the Ankara Castle

Physical, economic and social integration are all intertwined to each other and relatable. Physical aspects of planning are seen in land use and transportation planning, with problems from unplanned and disconnected transportation layouts, to problems in mixed land use planning, suggests that areas stay segregated and isolated leading to social exclusion and an unintegrated society; this is backed up by the literature stating that in order to create urban areas that are integrated, place prioritized planning must be considered and implemented.

The visitors coming to the castle come from all over Ankara, which is important considering that people from far stretches of the periphery also come to the castle area, suggesting that the castle is integrated to the city. On the other hand, the problem lies in the frequency of trips to the castle. Table 5.6 shows the most frequent visitor comes to the castle 3-4 times per week to meet with friends. Visitors prefer to come the castle 1-2 times per year as it was the most stated answer in 3 different activities. 45% of the respondents stated that they come to the castle 1-2 times a year for culture and art activities, mostly referring to exhibitions and concerts.

Table 5.6. Visitors activities in and around the castle and frequency of trips

Activities	Going to the Castle Frequency	Number of Respondents	Percentage from a total of 20 respondents	Specific Activity user Percentage
Daily	3-4 per year	1	5%	15%
	1-2 per year	2	10%	
Monthly/Yearly	3-4 per month	1	5%	30%
	1-2 per month	1	5%	
	1-2 per year	3	15%	
	1-2 per 2+ years	1	5%	
Meeting Friend/Kin	3-4 per week	1	5%	25%
	1-2 per week	1	5%	
	3-4 per month	1	5%	
	3-4 per year	1	5%	
	1-2 per 2+ years	1	5%	
Culture - Art	1-2 per month	1	5%	95%
	3-4 per year	5	25%	
	1-2 per year	9	45%	
	1-2 per 2+ years	4	20%	
Entertainment	3-4 per month	1	5%	20%
	1-2 per year	3	15%	
Education	1-2 per 2+ years	1	5%	5%

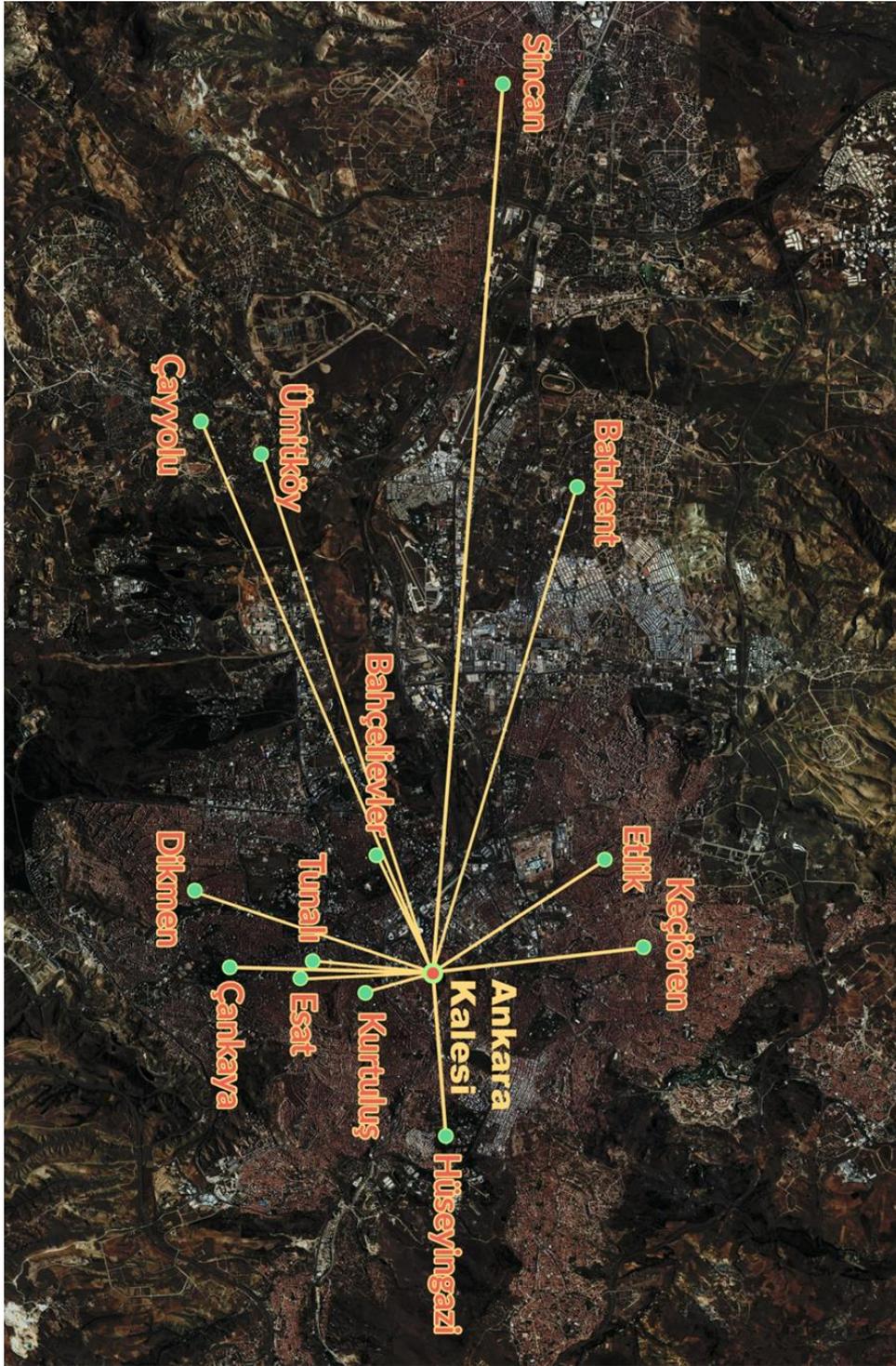


Figure 5.29. Where visitors are coming from to the castle

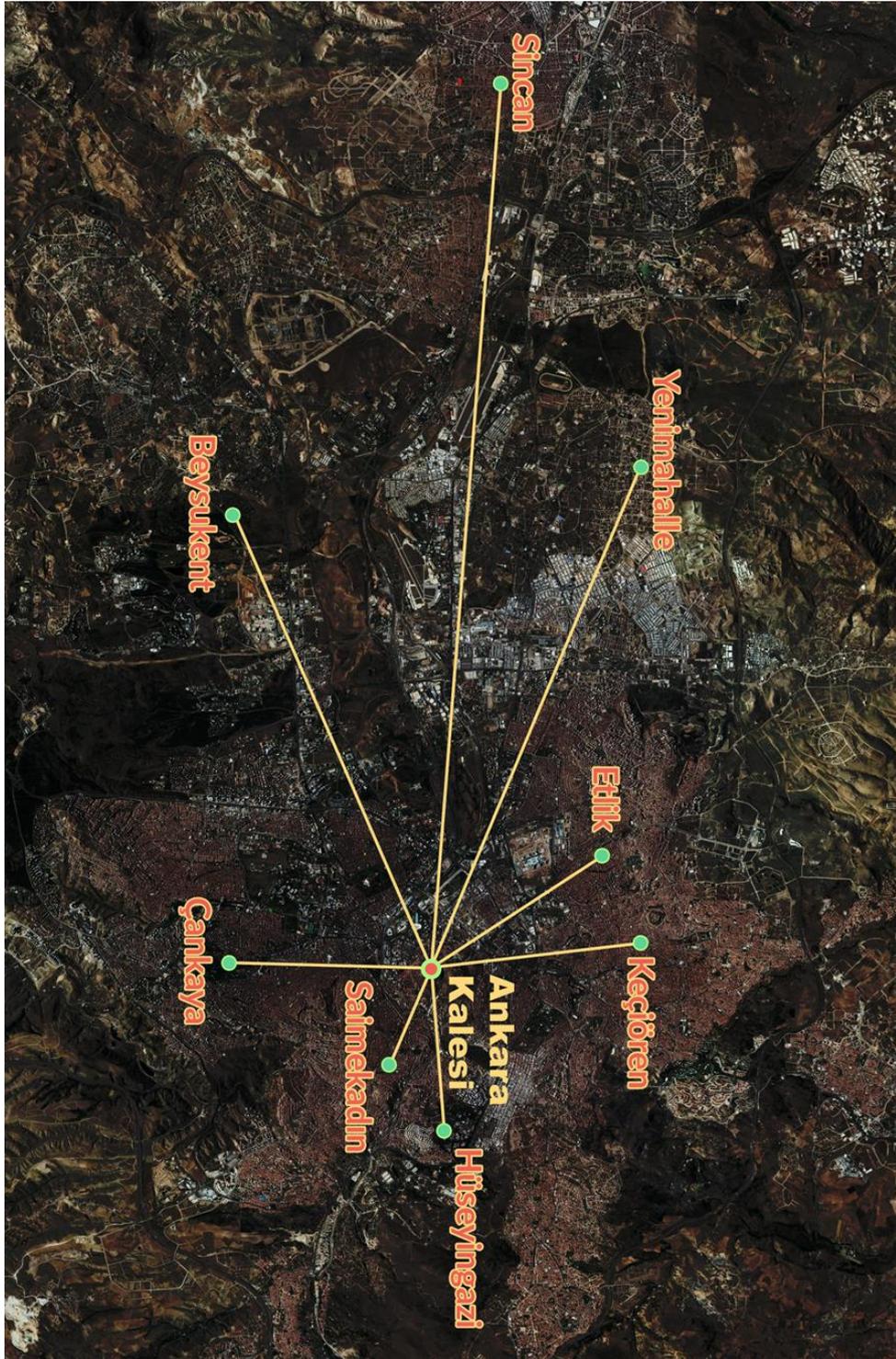


Figure 5.30. Where tradesmen are coming from to the castle

Tradesmen that responded to the survey stated that they came to the castle every day. Only 1 stated that they lived in the castle, while the other 8 came from different parts of the city, meaning that they commute. 2 of the 9 commuters coming to the castle came from Etlik. The previous figure shows where the respondents come from, and using Google Maps the estimated travel times and distances are measured. The direction to the castle was selected as the Dungeon Gate and the time was set to 7:45AM on a weekday as it is ~15-45 minutes before government work hours, making it the busiest time of day, rush hour. The estimation was according to private car ownership. The farthest respondent from the castle came from Sincan, ~27 kilometers away from Ankara Castle and the estimated travel time was ~30-50 minutes. Even though not the closest of the responses, Çankaya (~5.3 kilometers away from the castle), took only ~9-16 minutes of estimated travel time, making it the fastest and most physically integrated place in the city. The closest respondent came from Saimekadın (~4.2 kilometers) away from the castle, estimated travel time was ~14-22 minutes making this specific place in the city problematic in times of traffic, considering Çankaya was further away but took less travel time.

The travel time average is around ~16-27 minutes; as the minimum and maximum travel times are added and divided by 8 according to the previous estimated times. The average travel distance is ~12 kilometers, as estimated distances are added together and divided by 8, the amount of different responses. Travel time and distance is important to understand whether or not people refrain from coming to a specific area, in this case the Ankara Castle. The tradesmen come from all over Ankara and do not refrain from travelling on average 16-27 minutes when going to work. Considering 30% of the respondents travel more than 15 kilometers every day, and 50% more than 5 kilometers every day, the castle area can be considered a place where people do not refrain from travelling to.

Considering the overall input received from the visitors and tradesmen that partook in the survey, people come to the castle from all over Ankara. Even though the travel to and from the castle might not be efficient, tradesmen travel every day, this is not the

case for the visitors, as most use the castle area for art-culture purposes, out of 20, 1 respondent stated they do not come to the castle area for such activity, so considering the 19 respondents, 45% go to the castle every 1-2 times every year, 25% 3-4 times every year, 20% 1-2 times every 2+ years and 5% 1-2 times every month. Considering the overall trip frequency of the visitors the castle area is not a place visitors refrain from coming. Meaning that in the macro scale, the castle is integrated to the city, supported by the literature considering integrated transport systems, travel time and distance.

Inadequate land use planning combined with transportation problems mean that the castle is not physically integrated to the city; this is supported by the literature. The surrounding slum areas are a significant problem, as multiple visitors, tradesmen and locals have indicated that shops close as the sun sets, and that they are “afraid to stay here after dark”. This means that the residents in the surrounding areas are not socially cohesive and rather than being a part of the society, turn to unlawful jobs. The literature backs this notion as people who do not partake in the daily routines of life are a threat to social cohesion, consequently visitors refrain to go to anywhere around the castle. Some of the visitors also indicated that they were afraid of going to the Ankara Castle, however they also stated that it was not as bad as they imagined. The problem areas to the north of the castle were demolished, although the neighborhood to the east of the castle area still infers fear and anger for the local and tradesmen populace.



Figure 5.31. (Left) Kale Kapısı Sokak (main street) leading to the Dungeon Gate (Right) Visitors main attraction in the inner castle near the bastion

Table 5.7. Job Satisfaction of Tradesmen

Job Satisfaction of Craftsmen		
Very Unsatisfactory	Unsatisfactory	Neutral
4	2	4

The table above shows the job satisfaction of the tradesmen, more than half the respondents stated that they were unsatisfied, while 4 were neutral; none were satisfied or very satisfied, meaning that the job opportunity and satisfaction is low in and around the castle area. This related to the integrational land use, meaning that distribution of retail is not sufficient, and that same things are in close proximity with one another. This leads to a problematic retail distribution and consequently problematic land use

according to the literature, as people are unsatisfied by their earnings, economic and social integration and cohesion are lost. This also refers to territorial cohesion as the satisfaction of where people work define their social and economic capabilities, considering that tradesmen do not spend time for activities in the castle and are not satisfied by the job opportunities, the castle area is not cohesive for the tradesmen.

Table 5.8. *How long the tradesmen were in the castle?*

		For how long in the Castle area			Total
		1-10 years	11-20 years	21-30 years	
Gender	Female	1	1	1	3
	Male	2	4	1	7

All of the tradesmen answered for how long they were in the castle, while 3 of the respondents were female, the distribution of how long they were in the castle varied. The categories were separated according to a range: 1-10 years, 11-20 years and 21-30 years. 4 male respondents stated that they have been in the castle for around 11-20 years. This constitutes to the place attachment which is important for the social attribute of integration. Even though there was not any sufficient planning in and around the castle area, the tradesmen refused to leave the area. Referring to previous data, most of the tradesmen also live away from the castle, and do not spend any time in the castle area other than coming to work.

5.7.3.4. Satisfaction towards the Ankara Castle from Respondents

The locals living inside the castle were the main respondents, as their relation with the city was key to understanding the aspects relating to integration, and whether or not the castle area was a sufficient area for general activities.

The general satisfaction of the Ankara Castle was asked to every respondent, activities and services consisting of the satisfaction question were daily needs, monthly/yearly needs, culture activities, entertainment, sports, health and education. This feedback was important to see what different groups thought and perceived the Ankara Castle, as one of the groups actively live there, one group actively works there and the other quite so often has spatial and social interaction. Disregarding the job satisfaction, all the other activities and services are included.

Table 5.9. Satisfaction of activities and services of all the respondents

		Very Unsatisfactory	Unsatisfactory	Neutral	Satisfactory	Very Satisfactory
Activities & Services	Respondents					
Daily Needs	Local	1	5	2	1	1
	Craftsmen	3	1	5	1	0
	Visitor	0	10	5	5	0
Monthly/Yearly Needs	Local	8	2	0	0	0
	Craftsmen	7	1	2	0	0
	Visitor	5	8	4	1	2
Culture	Local	8	1	0	0	1
	Craftsmen	7	1	1	1	0
	Visitor	1	3	9	6	1
Entertainment	Local	8	1	0	0	1
	Craftsmen	10	0	0	0	0
	Visitor	15	2	1	2	0
Sports	Local	9	0	1	0	0
	Craftsmen	9	1	0	0	0
	Visitor	20	0	0	0	0
Health	Local	3	2	2	1	2
	Craftsmen	8	2	0	0	0
	Visitor	17	3	0	0	0
Education	Local	8	1	1	0	0
	Craftsmen	9	1	0	0	0
	Visitor	15	3	1	0	0
Total		171	48	34	18	8

Most of the activities and services are greyed out in the table stating that people are not satisfied with the services and activities. A problematic area for the castle was the monthly/yearly needs as locals and tradesmen stated that what was provided was unsatisfactory. Most prominently sports and entertainment as well as education are the 3 areas the castle is lacking in. Even though there once were entertainment venues in the castle, they all closed down, now people only come to the castle during the day and there are no places for social interaction. Education services are very inadequate considering the 3 different response categories, although the visitors and tradesmen stated mostly that health services are problematic, locals had differentiating ideas.

In general, from all 3 different groups of respondents, only 26 responses harbored satisfaction towards the activities and services provided in the Ankara castle making it 9.3% of the total responses. 12.2% of the responses were neutral; while 78.5% of the responses were negative, 61.3% of these satisfaction responses were very unsatisfied with the activities and services. Social cohesion, land use and activities to create social capital are bleak looking at the table; the results show that people are not satisfied with what is provided in the castle, and especially with the poor services provided for the ones who live and work, social integration as well as physical integration to the area is limited.

CHAPTER 6

CONCLUSION

The expected result of the case study was an unintegrated heritage area with the contemporary city of Ankara. Findings and the evaluation of the case study can be indicated in three main integrational subheadings; physical, economic and social.

The physical integration aspects of the case study stressed that public transportation and human circulation in the Ankara Castle and its surroundings were problematic. The steep incline of the castle area created by the geographical boundaries makes it hard to travel up hill. The natural incline of the northern parts of the castle, and the problematic neighborhood to the east of the castle create more restrictions, while there are only two ways to get into the inner castle area; one of the gates located to the west of the outer castle area looking the Hisar Park, and the second main entrance to the south across from Erimtan and Vehbi M. Koc Museums. Boundaries created by narrow sidewalks, steep stairs and neglected central refuges are some other obstacles that abstain the physical accessibility to the castle area. Land use is an important verifier of the physical integration, as the abundance of activities draws people to specific areas. The shallowness variety of activities and services provided in the castle refrain visitors from interacting with the castle for long periods of time and high frequencies. Thus the diversity of retail and produced goods are important, while there are small businesses throughout the castle and its surrounding area, the castle is usually unaffected by these visitors. Not only do the tradesmen spend much time in the castle area other than their work, locals need to travel to other places in order to receive activities, services and goods. Land use also interrelated with economic and social aspects of integration. Even though far from the castle area, people travel to the castle. On the hind sight the travel frequencies of the visitors have turned out as expected as they travel to the castle area, with minimum number of visits.

Economic integration aspects of the castle area, can be identified with land use data. The area loses economic capabilities as the variety of functions are dismal, this relates to the results of job negative satisfaction. The narrow functional attributes also affects the visitors, as they prefer the area for cultural visits; this although is not a bad indication, it derails the integrational cohesion of society. Retail diversity is also affecting the economic aspects of the area, the inner castle area is derelict of activities, retail and produced goods and the ones in the outer castle area and the surroundings are mainly identical, which in fact creates a lack in variety. Besides the economic aspects, the physical aspects of the retail diversity also relates to the physical integration where pockets of empty land is sitting unused and derelict. One of the most important economic factors for the locals is that they are able to sell petty produced goods, thus working through the day. This even though dismal income for the locals, are income nonetheless. To be able to produce and sell goods in the area is not affective for the overall economy of the region or city, but is imperative for the survival of the locals.

Integration is related to the social cohesion of societies, in order for the castle area be connected and integrated with the city, spatial mobility options, the accessibility to public services and activities. The castle area is problematic in the case of social integration, the public services are miserable in the castle area, thus the social cohesion of the locals are doubtful as locals have to travel around the city for their daily, monthly/yearly needs, education, health and sports activities and services. People even travel around the city for entertainment and culture, although not most even participate in activities of culture and entertainment. The lack of places for entertainment and activities create a lack of interest in the general public, thus people refrain from going to the castle. Some of the earlier restaurants and retail shops have been closed, and with very little amount of activities to do, people stay away from the castle.

In response to my research question, considering my case study the Ankara Castle, even if there is no problem in the immoveable cultural heritage conservation, there are problems of integration in physical, economic and social understandings. Considering

these outcomes, immovable cultural heritage has lack of integration with spatial context. The problem of specific integrational aspects drive the understanding of the castle as an entity, separated from the society and the city, thus left alone. Even though plans were tried to be applied to the area, most were rejected and appealed against due to unearned income, this has affected the castle as plans are canceled with the doubt that it will be against the principles of planning and against the common welfare. Policy implications and suggestions for further studies creates a framework and guideline for a more general approach, rather than a place oriented plan.

6.1. Policy Implications

The implications according to the findings and evaluation of the data, directed the study towards a comprehensive planning structure, where every aspect of spatial planning must be included. To reach this integrative planning decision, actors from macro to micro scales must take action together. The responsibilities must be shared among these actors horizontally, with feedback mechanisms that include the people visiting, working, living and planning in these cultural heritage areas in urban settlements; since these values of culture belong to the global society of people. All though one-fits-all planning should not be followed, as different immovable cultural heritage areas are differentiated and needs unique interventions; although a guideline can be constructed according to the physical, economic and social aspects of integration.

Physical integration to the castle is affected by transportation whilst implications must be taken accordingly. From a micro scale, a walking map around the castle area can be a vital implication, which can direct people to the immovable cultural heritage sites, because visitors in the area are unbeknownst to all the cultural possibilities. This cultural walking route can be implemented to the castle and its surroundings, considering the cultural properties that Ulus and its surroundings also entail. Public transportation is lacking going to the castle, consequently a bus stop near the main

gate will be an efficient location for a transport node. The provisional buses going to and from the castle can route to and from city nodes such as Ulus and Güvenpark, as they are considered important transportation nodes in Ankara. This will limit the car usage and thus the car traffic going to the castle. Considering the Ankara Castle is relevantly close to the central nodes in Ankara, limiting the use of private cars and directing transportation options towards public transportation and walking will decrease traffic and provide more efficient transportation solutions. Even though there are several car parks along the castle area, they are not sufficient and mostly overcrowded. Possible parking locations must be away from the castle area so that the structural continuity will not be hindered and traffic in and around the immediate vicinity of the castle will not be a problem. Thus if the location of the car park is far away from the castle area, Park & Ride measures will be more effective.

For economic integration in the castle area, the diversity of retail and production must increase. Because arts and crafts is the main production in and around the castle area, implication must be made accordingly. These can vary from making the castle and its immediate vicinity a center for arts and crafts; associations and municipalities then can use this area to give courses to people around the city as well as the locals. Production around the castle can also be found elsewhere in the city, thus people choose to travel to places with easier physical integration and accessibility. An important aspect of economic integration is to draw people to a specific area, the problem with people abstaining from coming to the castle is the lack of leisure activities, which ties in with the social integration of the urban activities. With safety being an issue after dark and the lack of entertainment and leisure activities, people will refrain from coming to the castle area. Consequently, the area around the castle must be made safe after dark, and specific locations and buildings inside the castle must be rented or sold to entertainment and leisure activities to rekindle the previous entertainment scene in the castle.

Urban activities and public services are lacking in and around the castle, in order for healthy social integration options, places of leisure and activities must be increased.

The public services in the Ankara Castle are not sufficient, thus locals have to travel to places close by their neighborhood or around the city. To be more integrated in daily urban life and be able to use these services, physical integration to and from the castle area is vital. With a good transportation system, locals can travel around the city, but base public services such as a small clinic must be always present. Public spaces are where people interact the most, thus creating more public spaces and small pockets parks especially in the inner and outer castle, will benefit the locals and the visitors. Locals living inside the castle have little room to interact which is leading to a cohesively problematic society. The implementation of neighborhood public spaces will be a solution as spatial places to interact with one another will create a more socially integrated community.

Land use and an integrated transportation system will create more possibilities around the city. This will not only be beneficial for the locals living in the castle, giving them opportunity for more interaction, but it will also draw in more visitors from around the city as accessibility and permeability will not be a problem. The integration of the transportation system and land use will create not only physical, but economic and social integration options as well. A permeable and accessible city creates possibilities of interaction, which thus relieves the nuances of social exclusion.

6.2. Recommendation for Further Studies

The number of participants that took part in the survey was limited to 40; 20 visitors, 10 locals and 10 tradesmen, for further study in this topic I would increase the participant pool to reach out to more people to get more inclusive feedback from the community. I would also expand the area of the research to incorporate the surrounding neighborhoods and inquire about the relationship with the castle area as well as conduct more surveys to receive what people living close to the castle think about the area.

Addition to the methodology considering qualitative data collection would be to incorporate interviews with the people that had key roles in the policies about the castle area both in the past and possible iterations in the future. This would give me an idea on how the policies are set, planned and carried out; and whether or not if any recommendations to the policy process would be necessary to think about.

The housing market is also an important indicator for social and economic integration, thus quantitative data would be helpful when analyzing the housing market to see if there was any change during the past years considering some rehabilitation and improvement to the area was conducted. This could also give an idea about the reason to why some restaurants and businesses were shut down, and whether or not new houses created on top of old ones are feasible for economic development. Consequently including a housing market chapter could give more solid results when considering the economic aspects of integrational attributes.

Furthermore, the application of Geographic Information System mapping would give a better understanding of not only the natural structure where the castle sits on top of, but can correlate to another dimension, making the analysis of the area 3 dimensional. The analysis thus can give geographic information, to better convey the travel pattern in the area, consequently adapting new policies to implement better integration.

The study can be strengthened whilst looking at other castle and immoveable cultural heritage examples throughout the world. This is to see whether other castles and immoveable cultural heritage sites and buildings are integrated with their cities and surroundings. Further policy implications can be created whilst the results and the results found in this study can change accordingly.

REFERENCES

- 2023 *Başkent Ankara Nazım İmar Planı*. (2007). Ankara.
- 2038 *Ankara Çevre Düzeni Planı Açıklama Raporu*. (2018). Retrieved from https://www.ankara.bel.tr/Plan_Aciklama_Raporu/plan_aciklama_raporu.html
- Ambrosi, A., Cattoglio, C., & Serio, C. Di. (2008). Retroviral Integration Process in the Human Genome: Is It Really Non-Random? A New Statistical Approach. *PLoS Computational Biology*, 4(8), 1–6. <https://doi.org/10.1371/journal.pcbi.1000144>
- Ankara. (1998). In *Encyclopædia Britannica*. Encyclopædia Britannica, inc.
- Ashworth, G. J. (1998). The conserved European city as cultural symbol: the meaning of the text. In B. Graham (Ed.), *Modern Europe. Place, Culture, Identity* (pp. 261–286). London: Arnold.
- Aydın, S., Emiroğlu, K., Türkoğlu, Ö., & Özsoy, E. (2005). *Küçük Asya'nın Bin Yüzü: Ankara*. Ankara: Dost Kitabevi Yayınları.
- Balassa, B. (1991). Economic Integration. In *The World of Economics* (pp. 176–186). https://doi.org/10.1007/978-1-349-21315-3_25
- Boran, A. (2002). Türk Sanatında Kale Mimarisi. In *Türkler Ansiklopedisi* (1st ed., pp. 878–892). Yeni Türkiye Yayınları.
- Burges, S. (2016). Economic integration. In *Encyclopædia Britannica*. Retrieved from <https://www.britannica.com/topic/economic-integration>
- Carmen, R., & Diana, C. (2009). Business Integration. *Annals of Faculty of Economics*, 4(1), 1035–1038. Retrieved from <https://ideas.repec.org/a/ora/journal/v4y2009i1p1035-1038.html>
- Castells, M. (1993). European Cities, The Informational Society, and The Global

- Economy. *Tijdschrift Voor Economische En Sociale Geografie*, 84(4), 247–257.
<https://doi.org/10.1111/j.1467-9663.1993.tb01767.x>
- Castells, M. (2009). *The Power of Identity* (2nd ed.). Wiley-Blackwell.
- Castle. (1998). In *Encyclopædia Britannica*. Retrieved from
<https://www.britannica.com/technology/castle-architecture>
- Convention Concerning the Protection of the World Cultural and National Heritage*. (1972). Retrieved from <https://whc.unesco.org/archive/convention-en.pdf>
- Convention for the safeguarding of the intangible Cultural Heritage*. (2003). Paris: UNESCO.
- Convention on the Protection of the Underwater Cultural Heritage*. (2001). 26. Paris: UNESCO.
- Corsín Jiménez, A. (2003). On Space as a Capacity. In *Source: The Journal of the Royal Anthropological Institute* (Vol. 9). Retrieved from
<https://www.jstor.org/stable/pdf/3134758.pdf?refreqid=excelsior%3A0c149a3d80c516502f623064a5ef3a3b>
- Couclelis, H. (2004). “Where has the future gone?” Rethinking the role of integrated land-use models in spatial planning.” *Environment and Planning A*, 37, 1353–1371.
- Coulson, C. (1979). Structural Symbolism in Medieval Castle Architecture. *Journal of the British Archaeological Association*, 42(1), 73–101.
<https://doi.org/10.1080/00681288.1979.11895032>
- Crisp, J. (2004). *NEW ISSUES IN REFUGEE RESEARCH The local integration and local settlement of refugees: a conceptual and historical analysis*. Retrieved from www.unhcr.org
- Crow, J. (2016). Sinope ve Karadeniz’deki Bizans İçkale ve Kaleleri. In S. Redford & N. Ergin (Eds.), *Türkiye’de Şehirler ve İçkaleler: Demir Çağından Selçuklulara*

(pp. 257–284). İstanbul: Koç Üniversitesi Yayınları.

Danchev, A. (2008). Problems of Cultural Integration in Transition Societies - Case Study of Bulgaria. *Annals of University of Craiova - Economic Sciences Series*, 1(36), 87–101.

Davoudi, S. (2005). Understanding territorial cohesion. *Planning Practice and Research*, 20(4), 433–441. <https://doi.org/10.1080/02697450600767926>

Definition of the cultural heritage. (n.d.). Retrieved May 10, 2019, from United Nations Educational, Scientific and Cultural Organization website: <http://www.unesco.org/new/en/culture/themes/illicit-trafficking-of-cultural-property/unesco-database-of-national-cultural-heritage-laws/frequently-asked-questions/definition-of-the-cultural-heritage/>

Delbosc, A., & Currie, G. (2011). The spatial context of transport disadvantage, social exclusion and well-being. *Journal of Transport Geography*, 19(6), 1130–1137. <https://doi.org/10.1016/j.jtrangeo.2011.04.005>

Dix, G. (1990). Conservation and Change in the City. *Third World Planning Review*, 12(4), 385. <https://doi.org/10.3828/twpr.12.4.g62w5v1061128869>

Dromgoole, S. (2013). Underwater cultural heritage and international law. In *Underwater Cultural Heritage and International Law*. <https://doi.org/10.1017/CBO9781139020503>

Durkheim, Emile. (1984). *The Division of Labour in Society*.

Durkheim, Émile. (2010). *Sociology and Philosophy* (D. F. Pocock, Ed.). Routledge.

Erdoğan, A. (Ed.). (2008). *adım adım ankara* (2nd ed.). Ankara: Ankara Büyükşehir Belediyesi.

Ersoy, M. (1985). *Göç ve Kentsel Bütünleşme*. Ankara: A.Ü. S.B.F. ve Basın.

Faludi, A. (2006). From European spatial development to territorial cohesion policy.

- Regional Studies*, 40(6), 667–678. <https://doi.org/10.1080/00343400600868937>
- Feilden, B. M. (2003). *Conservation of historic buildings* (3rd ed.). Retrieved from http://93.174.95.29/_ads/2953D4743149F0B973007C8F5CCD2CF4
- Fierek, S., & Zak, J. (2012). Planning of an Integrated Urban Transportation System based on Macro – Simulation and MCDM/A Methods. *Procedia - Social and Behavioral Sciences*, 54, 567–579. <https://doi.org/10.1016/j.sbspro.2012.09.774>
- Final act of the Intergovernmental Conference on the Protection of Cultural Property in the Event of Armed Conflict*. (1954). Retrieved from <https://unesdoc.unesco.org/ark:/48223/pf0000082464>
- Forbes, D. K. (1981). Production, Reproduction, and Underdevelopment: Petty Commodity Producers in Ujung Pandang, Indonesia. *Environment and Planning A: Economy and Space*, 13(7), 841–856. <https://doi.org/10.1068/a130841>
- Forrest, R., & Kearns, A. (2001). Social Cohesion, Social Capital and the Neighbourhood. *Urban Studies*, 38(12), 2125–2143. <https://doi.org/10.1080/00420980120087081>
- Gannotta, R., Malik, S., Chan, A. Y., Urgun, K., Hsu, F., & Vadera, S. (2018). Integrative Medicine as a Vital Component of Patient Care. *Cureus*. <https://doi.org/10.7759/cureus.3098>
- Gauthiez, B. (2004). The history of urban morphology. *Urban Morphology*, 71–89.
- Geerlings, H., & Stead, D. (2003). The integration of land use planning, transport and environment in European policy and research. *Transport Policy*, 10(3), 187–196. [https://doi.org/10.1016/S0967-070X\(03\)00020-9](https://doi.org/10.1016/S0967-070X(03)00020-9)
- Genç, Y., & Çat, G. (2013). Employment of Disabled People and Social Inclusion Relationship. *Journal of Academic Inquiries*, 8(1), 363–393. Retrieved from <https://dergipark.org.tr/tr/download/article-file/17744>
- Gospodini, A. (2004). Urban morphology and place identity in European cities: built

- heritage and innovative design. *Journal of Urban Design*, 9(2), 225–248.
<https://doi.org/10.1080/1357480042000227834>
- Graham, B. (2002). Heritage as Knowledge: Capital or Culture? *Urban Studies*, 39, 1003–1017. <https://doi.org/10.1080/0042098022012842>
- Guerzoni, G. (1997). Cultural Heritage and Preservation Policies: a few Notes on the History of the Italian Case. In M. Hutter & I. Rizzo (Eds.), *Economic Perspectives of Cultural Heritage* (pp. 107–132). London: MacMillan-St.Martin's Press.
- Günay, B. (2012). *Ankara Spatial History*. Ankara.
- Günel, G., & Kılıcı, A. (2015). Ankara Şehri 1924 Haritası: Eski Bir Haritada Ankara'yı Tanımak. *Ankara Araştırmaları Dergisi*, 3(1), 78–104.
- Hall, P. (2000). Creative cities and economic development. *Urban Studies*, 37(4), 639–649. <https://doi.org/10.1080/00420980050003946>
- Hansen, P. (2002). European Integration, European Identity and the Colonial Connection. *European Journal of Social Theory*, 5(4), 483–498. Retrieved from <https://journals.sagepub.com/doi/pdf/10.1177/136843102760513875>
- Hewitt de Alcantara, C. (1994). *UNITED NATIONS RESEARCH INSTITUTE FOR SOCIAL DEVELOPMENT Social Integration: Approaches and Issues*.
- Hills, J., Le Grand, J., & Piachaud, D. (Eds.). (2002). *Understanding Social Exclusion*. New York: Oxford University Press.
- Hiroyoshi, M. (n.d.). Synaptic Integration. In *Encyclopedia of Neuroscience* (pp. 3952–3956). https://doi.org/10.1007/978-3-540-29678-2_5814
- Holzner, B. (1967). The Concept “Integration” in Sociological Theory. *The Sociological Quarterly*, 8(1), 51–62.
- Intangible Cultural Heritage. (n.d.). Retrieved May 13, 2019, from International

- Concil of Museums website: <https://icom.museum/en/activities/heritage-protection/intangible-cultural-heritage-ich/>
- integer. (n.d.). Retrieved June 25, 2019, from Lexico.com website: <https://www.lexico.com/en/definition/integer>
- integral. (n.d.). Retrieved June 25, 2019, from Lexico.com website: <https://www.lexico.com/en/definition/integral>
- integrate. (n.d.). Retrieved June 20, 2019, from Lexico.com website: <https://www.lexico.com/en/definition/integrate>
- integrate. (2019). Retrieved June 20, 2019, from Merriam-Webster Online website: <https://www.merriam-webster.com/dictionary/integrate>
- integration. (n.d.). Retrieved June 25, 2019, from Lexico.com website: <https://www.lexico.com/en/definition/integration>
- Integration. (n.d.). Retrieved June 21, 2019, from Cambridge Advanced Learner's Dictionary & Thesaurus website: <https://dictionary.cambridge.org/dictionary/english/integration>
- Işık, O., & Pınarcıoğlu, M. (2001). *Nöbetleşe Yoksulluk*. İstanbul: İletişim Yayınları.
- Jorgensen, P. C. (2014). *Software Testing: A Craftsman's Approach* (4th ed.). Retrieved from <http://webpages.iust.ac.ir/azgomi/Courses/ST/eBook2 - Software Testing - A Craftsman,s Approach.pdf>
- Kale eylem planı harekete geçti. (2011). *İl Gazetesi*.
- Kamenka, E. (1965). Gemeinschaft and Gesellschaft. *Political Science*, 17(1), 3–12. <https://doi.org/10.1177/003231876501700101>
- Karlsson, C., Johansson, B., & Stough, R. (Eds.). (2010). *Innovation, Agglomeration and Regional Competition - Google Books*. Retrieved from <https://books.google.com.tr/books?hl=en&lr=&id=zxAWAPgxeGoC&oi=f>

nd&pg=PA19&dq=retail+diversity&ots=kYtM_7aQGA&sig=u8AS7_vW6RPr
_0UOOp7tJ1KhTTM&redir_esc=y#v=onepage&q=retail diversity&f=false

Kearns, A., & Forrest, R. (2000). Social Cohesion and Multilevel Urban Governance. *Urban Studies*, 37(5–6), 995–1017. <https://doi.org/10.1080/00420980050011208>

Kızılkoyun, F. (2019, March 7). Mahalleye baskın. *Hürriyet*. Retrieved from <http://www.hurriyet.com.tr/gundem/mahalleye-baskin-41140521#>

Körding, K. P., Ku, S., & Wolpert, D. M. (2004). Bayesian Integration in Force Estimation. *Journal of Neurophysiology*, 92(5), 3161–3165. <https://doi.org/10.1152/jn.00275.2004>

Kuran, T., & Sandholm, W. H. (2008). Cultural Integration and Its Discontents. *Review of Economic Studies*, 75(1), 201–228. <https://doi.org/10.1111/j.1467-937X.2007.00469.x>

LaJevic, L. (2013). Arts Integration: What is Really Happening in the Elementary Classroom? *Journal for Learning through the Arts*, 9(1), 1–28. Retrieved from <http://escholarship.org/uc/item/9qt3n8xt>

Lampard, E. E. (2017). City. Retrieved May 15, 2019, from Britannica.com website: <https://www.britannica.com/topic/city>

Lenzerini, F. (2011). Intangible Cultural Heritage: The Living Culture of Peoples. *European Journal of International Law*, 22(1), 101–120. <https://doi.org/10.1093/ejil/chr006>

Lipson, M. Y., Valencia, S. W., Wixson, K. K., & Peters, C. W. (1993). Integration and Thematic Teaching: Integration to Improve Teaching and Learning. *Language Arts*, 70(4), 252–263. Retrieved from <https://www.jstor.org/stable/pdf/41482091.pdf>

Madanipour, A. (1998). Social Exclusion and Space. In A. Madanipour, G. Cars, & J.

- Allen (Eds.), *Social Exclusion in European Cities: Processes, Experiences, and Responses* (pp. 186–194). London: Routledge.
- Mamboury, E. (1934). *Ankara* (2nd ed.; Ç. Eroğlu, Ed.). Ankara: Ankara Üniversitesi Basımevi.
- Mann, M. (1970). The Social Cohesion of Liberal Democracy. *American Sociological Review*, 35(3), 423. <https://doi.org/10.2307/2092986>
- Manthou, V., & Vlachopoulou, M. (2001). Computer Integrated Manufacturing. In *Agile Manufacturing: The 21st Century Competitive Strategy* (p. 820). Retrieved from <https://www.sciencedirect.com/topics/engineering/computer-integrated-manufacturing/pdf>
- Massey, D. (1991). The Political Place of Locality Studies. *Environment and Planning A: Economy and Space*, 23(2), 267–281. <https://doi.org/10.1068/a230267>
- Mattli, W. (1999). Explaining regional integration outcomes. *Journal of European Public Policy*, 6, 1–27. <https://doi.org/10.1080/135017699343775>
- May, A. D., Kelly, C., & Shepherd, S. (2006). The principles of integration in urban transport strategies. *Transport Policy*, 13(4), 319–327. <https://doi.org/10.1016/j.tranpol.2005.12.005>
- McNeill, D., & While, A. (2001). The New Urban Economies. In R. Paddison (Ed.), *Handbook of Urban Studies* (pp. 296–308). London: Sage.
- Melin, J., & Quake, S. R. (2007). Microfluidic Large-Scale Integration: The Evolution of Design Rules for Biological Automation. *Annual Review of Biophysics and Biomolecular Structure*, 36(1), 213–231. <https://doi.org/10.1146/annurev.biophys.36.040306.132646>
- Merryman, J. H. (1986). Two Ways of Thinking About Cultural Property. In *The American Journal of International Law* (Vol. 80). Retrieved from [http://www.yorku.ca/kdenning/+++3130_2007-8/Merryman Two Ways of](http://www.yorku.ca/kdenning/+++3130_2007-8/Merryman_Two_Ways_of)

Thinking.pdf

- Moser, C. O. N. (1978). Informal sector or petty commodity production: Dualism or dependence in urban development? *World Development*, 6(9–10), 1041–1064. [https://doi.org/10.1016/0305-750X\(78\)90062-1](https://doi.org/10.1016/0305-750X(78)90062-1)
- Moustafa, L. H. (2016). Cultural Heritage and Preservation: Lessons from World War II and the Contemporary Conflict in the Middle East. In *The American Archivist* (Vol. 79). <https://doi.org/10.17723/0360-9081-79.2.320>
- Mumford, L. (1937). What is a City? *The City Reader*, 28–32.
- Özcan, K. (2005). Anadolu’da Ortaçağ Kent Morfolojisi Selçuklu Çağında Akşehir. *Akademik Araştırmalar Dergisi*, (24), 1–13.
- Özkazanç, S., & Özdemir Sönmez, N. (2017). Spatial analysis of social exclusion from a transportation perspective: A case study of Ankara metropolitan area. *Cities*, 67, 74–84. <https://doi.org/10.1016/j.cities.2017.04.013>
- Pacione, M. (Ed.). (1997). *Britain’s cities : geographies of division in urban Britain* (1st ed.). London: Routledge.
- Pahl, R. E. (1991). The search for social cohesion: From Durkheim to the European Commission. *European Journal of Sociology*, 32(02), 345–360. <https://doi.org/10.1017/S0003975600006305>
- Pieterse, E. (2004). Untangling “Integration” in Urban Development Policy Debates. *Urban Form*, 15(1), 1–35. Retrieved from <https://link.springer.com/content/pdf/10.1007%2Fs12132-004-0007-3.pdf>
- Pinke, Z., Kiss, M., & Lövei, G. L. (2018). Developing an integrated land use planning system on reclaimed wetlands of the Hungarian Plain using economic valuation of ecosystem services. *Ecosystem Services*, 30, 299–308. <https://doi.org/10.1016/j.ecoser.2017.09.007>
- Polzer, T. (2009). Negotiating Rights: The Politics of Local Integration. *Refuge:*

- Canada's Journal on Refugees*, 26(2), 92–106. Retrieved from <https://refuge.journals.yorku.ca/index.php/refuge/article/view/32081>
- Potter, S., & Skinner, M. J. (2000). On transport integration: a contribution to better understanding. *Futures*, 32(3–4), 275–287. [https://doi.org/10.1016/S0016-3287\(99\)00097-X](https://doi.org/10.1016/S0016-3287(99)00097-X)
- Praharaj, S., Han, J. H., & Hawken, S. (2018). Urban innovation through policy integration: Critical perspectives from 100 smart cities mission in India. *City, Culture and Society*, 12, 35–43. <https://doi.org/10.1016/j.ccs.2017.06.004>
- Prasad, B. (1999). System integration techniques of sharing and collaboration among work-groups, computers and processes. *Journal of Systems Integration*, 9(2), 115–139. <https://doi.org/10.1023/A:1008458626272>
- Prott, L. V., & O'Keefe, P. J. (1992). 'Cultural Heritage' or 'Cultural Property'? *International Journal of Cultural Property*, 1(02). <https://doi.org/10.1017/S094073919200033X>
- Putnam, R. D. (1993). The Prosperous Community: Social Capital and Public Life. Retrieved July 20, 2019, from The American Prospect website: <https://pdfs.semanticscholar.org/7ca2/ff64d7db151775ed4ff002754157189ddca0.pdf>
- Putnam, R. D. (1998). Foreword. *Housing Policy Debate*, 9(1), 5–8. Retrieved from <https://www.tandfonline.com/doi/pdf/10.1080/10511482.1998.9521283?needAccess=true>
- Quigley, J. M. (1998). Urban Diversity and Economic Growth. *Journal of Economic Perspectives*, 12(2), 127–138. Retrieved from <https://pubs.aeaweb.org/doi/pdfplus/10.1257/jep.12.2.127>
- Reich, R. (1991). The Work of Nations. In *The Work of Nations*.
- Relph, E. (1976). *Place and Placelessness*. <https://doi.org/10.2307/213523>

- Retail planning and urban resilience – An introduction to the special issue. (2014). *Cities*,(36),107–111.Retrieved from https://repositorio.ul.pt/bitstream/10451/27188/1/Barata-Salgueiro_2014.pdf
- Riebsame, W. E., Parton, W. J., Galvin, K. A., Burke, I. C., Bohren, L., Young, R., & Knop, E. (1994). Integrated Modeling of Land Use and Cover Change. *BioScience*, 44(5), 350–356. <https://doi.org/10.2307/1312385>
- Rizzo, I., & Throsby, D. (2006). Cultural Heritage: Economic Analysis and Public Policy. In V. Ginsburgh & D. Throsby (Eds.), *Handbook of the Economics of Art and Culture* (Vol. 1, pp. 983–1016). [https://doi.org/10.1016/S1574-0676\(06\)01028-3](https://doi.org/10.1016/S1574-0676(06)01028-3)
- Ruiz-Tagle, J. (2013). A Theory of Socio-spatial Integration: Problems, Policies and Concepts from a US Perspective. *International Journal of Urban and Regional Research*, 37(2), 388–408. <https://doi.org/10.1111/j.1468-2427.2012.01180.x>
- Şahin, B. (2010). Almanya'daki türk göçmenlerin sosyal entegrasyonunun kuşaklar arası karşılaştırması: Kültürleşme. *Bilig: Journal of Social Sciences of the Turkic World*, (55), 103–134.
- Saint, C., & Saint, J. L. (2019). Integrated circuit. In *Encyclopædia Britannica*. Retrieved from <https://www.britannica.com/technology/integrated-circuit>
- Sargın, H. (2012). *Antik Ankara* (2nd ed.). Ankara: Arkadaş Yayınevi.
- Schridde, H. (1999). Socio-Economic Exclusion and the Stability of the Urban Social Order. In B. Blanke & R. Smith (Eds.), *Cities in Transition: New Challenges, New Responsibilities* (pp. 93–121). https://doi.org/10.1057/9780333982273_8
- Schwartzman, S. (1994). *The words of mathematics : an etymological dictionary of mathematical terms used in English*. Mathematical Association of America.
- Şenyapılı, T. (2004). “‘Baraka’” dan Gecekonduya. İstanbul: İletişim Yayınları.

- Siau, K., & Hong, S. (2003). Enterprise integration with ERP and EAI Supply Chain Management View project. *Article in Communications of the ACM*, 46, 54–60. <https://doi.org/10.1145/606272.606273>
- Silver, H. (1994). Social Exclusion and Social Solidarity: Three Paradigms. *International Labour Review*, 133(5–6), 531–578.
- Slocum, N., Luk, &, & Langenhove, V. (2004). The Meaning of Regional Integration: Introducing Positioning Theory in Regional Integration Studies. *Journal of European Integration*, 26(3), 227–252. <https://doi.org/10.1080/0703633042000261625>
- Special committee of government experts to prepare a draft convention and a draft recommendation to Member States concerning the protection of monuments, groups of buildings and sites.* (1972). Retrieved from <https://whc.unesco.org/archive/1972/shc-72-conf37-recommendation3e.pdf>
- Stead, D., & Geerlings, H. (2005). INTEGRATING TRANSPORT, LAND USE PLANNING AND ENVIRONMENT POLICY. *Innovation: The European Journal of Social Science Research*, 18(4), 443–453. <https://doi.org/10.1080/13511610500384194>
- Steinberg, F. (1996). Conservation and rehabilitation of urban heritage in developing countries. *Habitat International*, 20(3), 463–475. [https://doi.org/10.1016/0197-3975\(96\)00012-4](https://doi.org/10.1016/0197-3975(96)00012-4)
- Stratejik Plan 2006-2009.* (2006). Retrieved from <http://www.sp.gov.tr/upload/xSPStratejikPlan/files/jpFKq+AnkaraAltindagSP0609.pdf>
- Stratejik Plan 2010-2014.* (2010). Retrieved from https://www.altindag.bel.tr/#!stratejik_plan
- Stratejik Plan 2015-2019.* (2014). Retrieved from https://www.altindag.bel.tr/#!stratejik_plan

- Stratejik Plan 2015-2019 2017-2019 Güncellenen Hedefler.* (2014). Ankara.
- Summers, G., & Summers, F. (2016). Kerkenes Dağı İçkalesi: Orta Anadolu'da Bir Demir Çağı Başkenti. In S. Redford & N. Ergin (Eds.), *Türkiye'de Şehirler ve İçkaleler: Demir Çağından Selçuklulara* (pp. 157–180). Istanbul: Koç Üniversitesi Yayınları.
- Taboroff, J., Botanova, K., & Filin, P. (2015). *RETAIL DEVELOPMENT IN HISTORIC CITIES: EXPERIENCE AND LESSONS OF URBAN REVITALIZATION AND COMMUNITY MAKING.*
- Tamur, E. (2008). Amsterdam'da Bir Ankara Resmi. *Kebikeç İnsan Bilimleri İçin Kaynak Araştırmaları Dergisi*, (25), 385–409. Retrieved from https://kebikecdergi.files.wordpress.com/2012/07/30_erman.pdf
- Tangible Cultural Heritage. (n.d.). Retrieved May 8, 2019, from United Nations Educational, Scientific and Cultural Organization website: <http://www.unesco.org/new/en/cairo/culture/tangible-cultural-heritage/>
- Teller, C., & Elms, J. R. (2012). Urban place marketing and retail agglomeration customers. *Journal of Marketing Management*, 28(5), 546–567. <https://doi.org/10.1080/0267257X.2010.517710>
- Teutonico, J. M., & Palumbo, G. (2002). *Management planning for archaeological sites : an international workshop organized by the Getty Conservation Institute and Loyola Marymount University, 19-22 May 2000, Corinth, Greece.* Los Angeles: Getty Conservation Institute.
- Tunçer, M. (2013). Ankara Tarihi Kent Merkezi Yenileme Alanı Koruma Planı, Niteliği ve İptaline İlişkin Gerekçeler. *Journal of Ankara Studies*, 1(2), 10–34.
- Turok, I. (2001). Persistent Polarisation Post-Apartheid? Progress towards Urban Integration in Cape Town. *Urban Studies*, 38(13), 2349–2377. <https://doi.org/10.1080/00420980120094551>

- Ulus'u talan edecek proje iptal edildi. (2016). *Sendika.Org*. Retrieved from <http://sendika63.org/2016/10/ulusu-talan-edecek-proje-iptal-edildi-380056/>
- Ulus Tarihi Kent Merkezi Projesi iptaline onay! (2019). *Gazete Duvar*. Retrieved from <https://www.gazeteduvar.com.tr/gundem/2019/03/20/ulus-tarihi-kent-merkezi-projesi-iptaline-onay/>
- Uszkai, A. (2015). Spatial Integration and Identity: Cases of Border Regions. *JOURNAL OF GLOBAL ACADEMIC INSTITUTE EDUCATION AND SOCIAL SCIENCES*, 1(2), 1–13.
- Vecco, M. (2010). A definition of cultural heritage: From the tangible to the intangible. *Journal of Cultural Heritage*, 11(3), 321–324. <https://doi.org/10.1016/J.CULHER.2010.01.006>
- Veldpauw, L., Pereira Roders, A. R., & Colenbrander, B. J. F. (2013). Urban Heritage: Putting the Past into the Future. *The Historic Environment: Policy & Practice*, 4(1), 3–18. <https://doi.org/10.1179/1756750513Z.000000000022>
- Waddell, P. (2001). *Towards a Behavioral Integration of Land Use and Transportation Modeling*. Queensland.
- Warnes, A. M., & Daniels, P. W. (1980). Urban retail distributions: an appraisal of the empirical foundations of retail geography. *Geoforum*. [https://doi.org/10.1016/0016-7185\(80\)90004-4](https://doi.org/10.1016/0016-7185(80)90004-4)
- Waterton, E. (2010). Politics, policy and the discourses of heritage in Britain. In *Politics, Policy and the Discourses of Heritage in Britain*. <https://doi.org/10.1057/9780230292383>
- Wei, H., Zuo, T., Liu, H., & Yang, Y. J. (2017). Integrating Land Use and Socioeconomic Factors into Scenario-Based Travel Demand and Carbon Emission Impact Study. *Urban Rail Transit*, 3(1), 3–14. <https://doi.org/10.1007/s40864-017-0056-2>

Zukin, S. (1995). *The Cultures of Cities*. Bodmin: Blackwell.

APPENDICES

A. Surveys

Ali Sinan Kalpaklı / Şehir Planlama Yüksek Lisans Programı

Esnaf Anketi

Yaşınız?

Cinsiyetiniz?

Erkek

Kadın

Gelir durumunuzu nasıl tanımlarsınız?

Kötü

Orta

İyi

Eğitim durumunuz?

İlkokul/Otraokul/Lise/Lisans/Yüksek Lisans/Doktora

Konutunuz Nerede?

.....

Ne zamandır buaradasınız?

.....

Müşterileriniz nereden geliyor?

.....

Kale içi %

Kale dışı %

Kale dışına çıkış / kaleye geliş nedeniniz nedir?

Ne sıklıkla?

Nerelere/nereden?

o İş için

.....

.....

o Günlük ihtiyaçlar

.....

.....

o Aylık-yıllık ihtiyaçlar

.....

.....

o Akraba – arkadaş ziyareti

.....

.....

o Kültür sanat etkinlikleri

.....

.....

o Eğlence etkinlikleri

.....

.....

o Sağlık hizmetleri

.....

.....

o Eğitim hizmetleri

.....

.....

o Spor hizmetleri

.....

.....

Kalede sunulan aşağıdaki hizmetlerden memnuniyetinizi puanlar mısınız?

İş olanakları	1	2	3	4	5
Günlük ihtiyaçların karşılanması	1	2	3	4	5
Aylık-yıllık ihtiyaçların karşılanması	1	2	3	4	5
Kültür sanat etkinliklerinin kalitesi ve sıklığı	1	2	3	4	5
Eğlence etkinliklerinin kalitesi ve sıklığı	1	2	3	4	5
Spor etkinliklerinin kalitesi ve sıklığı	1	2	3	4	5
Sağlık hizmetlerinin kalitesi	1	2	3	4	5
Eğitim hizmetlerinin kalitesi	1	2	3	4	5

Yerli Anketi

Yaşınız?

Cinsiyetiniz?

Erkek

Kadın

Gelir durumunuzu nasıl tanımlarsınız?

Kötü

Orta

İyi

Eğitim durumunuz?

İlkokul/Otraokul/Lise/Lisans/Yüksek Lisans/Doktora

Ne zamandır buaradasınız?

.....

Kale dışına çıkış / kaleye geliş nedeniniz nedir?

Ne sıklıkla?

Nerele/nereden?

- İş için
- Günlük ihtiyaçlar
- Aylık-yıllık ihtiyaçlar
- Akraba – arkadaş ziyareti
- Kültür sanat etkinlikleri
- Eğlence etkinlikleri
- Sağlık hizmetleri
- Eğitim hizmetleri
- Spor hizmetleri

Kalede sunulan aşağıdaki hizmetlerden memnuniyetinizi puanlar mısınız?

İş olanakları	1	2	3	4	5
Günlük ihtiyaçların karşılanması	1	2	3	4	5
Aylık-yıllık ihtiyaçların karşılanması	1	2	3	4	5
Kültür sanat etkinliklerinin kalitesi ve sıklığı	1	2	3	4	5
Eğlence etkinliklerinin kalitesi ve sıklığı	1	2	3	4	5
Spor etkinliklerinin kalitesi ve sıklığı	1	2	3	4	5
Sağlık hizmetlerinin kalitesi	1	2	3	4	5
Eğitim hizmetlerinin kalitesi	1	2	3	4	5

Ziyaretçi Anketi

Yaşınız?

Cinsiyetiniz?

Erkek

Kadın

Gelir durumunuzu nasıl tanımlarsınız?

Kötü

Orta

İyi

Eğitim durumunuz?

İlkokul/Otraokul/Lise/Lisans/Yüksek Lisans/Doktora

Konutunuz Nerede?

.....

Kale dışına çıkış / kaleye geliş nedeniniz nedir?

Ne sıklıkla?

Nerelere/nereden?

- İş için
- Günlük ihtiyaçlar
- Aylık-yıllık ihtiyaçlar
- Akraba – arkadaş ziyareti
- Kültür sanat etkinlikleri
- Eğlence etkinlikleri
- Sağlık hizmetleri
- Eğitim hizmetleri
- Spor hizmetleri

Kalede sunulan aşağıdaki hizmetlerden memnuniyetinizi puanlar mısınız?

İş olanakları	1	2	3	4	5
Günlük ihtiyaçların karşılanması	1	2	3	4	5
Aylık-yıllık ihtiyaçların karşılanması	1	2	3	4	5
Kültür sanat etkinliklerinin kalitesi ve sıklığı	1	2	3	4	5
Eğlence etkinliklerinin kalitesi ve sıklığı	1	2	3	4	5
Spor etkinliklerinin kalitesi ve sıklığı	1	2	3	4	5
Sağlık hizmetlerinin kalitesi	1	2	3	4	5
Eğitim hizmetlerinin kalitesi	1	2	3	4	5