ASSESSMENT OF VALUES ATTRIBUTED BY STAKEHOLDERS AS A
BASIS FOR COLLABORATIVE CONSERVATION OF GÜVENPARK,
ANKARA

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submitted by **SILA ELASLAN** in partial fulfillment of the requirements for the degree of **Master of Science** in **Conservation of Cultural Heritage in Architecture, Middle East Technical University** by,

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

Prof. Dr. Cana Bilsel
Head of the Department, **Architecture**   _____

Assist. Prof. Dr. Pınar Aykaç Leidholm
Supervisor, **Architecture, METU**   _____

Prof. Dr. Anlı Ataöv Demirkan
Co-Supervisor, **City and Regional Planning, METU**   _____

Examining Committee Members:

Prof. Dr. A. Güliz Bilgin Altınöz
Architecture, METU   _____

Assist. Prof. Dr. Pınar Aykaç Leidholm
Architecture, METU   _____

Prof. Dr. Anlı Ataöv Demirkan
City and Regional Planning, METU   _____

Prof. Dr. Nilgül Karadeniz
Landscape Architecture, Ankara University   _____

Assist. Prof. Dr. Zeynep Eraydın
City and Regional Planning, TED University   _____

Date: 16.09.2022

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: Sıla Elaslan

Signature:

ABSTRACT

ASSESSMENT OF VALUES ATTRIBUTED BY STAKEHOLDERS AS A BASIS FOR COLLABORATIVE CONSERVATION OF GÜVENPARK, ANKARA

Elaslan, Sıla
Master of Science, Conservation of Cultural Heritage in Architecture
Supervisor: Assist. Prof. Dr. Pınar Aykaç Leidholm
Co-Supervisor: Prof. Dr. Anlı Ataöv Demirkan

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Urban public spaces as heritage places require sensibilities both for meeting changing urban needs and comply with the legal and practical principles of heritage conservation. Especially, urban public places in city centers rapidly transform despite their historical features and significance in the collective memory and daily life of the urbanites. This transformation sometimes becomes controversial due to conflicting interests of the stakeholders and different values they attribute to the place. Therefore, it is important to meet different parties defending different approaches on a consensus to conserve these places. At this point, collaborative planning has begun to be adopted as a descriptive and facilitating approach in the conservation of cultural heritage.

In Turkey, although the legal framework for heritage conservation is defined, the 'urban' characteristics can be prioritized over 'heritage' characteristics of urban public spaces, as we witness in the case of Güvenpark in Ankara. Güvenpark is one of the most significant urban public parks built in the Republican period as a continuing spatial element of Ankara. Along with its historic and symbolic importance, the park has gained new meanings throughout time as a public open

space in the everyday life of the Ankarans. Güvenpark's central location gradually led to the change in its urban form, meaning, and the park's functional adaptation to new economic activities. There are ongoing discussions among decision-makers for the future of Güvenpark, each emphasizing different aspects of the place. Güvenpark's conservation as an early Republican heritage place and its values attributed by stakeholders, however, have not been the focus of these discussions. It is therefore important to search for a common ground among the stakeholders to ensure the survival of Güvenpark. This thesis aims to analyze and assess the values of Güvenpark attributed by its stakeholders, as a basis for collaborative conservation of Güvenpark.

Keywords: Urban Public Spaces, Güvenpark, Heritage Values, Collaboration, Value-Based Conservation

ÖZ

GÜVENPARK'IN KATILIMCI KORUNMASINA BİR ZEMİN OLARAK PAYDAŞLARIN ATADIĞI DEĞERLERİN DEĞERLENDİRİLMESİ

Elaslan, Sıla
Yüksek Lisans, Kültürel Mirası Koruma, Mimarlık
Tez Yöneticisi: Dr. Öğr. Üyesi Pınar Aykaç Leidholm
Ortak Tez Yöneticisi: Prof. Dr. Anlı Ataöv Demirkan

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Miras alanları olarak kentsel kamusal alanlar, hem değişen kentsel ihtiyaçların karşılanması hem de mirasın korumanın yasal ve pratik ilkelerine uygunluk açısından hassasiyetler gerektirir. Özellikle kent merkezlerindeki kamusal alanlar, tarihsel özelliklerine ve kentlilerin toplumsal hafızasındaki yerlerine ve gündelik yaşamlarındaki önemlerine rağmen hızla dönüşmektedirler. Bu dönüşüm, bazen paydaşların çatışan çıkarları ve mekâna atfettikleri farklı değerler nedeniyle tartışmalı hale gelmektedir. Bu nedenle, bu mekânların korunması için farklı yaklaşımları savunan farklı tarafların bir uzlaşma zemininde buluşması önemlidir. Katılımcı planlama, kültürel mirasın korunması süreçlerinde bu noktada tanımlayıcı ve kolaylaştırıcı bir yaklaşım olarak benimsenmeye başlamıştır.

Türkiye'de miras korumaya ilişkin yasal çerçeve tanımlanmış olmasına rağmen, Ankara Güvenpark örneğinde tanık olduğumuz gibi, kentsel kamusal alanların 'kültürel miras' özelliklerinden ziyade 'kentsel' özellikleri ön plana çıkabilmektedir. Güvenpark, Ankara'nın erken Cumhuriyet döneminde inşa edilen en önemli kentsel parklarından biri olarak, kent merkezindeki varlığını halen sürdürmektedir. Park, tarihi ve sembolik öneminin yanı sıra Ankaralıların gündelik yaşamında halka açık

bir alan olarak, zaman içinde yeni anlamlar kazanmıştır. Güvenpark'ın merkezi konumu, parkın kentsel formunun ve anlamının giderek değişmesine ve parkın işlevsel olarak yeni ekonomik faaliyetlere uyarlanmasına neden olmuştur. Güvenpark'ın karar vericileri arasında, parkın geleceği için, mekânın farklı yönlerini öne çıkaran tartışmalar sürmektedir. Ancak Güvenpark'ın Erken Cumhuriyet dönemi mirası olarak korunması ve paydaşlar tarafından Güvenpark'a atfedilen değerler, bu tartışmaların odak noktası olamamıştır. Bu nedenle Güvenpark'ın varlığını sürdürebilmesi için, paydaşlar arasında ortak bir zemin aramak önemlidir. Bu tez, paydaşları tarafından Güvenpark'a atfedilen değerleri, Güvenpark'ın katılımcı korunmasına bir temel olarak analiz etmeyi ve değerlendirmeyi amaçlamaktadır.

Anahtar Kelimeler: Kentsel Kamusal Alanlar, Güvenpark, Miras Değerleri, Katılımcılık, Değer Temelli Koruma

To those who salute trees, parks, and the memory of the Republic

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CHAPTER 1

INTRODUCTION

1.1   Problem Definition

Conservation of heritage places is a particularly important and demanding process, which requires the reason to be defined to conserve the place, the methodology and the participants to achieve this. Especially for densely used urban heritage places, this process can become more controversial because of the conflicts occurred by discrepancies between legal definition of the process and implementations. Conservation specialists come across the challenging cultural environment of complexity rising from the new approaches to "ownership, decision-making and ethics, against the traditional, largely Western perception as the arbiter of aesthetic value, savior of objects and defender of scientific knowledge" as Cane asserted (Cane, 2009, p. 174). In Turkey, we generally experience problematic conservation implementations because of the contrasting of the related laws to the projection, implementation, and inspection processes.

In heritage conservation practices, there is a necessity to analyze a place with its historical background, its changes and reasons of changes, its current situation, and the method for conserving it with a defined approach. This process requires the inclusion of people regarding the place to be conserved, because heritage conservation practice has not been defined for a single person or group. Heritage is conserved because 'the heritage' is part of a culture, a representative for traditions or periods significant for groups of people, communities, nations, or all of humanity (Australia ICOMOS, 1999, p. 1). It is, therefore, important to involve people in the conservation process of heritage places, including users, decision-makers, experts, residents, neighbors, and all people having a connection with the place. By recognizing and interpreting social indicators, conservation professionals assist to

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foster a sense of collaboration and strengthen collective memory. However, they will never be able to transcend politics in their capacity as disguised 'bankers'. There will always be aspects of collective memories that are both shared and individual (Barthel, 1996, p. 362).

There is, however, a knowledge gap regarding the collaborative practice of public open spaces, which are considered as heritage places. Although there are some studies on the collaborative conservation of rural residential areas, natural sites, urban heritage sites and single architectural structures in Turkey, there is still a lack of knowledge for historic public open spaces if they are not parts of larger heritage sites to be conserved. Güvenpark is one of these places, which is currently the subject of ongoing discussions among different administrative and civil parties. Therefore, there is a need to define a collaborative conservation process based on the values of different groups for Güvenpark, as a historic public open space of Ankara.

After Ankara was designated as the capital city in 1923, it was immediately decided to develop the city towards Sıhhiye - Yenişehir - Kızılay axis at the beginning of the process of making the city an exemplary capital (Yerli & Kaya, 2015, p. 275). Before Hermann Jansen took over the development plan of Ankara, an area was expropriated between Ulus Square and Yenişehir, which would be designed afterwards as a residential area consisting of not only houses but also municipal buildings by Jansen. While urbanization was increasing in Yenişehir, social life was also diversifying, and residents were starting to gather in this new center. Kızılay Park in front of the Kızılay building, as the most attractive public space of this center would be leaving its place to Güvenpark which was newly being constructed as the most central part of the Governmental Quarter (Ertuna, 2005, p. 6). The group of buildings and open spaces starting with Güvenpark and ending with parliament building was named as Governmental Quarter again by Jansen. The plan's vision for this area is to bring the publicity of the government of the newly founded republic and usage areas of people (UTEAC Chamber of City Planners, 2016, p. 8).

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Atatürk Boulevard, Zafer Square, Kızılay Building and Garden (Kızılay Square), Güvenpark, Saraçoğlu District and Governmental Quarter are the main components of this spatial organization planned towards the southern part of Ulus (UTEAC Chamber of City Planners, 2016, p. 8). Güvenpark, therefore, was planned as a part of multiple-use urban axis and designed as a multi-functional urban green containing residential, recreational, and governmental uses, which proves its socio-spatially diversified identity since its establishment.

Güvenpark has a uniquely designed identity with not only its remarkable formation process, but also its physical features, social development and political symbolizations that brings it until today. It still exists as a monumental urban park in the center of Ankara and responds to various urban uses with the changing needs of the city, in spatial, social, and functional terms. Besides its historical and contemporary physical significance, it has become a symbol of organized actions and events in relation to the agenda of the country, and this pawed the way to the significance in the collective memory of Ankarans. In addition to these aspects, Güvenpark has been a designated 1st Degree Natural Site and Güven Monument in it has been a registered monumental statue since 1994 (Ankara Regional Conservation Council of Cultural Assets, 2021).

Güvenpark, therefore, has a multi-faceted cultural significance with its history and collectivism, its unique ideological formation process, its central location in Ankara as one of the most remarkable recreation areas along Ataturk Boulevard. These features cause Güvenpark to encompass many values attributed by users, decision makers and all other stakeholders.

Although Güvenpark has been affected by decisions considering new city center Kızılay, in later plans, it has pursued its physical existence until now in a contradictory way to its design and purpose of formation. Physical space, identity and function of the park has been transformed gradually. These transformations led discussions among administrative bodies, citizens, and professional experts regarding the addition of new urban facilities, conservation of the park and the

monument, and the planning of it as components of Governmental Quarter and urban green system on Ataturk Boulevard. These ongoing discussions indicate that each one of the institutions and individuals attribute different values, therefore their priorities and projections about the place also differ. Although the conservation of Güvenpark is on the agenda of decision-makers, a significant and applicable approach to propose a common ground for stakeholders to collaborate in the conservation process of Güvenpark could not be brought to life, which led me to work on assessing these values and searching for a basis for the collaborative conservation of the place.

While doing this, the main research question of this thesis will be that 'whether a collaborative process for Güvenpark can be achieved', to see if this planning approach could set the ground for its conservation. Because as previously mentioned, reasons of Güvenpark's physical shrinkage and loss of identity mainly originate from the contradictory and inconsistent decisions made on Güvenpark and Kızılay by decision-makers, and the stakeholders not being in collaboration or not being identified at all. The lack of collaboration for both decision-making and implementation processes cause Güvenpark to lose its urban identity and 'values', which are pivotal to ensure its survival and conservation.

1.2   Aim of the Thesis

This thesis aims to explore the collaborative conservation basis for Güvenpark, which is a significant public open space, which is also a 1st Degree Natural Site. As a central, politically important, and economically valuable heritage place, Güvenpark has been exposed to the confusion of authority including spatial and administrative decisions. In order to understand and eliminate the negative spatial effects occurring in the place through the decline process of the center, it is a necessity to analyze how and why this Republican urban park has shrunk over time and occupied by new functions instead of being conserved as a central recreational public space as it was initially intended.

This thesis, therefore, tries firstly to understand Güvenpark as a heritage place. Güvenpark, as a monumental urban park built in the 1930s, has a tumid background. Since the day it was built, it has witnessed numerous events and physical changes. Understanding these historic features regarding Güvenpark's formation and transformation is necessary to evaluate the present situation and guide future discussions - especially considering its conservation.

Secondly, it is necessary to understand how the stakeholders perceive Güvenpark. Therefore, in the research, the institutional and individual stakeholders of Güvenpark are identified. Open-ended interviews are conducted with the participation of the user-stakeholders to understand the values they attribute to Güvenpark. In-depth interviews are conducted with the decision-makers and professional experts in order to understand the values that Güvenpark adds to the city and to society, and in order to understand what these stakeholders find necessary for the conservation of Güvenpark. Afterwards, the responses are assessed to see if there are consensus values, negotiable values, and conflicting values that stakeholders attribute to the place. Evaluation and presentation of the outcomes of the research is an essential phase of the thesis to find out the possibility of collaboration of stakeholders. In conclusion, this thesis is studied to assess the values attributed by stakeholders with the aim of proposing a basis for collaborative conservation of Güvenpark.

1.3 Methodological Framework

The methodology of the thesis is structured on the basis of literature review, archival research, and field work. Literature review is conducted through wide range of books, articles, and journals of various fields of research, international conservation documents and charters, to understand three main topics which are values and value assessment in heritage conservation discipline, collaborative conservation of heritage places, and Güvenpark as the case study.

The literature review regarding values and value assessment, aims to understand heritage conservation discipline as a value-based approach (Australia ICOMOS, 1999, p. 4). While doing this, first, theoretical approaches to place value is researched, to perceive the value as a concept and its definitions in place-based research fields including land economics, urban design, environmental psychology, and architecture. Following this, values in the field of heritage conservation is researched, as the basic indicator to define the cultural significance of a heritage place. This part of the research is conducted through the value definitions and classifications made in/by heritage conservation literature. These include publications of important scholars of the discipline of heritage conservation, international and national conservation authorities and institutions, and contemporary conservation specialists working in the field. After thoroughly reviewing the concept of value, value assessment as an essential process of decision-making is also studied to process different values and utilize their assessment in conservation processes.

Covering the second topic of literature review, sources on collaborative planning and different conservation approaches are researched to understand collaboration as a paradigm in heritage conservation. In this part of the study, value-based collaborative processes in heritage conservation are researched. Afterwards, because the case study of the thesis is Güvenpark, a public open space, the 'heritage character' of public open spaces are studied to search for the theoretical remarks and in-situ implementations, which collaboration is regarded as tool for conservation of such places. Practices of stakeholder collaboration in heritage conservation are within the scope of this research, to exemplify similar case studies to evaluate/present the beneficial and challenging aspects of similar methods.

As the spatial and last part of literature review, Güvenpark is studied through many sources mainly focusing on the planning history of Ankara and changes in the city center where Güvenpark is located in. These sources are perused to understand Güvenpark with its historical background including formation and transformation periods, conservation decisions, current physical situation, ongoing discussions

regarding the process from its formation to today, and at the most expediential, the stakeholders.

Literature review is followed by archival research in the archives of Ankara Number I Regional Conservation Council of Cultural Assets, Ankara Metropolitan Municipality, VEKAM (Koç University Vehbi Koç Ankara Studies Implementation and Research Center), and General Directorate of Mapping. These research on Güvenpark is conducted to obtain plans, projects, reports, aerial photographs, maps, administrative decisions, lawsuits, and other unpublished materials. Similar to the literature review on Güvenpark, archival research is made to demonstrate the formation and transformation periods, conservation status of Güvenpark and Güven Monument, and current situation of the place, including ongoing discussions among different stakeholders of Güvenpark.

Following the literature review and archival research, site survey is conducted to collect the information of current physical and social situation of Güvenpark, since January 2020 until August 2022. In order to document the rapidly changing physical conditions, photographs are taken by the author at intervals following the interventions in Güvenpark during the site survey. As a more people-oriented documentation method, open-ended interviews and in-depth interviews are conducted owing to the participation of stakeholders. Open-ended interviews are completed in the research area, by talking to people from different stakeholder groups, including active and passive users of Güvenpark. In-depth interviews are conducted with the formerly defined stakeholders of Güvenpark, including decision-makers, related non-governmental organizations, and professional experts, and deciphered as texts to be used in the content analysis. The open-ended interviews and in-depth interviews are intended to reveal the values that the stakeholders attribute to the place, the spatial and methodological implementations that these stakeholders consider necessary/essential for the conservation of Güvenpark, and the intentions/suggestions of the stakeholders in possible occurrence of collaborative conservation process for Güvenpark.

Based on the site survey, identification, classification, and evaluation of the attributed values are performed, following the value-assessment procedure covered in the literature review. The outcomes of the value-assessment are presented in an effective way to demonstrate the consensus values, negotiable values, and conflicting values to create a methodological basis for the conservation of Güvenpark. In addition to the value assessment, the collection of responses regarding the spatial requests and wishes, and the intention of participating/collaborating in a possible inclusive conservation call are also processed by content analysis and presented in a relative manner.

The assessment of the in-depth interviews, is made only through 'content analysis' since the topic discussed here includes more open-ended and qualified verbal answers rather than two-answer questions. Content analysis[1] is a data analysis technique and in the thesis it is utilized to reveal the intentions, focus or conversation dynamics of a subject group (Gedik, 2019, p. 10). It monitors the meanings and relationships of the stated phrases during in-depth interviews. Through this data analysis technique, the text is categorized into code categories. The frequency of these phrases is counted using the method of content analysis (Gedik, 2019, p. 10). The use of content analysis enables both qualitative and quantitative analysis. Additionally, it becomes quite effective when used in the following of data gathering techniques like in-depth interviews and in-situ surveys (Gedik, 2019, p. 10).

The outcomes of value assessment and content analysis are combined and fit in the framework of legal and administrative outline; that drawn by national laws and legislations, and international conservation principles, to propose a road map for the collaborative conservation of Güvenpark.

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[1] For further information on 'content analysis', see
Mason, R. (2002). Assessing the Values of Cultural Heritage. The Getty Conservation Institute , 1. Los Angeles: The J. Paul Getty Trust.

CHAPTER 2

**VALUES AND VALUE ASSESSMENT
IN HERITAGE CONSERVATION**

Value of Place
Values in Heritage Conservation
Value Assessment in Conservation

**COLLABORATIVE CONSERVATION OF
HERITAGE PLACES**

Value-Based Collaborative Processes
Public Open Spaces as Heritage Places
Collaborative Conservation of Public Open Spaces
Practices of Collaborative Open Space Conservation

LITERATURE REVIEW

Books, Articles, Journals,
International Conservation
Documents and Charters

ARCHIVAL RESEARCH

Plans, Projects, Reports, Aerial
Photographs, Maps,
Administrative Decisions,
Lawsuits, Unpublished Materials
(Ankara Conservation Council,
Ankara Metropolitan
Municipality, VEKAM Research
Center, General Map Directorate

SITE SURVEY

Spatial Documentation

Social Surveys with Users
In-Depth Interviews with
Decision-Makers & Experts

CHAPTER 3

GÜVENPARK

Formation and Transformation Periods,
Conservation Decisions, Current Physical
Situation, Ongoing Discussions on
Transformation, Stakeholders of Güvenpark

Current Physical & Social Aspects

CONTENT ANALYSIS

CHAPTER 4

**ASSESSMENT OF VALUES
ATTRIBUTED BY STAKEHOLDERS**

Identification, Classification, Evaluation of
Values

**Presentation of
Consensus, Negotiable,
and Conflicting Values**

**PROPOSING A
ROAD MAP FOR
COLLABORATIVE
CONSERVATION OF
GUVENPARK**

Figure 1.1: Methodological framework of the thesis

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CHAPTER 2

HERITAGE VALUES AND COLLABORATION: A THEORETICAL OVERVIEW

The places we live in have distinctive features both tangible and intangible. They include physical characteristics and components of the environment, the symbolic meanings, and social values. Physical settings, sites, and objects are incorporated into a greater framework of the cultural landscape in this way. They depict the past, are a part of the present, and imply continuation into the future. These places, with their identities and meanings, demonstrate the place-based character and sense of place of local and indigenous communities (Taylor, 2013, p. 50).Therefore, it is crucial for conservation psychology to do research on the values, preferences, and objectives that individuals incorporate into their experiences and ties to places. Individual decisions or attitudes that support or oppose suggested public policies or actions are influenced by motivations and intentions of actions of people (Ajzen, 1992, p. 3).

'Value' describes an essential aspect of human existence. Value-related topics span the spectrum of human experience and touch on almost every aspect of human action and interaction. As Dietz et al. argues, values have three different meanings in daily language: what something is worth, what other people think about it, and ethical code (The New Shorter Oxford English Dictionary on Historical Principles, 1993; Dietz, Fitzgerald, & Shwom, 2005, p. 339). As Mason defined differently, values are frequently employed in one of two ways: first, as morals, ethics, or other guiding principles for behavior (individual and communal); and second, as traits and attributes perceived in objects, particularly positive aspects - actual and potential - (Mason, 2002, p. 7). Despite the significance of value in human life, it is challenging to come up with a clear scientific description for this notion. Several philosophical

schools and scientific disciplines have developed a variety of definitions and ideas to help understand what value is and how it influences human behavior and experience (Schroeder, 2013, p. 74).

Economist Thomas C. Brown (1984) focuses on value concepts directly related to human choice. He outlines three 'value realms' in which preference-related value categories are described in noticeably different ways in a literature review on value concepts. The 'conceptual realm' deals with the rationale behind the decision, the 'relational realm' with the actual act of deciding, and the 'object realm' with the result or consequence of the decision (Brown, 1984, p. 232; Schroeder, 2013, p. 75). Brown uses a straightforward illustration to show how the 'three realms of value' are connected. 'Preference relationships', which refers to the ordering of objects relative to one another depending on a person's preferences, are used in this graphic to illustrate the 'relational realm'. The relationship between held values in the 'conceptual realm' and preference relations in the 'relational realm' results in assigned values in the object space. As a result, preferences are based on values held, and values assigned are the end result of preferences, with the relational realm acting as an unobservable intermediary step on the causal chain between values held and assigned (Brown, 1984, pp. 232-234; Schroeder, 2013, p. 75).
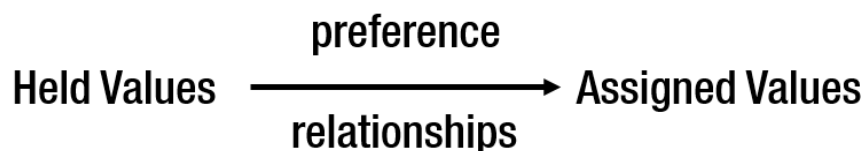
Figure 2.1: Brown's demonstration of the relationship between the three realms of value
(Schroeder, 2013, p. 75)

The value of a place is not simply the sum of the values of its various parts. The unique, elusive, gestalt qualities of places where people experience them tend to be ignored in analytical decision-making processes (Schroeder, 2013, p. 76). Schroeder (2013, p. 77) suggests that, to incorporate the holistic, subjective experience of place into the decision-making process, the role of value in Brown's relational realm needs

to be rethought. This necessitates a transition from a cognitive, analytical perspective of place value to an emotional, experiential perspective in which the decision-making process is as essential as the results of the decisions (Schroeder, 2013, p. 77). Daly et al. also states that emotions are vital to reasoning and decision making, as well as social interaction, in cognitive processes. Understanding how settings elicit emotional reactions in people provides a basis for understanding how people interact with places and allows designers, planners, and public space managers to measure people's responses to different stimuli in the built environment (Daly, Mahmoudi Farahani, Hollingsbee, & Ocampo, 2016, p. 3). According to Schroeder (2013, p. 77), in the relational realm, value is not an abstract concept of what is good or preferable, nor is it a numerical quantity that can be multiplied and summed to arrive at a measure of value. Value is rather the feeling of like or dislike, approval or disapproval, acceptance, or rejection (Schroeder, 2013, p. 77).

In his analysis of relational meanings of value published in 1949, philosopher Bertram Emil Jessup presents the argument that such felt experience is what defines value. He claims that feeling is a component of consciousness that a person may pay attention to while it arises, then recall and reflect upon. The frequency and quality of feeling can be managed by a person's repeated experiences and contrasted with other people's accounts of their emotions. As Jessup mentions (1949, p. 138); "Felt value, or feeling, is equated with sensation. In a way, judgments of facts arise from sensations; and equally, somehow value judgments arise from felt values." (Jessup, 1949, p. 138; Schroeder, 2013, p. 77).

From an experiential perspective, as Schroeder suggests, it could make more sense to emphasize that held values are derived from felt values rather than the vice versa. In other words, held values are generalized ideas of what is desirable that develop through time from likes and dislikes in particular contexts. However, it is also true that the underlying felt values may alter as a result of how the abstract held values are expressed. A similar consideration goes for assigned values. The felt values that underlie our assigned values are subject to alter as we articulate the value, we place on anything. Therefore, Schroeder (2013, p. 77) asserts that rather than being as

linear as Brown suggests, the link between the three worlds of value is more interactive and dynamic (Schroeder, 2013, p. 77).

The link between felt value, held value, and assigned value must be understood in terms of a distinction between explicit and implicit levels of consciousness, according to philosopher Eugene Tovio Gendlin (1997) (Schroeder, 2013, p. 79). Held value and assigned value are being manifested on an explicit level. They can be expressed with words, named, communicated and logical inferences can be made about them. In contrast, felt value functions at the implicit level. Although it plays a vital role in everything preferred to be done, it usually does not come up with words or explicit concepts (Gendlin, 1997; Schroeder, 2013, p. 79).
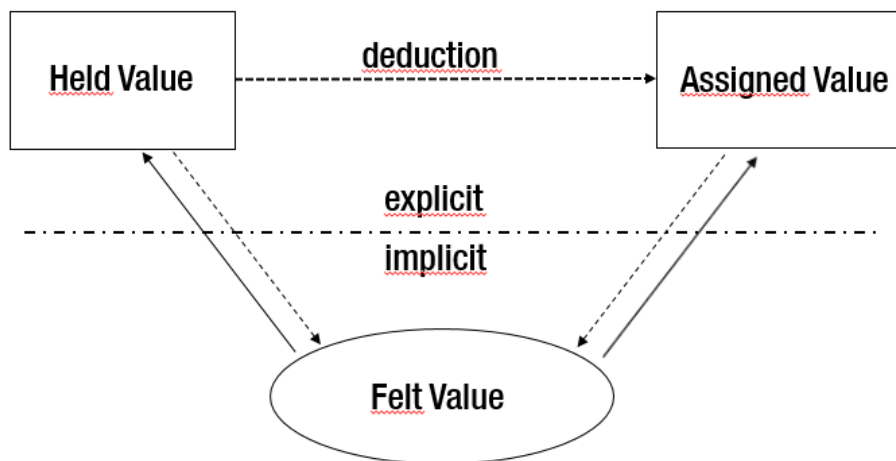
Figure 2.2: Explicit and implicit levels of awareness in relation to the three realms of value (Schroeder, 2013, p. 79)

In addition to these ideas, in 1951, anthropologist Clyde Kluckhohn has defined value as 'an explicit or implicit conception of the desired that is distinctive of a person or characteristic of a group and that impacts the choice from available modes, methods, and purposes of action' (Kluckhohn & others, 1962, p. 395). He emphasizes that the emotional (desirable), cognitive (understanding), and constructive (preference) elements are all essential to the concept of 'value'. This definition takes the culture, the group, and the relationship of the individual with the

culture and his/her place in the group as the basic starting points (Kluckhohn & others, 1962, p. 395).

The phenomena of place meaning, and place attachment predominantly operate at the implicit level. How well a location fits into a prepared list of held values does not mathematically determine the felt value of that place. Instead, a person's complete history and experience of engaging with that place and other places is embodied in the felt value of a place. In order to include the feeling of place into the decision-making process, strategies must be used that do not overlook the felt value or the depth of implicit experience. For this level of implicit, felt experience to be immediately accessed and worked with, a place-based decision-making process must incorporate some tools (Schroeder, 2013, p. 79). The majority of management decisions are far more complicated since they include several landowners or stakeholders who have diverse perspectives on and values for the same area. Schroeder contends that managers must have the capacity to consider other people's values, meanings, and emotions in addition to their own perception of value for a situation under such circumstances (Schroeder, 2013, p. 83).

Important context-specific elements of people's interactions with places are ignored while abstract values and norms, scientific concerns, and economic factors may come into play in the decision-making process. Decisions may be made based on people's real perceptions of a place's value when implicit meanings are acknowledged and people are encouraged to discuss them (Schroeder, 2013, p. 85). Simultaneously, the process of verbalizing felt value in terms of value held and value assigned can help stakeholders evolve from initially blurry, implicit perceptions of value to a clearer and more vivid realization of how and why a certain place is significant to them. In this perspective, the use of experiential methods in place-based conservation may foster both a stronger sense of place and improved decision-making concerning places with cultural significance (Schroeder, 2013, p. 85).

2.1   Heritage Conservation as a Value-Based Approach

Conservation has traditionally been associated with interventions and legal protection, with a focus on fabric preservation. The purpose of the interventions was to reveal and protect a place's authenticity, which was thought to be disguised in its materials (Munoz-Vinas, 2005; de la Torre, 2013, p. 157). Modern conservation was established on a limited set of values that were seen as 'intrinsic' and self-evident. The first values attributed to heritage sites were historical and aesthetic. Over the years, a select group of individuals that share a common perspective based on this common set of values have managed the field of heritage conservation (de la Torre, 2013, p. 157).

The definition of heritage kept expanding throughout the 1960s in terms of scale, typology, and the interval between production and preservation (Nora, 1989, pp. 7-24; Bentel, 2004, p. 45; Koolhaas, 2004, p. 2) Arizpe emphasizes that several communities have struggled and triumphed for the acknowledgment and reinforcement of their cultural values, and as a result, we now accept an extended definition of heritage that includes places and objects that are of varying significance to diverse societal groups (Arizpe, 2000, p. 32). UNESCO (World Heritage, 2022) defines heritage as "the cultural legacy which we receive from the past, which we live in the present and which we will pass on to future generations.' (UNESCO, 2022). According to UNESCO Caribbean and Latin America Regional Bureau (Cultural Heritage, 2022), the concept of heritage is important for culture and the future because it represents the "cultural potential" of contemporary societies, aids in the ongoing reevaluation of cultures and identities, and serves as a vital means of passing down knowledge, skills, and experiences between generations. In addition, heritage serves as a source of inspiration and creativity that produce current and future cultural products. Access to and appreciation of cultural diversity may be encouraged via cultural heritage. Additionally, it can increase social capital and foster a sense of individual and collective identity, which promotes social and territorial integration (UNESCO, 2022). It is clear that tangible cultural commodities

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have meanings for various groups and communities that go beyond history and aesthetics, and that a heritage site's unique significance is established by the values attached to it (Pearce, 2000, p. 60).

The concept of heritage has significantly broadened from monuments, building groups, and sites to include larger and more complex spaces, landscapes, environments, and their abstract dimensions, reflecting a more diverse approach, according to the Delhi Declaration on Heritage and Democracy (2017, p. 2), which also mentions how changing values have affected heritage:

> *"Every individual has a right to their heritage, including men, women, and children as well as members of minority groups, ethnic groups, indigenous populations, and other racial and ethnic clusters. It is evident in ancient and modern places; rural and urban; small, every day and utilitarian; as well as monumental and elite. It encompasses uses, conventions, practices, and traditional knowledge in addition to value systems, beliefs, customs, and lifestyles. Records, connected places, and objects all have associations and meanings. This perspective prioritizes the concerns of individuals first."*
> (ICOMOS, 2017, p. 2)

The concept of value procures an indigenous connection between place and conservation decisions. On the one hand, the concept of value is inherent in decision-making process. Decisions requires investing time and effort, because certain probable outcomes of actions have greater value than others. An attempt is made to determine the outcomes that provide the most value, and the activities that are thought to be most likely to produce those outcomes are chosen. There would be no motivation to make a decision and no justification for choosing one potential outcome over another if there was no notion of value (Schroeder, 2013, p. 73).

On the other hand, discussions of place attachment and sense of place include reference to the concept of value. When someone claims to be attached to a place, it means they value it in some manner. In the literature on 'place', sense of place is

either implicitly or explicitly seen as a trait that adds to a place's value—a quality worth creating, cherishing, and preserving in the places where people live, work, and recreate (Schroeder, 2013, p. 73). Schroeder believes that for place-based values to be helpful and useful, they must consider an implicitly felt awareness dimension that is the foundation of value experience. He discusses about experiential methods for accessing the implicit dimension, which may aid in the expression and communication of a person's sense of place and serve as a basis for decision-making that more accurately reflects and takes the value of place into account (Schroeder, 2013, p. 74).

As heritage encompasses a variety of places, preserving the importance of each heritage type presents its own unique conservation challenges. Numerous charters, recommendations and declarations are testaments to the attempts of heritage experts to adapt conservation principles to an expanding reality (Araoz, 2011, pp. 55-59). In this complex environment, the preservation of values and importance was seen as a 'unifying principle of practice' (de la Torre, 2013, p. 159). In the meantime, heritage experts continue to embody a multitude of principles and approaches to 'new conservation'. (Alison & Bracker, 2009, pp. xiv-xvii).

In this part, first theoretical approaches to place value in various disciplines and discussions will be presented, including the public open spaces as heritage places of shared values. Then values in the field of conservation as the confirmed indicators of cultural significance will be identified and discussed based on the definitions and categorizations in conservation literature. Lastly, the assessment process of values in heritage conservation will be introduced, as an enabling phase of decision-making (Australia ICOMOS, 1999).

2.1.1 Theoretical Approaches to Place Value

The notion of place allows us to identify a niche for human activity in nature, one that recognizes the constraints of human choice while also respecting our position in

nature. The significance attached with nature is combined with the usefulness linked with the environment in the concept of place. Natural history and human history are creatively entwined at this point. As a result, nature and the environment are not synonymous with place (Chapman, 1999, p. 82). In this direction, many different definitions of the concept of place have been made in many disciplines. The 'place' is described as 'a whole of tangible objects that have material substance, form, texture, and color' by Norwegian architect Christian Norberg-Schulz (1979, p. 8). He mentions (1979, p. 8) "they work together to define the 'environmental character' of the area. A place often has this kind of characteristics or 'atmosphere'. In light of this, a place is a qualitative, 'holistic' phenomena that we are unable to reduce to any of its characteristics, such as spatial relationships, without sacrificing its concrete essence" (Norberg-Schulz, 1979, p. 8).

In parallel, pschologist David V. Canter (1977, p. 158) described 'place' as "the intersection of the physical characteristics of an environment, a person's individual perceptions, and the actions or uses that occur in a particular location" (Canter, 1977, p. 158; Bonnes & Secchiaroli, 1995, p. 172). 'The place' has been defined as the point where the individual's affective perceptions and functional needs and the physical and cultural characteristics of the environment meet (Bott, Cantrill, & Myers, Jr., 2003, p. 101). Carmona (2019, p. 1) mentions that the majority of us live in urban areas, which are made up of a variety of land uses, buildings, streets, spaces, and scenery. Therefore, 'place' is a socio-physical construct (Carmona, 2019, p. 1).

The relationship to the 'place' is a fundamental aspect of human existence. This relationship is as diverse and comprehensive as people's interactions with their environment. Affective or emotional notions, such as 'place attachment' and dependency, offer tools to evaluate the intense relationships people and certain places (Bott, Cantrill, & Myers, Jr., 2003, p. 100). The term 'place' refers to humans' subjective experiences and meanings of the places they inhabit. As a result, approaches to the study of 'place' may depend on a wide range of vocabulary and conceptions of human subjectivity (Bott, Cantrill, & Myers, Jr., 2003, p. 100).

As author Fritz Steele mentions (1981), various place experiences (immediate feelings and thoughts, worldviews, intimate knowledge of a point, memories or fantasies, personal identity) and a few key features of place such as identity, history, fantasy, mystery, joy, surprise, security, vitality, memory (Steele, 1981; Bott, Cantrill, & Myers, Jr., 2003, p. 100). Human perception, cognition, emotional inclinations, self-concept, social dynamics, economics, cultures, and histories may all have an impact on place. Additionally, different systems of human values—from materialistic and utilitarian to spiritual—can be used to filter places (Bott, Cantrill, & Myers, Jr., 2003, p. 100). Relph (1976) also asserted that on a societal level, the historical neglect of the experience of place in modern society has resulted in the loss of important places and the development of meaningless places that are embodied in kitsch and spaces that are dominated by a central authority. New theoretical frameworks and design paradigms based on human scale, community values, simplicity, and resource conservation may also be included in the study of the notion of place (Bott, Cantrill, & Myers, Jr., 2003, p. 102).

The study of economics has contributed the most to the development of concepts of value, although it is simply one method of defining and quantifying value. The degree to which an intervention, in this example the built environment, has a favorable or unfavorable effect on certain public policy objectives, is an entirely different way of thinking about value. What may be referred to as 'place value' represents the idea that each growth is accompanied by a complicated but interconnected basket of advantages (or drawbacks). These ultimately get into individuals who have an interest in the subject, such as residents, investors, developers, employees, company owners, and governmental authorities (Carmona, Place Value and the Ladder of Place Quality, 2019, p. 1). Therefore, 'the different types of value created as a result of how places are shaped' may be used to describe place value (Carmona, 2019, p. 3) and values are assumed to influence decisions. Invoking values in this way is another way to communicate hope and concern about how humans are affecting the environment. It has been seen that shifting values

affect decisions, which then affect behavior (Dietz, Fitzgerald, & Shwom, 2005, p. 337).

There is a substantial research literature on values from several disciplines. In philosophy, values are comparatively enduring ideas that guide in making decisions when the preferences split and provide meaning to what is considered to be right. Values are frequently mentioned in discussions of social choice in economics, where the best choice is determined by an evaluation of the social value of various alternatives (greatest good for greatest number) under a utilitarian ethic. In sociology, social psychology, and political science, two main lines of research have addressed environmental values (Dietz, Fitzgerald, & Shwom, 2005, p. 335). Here are some of the classifications and definitions of place value by several authors of various disciplines:

Table 2.1: Place value classifications and definitions of several authors of various disciplines

THOMAS C. BROWN (land economist) (1984)	Assigned Value	When we speak of a person assigning value to an object, therefore, we mean that the person is in some way expressing the importance or worth of the object relative to one or more other objects
	Held Value	Held values provide (at least partially) a basis for the preference relationships which result in the expressed relative importance or worth of objects
H. ROLSTON & J. COUFAL (1991) / G. BROWN (2005) (landscaping)	Aesthetic Value	attractive natural landscapes, views
	Economic Value	economic benefits such as tourism, forestry, agriculture and other commercial activities
	Recreation Value	to spend free time, to offer the opportunity to rest
	Life-sustaining Value	helping to produce, protect and replenish air, soil and water
	Knowledge Value	learning about the environment and getting to know nature
	Biological Diversity Value	plants, wildlife, underwater life and other living richness of organisms

Table 2.1 (continued)

	Spiritual Value	being spiritually special, important, and sacred
	Intrinsic Value	the value of its mere existence, self-worth
	Heritage Value	have historical characteristics about nature and humans
	Future Value	enabling future generations to learn and experience them as they are now
	Therapeutic Value	make people physically and/or spiritually better feel, improve
	Wilderness Value	wildlife conservation and hosting
	Special Places	areas of special personal importance (eg: under a particular tree)
CABE Design Council (2006)	Exchange value	parts of the built environment can be traded
	Use value	the built environment impacts on the activities that go on there
	Image value	the identity and meaning of built environment projects, good or bad
	Social value	the built environment supports or undermines social relations
	Environmental value	the built environment supports or undermines environmental resources
	Cultural value	the built environment has cultural significance

Table 2.1 (continued)

HERBERT SCHROEDER (environmental psychologist) (2013)	Held Value	An enduring conception of the preferable which influences choice and action. Held values are labels that identify basic modes of behavior, end-states, and qualities that are good or desirable.
	Assigned Value	The expressed relative importance or worth of an object to an individual or group in a given context. Assigned values are behavioral expressions of preference for one thing in comparison to others and can take many forms
	Felt Value	The immediate, subjective feeling of importance, worth, or significance that something has for an individual. Felt-value or feeling is on a par with sensation. Somehow, judgments of fact come out of sensations; and equally, somehow value judgments come out of felt-values.
MATTHEW CARMONA (architect) (2019)	Health	The health evidence is overwhelming, demonstrating that the way places are designed can play a major role in delivering place value, care of the wide range of positive health benefits that can be released.
	Society	The social evidence demonstrated that the way places are shaped has a major impact on delivering aspects of place value through social benefits that range from lower fearfulness to greater happiness.
	Economy	Research in this rapidly growing field of study suggests strong private as well as public economic benefits from place quality, through a rich vein of evidence that is again overwhelming.
	Environment	Collectively the research pointed to multiple potential environmental benefits.

Retrieved from the works of (Brown T. , 1984, pp. 233-236) (Baylan, 2012, pp. 43-44) (CABE, 2006, p. 10) (Schroeder, 2013, pp. 75-78) (Carmona, 2019, pp. 3-5).

People may value a place for various reasons other than utility or personal connotation, such as its distinctive architecture or landscape, its story, its connection to important people or events, its landform, flora and fauna, what they find beautiful or inspiring, or because it is the focal point of a community. These are some examples of heritage values in historic environments that people want to use and maintain for the benefit of present and future generations, at all levels, from the local scene to the place of national or international significance (English Heritage, 2008, p. 27). Many heritage values are recognized by the legal designation and regulation of landmarks where a particular value is considered 'special', such as 'architectural or historical interest' or 'scientific interest'. Designation necessarily requires an assessment of the importance of certain heritage values of a place; but decisions about their management must consider all the values that contribute to its importance. Also, the importance of a place, whether it has a legal designation or not, should influence decisions about its future (English Heritage, 2008, p. 27).

2.1.1.1   Public Open Spaces as Heritage Places

Public space is all around us and an essential component of urban life. Examples include the streets we cross on our way to work or school, where kids play or where we encounter nature and wildlife, neighborhood parks where we play sports, walk our dogs, and eat lunch, or simply a quiet place to get away for a while from the bustle of daily life. In other words, the public space functions as a recreation area and a outdoor living room (CABE Space, 2004, p. 2).

Apart from material form and cultural interpretation, a place is sensed as abstract geometries (distance, direction, size, shape, volume) (Hillier & Hanson, 1984; Gieryn, 2000, p. 465). Lynch discovered that open space may be defined as a district inside a city and that humans tend to mentally arrange their surroundings using geometric terminology (districts, nodes, paths, edges, and landmarks) (Lynch, 1960, pp. 46, 66-71). Individuals, groups, or societies converted spaces into places to bring them meaning (Relph, 1976, pp. 8-26). Tuan (1977) claimed, similarly to Relph, that

places are primarily 'centers of meaning formed through lived experiences', and that they will be perceived as vital to people's lives over time (Ujang & Zakariya, 2015, p. 709).

Locations are manifestations of human civilization. People build meaning through culture as a communal process to develop a feeling of identity. Building a place's identity requires cultural spaces that influence people's behaviors and devoted cultural phenomena (Lai, Said, & Kubota, 2013, p. 623). At the point when physical and cultural attributes collide with an individual's emotional perceptions and practical demands, places emerge of spaces (Bott, Cantrill, & Myers, Jr., 2003). Even though much has changed in terms of physical activity during the place making process, the impacts of place attachment on cultural identity have not been concurrently brought to light (Ujang & Zakariya, 2015, p. 711). As mentioned in the document of Valetta Principles (2011) Traditional land use, the function of public space in social interactions, other socioeconomic factors like integration, and environmental factors are all reflected in the changes, as well as a greater awareness of historical heritage on a regional scale rather than being restricted to urban areas only. It seems more crucial than ever to consider issues like the function of the landscape as a gathering place or how to conceptualize the metropolis, including its topography and skyline. Another significant alteration is the issues of large-scale projects replacing conventional parcel sizes that aid in defining historic urban morphology, especially in fast-growing cities (ICOMOS, 2011, p. 2). The term 'environment' refers to any physical, social, economic, or cultural context—natural or artificial—that has an impact on how something is perceived, whether it is static or dynamic (UNESCO, 1976, p. 108).

Understanding the link between people and their physical surroundings has long been seen as an intrinsic part of urban design. As a result, learning about people's cultural backgrounds is essential to understanding how they interact with built environments. On the one hand, cultural values and backgrounds influence people's perceptions, decisions, and experiences. On the other side, the built environment may

either encourage or restrict culturally related human behavior (Daly, Mahmoudi Farahani, Hollingsbee, & Ocampo, 2016, p. 5). Understanding negative emotional responses in public spaces is also significant, as strategies to decrease anxiety experiences are becoming more prevalent in modern cities. Urban stressors that are viewed to harm our well-being may evoke negative emotional reactions such as fear. Environmental stimuli, on the other hand, might trigger positive emotional reactions such as pleasure and excitement (Daly, Mahmoudi Farahani, Hollingsbee, & Ocampo, 2016, p. 3). As Daly et al. mentions (2016, p. 5), our early experiences of architecture can influence our future interactions with the built environment. Rapoport (1982, 1990) agrees, arguing that a place carries meanings that individuals perceive and interpret based on their own expectations, roles, experiences, and motivations, in addition to its physical attributes. This is compatible with Henri Lefebvre's (1991) ideas about how places are socially generated and preserved by a society's spatial practices, which are apparent in people's daily routines (Daly, Mahmoudi Farahani, Hollingsbee, & Ocampo, 2016, p. 5).

According to Rapoport (1976), the environment is a sort of 'nonverbal communication' in which users can decode its meaning. The environment will not communicate if the code is not shared or understood by users. Cultures may be regarded as information systems that encode how individuals in groups or societies interact with their social and physical environments. Eisler et al. (2003, p. 89) claimed that cultures have their own set of rules that people of the same culture learn and share. These rules serve as guidelines for how people perceive, believe, evaluate, and communicate with others and their environments. Cultural values help us comprehend the use and misuse of public places, as well as place attachment and symbolic meanings (Daly, Mahmoudi Farahani, Hollingsbee, & Ocampo, 2016, p. 5). Economist David Berry adds that, these ideals are mostly influenced by cultural perspectives. Models of valuing open space based on the well-known utility function are therefore insufficient representations of human thinking even while they are not mutually exclusive and yet cannot be gathered under a single idea of value like trade-offs. A paradigm is being explored for public policy that includes a multifaceted,

disproportionate collection of values in the conservation of open space (Berry, 1976, p. 113). As all places with cultural significance are identified, classified, and treated by various valuation systems, public spaces have also been discussed to have attributed values in a wide range of fields of study.

2.1.1.2   Value of Public Space

It should come as no surprise that people get sentimental about these parks, gardens, and other public areas and value what they have to offer on a cultural, social, and individual level In a research conducted for CABE[2], 85% of respondents said that their lives and feelings are directly impacted by the state of the built environment and public spaces (CABE Space, 2004, p. 3). Many individuals have presented both economic and non-economic grounds to conserve the area for outdoor recreation, environmental preservation, and natural beauty, however, as a result of the rapid loss of open space due to rising urban activity and resource consumption (Berry, 1976, p. 113). Therefore, the relationships between open space conservation values and principles of collective action should be specified to protect the land as open space (Berry, 1976, p. 114).

Values form the general basis for specific claims to protect open space: typical claims may be "the open space at this location provides an accessible place for outdoor recreation, preserves the local ecology, and offers beautiful scenery" (Berry, 1976, p. 114). In contrast, the principles of collective action aim to resolve conflicts between demands for open space on the one hand and land development demands on the other. Equitable and impartial management of such conflict situations necessitates evaluation of the distribution of advantages and losses implied in

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[2] The UK government created the Commission for Architecture and the Built Environment (CABE) in 1999 as an executive non-departmental public organization. On April 1st, 2011, it was combined with the Design Council. In England, CABE served as the government's advisor on architecture, urban planning, and public space.

alternative planning options, taking into account all stakeholders and their claims based on the values that the open space hold or that are attributed to it (Berry, 1976, p. 114) – in line with Thomas C. Brown's held and assigned values Figure 2.1 (p. 12). The range of arguments advanced by concerned citizens, planners, social scientists, land use lawyers, and others to conserve specific areas of open space reveals that the same basic pattern of values underlies varied circumstances (Berry, 1976, p. 115). The diverse perspectives by which open space conservation is justified reflect the multidimensionality of values associated with open space, whether located in urban, suburban, rural or wilderness areas (Berry, 1976, p. 114). While it is not possible to compile a comprehensive list of these values, six of the open space values seem to Berry particularly important: utility, functional, contemplative, aesthetic, recreational, and ecological values (Berry, 1976, p. 115):

- Utility Values: Open space values that are stated as a trade-off between square feet of open space or trips to open space and other products or services are known as utility values. In other words, the cost of acquiring or visiting an open area determines its utility value. When utility values do exist, they might be predicated on the benefits that open space can offer (outdoor recreation, natural amenities and environmental protection).

- Functional Values: Functional values are those for which the preservation of open spaces serves as a useful instrument for a purpose involving natural processes, such as preserving water quality, reducing soil erosion, safeguarding the public's health, and averting anticipated or unforeseen natural disasters. By limiting flood damage to operations that could otherwise take place in a floodplain, for instance, conserving a floodplain as open space might encourage more efficient manufacturing. Similarly, protecting a woodland as open space can improve air quality by absorbing pollutants.

- Contemplative and Aesthetic Values: People value and respond to beautiful scenery, and they enjoy remembering and responding to past visits to the open space, anticipating future visits, or simply knowing that the open space exists without intending to visit it. These values are those in which it is desirable to

protect a specific landscape as open space (including scenic agricultural land). Knowledge obtained via academic or informal research of plant and animal populations and their physical habitats in open space settings is included in contemplative values. Landscape aesthetic values can be connected to actual events or to being in an area with lots of open space and the resulting daily experiences.

- Recreational Values: Recreational values are those where a piece of land that has been preserved as a public open space offers areas where people may relax, play, engage in physical activity, escape the stresses of the city, reconnect with nature, find quiet, etc. The advantages of certain land uses may be linked back to the psychological and physical experiences that come with different types of outdoor leisure by looking at recreational values.

- Ecological Values: Ecological values are localized or distinctive plant and animal groups or relationships that are significant in and of themselves and must therefore be safeguarded in the open space. Unlike the values discussed above, the ecological values are not particularly man-oriented. In contrast to the notion that open space offers a service, amenity, or experience that is advantageous to humans, or that open space enables society to conduct its production and consumption in accordance with various natural processes, they are more concerned with the welfare of other kinds of life (Berry, 1976, pp. 115-118).

These six principles—or broad justifications—for preserving open space are distinguished by their close ties to one another. They greatly overlap and are complementary to one another, but the extent of these linkages must, of course, depend on the specific open space under consideration and the individuals doing the assessment (Berry, 1976, p. 118). It is obvious that open space is not a uniform thing. It may be used in a variety of settings and in a range of sizes to satisfy a variety of needs. Therefore, rather than simply one of the values mentioned above, a person's views toward a specific open space are likely to represent a multifaceted understanding of value (Berry, 1976, p. 120).

More specifically than the concept of 'open space values' there are also definitions and categorizations drawn for the 'values of public open spaces' regarding the character of not being a private property and being open to usage of public. According to the value classification of public space of CABE Space (2004, pp. 4-16), there are seven main topics of values:

- Economic Value: Any effective regeneration strategy must include a high-quality public space since it may significantly affect the economic vitality of urban areas, no matter how big or little. The amount of people that visit retail spaces in city centers—also referred to as 'pedestrian traffic'—increases when the atmosphere is attractive and well-maintained.

- The Impact on Physical and Mental Health: Access to high-quality, well-kept public spaces can promote better physical and mental health by motivating residents to move more, engage in physical activity, or simply take in the scenery.

- The Benefits for Children and Young People: Play is essential for children's development in many areas, yet our kids have considerably less opportunity to play freely and interact with nature now than they had in past generations due to urbanization. By giving kids chances for play, exercise, and education, high-quality public spaces, particularly well-designed school grounds, may address this need.

- Reducing Crime and Fear of Crime: Not just disadvantaged populations, but all individuals might be discouraged from even using high-quality public spaces by fear of crime and crime itself. About instance, although parents frequently forbid their children and adolescents from utilizing our parks, squares, and streets out of worry for crime, women frequently confront additional problems. These anxieties may be reduced by physical modifications and improved public space management.

- The Social Dimension: Public spaces serve as a democratic forum for individuals and society since they are accessible to everyone, regardless of race, gender, or age. They foster the type of social links that are fading in many metropolitan areas when properly planned and maintained. They also serve as gathering spaces

for communities. These places influence a region's cultural identity, contribute to its distinctive personality, and provide local populations a feeling of place.

- Movement in and between Spaces: Allowing people to go on foot, by bike, by automobile, by motorbike, or by public transportation is one of the primary purposes of public space. Therefore, balancing the requirements of these sometimes incompatible means of transportation is a crucial objective of public space design and administration. By promoting walking and cycling and lowering automobile speeds and usage, well-designed streets and public spaces have the potential to make the environment safer.

- Biodiversity and Nature: Temperatures in towns and cities are higher than in the nearby countryside due to the large rise in the amount of hard surface covered and the decrease in green spaces. The 'heat island effect' refers to this phenomenon. In both public and private gardens, vegetation may assist balance the environment. It offers metropolitan areas a number of significant environmental advantages, including as cooling the air and absorbing air pollutants. Along with the potential benefits to mental health and the simple enjoyment of observing trees, birds, squirrels, ladybugs, and other animals in an urban setting, vegetation offers individuals the chance to experience being close to 'nature' (CABE Space, 2004, pp. 4-16).

In parallel to those values that the public space contributes to the environment, Wolf mentiones that urban parks, forests and open space systems provide many conveniences for urban residents. However, public perceptions of value may not include all scientifically validated public goods and services of urban green space (Wolf, 2004, p. 88). Greenfield values have been derived using economic valuation theory and techniques, including estimates of direct usage, environmental services, hedonic price, and human health. In order to guarantee that sufficient resources are allotted for the design and maintenance of urban nature systems, green space managers might employ valuation data in strategic policy management efforts on behalf of green space (Wolf, 2004, p. 88). Valuations of urban green public goods may integrate geographically large systems of people and landscapes, or may focus

on the responses and behaviors of individuals to be brought together in time or space. Wolf collected these systems under two categories of valuation approaches:

- Economic Valuation:
    - Direct Use Value: The first and most apparent approach to assess economic value is to look at all of the money spent by visitors and users of the park system. Nearby users can pay little; others can go considerable distance, and expenditures for food, transportation, and accommodation can be split proportionally depending on the value of park visits and the time given to the visit as part of the whole trip.
    - Hedonic Pricing: A local public good might have an economic repercussion on nearby households and workplaces. The notion of hedonic or convenience pricing recognizes that the existence of parks and green areas may influence both property values and people's spending habits.
    - Human Health & Mental Health: There are at least two ways to calculate the economic value of human health, which are physical (weight related) and mental health. According to recent study, the presence of trees and 'near nature' in populations has several mental advantages. These studies, taken together, demonstrate far-reaching economic implications for urban residents who appreciate tree and nature vistas as part of their usual, everyday activities and experiences (Wolf, 2004, pp. 89-91).
- Nature Valuation and Public Value: Green space administrators and managers may be able to defend ongoing strategic investments in urban green space using current understanding and developing science. Economic information becomes a valuable tool for defining and producing public value. Reframing how residents and local politicians view urban green may be done with the help of managers who interpret and report appraisals in a local political context (Bolman & Deal, 2003; Wolf, 2004, p. 91).

In addition to these, in the field of landscaping, there are 12+1 main landscape values cumulatively defined since 1991 (Coufal & Rolston, 1991), with the contribution of G. Brown in 2005 (Brown G. , 2005). These landscape values are aesthetic value, economic value, recreation value, life-sustaining value, knowledge value, biological diversity value, spiritual value, intrinsic value, heritage value, future value, therapeutic value, wilderness value, and (+1) special places. These values are mentionad and defined in Table 2.1, p. 21.

In a more specific context, in the IFLA Document (2017), there has also been mentioned the values of 'historic urban public parks'. As stated in the document, "historic urban public parks often accrue a range of values, including:

- social and intangible values to local or wider communities,
- aesthetic values for their design or character,
- horticultural and ecological values,
- civic value as places where public protests or major gatherings, such as celebrations, etc., have occurred.

These values, meanings, and functions must be clarified, honored, and safeguarded due to their importance to communities. They frequently serve as the foundation for why people continue to value public parks." (ICOMOS, 2017, p. 2).

2.1.2   Values in the Field of Conservation of Cultural Heritage

The term "cultural significance" has been used by the conservation community to describe the numerous values attached to certain objects, structures, or landscapes (Australia ICOMOS, 1999). From the writings of Riegl (1903), these values have been ordered in categories. The conservation community strives to deal with the various emotions, meanings, and functions connected with the material elements through the classification of values of different disciplines, fields of knowledge, or functions. Decisions regarding the best way to preserve these values in the physical conservation of the object or place are based on the identification and classification

of values (The Getty Conservation Institute, 2000, p. 8). There are a variety of scholars from various disciplines define 'heritage' differently. As heritage is concern of a variety of disciplines, heritage values have also become a subject which various scholars study on their definitions and classifications.

Art historian Alois Riegl, was one of the pioneers in the early 20th century who attempted to define and categorize heritage values and to differentiate between historical and contemporary values (Riegl, 1903; de la Torre, 2013, p. 158). Since the 20th century, heritage scholars and practitioners have persisted in collaborating with people from various disciplines in an endeavor to identify and categorize the values that stand in for the emotions, meanings, and functions associated to that heritage. (Johnston, 1992, p. 27; de la Torre, 2013, p. 158).

The publication of Burra Convention in 1979 by ICOMOS Australia was an important turning point in the evolution of heritage (Australia ICOMOS, 1988), since it recognized a new class of cultural values: social values. According to their definition, these values are 'the characteristics that make a location the center of spiritual, political, national, or other cultural attitudes for a majority or minority group.' (Australia ICOMOS, 1999, p. 12; de la Torre, 2013, p. 158). The increase of values deemed to be of cultural significance has directly contributed to the extension of the notion of heritage, and these new values are now included into all decisions made to maintain and safeguard these sites. But as heritage values gained more attention, it became clear that they had characteristics that challenged established conservation principles and influenced how conservation was designed (de la Torre, 2013, p. 157). Cultural importance is described in the Burra Charter as a concept that serves in evaluating a place's value. Places that help people comprehend the past or enhance the present and are beneficial to future generations are most likely to be significant (Australia ICOMOS, 1999, p. 12). The following table presents these various value definitions and categorizations from some of the various disciplines (Table 2.2):

Table 2.2: Heritage value definitions and classifications of several authors of various disciplines

ALOIS RIEGL (art historian) (1903)	Commemorative Values	Age Value	Imperfection, a lack of completeness, a tendency to dissolve shape and color
		Historical Value	The monument represents in the development of human creation in a particular field
		Deliberate Commemorative Value	Makes a claim for immortality, an eternal present, an unceasing state of becoming
	Present-Day Values	Use Value	Monuments existence
		Newness Value	Opponent of age value
WILLIAM LIPE (archaeologist) (1984)	Economic Value		
	Aesthetic Value		
	Associative-Symbolic Value		
	Informational Value		
BERNARD M. FIELDEN (architect) (1994)	Emotional Values	Wonder	
		Identity	
		Continuity	
		Respect and veneration	
		Symbolic and spiritual	
	Cultural Values	Documentary	
		Historic	
		Archaeological & age	
		Aesthetic & architectural	
		Townscape	
		Landscape & ecological	
		Technological & scientific	
	Use Values	Functional	
		Economic	

Table 2.2 (continued)

		Social
		Educational
		Political
BRUNO S. FREY (economist) (1997)	Monetary Value	
	Option Value	
	Existence Value	
	Bequest Value	
	Prestige Value	
	Educational Value	
AUSTRALIA ICOMOS (The Burra Charter) (1999)	Aesthetic Value	Includes aspects of sensory perception for which criteria which may include consideration of the form, scale, color, texture, and material of the fabric; the smells and sounds
	Historic Value	Encompasses the history of aesthetics, science, and society
	Scientific/Research Value	the importance of the data involved, on its rarity, quality, or representativeness, and on the degree to which the place may contribute further substantial information
	Social Value	embraces the qualities for which a place has become a focus of spiritual, political, national, or other cultural sentiment to a majority or minority group
DAVID THROSBY (economist) (2001)	Aesthetic Value	Beauty, harmony
	Spiritual Value	Understanding, enlightenment, insight
	Social Value	Connection with others, a sense of identity
	Historical Value	Connection with the past
	Symbolic Value	A repository or conveyor of meaning

Table 2.2 (continued)

		Historical Values	The heritage material's age, its association with people or events, its rarity and/or uniqueness, its technological qualities, or its archival/documentary potential
RANDALL MASON (geographer/ historian/ planner) (2002)	Socio-Cultural Values	Cultural / Symbolic Value	Shared meanings associated with heritage that are not, strictly speaking, historic (related to the chronological aspects and meanings of a site)
		Social Value	Enable and facilitate social connections, networks, and other relations in a broad sense, one not necessarily related to central historical values of the heritage
		Spiritual / Religious Value	Religious or other sacred meaning
		Aesthetic Value	Refers to the visual qualities of heritage
	Economic Values	Use (Market) Value	The goods and services that flow from it that are tradable and priceable in existing markets
		Non-Use (Non-Market) Value	Economic values that are not traded in or captured by markets and are therefore difficult to express in terms of price
		Existence Value	Its mere existence, even though individuals may not experience it or 'consume its services' directly.

Table 2.2 (continued)

		Option Value	Someone's wish to preserve the possibility (the option) that he or she might consume the heritage's services at some future time
		Bequest Value	Wish to bequest a heritage asset to future generations
ENGLISH HERITAGE (2008)	Evidential Value		the potential of a place to yield evidence about past human activity
	Historical Value		the ways in which past people, events and aspects of life can be connected through a place to the present. It tends to be illustrative or associative.
	Aesthetic Value		the ways in which people draw sensory and intellectual stimulation from a place.
	Communal Value		the meanings of a place for the people who relate to it, or for whom it figures in their collective experience or memory.

Based on the doctoral dissertation of Özgün Özçakır (2018, pp. 80-82), and additional resources (Riegl, 1903, pp. 72-80), (Lipe, 1984, pp. 1-11), (Fielden, 1994), (Frey, 1997, pp. 31-49), (Australia ICOMOS, 1999, p. 12), (Throsby, 2001), (Mason, 2002, pp. 10-13), (English Heritage, 2008, pp. 28-32).

As presented in the table, the concept of value may be objectified under various groups, depending on the context, professionals and professions in charge, and the heritage itself. Basically, the concept of value suggests usefulness and benefits. Heritage is valued not for its intellectual qualifications but rather for the symbolic, instrumental, and other roles it serves in society as a part of material culture (Mason, 2002, p. 8). A more successful solution to this issue must start with a clear, impartial, and shared means of categorizing various types of heritage value—as emphasized by

the many stakeholders in conservation efforts—due to the sheer number of distinct types of values and the complexity of relationships between them (Mason, 2002, p. 9). According to Mason (2002, p. 9) to serve as a useful tool for characterizing heritage values, a typology of these values must be developed. This will bring conservation stakeholders one step closer to achieving a common language in which the values of all parties may be stated and debated. It is possible to more effectively explain and compare the opinions of professionals, individuals, communities, governments, and other stakeholders by adopting a typology, which is a framework that categorizes significance into different types of heritage value (Mason, 2002, p. 9).

While heritage values have become central to conservation, the key to understanding this conservation perspective lies in understanding the nature of heritage values. As de la Torre mentions (2013, p. 159) heritage values are attributed, multiple, mutable, immeasurable, and contradictory (de la Torre, 2013, p. 159). The fact that heritage values are never intrinsic but are always attributed is the most significant characteristic. The material, size, color, and age of a place are inherent qualities, yet these qualities have no cultural meaning. De la Torre argues that although there are numerous allusions to the 'intrinsic values' of objects and places, heritage sites are value-free unless people attached to that place assign them a cultural value (de la Torre, 2013, p. 160). Value is learnt or found by people concerning heritage, and this depends on the specific cultural, intellectual, historical, and psychological frames of reference held by the interested individuals or groups, as Lipe points out (Lipe, 1984, p. 2). Furthermore, as Spennemann states that 'individuals assign value to an object, place, or resource depending on their own needs and desires molded by their own social, cultural, and economic situations.' (Spennemann, 2006, p. 7; de la Torre, 2013, p. 160).

The fact that there are many heritage values for a heritage place is another characteristic of them. Heritage sites are valued differently by stakeholders for various reasons, and most heritage sites have several stakeholders. Therefore, the

significance of a place is never determined by a single value, even for World Heritage Sites that are regarded as having Outstanding Universal Value (de la Torre, 2013, p. 160). In general, the most easily recognized values are those that are important to heritage professionals: historical, aesthetic, and scientific. Professional assessments of social values are difficult to formulate since they are frequently local, contemporary, and not always observable in the physical environment (Johnston, 1992, p. 3). Social values have become a crucial factor in conservation, though, as the concept of heritage has evolved to include cities, regions, and landscapes and as conservation decisions have a greater influence on the daily lives of more people (MacFarquhar, 2011; de la Torre, 2013, p. 160).

The third feature that de la Torre (2013, p. 160) asserted for the heritage values is that they are mutable. All values are manifestations of emotions or beliefs; as a result, they are influenced by external factors and vary over time. Changes in society, such as those in a place's demographics or function, can have an impact on how values evolve through time. Most of the time, the reasons influencing changes in a place's values are obvious; but occasionally, the shift is caused by more subtle elements and can only be noticed over a lengthy period of time (de la Torre, 2013, p. 160). As de la Torre says, conservation is an engine of change. A place's values ought to be safeguarded and required to maintain. However, stakeholders and authorities should prioritize some values above others when considering the significance of a place. These are then designated as protected and introduced in a professional way. These will be 'evaluated' and their importance will increase, while those seen as less important or overlooked will fall into the background and may be eroded (de la Torre, 2013, p. 160).

Another is the multiplicity of values ascribed to any heritage site by its stakeholders, requiring certain values to be emphasized more than others in establishing importance. According to de la Torre (2013, p. 161), a place's values should be objectively compared with one another to determine how important specific values are. Values are considered to be immeasurable and mostly incomparable due to the

fact that there is no universal standard that can be used to quantify all values (de la Torre, 2013, p. 161). Economic value is a value that poses certain difficulties for heritage preservation. A variety of quantitative techniques are available in the field of economics for measuring 'value'. Other inherited values, however, are difficult or impossible to apply these techniques on. The link between heritage experts and the economic value of heritage continues to be a contentious one for other, more philosophical reasons. Although it is frequently invoked as an argument for conservation, it is rarely thought of as a legitimate heritage asset that should be taken into account when determining the importance of a place. It is undoubtedly the value that political authorities frequently appreciate the best. Economic value continues to be troublesome since it cannot be disregarded and may still outweigh all other surveys of value (de la Torre, 2013, p. 161).

Lastly, the values of a place are often contradictory. The immeasurability of values would not matter if it were practicable to conserve all of a place's values together. Experience demonstrates that this is hardly achievable. Acceptance of the fact that certain values cannot always be fully preserved occurs along with the acknowledgment of many values (de la Torre, 2013, p. 161). But if new stakeholder groups come to the table with their own values and question conventional conservation practices, a collision of values is unavoidable and will manifest itself more frequently (de la Torre, 2013, p. 161).

The development of the cultural heritage, the range of values attached on it, and the actors involved in conservation decisions have produced a complexity that was not present in the Venice Charter's assurance of its aesthetic and historical significance (1964). The search for unifying elements in complex and sometimes contested historic environments has brought value-based conservation approaches to the fore, and the evaluation processes of these values have come to an important point as defining and analyzing the values of the heritage.

2.1.3   Value Assessment in Heritage Conservation

Conservation today encompasses any action designed to preserve the importance of a heritage place and is a process that begins the moment a place is recognized as having cultural values and is protected. (de la Torre, 2013, p. 158). Assessing the values attributed to heritage is a crucial activity in any conservation process, because values strongly shape the decision-making. Methodologically, the assessment of heritage values is fraught with difficulties. These problems arise from factors such as the diverse nature of heritage values (there are many types of values, some of which overlap or compete with each other -cultural, economic, political, aesthetic and more), change over time and strongly shaped by contextual factors (social forces, economic opportunities and cultural trends), and a wide variety of methodologies and tools (as used by a wide variety of disciplines and professions) for assessing values (Mason, 2002, p. 5).

For planning and management purposes, value assessment provides a three-step process: identifying all the values of the heritage in question; defining these values; and integrating and aligning different, sometimes conflicting values so that they can inform the resolution of different and often contradictory stakeholder interests (Mason, 2002, p. 5).

Randall Mason frames a few assumptions while drawing methodologies for value assessment problems in conservation planning (Mason, 2002, pp. 5-6):

- Traditional forms of assessment of 'significance' rely heavily on historical, art historical and archaeological concepts held by professionals and are applied primarily in interdisciplinary ways.
- Consideration of economic values, a powerful force shaping heritage and conservation, is beyond the traditional perspective of conservation specialists and their integration with cultural values poses a particular challenge.

- No single discipline or method provides a full or adequate assessment of heritage values; therefore, a combination of methods from various disciplines should be included in a comprehensive assessment of the values of a heritage site.
- Conservation management and planning should implement an inclusion strategy by calling on different disciplines and taking the views of 'insiders' and 'outsiders' in the planning process.
- The test of more effective conservation planning is its responsiveness to the needs of stakeholders, communities, and contemporary society (Mason, 2002, pp. 5-6).

In the realm of tangible inheritance, the simple question of "What is the value of this thing?" provokes a series of responses, all of which are meaningful and legitimate - and herein lies an important issue. At a given moment, for a given heritage, there are a number of different values attributed to - heritage is multivalent. This multivalence is a fundamental feature of heritage and naturally suggests a pluralistic, eclectic approach to value assessment (Mason, 2002, p. 8). A second important understanding of heritage values is that they are conditional, not objectively given. Heritage values are not simply 'found' and fixed and immutable as has traditionally been theorized in conservation (i.e., the idea that heritage values are inherent) (Mason, 2002, p. 8). Values are produced from the interaction of an artwork and its contexts; they do not originate in the work itself. Values can therefore only be understood by reference to social, historical, and even spatial contexts – who defines and expresses value, why now and why here? For conservation professionals, this requires substantial rethinking of the types of research and knowledge needed to support conservation (Mason, 2002, p. 8).

The effort to analyze and define the values attributed to a particular heritage site immediately encounters conceptual and practical difficulties. Different expressions of heritage value (historical context, artistry, or money) are different expressions of the same attributes at one level seen from different perspectives. In addition to these differences in epistemology and expressions, there are real differences in how a

particular type of value is valued by different stakeholders (Mason, 2002, p. 9). Another difficulty in characterizing values lies in the fact that values are somehow always changing, and this is part of the fundamental, social nature of heritage. As Mason (2002, p. 9) asserted, for all these reasons, heritage values cannot be objectively measured and decomposed, for example, as a chemist might analyze and break down a compound to identify its component parts (Mason, 2002, p. 9). Therefore, the concept of values needs to be analyzed and defined in a typology, at least temporarily. This is exactly what is needed to facilitate the assessment and integration of different heritage values in conservation planning and management, while the subjectivity and contingency of heritage values make it difficult to establish a clear framework or even a values terminology (Mason, 2002, p. 9).

This is an important goal of conservation planning research—to establish some basis for comparison between the many types of heritage projects and to derive best practice guidelines that can be applied to many different situations (Mason, 2002, p. 10). And it is possible to monitor heritage's contribution to place-making, prioritize investment in maintenance of those key heritage sites that provide the greatest value, and better communicate with stakeholders, decision-makers, and business in the place-making process by better understanding the value that local people attribute to heritage sites in their area (SIMETRICA; Jacobs, 2021, p. 7).

Mason (2002, p. 10) mentions that it is clear that there are several different categories of heritage value - economic, historical, spiritual, political, educational, aesthetic and artistic - although not completely separable. A broad distinction is often made between economic and cultural values as the two main commodity categories of heritage value. This distinction has served as a starting point for research conducted by the Getty Conservation Institute on issues most relevant to conservation (Mason, 2002, p. 10).

Methodological choices for value assessment should include several broad and fundamental issues at some point in the management planning process (Mason, 2002, p. 14).
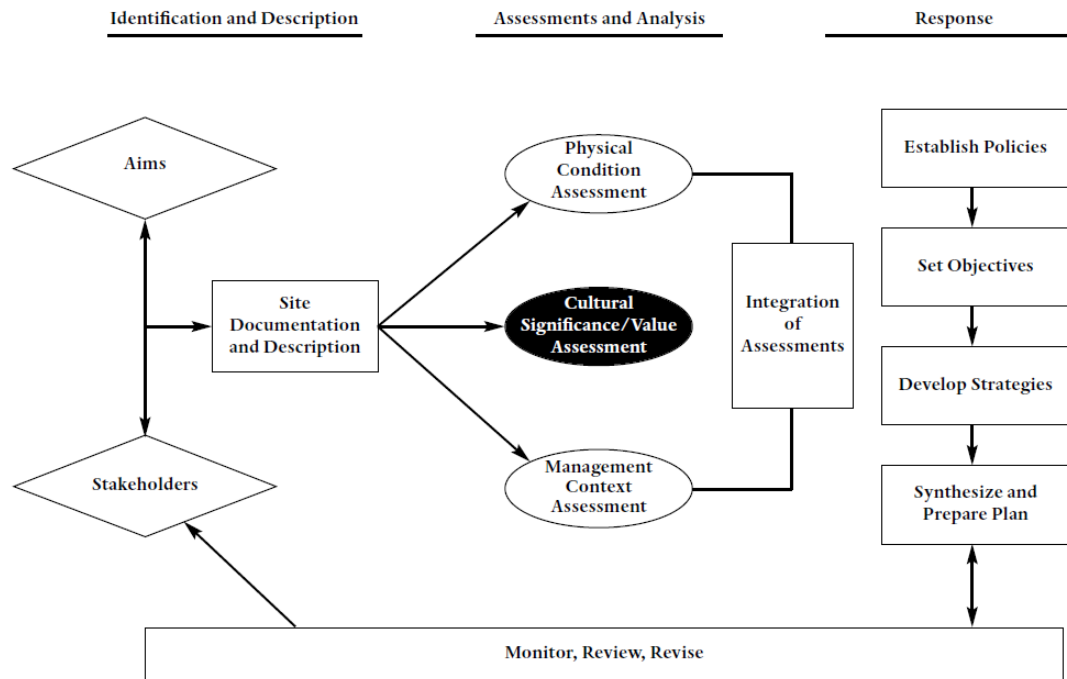
Figure 2.3: Randall Mason's planning process methodology for value assessment of heritage site (Mason, 2002, p. 6)

First, the value appraisal process consists of several discrete but closely related parts. Value assessment is not simply a matter of simultaneous identification and measurement. Evaluation can be divided into three parts: identification, uncovering and elaboration, and sequencing and prioritization (Mason, 2002, p. 14). Second, it can be assumed that a single value assessment method cannot provide excellent, total, or even sufficient information to inform conservation decisions in the field. Given the diverse nature of heritage values, knowledge about them is best obtained by adopting a range of quite different perspectives (epistemologies) and the methodologies that follow (Mason, 2002, p. 14). Third, context is one of those passwords that can provide a diverse, robust perspective on what values to evaluate. As used herein, context refers to the physical, geographical environment; to historical patterns and narratives; and to social processes that have a discernible impact on heritage and conservation. These include cultural, social, economic, and other conditions that are as important as the site's management environment and physical environment (Mason, 2002, p. 14). Fourth, there are several complexities

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that stem from the fact that values come from people - they are ideas. Values only come into play when articulated and defended by stakeholders (Mason, 2002, p. 15).

It is important that the most effective methods are at one's disposal to reveal and evaluate heritage values. However, the real power of a values-based approach comes from using these tools to develop values that are felt, conceived, and realized by real groups interested in the management of real heritage sites (Mason, 2002, p. 17). Heritage value has several different sources: the community and other cultural groups, the market, the state, custodians, other specialists, property owners and ordinary citizens. In assessing values, the simplest policy guideline is to strive for broad participation and to take into account the views of all relevant appraisers, in terms of equity and fairness (Mason, 2002, p. 17).

Identifying stakeholder groups and using methods designed to reach and listen to them in light of their specific character and capacity are essential for any methodology for heritage value assessment (Mason, 2002, p. 17). As a shortcut to addressing calls for wider participation and stakeholder engagement in conservation, conservation planning, and decision-making should consider the large divide between insiders and outsiders. This distinction stems from the idea that some stakeholders are 'on the table' where values are defined, evaluated, and ranked and decisions are made, but other legitimate stakeholders are not (Mason, 2002, p. 17).

Insiders are those who can participate in the process by right or power – actors with power such as public officials, bureaucrats, policy makers, those who influence them, and (to some extent) conservation specialists and other experts invited to the process. Outsiders are anyone who has a stake in the inheritance in question but has little or no leverage over the process (Mason, 2002, p. 17). Efforts are made by both sides to shift outsiders to the inside. Outsiders can be brought into the decision-making process or else they can force themselves in—which happens often enough. Despite having a different relationship to decision-making processes, stakeholders on both sides can find common ground and benefit from the same safeguarding action (Mason, 2002, p. 17). The inside/outside idea can be useful to identify current

participants, to be included in these phases. However, a third group of actors (constituencies) can also be included in the process design – potential stakeholders. These may consist of groups that may show some interest in the heritage site in the future – for example, future generations – or groups that may exist away from the heritage site but may be somewhat interested in it. These stakeholders should also be taken into account in the value assessment (Mason, 2002, p. 18).

In principle, it is widely recognized that rigorous and meaningful participation needs to be seen as a valuable part of the planning process and integrated into many aspects of assessment and planning. Insiders and outsiders must be integrated, not only in how their value-enhancing responses are articulated and recorded, but also in how they frame questions of value. Therefore, insiders and outsiders should be included in the composition of project teams and through the planning process itself (Mason, 2002, p. 18).

The conservation field has traditionally relied on expert assessments—artworks, buildings, and other objects by art historians, architects, and archaeologists—for guidance on what to preserve. The discipline is based on scientific and documentary methods to analyze the physical conditions of heritage and determine how it will be protected. While expert assessments from a range of different disciplinary perspectives have begun to be combined and integrated with other types of assessment tailored to capture the values of other stakeholders, they will continue to be an important input to value assessment (Mason, 2002, p. 19).

A wide variety of qualitative methodological approaches are used in the humanities and social sciences disciplines and in professional fields (especially urban planning, development, and environmental protection) to study social phenomena. (Mason, 2002, p. 19). It is deemed necessary to explore new areas in order to define and quantify "social" values. The necessity to involve these new groups in conversations and to try to blend the conventional instruments of the cultural field with those that must be introduced to meet new requirements became necessary as conservation

professionals grew to understand the value of including all stakeholders in the process (The Getty Conservation Institute, 2000, p. 3)

The planning/urban area is another source of methods for involving multiple stakeholders in planning and management efforts. Planners interested in decisions about urban, social, environmental, infrastructural, and economic development have used a variety of tools to understand how ordinary citizens attach value and how this affects development decisions. Methods often include surveys, public meetings, focus groups and key informant interviews, and other group processes where open conflict arises; institutionalize the participation of existing community groups; and even the creation of new community groups (or capacity building among existing groups) (Mason, 2002, p. 19).

Surveys are used in many areas, from business market research to data collection for sociological research. They can be designed and executed in many ways (to elicit simple data or complex responses collected in person, on paper, over the phone, etc.). Interviews can also be designed in a variety of ways - structured or unstructured, using graphics or written or recorded responses. Interviews can be conducted strategically, focusing on a few key sources of information, or comprehensively with hundreds of samples (Mason, 2002, p. 20). Mapping is already a fundamental methodology in conservation, as part of the assessment of the physical conditions of the heritage under study. Conservationists, architectural and landscape designers, and planners routinely use mapping and mapped information (current conditions) as the most basic methodology to approach any project. Another distinctive type of mapping methodology is interactive mapping, where the selection and recording of information on a map is directed not by professionals, experts, or decision makers, but by community members or other non-professionals (Mason, 2002, p. 21).

The simplest of quantitative methods is widely used by all qualitative disciplines, pointing to the virtual impossibility of truly separating qualitative and quantitative epistemologies. One application of the simplest descriptive statistics is content analysis. More commonly, demographic analysis is used to briefly characterize a

population. Tabular data is collected in tables and sometimes mapped or presented graphically, providing an effective but often rather cursory description of the current state of a population (Mason, 2002, p. 21).

As with most topics related to planning processes, there is no prescription, but this section outlines a series of steps that are necessarily conceptual until they are developed in relation to specific projects to build on value assessments to tackle decision-making tasks. These steps should realistically include some integration and even prioritization of the values being evaluated (Mason, 2002, p. 23). Four steps are recommended to integrate value assessments and implement them as part of the planning process: creating importance statements, mapping values to physical resources and site features, analyzing threats and opportunities, and making policy and taking action. (Mason, 2002, p. 23).
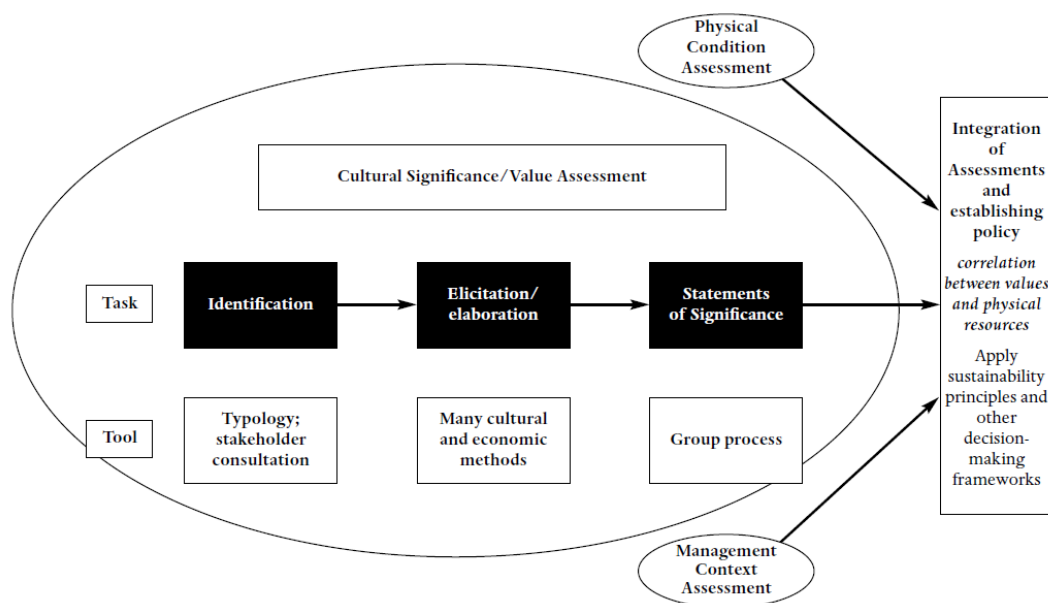
Figure 2.4: Randall Mason's value assessment process
(Mason, 2002, p. 7)

Expressions of importance derive directly from value evaluations. Their function is to synthesize the reasons behind all the actions that can be suggested for the site – conservation, enhancement, interpretation, etc. – and provide clear positions that will form the basis for further decisions and assessments. The professional team looks at

all the various values and considerations, extracts and gains dimensions of significance and meaning from them, and expresses the importance in terms that will be understandable to all stakeholders (and indeed, they should be understandable to the general public, decision makers, investors, etc.) (Mason, 2002, p. 23). Creating expressions consists of two different parts. The first is to catalog and articulate all aspects of the site's importance. In this sense, expressions are definitely plural. These will be framed by the overall values and stakeholders identified earlier in the process. It is important to stay away from statements that favor certain values over others. Second, it can begin to set some priorities by evaluating and specifying the uniqueness or importance of the site's values compared to other sites in the country/region/world (regardless of the decision-making area) (Mason, 2002, p. 23).

Management plans and decisions should integrate the site's value statements with its physical features and resources. This integration has traditionally been part of the analysis implicitly contributed by conservationists, but the similarities between values and physical attributes of heritage need to be made clear. Without consciously assessing the links between certain physical aspects of heritage and certain values, as well as the relevance of selected instruments to existing values, it will be difficult to predict or monitor how values are affected by material interventions or management decisions (Mason, 2002, p. 24). Therefore, mapping of the values invested in certain site elements and features is an important reference both to inform decisions and to evaluate their results. At a minimum, all value types identified in value assessments should be 'mapped' on the site; all the main physical elements of the site can be associated with certain types of values. The benefits of this step will be twofold: first, a clear depiction of how each of the values defined for the site is expressed, embodied, or otherwise represented in the site's materials (on a scale ranging from antiquities to buildings and landscapes); second, key 'complexes' of (tangible) resources and (immaterial) values can be identified. By identifying these complexes, the planning/management team consciously associates the values held in relation to the site with the real physical resources that make up the site (Mason, 2002, p. 24).

'Value', as concept in the field of conservation is discussed as the indicator of cultural significance. In place-based disciplines, values have been used to identify the significance of the place and to make decisions accordingly. In this chapter, beginning with the discussion of 'place value' theoretical approaches to this concept in various disciplines are presented. Following these, values in the field of conservation as the confirmed indicators of cultural significance are discussed based on the definitions and categorizations in conservation literature. Lastly, the assessment process of values in heritage conservation are introduced, as an enabling phase of decision-making. In line with all these, it can be said that the concept of 'value' is used to understand a place's past, analyze its present, and guide the decisions that build its future, emerging as an important phenomenon and tool in conservation of cultural heritage and many other place-based discipline.

2.2   Collaborative Heritage Conservation

Within the conservation discipline, a considerable dialectic between the universal and the particular, the local and the global, has developed over the past several decades. This debate has forced a reevaluation of heritage and its importance to society, as well as some of the underlying principles of conservation practice. Traditionally viewed as a reified idea and collection of resources, heritage and its conservation have the potential to become vital elements of sustainability in the postmodern world. A new emphasis on the social processes of conservation and a reorientation of the guiding principles of practice are however necessary for this field's advancement (Avrami, 2009, p. 177). This global-local & universal-particular dialectic poses interesting challenges for conservation. On the one hand, the field's globalization helped to legitimize the profession and practice of conservation and subsequently led to a community of authorities and organizations that set policies for what should be conserved and how. Contrarily, postmodern perspective has sparked fresh inquiries and ideas on tradition and its cultural relativism. Some of those universal ideals that have helped to standardize practice are being called into

question with the emergence of value-driven conservation and the awareness of many ways to interact with one's heritage (Avrami, 2009, p. 179).

In its most robust form, conservation is a tool for managing change and for codifying collective memory and storytelling in the built environment. By developing a sense of place, cultivating communal identities, and reiterating common histories, the conservation process may be a crucial tool for fostering community (Avrami, 2009, p. 179). At this point, in a place-based conservation perspective, using a structured collaborative decision-making process would ideally allow participants to stay in touch with their implicit sense of values underlying the problems under discussion in an inclusive environment, working towards a respective decision to everyone's place perception. (Schroeder, 2013, p. 83). On the other hand, applying this strategy to contentious public land-use decisions may be challenging since it calls for a high degree of participant trust, a readiness to step back from fortified positions, and a dedication to really listening to individuals with whom one may disagree. To reach a consensus, all participants in the collaborative process of conservation decision-making would have to consent to use a consensual, experientially based method. (Schroeder, 2013, p. 83).

Since collaborative planning focuses on creating an inclusive and fair institutional context for discussions between public and private stakeholders, it is generally cited as one of the most appropriate network society planning ideas. (Agger & Löfgren, 2008, p. 145). After the 1960s, urban planning paradigms emphasized the participation of people in the processing as users who would survey their preferences, inform them about their outcomes, or partake in decision-making. Following the 1980s, a lot of planning theories emphasized the need for more public engagement in order to enhance democratic decision-making (Ataöv, 2008, p. 829). The foundations of collaborative planning approach were founded on Habermas' (1984) work, which advanced the notion of 'communicative action' as a way of explaining human rationality (Gallent & Robinson, 2012, p. 69).

Habermas was critical of what he saw as a one-sided modernization process controlled by ''experts' and scientific rationality, and which he claimed resulted in society being progressively 'managed' at a level that was ever-more removed from the lives of regular people. Participatory democracy and the ability to openly debate issues of public importance – the fundamental building blocks of a thriving and progressive society – had been undermined by an overly professionalized and closed government model. This situation was portrayed as the direct opposite of communicative action: a process in which society's participants attempt to attain common understanding and coordinate activities by reasoned debate, consensus, and collaboration rather than through strategic action solely in pursuit of their own ends (Habermas, 1984, p. 86; Gallent & Robinson, 2012, p. 70). Habermas (1984) offered a theoretical framework for a planning perspective that prioritized broad participation, routine information sharing with the public, reaching consensus through dialogue rather than dictating policy, avoiding the privilege of experts and bureaucrats, and replacing the exclusive 'technical expert' model with an inclusive 'reflective planner' model (Innes J. E., 1995, pp. 183-189; Gallent & Robinson, 2012, p. 70).

Theoretical discussions in urban planning usually focused on collaborating with civil society and addressing participatory practices after Habermas outlined the conceptual underpinnings of collaborative planning. These discussions outline the processes for conducting communicative work as well as the components that support democratic planning processes (Ataöv & Haliloğlu Kahraman, 2008, p. 378). The method has grown in prominence as a way to handle complicated, contentious public challenges when several interests are at stake (Innes J. , 2007, p. 461).

A decision is 'communicatively rational' to the extent that it is reached through consensus-building discussions including all stakeholders, where everyone has an equal voice and access to all relevant information, and where the ideal communication conditions are met. Decisions that are taken for reasonable cause rather than because of the political or economic influence of certain stakeholders are

those that are communicated rationally (Innes J. , 2007, p. 461). The purpose of consensus building is to be like the theorists' notion of communicative rationality. It is a type of group deliberation that brings together for face-to-face conversation which a diverse group of people are chosen for having different stakes in a topic. The approach necessitates that all participants share common information and become acquainted with one other's interests. The group has established opportunities, eligibility requirements, and conclusions that they can all agree on after exploring their interests and reaching a consensus on the facts. Consensus-building groups are formed by citizens, government bodies, and even policymakers to supplement traditional techniques for developing policies and plans. These organizations may be able to reach a consensus on planning and policy issues at various scales, from the local level to the national level (Innes J. , 2007, p. 461).

While earlier discussions on collaborative planning solely examined the implications of these procedures for democratic governance in a broader framework, Agger and Löfgren suggest that there are now valid justifications for exploring the subject. The basic tenet of collaborative planning, which is to mediate between divergent public interests and eventually create mutual goal visions for a particular geographic area, is only one of many arguments in favor of using collaborative thinking as a starting point in the current theoretical discussion on collaborative planning (Healey, 2003, p. 103) At the moment, collaborative planning is classified as a new democratic instrument, similar to 'deliberative polls', in that the planning processes, in addition to mediating between social actors, serve as vehicles for establishing new avenues of more consultative and collaborative modes of democratic governance, in addition to liberal representative institutions (Agger & Löfgren, 2008, p. 146). Similar to this, concepts such as 'collaborative policymaking' show substantial conceptual overlap between theoretical planning methods and political science frameworks for new forms of democracy (Innes & Booher, 1999, pp. 9-26) and 'collaborative public administration' (Blomgren Bingham & O'Leary, 2006, p. 164) common across disciplinary boundaries. As a result, the processes may be described in a broader democratic context (Agger & Löfgren, 2008, p. 145).

Based on communicative action principles, collaborative planning methods are predicated on diverse stakeholders (community members, interest groups, or other local groups, as well as developers and other business groups) meeting in person for face-to-face discourse, each representing a different perspective on a shared problem or opportunity, and jointly developing a plan to address that problem or take advantage of that opportunity. The logic behind collaborative action is that it allows for the fusion of varying perceptions and opinions, which can result in innovative solutions that are only achievable via interactive collaboration (Gallent & Robinson, 2012, p. 70).

Scholars writing on collaborative urban planning, place a heavy emphasis on urban governance (e.g., Ache, 2000; Healey, 2003). Governance embraces an incredible range of thought and practice, from effective service delivery to involvement of NGOs. Many people emphasize the framing mechanisms of governance in this framework, while others highlight the relational processes of decision making and the function of participation (Ataöv & Haliloğlu Kahraman, 2008, p. 379). As Agger and Löfgren (2008, p. 146) add; from a fundamental theoretical standpoint, collaborative planning is a public policy-making process by default, and as such, it is a component of the democratic governance of a specific area (albeit on a micro-level). Collaborative planning processes do not take place outside the confines of a political system, even though they typically rely on delegated stakeholders from traditional representative democratic institutions within a constrained geographic area. They also typically only include those 'stakeholders' who are directly involved in a planning decision. Collaborative planning activities should thus be open to the public in the same manner that other political institutions and processes in society are, as they have institutionalized into policy-making processes in many democratic systems (Agger & Löfgren, 2008, p. 146). The fragmented structure of the nation-state to serve the public reflects the argument over effective governance. The government has delegated responsibility for social issues to several administrative levels and institutions (Graham & Marvin, 2001; Brenner, 2004). Furthermore, non-governmental organizations (NGOs) are increasingly important regarding service

delivery (Cornwall, 2006, p. 74). Collaboration in the form of contracts and agreements, rather than vertical sanctions, governs relationships between institutional levels and actors (Raco & Imrie, 2000, p. 2198; Hajer, 2003, p. 179; Uitermark & Duyvendak, 2008, p. 115; Ataöv & Haliloğlu Kahraman, 2008, p. 379).

Collaborative activities should be undertaken as part of a longer process intervention to build and maintain the space for participation (Ataöv, 2008, p. 839). The city has always been a place of conflict and struggle. However, participatory mechanisms can reveal dialogical processes between different interest groups. (Ataöv & Haliloğlu Kahraman, 2008, p. 379). For instance, Ataöv (2007, p. 343) points out that the public puts a greater emphasis on environmental and social programs than large-scale governance and planning activities. Because participatory processes appreciate variation, participants actively act to establish common goals (Ataöv, 2007, p. 343).

For participatory planning to function democratically, the requirements of today's communities and the diverse political system require a different approach. Three conditions of democracy are, involvement in formulating a viable agreement, increasing the active participation of stakeholders with diverse interests, and translating ideas into action. (Ataöv, 2007, p. 333). Generally speaking, civil society and participatory movements are seen as the key instruments for democratic decision-making in participatory planning. Different participatory planning strategies may give rise to various theoretical perspectives on democracy, including negotiation, involvement, commitment, and empowerment (Ataöv, 2007, p. 334).

There is a critical difference between going through the standard procedures of participation and obtaining the real power needed to influence the outcome of the process (Arnstein, 1969, p. 216). Sherry Arnstein developed a typology of eight levels of participation to help in analysis of this issue. She arranged an illustrative ladder with eight rungs, each representing the extent of citizens' power in determining the end product (Arnstein, 1969, p. 217):
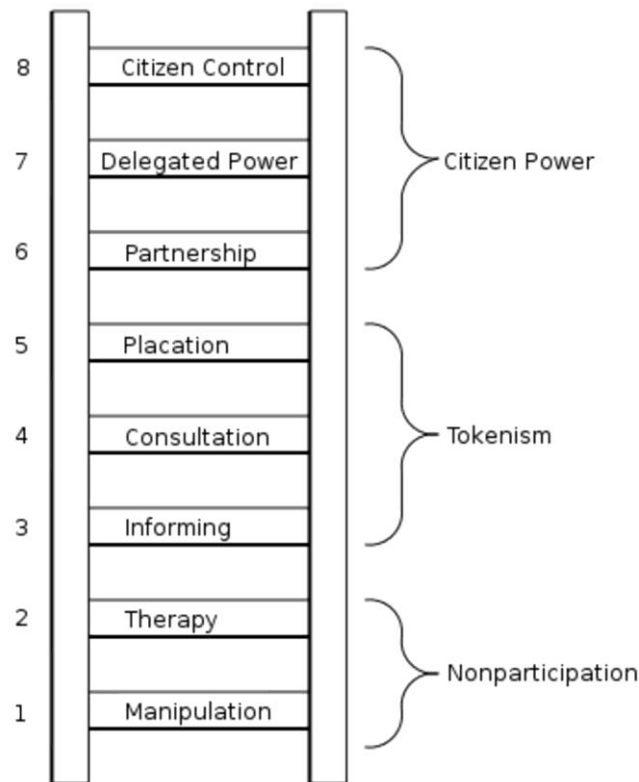
Figure 2.5: Arnstein's ladder of citizen participation

'(1) Manipulation' and '(2) Therapy' are the two rungs at the bottom of the ladder. These two rungs delineate levels of "non-participation" that have been fabricated by some to stand in for genuine participation. Their main objective is to provide powerholders the ability to "teach" or "heal" the participants rather than to give them the ability to participate in planning or conducting programs (Arnstein, 1969, p. 217). Rungs '(3) Informing' and '(4) Consultation' advance to "tokenism" levels that provide a voice and a platform for the underprivileged. Citizens can hear and be heard when they are presented by those in positions of authority as the full range of participation. But in these circumstances, they lack the ability to guarantee that the powerful will pay attention to their opinions. If participation is limited to these levels, there will be no follow-through and no "muscle," which makes it impossible to guarantee that the status quo will change (Arnstein, 1969, p. 217). Rung '(5) Placation' is simply a higher level of tokenism, because ground rules allow those

who do not have to give advice, but those with power retain the right to decide. Amounts of citizen power with greater levels of influence on policy are found further up the ladder. Citizens are allowed to bargain and make trade-offs with conventional powerholders by entering into a '(6) Partnership' (Arnstein, 1969, p. 217). The highest levels, '(7) Delegated Power' and '(8) Citizen Control', provide have-not people the majority of seats at the table or total management authority. The eight-rung ladder is obviously simplified, but it serves to highlight the idea that so many people have overlooked—namely, that there are major gradations in citizen participation (Arnstein, 1969, p. 217).

The main purpose of deliberative democracy is acknowledged by communicative and strategic planning methods. It is advised that planners promote collaborative decision-making that demonstrates a rational understanding between equals (Ataöv, 2007, p. 336). Alan Altshuler (1965), a political scientist, defined planners as researchers rather than doers, lacking the experience necessary to develop workable strategies for the plans. In addition, he insisted that planners must assess the public interest, which necessitates that they create a special hierarchy of shared objectives as the foundation for such an assessment. He emphasized (1965, pp. 311-314) how the politicians, who also assert that they know what is best for the public interest, are at opposition with planners because they both believe that they know what is best for the public interest. He also argued that it is a necessity for the planners to have power to make other coordinate for the plan to serve its purpose of collaboration (Altshuler, 1965, pp. 311-314; Innes J. , 2007, p. 462).

Altshuler (1965) appears to believe that the public interest is an aggregation of a variety of individual interests. He thought that the public interest must be served either through a political process in which each group speaks to elected officials separately, or by having the planner evaluate people's values on a common scale so that they may be applied in combination. Consensus building, on the other hand, is a joint search for common ground and chances for mutual benefit. It is fundamentally a way of pursuing a unified public interest (Altshuler, 1965; Innes J. , 2007, p. 463).

Public perception of policies and objectives that are described in broad strokes is inadequate. Many interests are not oriented to make sensible stances, even when policies are stated in reasonably practical, clear language (Innes J. , 2007, p. 463). Supporting that, Ataöv (2007, p. 333) mentioned that citizens tend to demand and desire to be involved in processes that are likely to influence their own future (Ataöv, 2007, p. 333).

According to Ataöv (2008, p. 830), in the collaborative planning process, first, one way of achieving social change involves collective action, which requires to design and moderate a work process. For all relevant stakeholders to take collective action, they must rally around a common ground where each stakeholder contributes individually or collaboratively. Second, planning encourages a changing environment so that it plans to deal with change dynamically. This means that planning must not only process information, but also create new knowledge in a process (Ataöv, 2008, p. 830). The fundamental components and concept of the plan are revealed via group debate, even while the planner provides data, ideas, and approaches and may even create the final synthesis (Innes J. , 2007, p. 463).

As Ataöv and Kristiansen point out, Herbert Clark's foundational work (1996) is where the idea of common ground originates. According to Clark (1996), common ground is the culmination of shared assumptions, beliefs, and knowledge that parties in a relationship hold (Clark, 1996, p. 94). Since the idea of 'mutuality' is essential to this definition, independently held information is insufficient to establish common ground. The idea of common ground, as described by Ataöv and Kristiansen (2012, p. 3) asserts, that participants in a conversation share a piece of knowledge 'A' and thinking that 'A' has the same meaning to all of them. Considering this, the existence of common ground depends on the overlapping depiction of a person's or a group's views in ways that encourage communication and teamwork. A subject may transmit knowledge that is mutual if it is being discussed by someone from one organizational or cultural context but is comparable to an experience being had by someone from

another background. Mutual knowledge that arises, establishes the basis for collaborative planning and action (Ataöv & Kristiansen, 2012, p. 3).

According to philosopher John Dewey (1910), common ground is unlikely to develop until networking actors put a concept or piece of information that applies to them into practice. There are an unlimited number of unanticipated outcomes can happen while operating on a phenomenon, leading to the realization of possible blind spots that would otherwise appear clear and opaque (Dewey, 1910). Thus, joint action serves the purpose of a common reference ground from which various aspects of tacit and confidential knowledge can emerge. The point is that mutual knowledge develops and becomes solid when participants are involved in experiments and solving concrete problems (Ataöv & Kristiansen, 2012, p. 6).

Ataöv and Kristiansen add, however that, adhering to this approach does not guarantee success because of the underlying psychodynamic group mechanisms. Building positive interdependencies among various stakeholders that rely on comparable organizational demands is the most difficult problem in the initial period of collaboration. In a collaborative context, the process of transforming organizational discourses into societal actionable notions is complex and unpredictable (Ataöv & Kristiansen, 2012, p. 20). The fundamental distinction between inter-organizational relationship and inter-organizational collaboration is the need to establish a common ground that carries mutual meaning and profitable benefits. While the concept of inter-organizational relationship refers to a partnership without commitment, inter-organizational collaboration is a process in which organizations pursue a common goal and direct the behaviors among the stakeholders to achieve the goal in a coordinated and harmonious manner (Ataöv & Kristiansen, 2012, p. 20).

The whole concept of collaborative planning is predicated on the notion that there are already planning issues present and that they may be resolved. This means that any disputes that may develop throughout the planning process should be addressed by modifying collaborative planning methods (Agger & Löfgren, 2008, p. 156).

Through open dialogue and inclusion, collaborative networks are developed with the stated purpose of preventing, or at the very least, reducing, disputes between governors and those who will be governed. Even though this is the network's stated goal, there are still reasons to doubt its dispute resolution abilities. The network's independence and capacity to handle them would be one factor in this situation (Agger & Löfgren, 2008, p. 157).

Collaborative planning frequently takes the form of 'networks' or 'partnerships' made up of ordinary citizens as well as authorities from local governments, corporations, and nonprofit organizations. They are very independent in comparison to public authorities and conventional representative organizations, even though they are typically initiated by local authorities. As a result, the framework has been created for autonomous local networks with active participation from stakeholders and citizens that are formally initiated by a public official with the express purpose of resolving planning issues (Agger & Löfgren, 2008, p. 149). Citizenship is a wide notion that include members of local non-governmental organizations as well (e.g., environmental associations). Stakeholders include both street-level business actors (such as local enterprises and land developers) and public institutions (such as state authorities from local governments) (Agger & Löfgren, 2008, p. 149).

Stakeholders with varying backgrounds and professional responsibilities perceive and handle the same issues in various ways. The inconsistencies that develop in multiple readings of a certain subject serve as the engine for comprehending discussions (Ataöv & Kristiansen, 2012, p. 21). Participants in the network should each have something that others desire and need (a talent, expertise, contact, legitimacy, etc.) as well as understanding their own need for something that only others can supply. A mutually beneficial trading system and method should take root. This might imply that one partner offers authority and funding to the table, whilst another brings democratic accountability or the appreciable legitimacy of community support. The notion of 'reciprocity' reflects this idea of mutual exchange, and it arises when actors recognize that they may create new chances by sharing what

each can solely contribute in a limited way (Gallent & Robinson, 2012, p. 71). The search technique therefore aims to bring stakeholders from all disciplines together on a single platform and grounds its debate on the premise that participants engage in creative task-oriented activities to prepare for the future and learn from one another (Emery & Purser, 1996) . The atmosphere that searches processes aim to establish will allow participants to engage in collaborative learning by reflecting on the meaning of collective action (Ataöv, 2008, p. 839). As mentioned in the Burra Charter (1999), the conservation, interpretation and management of a place should involve people who have special connotations and meanings for that place or who have social, spiritual, or other cultural responsibilities for that place. It is important to provide those who have associations with a place, as well as those who are involved in its management, the opportunity to contribute to and take part in understanding the cultural value of the place. Where appropriate, they should also be given the possibility to participate in its management and conservation processes (Australia ICOMOS, 1999, p. 5).

Historic monuments and their surroundings should be acknowledged as an indispensable component of the world heritage, as stated during the Nairobi Conference in 1976. Governments and residents of the States on whose land they inhabit should view it as their responsibility to conserve this heritage and incorporate it into modern society. In line with each Member State's laws regarding the allocation of powers, national, regional, or local authorities should oversee carrying out this responsibility in the mutual benefit of all inhabitants and the global community (UNESCO, 1976, p. 109). According to Gallent and Robinson (2012, p. 74), it is undeniable that the formation of collaborative networks, through which power flows from the public to the private realm, able to contribute significantly to the decentralization of capacity in contemporary society, giving an ever-larger set of actors influence over traditionally institutionalized decision-making processes (Gallent & Robinson, 2012, p. 74). According to Mason (2002, p. 17), constituency analysis and stakeholder identification are crucial tasks since it is commonly

accepted that increasing the number of stakeholders participating in a project would enhance both the process and the results (Mason, 2002, p. 17).

Changing values and involving more actors in valuation processes trigger responses in governance and policy, as well as professional norms and practices. Broader participation in heritage processes is a tool of empowerment and political participation for communities grappling with growing diversity and seeking ways to foster collective memory. This may lead to a new type of questioning of inheritance policies and practices as well as general governance structures at different scales of jurisdiction (The Getty Conservation Institute, 2019, p. 4). As a result, it is important to adopt new professional attitudes and continually try innovative, context-appropriate conservation techniques. Professionals must accept other approaches to value understanding, conflict negotiation, and other professional and non-expert viewpoints regarding heritage values and judgments (Mason, 2002, p. 18).

It is also discussed in Turkey how the old and the new, preservation and creation, can coexist. However, as Can (1993, p. 307) mentions, it is understood in ongoing discussions that in Turkey, we have not fully benefited from international experiences, knowledge in this field in our country, and current potential, and that we have not yet taken enough distance to create common views by establishing an interdisciplinary working environment that will provide this. It may be stated that in a country, conservation professionals provide the most essential test towards the planning stage at the national size, which takes into consideration all values, at the 'urban scale' (Can, 1993, p. 307).

In order to identify all stakeholders—internal and external, local and distant, present and future—a comprehensive constituency study is first necessary. The type of ethnographic-economic methodology suite that is suggested throughout is a second step in ensuring participation. Its main goal is to involve a wide range of stakeholders in the evaluation of heritage values guiding conservation planning and management by giving them elicitation tools that are compatible with their 'fluencies' and the values they likely affirm (Mason, 2002, p. 18).

In this part of the thesis, firstly the occurrence and theoretical framework of value-based processes in conservation discipline will be introduced. Afterwards, utilization of collaborative approaches in conservation of public open spaces will be discussed. And lastly, several practices of stakeholder collaboration in historic public open spaces will be discussed with their beneficial and challenging aspects, both from Turkey and foreign countries.

2.2.1 Value-Based Collaborative Processes in Conservation

Since the 1964 Venice Charter, a large number of international conventions, declarations and documents have been produced on the protection and management of immovable cultural heritage within the framework of the conservation discipline (Avrami, 2009, p. 177). ICOMOS established an international network of practitioners and scholars and published the 1972 World Heritage Convention, laying the foundation for a common language of heritage preservation. Considered an important tool for the protection of heritage sites all over the world, this convention created a new solidarity between the national bodies responsible for conservation (Avrami, 2009, p. 177).

With the globalization of conservation with such conventions and declarations, the importance of local knowledge and public participation in the preservation of cultural heritage has been increasingly recognized. This awareness is largely the result of breakthroughs in planning theory and social movements in the latter half of the twentieth century (Avrami, 2009, p. 178).

It is important to note that conservation principles have traditionally focused on how the object or place is treated and ended up with. However, this mindset has forced the field to face some tough issues that requires collaboration and shared values to be solved in the contemporary world. Because of this, the conservation discipline resolved this obstacle by emphasizing the universality of heritage and developing a common set of professional ethics; in contrast, the very local and political character

of heritage betrays the 'one size fits all' approach (Avrami, 2009, p. 182). The very nature of heritage is that it embraces difference: certain places and structures are notable because people have formed associations and attachments that set them apart from others. As a result, conserving such places and the diverse narratives and meanings that different stakeholders have attributed to them requires a complexity that goes much beyond the traditional principles that govern the intervention (Avrami, 2009, p. 182). Politically, the cooperation approach is more egalitarian than the traditional practice, because the perspectives of stakeholders are just as valid as those of experts (Bramwell & Lane, 1999, p. 180, 392; Hall, 2009, p. 280). It also employs local knowledge to ensure that decisions are well-informed and reasonable. This adds value by leveraging stakeholders' expertise, ideas, and capacities (Healey, 1997, p. 281; Bramwell & Lane, 1999, p. 180), and it offers a voice those who are most affected. A stakeholder is defined as a person who has the right and ability to engage in the process; consequently, anyone that is affected by the actions of others has the right to participate (Aas, Ladkin, & Fletcher, 2005, p. 31). Another justification for collaboration is that it involves all parties interested in the decision-making process by empowering them to take responsibility, develop greater self-reliance, and become more aware of the issues at hand. As a result, they are better able to reach a higher level of consensus and shared ownership (Warner, 1998, p. 414; Medeiros de Araujo & Bramwell, 2009, p. 356) In parallel to these remarks, conservation specialist Simon Cane (2009, p. 175) also argues that the cultural health of society is essential for the conservation of cultural heritage, but it is not possible to assume that those who legislate and manage the society accept it as gospel. He mentions that it is a need for conservation specialists to find new, creative, and appropriate ways to demonstrate value, and for this they must engage with others, including owners and users of the cultural asset to be conserved (Cane, 2009, p. 175). Conservators can develop a more robust intellectual framework by opening up to and engaging with other areas of thought, which in turn will foster the improvement of practice and ensure the shared, valuable and fragile cultural heritage, has a viable future (Cane, 2009, p. 175). The 'place'—the structure, the streetscape, the

archaeological site, etc.—has long been seen as having the greatest value for the built heritage. The conservation discipline has spread the notion that the social benefits of its efforts are reified in the preserved place—or asset—and in the community's experience of it (Avrami, 2009, p. 181).

Conservation science has an interdisciplinary, intricate, and global character both in theory and practice, which embraces the modern concept of integrated conservation (Spiridon & Sandu, 2015, p. 44). This concept seeks to accomplish the dual goals of preserving and enlightening cultural heritage knowledge in an integrated manner. The concept of collaborative /participatory conservation emerged from this, which focus on encouraging the participation of all stakeholders (cultural, social, economic, and environmental), and active involvement of the public and community members in the process (Spiridon, 2013, pp. 269-276). Because conservation is not only about the rational management of heritage resources, but also is quietly related to subjective connections between people and places (Avrami, 2009, p. 178), Exploring methods to motivate community people to participate actively and collaborate in the conservation of cultural assets is also part of the participatory conservation approach in cultural heritage (Spiridon & Sandu, 2015, p. 43).

Although the concept of integrated conservation is relatively new, efforts to include the public or community in cultural heritage conservation programs have been made for a longer period of time. The 1964 Venice Charter signaled the start of the community's engagement in cultural heritage conservation practices, which included the principles of collaborative and participatory conservation. Over time, this engagement was perpetuated via a number of international conventions and documents (Spiridon & Sandu, 2015, p. 44). The table below presents some of these promoting documents/events of participation in the field of heritage conservation:

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Table 2.3: Conservation document/events promoting participation of the community and collaboration of the stakeholders

Year	Document /Event	Point of Interest Regarding Public and Community Involvement
1964	The Venice Charter for the Conservation and Restoration of Monuments and Sites (ICOMOS)	States that the monumental works of the peoples are considered common heritage and it is necessary to safeguard them for **future generations** in a responsible way to hand them on in the richness of their authenticity
1972	The World Heritage Convention Concerning the Protection of the World Cultural and Natural Heritage (UNESCO)	Promotes a general policy whereby cultural and natural heritage aims to perform an important function in **community life**
1987	The Washington Charter for the Conservation of Historic Towns and Urban Areas (ICOMOS)	Highlights the necessity of the **participation and involvement of the residents** as an essential conservation program to be encouraged in the conservation of historic towns and urban areas
1999	The Burra Charter for Places of Cultural Significance (ICOMOS)	States that conservation, interpretation, and management of a place should provide for the **participation of people for whom the place has special associations and meanings**, or who have social, spiritual, or other cultural responsibilities for the place. Groups and individuals with associations with a place as well as those involved in its management should be provided with opportunities to contribute to and participate in understanding the cultural significance of the place. Where appropriate they should also have opportunities to participate in its conservation and management.

Table 2.3 (continued)

2002	The Budapest Declaration Concerning the Protection of the World Cultural and Natural Heritage (UNESCO)	Puts more emphasis on the **active involvement of local communities** at all levels in the conservation and management of World Heritage property
2003	Convention for the Safeguarding of the Intangible Cultural Heritage (UNESCO)	Requests **community participation** in the process of conservation
2003	Professional Guidelines (II) Code of Ethics (E.C.C.O.)	Mentions that the work of preservation/restoration is an **activity of public interest**
2005	The Faro Convention on the Value of Cultural Heritage for Society (Council of Europe)	Requests greater synergy between public heritage **management representatives**
2005	European Cultural Heritage Forum (Europa Nostra & European Economic and Social Committee)	The central point of discussion focusses on **the active involvement of institutions and individuals** in the conservation of cultural heritage and even on the awareness of the personal benefits that may result from this attitude

Table 2.3 (continued)

2011	The Valetta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas (ICOMOS)	Underlines the necessity of **direct consultation and continuous dialogue** with the residents and other stakeholders mentioning the reason as the safeguarding of their historic town or area concerns them first and foremost. "**Good governance** makes provision for organizing broad orchestration amongst all stakeholders: elected authorities, municipal services, public administrations, experts, professional organizations, voluntary bodies, universities, residents, etc. This is essential for the successful safeguarding, rehabilitation and sustainable development of historic towns and urban areas. Participation by the residents can be facilitated through distributing information, awareness raising and training." "From the beginning of preliminary studies, the safeguarding of historic towns should be based on an effective collaboration between specialists of many different disciplines, and undertaken with the cooperation of researchers, public services, private enterprises and the broader public." "Planning in historic urban areas must be a participatory process, involving all stakeholders."
2012	La magna Charta del volontariato per i beni culturali (Velani & Rosati, 2012)	Two documents developed by Cesvot – *Centro Servizi Volontariato Toscana*, Italia and *Fondazione Promo P.A.* which aim to create a framework for recognition, scheduling and organization of **volunteering** in cultural heritage
	Guida al l'uso del volontario informato	

Table 2.3 (continued)

2014	Towards an Integrated Approach to Cultural Heritage for Europe (the Commission to the European Parliament, the Council, the European Economic and Social Committee and the Committee of the Regions)	"Cultural heritage is a shared resource, and a common good. (…) The sector offers important **educational and volunteering opportunities** for both young and older people and promotes dialogue between different cultures and generations. (…) Therefore, a more *integrated approach* to heritage conservation, promotion and valorization is needed in order to take into account its manifold contribution to societal and economic objectives, as well as its impact on other public policies"
2014	The Florence Declaration on Heritage and Landscape as Human Values (ICOMOS)	"The **connection between communities** and their heritage should be recognized, respecting the community's right to identify values and knowledge systems embodied in their heritage. Heritage places, be they sites or landscapes, may take on different values for the various communities associated with them and the process of value identification must take each group into consideration. **Collaborative networks** should be set up at different levels among multiple stakeholders in order to address issues related to heritage and create new value chains through innovative synergies."

Table 2.3 (continued)

2017	Delhi Declaration on Heritage and Democracy (ICOMOS)	Underlines that the **community participation** in planning, the integration of traditional knowledge and diverse intercultural dialogues in collaborative decision-making will facilitate well-reasoned solutions and good use of resources reflecting sustainability. Underlines that appropriate conservation and management of living heritage is achievable through intergenerational transfer of knowledge and skills in cooperation with communities and facilitated by multidisciplinary expertise.

Retrieved from the resources (Spiridon & Sandu, 2015, p. 45) (ICOMOS, 1964, p. 1) (UNESCO, 1972, p. 3) (ICOMOS, 1987, p. 2) (Australia ICOMOS, 1999, pp. 5, 8) (UNESCO, 2002, p. 5) (UNESCO, 2003, p. 4) (E.C.C.O., 2003, p. 1) (Council of Europe, 2005, p. 2) (ICOMOS, 2011, pp. 10, 15) (European Parliament, 2015, p. 3) (ICOMOS, 2014, p. 6) (ICOMOS, 2017, p. 3).

In line with these developments, in the planning processes of the conservation discipline, there is now a great consensus on inclusive communication and a better understanding of the different means in which knowledge is constituted and transferred (Avrami, 2009, p. 178). Based on this universal orientation regarding the stakeholders of conservation, 'value-driven planning' has emerged in the field. Value-driven planning seeks a wide range of public and professional involvement in the decision-making process of a heritage site or resource and relies on the engagement of a variety of stakeholder groups and individuals (Avrami, 2009, p. 178). The identification and typology of values are both an analytical tool and a way to foster wider participation in the planning process. Value categories correspond to the different stakeholder positions articulated in heritage discussions and projects and designing and discussing the typology itself are tools to encourage participation (Mason, 2002, p. 10).

New policy approaches to cultural heritage consider the preservation of cultural heritage assets and their inclusion in a global value system as a way of guaranteeing the right of access to cultural property and integrating the active participation of the population in the policy of conservation of cultural heritage (Spiridon & Sandu, 2015, p. 44). At the heart of this value-based planning methodology is a fundamental recognition that values are largely attributed to heritage by society. Values about what to conserve and how to conserve are being established by individual, institutional, and communal actors, and by meanings and uses that people assign to buildings, sites, and landscapes. Some stakeholders' values may collide with those of others, and values may alter through time or as a result of political conditions (Avrami, 2009, p. 179).

This more specific and temporal perspective of heritage and its importance places more emphasis on local knowledge and stakeholder viewpoints. The way these resources distinguishes one place and one community from another underscores the essence of heritage. Their uniqueness, due to the assigned meaning or attributed value, symbolizes the past of a particular community and helps to the identification the authentic local character (Avrami, 2009, p. 179). While individual people and their contributions to cultural heritage are valuable, the ICCROM guide note states that it is typically more logical to practice in groups or communities because culture is achieved via collaboration. Consideration of the efforts made by communities of place, communities of interest, and communities of practice to conserve heritage may also be beneficial (ICCROM, 2015, p. 3). By recording place experiences that critique the unsuitable management of habitats, conservation psychology might advance this viewpoint. More proactively, it can collaborate with organizations that engage people to places as natural-political landscapes through methods like critical education, participatory governance, citizen empowerment, and action research (Bott, Cantrill, & Myers, Jr., 2003, p. 108).

Community engagement frequently benefits both heritage and community in heritage sites that are seen as a 'living' component of their local area. Communities

have abilities and resources that transcend governmental or institutional boundaries and value specialized capabilities and knowledge (ICCROM, 2015, p. 3). A people-centered approach makes use of these abilities to promote long-term collaboration and conservation for the good of society and its cultural heritage (ICCROM, 2015, p. 3). Adopting a people-centered approach is not just a recommendation to improve involvement in the process; it also addresses a crucial aspect of heritage management - the people related to history - and makes sure that it is a crucial component of the preservation of such heritage (ICCROM, 2015, p. 3). People-centered approaches do not consider heritage as a standalone object in need of resources for administration and preservation. Instead, heritage seems to have the ability to play a significant role in communities and benefit individuals, proving its significance to society while also attracting support for its continuous use and preservation. Involving communities means ensuring their right to take part in decision-making concerning conservation and management that affect both themselves and their cultural heritage. These groups can be communities of place (those who reside in, work in, or near heritage sites), communities of interest (those who are interested in or connected to heritage sites), or communities of practice (those who work on heritage) (ICCROM, 2015, p. 3). Intellectual and physical access to heritage resources empowers people and communities to preserve it. Communities may benefit from both traditional knowledge and professional competence to increase their understanding of values, sense of place, and awareness (ICOMOS, 2017, p. 2).

Conservation had traditionally been seen as a group of objective management actions. It was based on a curatorial paradigm that included expert identification of architecturally, historically, and culturally significant structures, assisted by the principles of proficiency. However, conservation is a creative process that assesses a specific resource or asset within the built environment with the objective of conserving a particular notion or memoir about a place or people rather than a neutral method of determining some form of intrinsic value. Decisions regarding conservation of a resource or an asset represent the highly complicated ways in which various people attribute value to those places at various times (Avrami, 2009,

p. 179). A more effective approach to this issue must start with a clear, neutral, and widely accepted way of characterizing various types of heritage value—as seen by the various stakeholders in conservation efforts—because there are so many different types of values as described in Chapter 2, and their interactions are so complex (Mason, 2002, p. 9).

In order to pass on a community's values to future generations, conservation is fundamentally a type of public and political planning that tries to understand the collective memory in the built environment. The conservation process is nevertheless a viable instrument for recognizing and empowering diverse groups, fostering discussion, honoring local knowledge, and negotiating change, even though these values are frequently contentious and contradictory, and narratives are layered and discordant. However, such inclusive conservation procedures can function as a mediator in these relationships in an effort to create common ground for the future through a collective history. Politics and power might triumph in such localized negotiating situations about heritage (Avrami, 2009, p. 182). Baykan (2009, p. 128) also states that individual and social memories associate with places (where and when), and hence the subjects and objects of conservation begin to evolve. As stated by Aldo Rossi in 1982, "The city is the collective memory of its population, and like memory, it has associations with material objects and places. The core of collective memory is found in the city." (Günay, 2009, p. 128).

The basic principles that determine the rules applied in the process of conservation of cultural heritage are included in the field-related rules, ethical codes, laws, specialized literature, and scientific practice, based on decrees and charters (Spiridon & Sandu, 2015, p. 45). However, some additional principles have been noted to coordinate and compromise different and often conflicting interests and moderate open discussion based on values, knowledge, skills and beliefs of society in different contexts (social, cultural, economic, educational, and environmental), respecting local rights to promote a model of community engagement (Spiridon & Sandu, 2015,

p. 46). According to Spiridon and Sandu (2015, p. 46), these are the basic principles of inclusive processes of conservation of cultural heritage:

- Intrinsic motivation and voluntary participation

- Extrinsic motivation (a reason to participate)

- Accessibility – equal opportunities for informed engagement

- Mutual respect for history and cultural diversity (between individuals and between professionals and community members)

- Flexibility – adaptation to the context

- Transparent dialogue

- Empower local people and community members (Spiridon & Sandu, 2015, p. 46).

Because the process of participation is dynamic and highly impressionable by changes in social, cultural, and political contexts, as well as because the level and form of participation of all actors may change over time, the challenge in this context is to identify the most appropriate way of participation in each situation. (Watson & Waterton, 2011, p. 22). In addition, as public information is a key component of the integrated conservation process of cultural heritage, community members' voluntary engagement should be based on their ability, motivation, and access to knowledge (ICOMOS, 1990, p. 2).

Participatory conservation includes a range of activities to facilitate dialogue between all participants, mobilize and validate popular knowledge and skills, applying and adapting science, and supporting communities and institutions to manage and control resource use; including informing, listening, understanding, consultation, inclusion, cooperation and empowerment (Spiridon & Sandu, 2015, p. 46). As exemplified by Spiridon & Sandu these are the activities to be penetrated in such conservation processes:

- Documentation and prevention through communication and information sessions,

- Investigation and research with innovative, integrative, and participatory methods for involving community members in interdisciplinary scientific research teams and cultural and environmental education, analysis and sharing

- Storage and display by exhibitions using infographics, digital methods, augmented reality, project mapping, etc. (Spiridon & Sandu, 2015, p. 46).

During these processes, dialogue between the participants/collaborators should be an ongoing element, rather than informing at later stages (ICCROM, 2015, p. 6). Community members can contribute in a functional way by being consulted or by responding to inquiries. Practically speaking, they can participate in meetings, working groups, and social and cultural studies and research to examine the problems and legislation relevant to local heritage (Spiridon & Sandu, 2015, p. 50). In the Guidance note of ICCROM it is mentioned that to provide this dialogue in the process, every group is welcomed to contribute by some actions:

- Decision and policymakers can articulate the benefits that heritage can bring to society at the national/international level and encourage dialogue with development agencies to see heritage as part of the sustainability agenda.

- Practitioners can evaluate the existing management system and its ability to enable community engagement, adjusting where possible, specifically to encourage coordination and monitoring. They can also identify and dialogue with communities, involve them for the definition and interpretation of heritage, the analysis and assessment of values, and planning the strategic development of conservation projects. Practitioners are also expected to set goals that aim not only to protect heritage but also benefit society, then arrange joint management actions and share resources.

- Community members can be active in proposing and organizing their own heritage initiatives; seizing inclusive opportunities offered by policy makers and practitioners, engaging in decision-making processes and volunteering;

sharing knowledge about the heritage site; and highlight concerns and demand benefits (ICCROM, 2015, p. 6).

More effective management of sites now appears to involve focusing on the collective well-being of people as well as natural and cultural heritage. This shift has become a way of overcoming the defaults of the past, where heritage conservation processes were overly expert-driven and emerged in isolation from the wider concerns of society and the environment (ICCROM, 2015, p. 7). Stakeholder analysis may be an essential first step in introducing participatory approaches to a management system. After identifying the various stakeholders and interest groups, analysis may be performed to determine which groups and communities could be involved (ICCROM, 2015, p. 7).

Stakeholder engagement refers to a set of policies, ideas, and procedures that guarantee that people, groups, and organizations, as well as citizens and communities, have the chance to participate meaningfully in decisions that will impact them or that they are interested in (Spiridon & Sandu, 2015, p. 50). Thus, public participation can be considered a stakeholder engagement practice. In this way, stakeholder engagement (collaborative conservation) and public participation (participatory conservation) are giving chance to:

- Participatory democracy (providing the opportunity to develop knowledge to make informed choices),
- Transparency in the decision-making process
- Empowering and supporting the community,
- Less conflict over decisions between decision makers and public groups, and between the groups (Yee, 2010, p. 3).

In addition to this, together with the community in planning, incorporating traditional knowledge, and engaging in a range of intercultural conversations all help to promote well-thought-out solutions and resource management that reflects sustainability (ICOMOS, 2017).

2.2.2 Collaboration as a Tool for Conservation of Public Spaces

Public spaces in cities have historically been utilized for a variety of political, religious, commercial, civic, and social activities in addition to meeting fundamental necessities for survival, communication, and recreation. Many of these activities now take place in private, virtual, or otherwise privatized and localized places in contemporary developed societies (Brill, 1989, pp. 9-11; Banerjee, 2001, p. 10; Mehta, 2014, p. 55). People still rely on public space for functional, social, and recreational activities, including transportation, shopping, play, meeting and interacting with others, and even relaxing, particularly in many central and mixed-use areas. Urbanism scholars explain the necessity of public space in political, social, and cultural contexts—as a crucial setting for the growth of both the individual and society (Mehta, 2014, p. 55). Arendt (1958) emphasized the importance of public space in democratic countries, contending that it gives people a place to congregate, engage in conversation, and acknowledge one another's presence—all of which are essential for democracy (Arendt, 1958; Mehta, 2014, p. 55). According to Thomas (1991, p. 222), who emphasized the social function of public space, it is 'a crucial setting that offers chances for people and communities to grow and enhance their lives' (Thomas, 1991, p. 222; Mehta, 2014, p. 55).

Participation occurs in public spaces. It serves as a forum for the collective voice and common interests, but it also serves as a stage for the conflicts and disagreements between diverse groups (Mehta, 2014, p. 57). Mitchell (2003) proposed that the appropriation and use of space by a group to meet its requirements renders the area public when considering the publicness of public space. Therefore, it may be argued that the degree of a space's inclusivity is only made apparent when activity occurs there. Additionally, a public space's inclusion may depend on the variety of activities it can accommodate and the actors it can host (Mitchell, 2003; Mehta, 2014, p. 58). Brill assumes that public spaces are places that have a significant impact on public life and are: utilized for the common good and for effecting it; accessible to and shared by a variety of individuals and available to broad observation; and a setting

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for a social life that can be independent of friends or family (Brill, 1989, p. 8). Public life is distinct from private life and serves a number of important purposes, including:

- providing a forum where each person's individual pursuit of happiness is constantly balanced by the provisions of justice and reason aimed at the common good,
- jointly acting as a group to represent and exercise power,
- serving as a social learning environment where the variety of appropriate behaviors is explored,
- serving as the place where strangers met on a common ground (Brill, 1989, p. 8).

While public spaces are crucial, affective, and interactive on/with many aspects of lives of citizens in many groups of communities, their conservation should be the concern of all of these communities. As mentioned in The Valletta Principles for The Safeguarding and Management of Historic Cities, Towns and Urban Areas, direct consultation and ongoing dialogue with residents and other stakeholders is indispensable because the preservation of their historic city or region concerns them above all else (ICOMOS, 2011, p. 10).

In the 'Historic Urban Landscape Approach (HUL Approach)' for historic cities, which UNESCO proposed, the city is seen and understood as a continuity in both time and space. It takes the stance that cultural variety and innovation are essential components of progress in all spheres of life. In order to achieve these goals, UNESCO collaborates with cities to encourage the inclusion of environmental, social, and cultural considerations in the planning, development, and execution of urban development. This strategy has produced extremely hopeful and great outcomes in several places. A balance is found for each particular circumstance between the conservation and preservation of urban history, economic growth, and the functionality and livability of a city (UNESCO, 2013, p. 9). So, while sustainably increasing the city's natural and cultural resources for future generations, the requirements of the existing population are met. The historic urban landscape approach includes the following actions (UNESCO, 2013, p. 16):

- Using stakeholder consultations and participatory planning to determine conservation goals and actions,

- Integrating urban heritage values and their vulnerability status into a larger framework of city development,

- Establishing the appropriate (public-private) partnerships and local management frameworks,

- Developing mechanisms for the coordination of the various activities between different actors.

The HUL strategy encourages heritage as social capital and suggests public involvement as a tool, advising the government to include the community more and enhance it. The HUL approach does not specifically mention any techniques, actors, or the extent of public engagement because it is an international guideline. According on the setting, heritage, and community, these are anticipated to differ. Although it does advise employing public involvement to help stakeholders agree on what resources in their city should be maintained, referred to as characteristics, and why these resources should be conserved, referred to as values (Foroughi, de Anderade, & Pereira Roders, 2020, p. 128). Public engagement is advised as a method to help the stakeholders come to an agreement on what and why resources should be recognized as heritage, despite the fact that opinions on the qualities and values of the city might vary from person to person. Identifying the characteristics and values is important for establishing the boundaries of allowed change, differentiating urban areas based on their conservation status, and facilitating the merger of conservation and urban growth. As a result, it is crucial to identify the characteristics and values shared by all stakeholders (Foroughi, de Anderade, & Pereira Roders, 2020, p. 129).

According to the actor, the literature discusses four topics: the number of groups of players engaging in the project, public or private invitations, selection procedures for participation, and the roles of various actors. The majority of studies describe the many actors who took part in the initiative. Rarely does study concentrate on a single actor group. The majority of studies involve two or more groups of actors. Actors

are occasionally restricted to a particular social group, age, or gender (e.g., minority groups, young students, or women). Additionally, in other case studies, each set of players participated to varying degrees in the process since they were involved in particular parts of it (Foroughi, de Anderade, & Pereira Roders, 2020, p. 132). The most typical type of invitation is an open call for participation from the public. The potential participants are, however, occasionally individually invited to participate in the procedure. Three steps were identified by Gerasidi et al. (2009):

- stakeholder mapping (identification of all potential stakeholders or stakeholder groups in the region, who influence or are affected by project decisions)
- assessment of stakeholder interests, positions, and how these interests could be affected by project risk and viability
- selection of various stakeholders to be involved in the study processes (Gerasidi, Apostolaki, Manoli, Assimacopoulo & Vlachos, 2009, p. 211; Foroughi, de Anderade & Pereira Roders, 2020, p. 132).

2.2.3   Practices of Stakeholder Collaboration in Heritage Conservation

In this section, implemented/ planned projects including stakeholder collaboration/ participation will be presented as examples for heritage conservation processes, in generally site scale open spaces. Three examples will be presented from Turkey and four from abroad. But, before moving on to examples, value-based conservation processes in Turkey will be mentioned briefly.

2.2.3.1   Value-Based Conservation Processes in Turkey

In Turkey, value-based conservation processes are also adopted and discussed, as abroad. The conservation, which was born as a reaction against the disappearance of cultural values, spread all over the country and developed to include all kinds of natural and human-made assets useful to the society, as well as monuments and sites. This intellectual dimension determined that it is the most rational approach to take

all existing values into account while detecting change and development in planning at all scales (Can, 1993, p. 309).

Can argues that the first step in conservation, the process of realizing the 'value' is experienced by the increasing interest in archaeological sites, historical settlements, and landscape values in our country. He says:

> *"we continue with the detection and registration works, and we declare in our press that an archaeological, natural, historical, or urban value is taken under protection every day. Of course, this 'protection' actually refers to just the documentation. On the other hand, we try to identify ways to protect these values through symposiums, seminars, and congresses. However, despite all these seemingly well-intentioned efforts, we are experiencing a chaos and confusion in terms of conservation. While we cannot reach a consensus on what and how to protect, we are discussing who will make the conservation decisions based on the views of which occupational groups."* (Can, 1993, p. 310).

In conservation planning, the parties primarily; planners, municipalities, conservation district boards and existing or potential investors and users. These groups also consist of individuals with different and contradictory expectations, as well as having experts with different formations within themselves. Today, all kinds of values that we describe as 'cultural and natural assets that need to be protected' exist not to serve them, but to use and benefit from them. It is necessary to get rid of the need to defend these assets against certain forces and factors, and to show the society that these are potential values that can take on many functions in practice in urban life (Can, 1993, pp. 313-314). Values are taken into consideration while deciding whether to adopt a specific land use policy or a general land use policy principle. The interested parties who gain from a specific land use strategy may differ greatly from those who bear the expenses. As a result, people whose values are taken into account are multidimensional (Berry, 1976, p. 120).

In parallel, Günay argues that there has always been a need for some type of intervention by the relevant public agencies in terms of urban regeneration, reproduction, or transformation. While some of these projects will focus on preserving the urban environment, others will often entirely replace the existing building stock and urban fabric, which is sometimes decaying, sometimes malfunctioning, or sometimes outdated. Replacement of cultural beings by speculative pressures usually succeeds (Günay, 2009, p. 129).

The conservation sector in our country has created an important corporate memory and identity with the cultural heritage and heritage in our lands, which are accepted as unmatched in the world in terms of cultural richness. However, 'continuous and balanced development' cannot be achieved sufficiently in Turkey, especially in conservation practices, due to the fact that the sector cannot sufficiently benefit from the economic support, which is an important factor (Aygün, 2011, p. 199).

As a concluding remark, according to the 'Convention Concerning the Protection of the World Cultural and Natural Heritage', which entered into force in 1975 in international cooperation, it is the responsibility of the state's parties to promote and realize public participation and awareness at a high level and effectively (Turgut Gültekin & Uysal, 2018, p. 2033). In Turkey, which became a party to this convention in 1982, the obligation of "participating states to make efforts to strengthen their people's sense of loyalty and respect towards the cultural and natural heritage" is tried to be met through the public. This responsibility is among the duties and authorities of the Ministry of Culture and Tourism and the Ministry of National Education in Turkey, which has also accepted many conventions, statutes and policy resolutions created under the leadership of UNESCO, the most active international organization in the protection of cultural heritage (Turgut Gültekin & Uysal, 2018, p. 2033).

2.2.3.2   Practices from Turkey

1. <u>İzmir - Kemeraltı Historical City Center Conservation Project</u> (Ecemiş Kılıç & Aydoğan, 2006; Aydoğan, 2017)

Scale		District: Kemeraltı Tarihi Kent Merkezi, İzmir
Aim		developing projects that will create centers of attraction
Participants/ Stakeholders /Actors	**Decision- makers**	local governments
	NGOs/ Experts	NGOs local universities
	Residents / Users	small business (TARKEM)
Collaborative Action		information statement of opinion council meetings electronic voting local referendums

Kemeraltı, as the historical city center of İzmir, maintains its cultural heritage dating back thousands of years with its traditional texture, building features and hundreds of different functions it contains. It was also taken into consideration from the beginning of the planning work that the protection of such a special area would require very different tools (Ecemiş Kılıç & Aydoğan, 2006, p. 65). As a requirement of the developed vision, the planning process was not considered independently from the implementation process and an integrated system with continuity was tried to be described. As highlighted, the plan was not seen as an end point, but as a starting point, and an infrastructure for the future was tried to be created by including all parties in the process (Ecemiş Kılıç & Aydoğan, 2006, p. 69).

Ecemiş Kılıç et al. (2006, p. 70) asserted, while the preparations of the plan continue or after the plan approval, some promising situations have emerged for the area. She concludes mentioning that, in Izmir, the Konak Municipality or the Metropolitan

Municipality concentrated on the sub-scale implementation projects in the region, the Izmir Chamber of Commerce established initiatives to accrue the Kemeraltı Region on the UNESCO World Cultural Heritage List, the re-establishment of the Kemeraltı Tradesmen Association, the Kemeraltı Initiative Group activities, Kemeraltı Second Stage Conservation Development Plan studies (participatory meetings) are among these promising advances (Ecemiş Kılıç & Aydoğan, 2006, p. 70).

2. <u>Adalar District Conservation Master Plan</u> (Şehir Planlama Müdürlüğü, 2021)

Scale		District – Adalar District
Aim		With the motto of 'Keeping the Adalar's Ecosystem Alive', protecting the unique ecological and cultural values of the Islands with a holistic and participatory approach, improving coexistence opportunities for all living things; It is aimed to create a balanced and durable environment by increasing self-sufficiency and to improve production and management capacity with innovative design and planning approaches.
Participants/ Stakeholders /Actors	**Decision-makers**	Istanbul Metropolitan Municipality - Directorate of City Planning
	NGOs/ Experts	Adalar City Council, Adalar District Governorate
	Residents / Users	citizens
Collaborative Action		Meetings (coordination meetings, public meetings, mini survey, volunteer meeting), In-situ Events (surveys, thematic events, street workshops, face-to-face meetings, participation boards, Adalar City Council Forum), Decision-making Activities (coordination and collaboration meetings, focus group meetings, plan evaluation meetings)

Participatory planning studies within the scope of the Adalar District Conservation Master Plan, carried out by the City Planning Directorate. In this context, meetings

were held with İstanbul Metropolitan Municipality units and Adalar Municipality, and it was aimed to shape the participatory planning processes in line with the principles to be determined at every stage from the beginning to the end of the plan, the demands and expectations of the people, and the joint creation of plan decisions (Şehir Planlama Müdürlüğü, 2021).

After the meetings, in order to prevent misunderstandings, to clarify some of the issues discussed in the public, to convey the meaning of the proposal brought with the draft plan in more clear terms, and to provide general information on the controversial issues that came to the fore at the meetings, the information note and meeting reports prepared were shared on the website of the directorate (Şehir Planlama Müdürlüğü, 2021). During the completion of the conservation plan for the Adalar District, two 'Draft Strategy Documents' were prepared, and these documents were shared on the website with the note *"Shared with you in order to receive your opinions, suggestions and feedback. We would like to remind you that the document is only a draft during the review phase and that it will be finalized with any feedback, correction, and criticism from you."* (Şehir Planlama Müdürlüğü, 2021).

3. Capacity Building in Cultural Heritage Protection (KORU) Project (KORU, 2018; Kültürel Mirası Koruma Derneği, n.d.; Edinburg World Heritage, n.d.)

Scale		City – Mardin and Hatay, Turkey
Aim		Increasing awareness of cultural heritage and adopting theoretically and practically correct methods to protect cultural heritage.
Participants/ Stakeholders /Actors	**NGOs / Experts**	Association for the Protection of Cultural Heritage & Edinburg World Heritage
	Residents / Users	residents, users, craftsmen, workers, volunteers
Collaborative Action		Adult Trainee Programs, Conservation Fall Camps, Information Bank (publications, booklets), Education at Edinburgh Leadership Schools

Capacity Building in the Protection of Cultural Heritage Project, or KORU, in short, aimed at raising awareness of cultural heritage and adopting theoretically and practically correct methods to protect cultural heritage. The KORU Project was carried out in Mardin, Antakya, Istanbul and Edinburgh between July 2017 and February 2020 (Kültürel Mirası Koruma Derneği, n.d.). On the project's website, it is stated that the KORU Project is an important opportunity for intercultural learning and pioneering initiatives. It was said that throughout the project, it was tried to interact with as many people as possible related to the built environment and cultural heritage, and to do this, many organizations and experts from Turkey and Scotland contributed to the success of the project by participating in the work (Edinburg World Heritage, n.d.).

Turkey is home to some of the world's major heritage sites. In addition to 18 cultural assets on the UNESCO World Heritage List and 77 on the Tentative List, there are 18 elements on the UNESCO Intangible Cultural Heritage List. Antakya and Mardin, located in southeastern Turkey on the Syrian border, are home to many of them. Turkey's cultural sector has been managed by public institutions for many years, but in recent years it has become as rich and diverse as the country's history with the contributions of non-governmental organizations and the private sector. The partnership developed between Edinburgh World Heritage and Association for the Protection of Cultural Heritage through the KORU Project is an example of cultural encounters (Edinburg World Heritage, n.d.).

As a common result of these examples, it can be said that although collaborative conservation practices are generally and formerly launched by NGO or private company initiatives that are not legally responsible stakeholders, such works have recently begun to be adopted in site-scale conservation projects and plans, especially of metropolitan municipalities. As it can be understood from the examples of conservation practice, the lack of inter-institutional governance is a problem in the conservation processes as well as in the planning processes in Turkey. There may be political reasons for this situation, as well as disconnections related to the functioning. In addition, it has been identified as a potential that people can become

real participants when their ignorance/unawareness about cultural heritage and their unwillingness to be involved in these processes are overcome.

2.2.3.3   Practices from Foreign Countries

1. <u>The Kuthadow Pagoda, Myanmar: Collaborative Conservation of a UNESCO Memory of the World Site </u>(Reade, 2018)

Scale		Site - The Kuthadow Pagoda stupa complex in Mandalay, Myanmar
Aim		working together to conserve and document the texts, to provide a site management plan for the Ministry, Department of custodians, and to train a number of their staff in basic conservation and site maintenance
Participants/ Stakeholders /Actors	Decision-makers	Ministry of Culture-Department of Archaeology, Mandalay Department of Archaeology (staff), The Deputy Minister
	NGOs/ Experts	students/researchers, photographers, Kuthadow Pagoda Trustee Committee, local reporters, student assistant from Plymouth University
	Residents / Users	the custodians, provision staff, laborers
Collaborative Action		site visits, meetings, and presentations, press conferences, interviews, training

A group of Buddhist and Pali language experts from the Nan Tien Institute and the University of Sydney founded the Kuthodaw Pagoda Project in. The Australian team, which includes of linguists, a conservator, archaeologists, and IT (information technology) experts, collaborates closely with the Kuthodaw Pagoda's custodians, the Department of Archaeology in Mandalay, the Sitagu International Academy's monks, local Burmese photographers, and local press agencies. By working together to conserve and record the texts written on marble steles, establish a site management plan for the Ministry, Department, and custodians, and educate a number of their

staff in fundamental conservation and site maintenance, this cooperative endeavor has succeeded in achieving the aims shared by all parties (Reade, 2018, p. 56).

This project has made clear that a substantial management effort is required for the long-term conservation of cultural heritage, with physical preservation being just one component. The creation of a straightforward maintenance schedule for the Kuthodaw Pagoda site is believed to contribute to guaranteeing its intact lifespan in a country still recovering from the political unrest caused by 50 years of military rule (Reade, 2018, p. 63). The photographing, following research, and digitization of the writings are moving well as a result of the effective conservation of the marble stelae, and the ongoing relationship between the project and this amazing site and its keepers continues to be mutually beneficial. This benefit is expected to extend to those who were able to study Theravada Buddhist texts as well as to the ongoing development of collaborative conservation practices across cultural and religious diversity in Southeast Asia and beyond, all the while maintaining a site of significant global importance (Reade, 2018, p. 63).

2. <u>Stakeholder Collaboration and Heritage Management in Luang Prabang, Laos</u> (Aas, Ladkin, & Fletcher, 2005)

Scale		Site - Luang Prabang, Laos
Aim		to promote collaboration between heritage conservation and tourism through stakeholder involvement
Participants/ Stakeholders /Actors	**Decision-makers**	Ministry of Foreign Affairs (deputy officer), Mayor of Luang Prabang, Head of Tourism, Section Head of the Department of Information and Culture, Head of Department of Construction
	NGOs/ Experts	Norwegian Agency for Development Cooperation, UNESCO World Heritage Fund, Secretary General of the UNESCO National Commission of Laos, Nordic World Heritage Office, National Heritage Authority, Norway
	Residents / Users	owners/workers of shops, hotels, guesthouses, restaurants, boat tourism managers, Buddhist monks
Collaborative Action		survey questionnaire, personal interviews

For the UNESCO project "Cultural Heritage Management and Tourism: Models for Cooperation among Stakeholders," Luang Prabang is one of nine World Heritage pilot sites in Asia and the Pacific. The Norwegian Ministry of Foreign Affairs, the Norwegian Agency for Development Cooperation, and the UNESCO World Heritage Fund all contributed financing to the project (training and assistance grant) (Aas, Ladkin, & Fletcher, 2005, p. 35). Communities and people who reside in or around historic sites, local government authorities who are in charge of protecting and conserving cultural property, visitors to historic sites, and the sustainable tourism sector are all participants in and beneficiaries of the project. Stakeholder group members include those from the local community as it is defined by a specific geographic location (Aas, Ladkin, & Fletcher, 2005, pp. 35-36).

It is noted that collaboration may appear impossible to establish in a country where tourism has planning and management obstacles as well as basic development concerns, as it is these external circumstances that eventually make the notion challenging in implementation. In the end, Luang Prabang provided a chance to investigate the theoretical ideals for managing both stakeholder collaboration and historic tourism. The study highlights the inherent difficulties in employing stakeholder collaboration to mutualistic manage cultural resources and increase tourism (Aas, Ladkin, & Fletcher, 2005, pp. 44-45). Despite the project's inability to meet its objectives, a dialogue between tourism and heritage has been started. Residents of the area are now at least somewhat aware of the effects of tourism and the necessity for planning as a result. The concept of officially debating development concerns among various groups has been created, and it may increase knowledge and awareness of one another's perspectives and difficulties, which may later result in more extensive collaboration and the formation of partnerships. This is essential if the relationship between heritage conservation and tourism is to develop in a way that is beneficial for all the stakeholders concerned (Aas, Ladkin, & Fletcher, 2005, pp. 44-45).

3. <u>Management of the Archaeological Site of Jarash</u> (Myers, Smith, & Shaer, 2010)

Scale		Site- Archaeological Site of Jarash
Aim		The conservation of cultural heritage and its presentation to the public. The complexities surrounding the archaeological site of Jarash, including the need to accommodate mass tourism and its location within the midst of an urban environment, making it an ideal case for teaching about dealing with values and stakeholders in heritage site conservation and management.
Participants/ Stakeholders /Actors	**Decision-makers**	Department of Antiquities, Ministry of Tourism and Antiquities, Ministry of Culture
	NGOs/ Experts	The GETTY Conservation Institute, Jarash Festival of Culture and Arts, Academic Archaeological Missions, Jordan Heritage Development Society, Jarash Jabal Al-Atmat Cultural Forum, Royal Society for the Conservation of Nature
	Residents / Users	local businesses, local residents
Collaborative Action		Four connected activities designed to be used by a group of participants led by an instructor: Identifying Values and Writing a Statement of Significance, Identifying Stakeholders and Their Values and Interests, Interviewing Stakeholders to Further Understand Their Interests and Positions, Developing Recommendations for a Site Management Plan.

The project's objective is to provide heritage educators with a teaching tool that will assist site managers in recognizing, comprehending, and addressing a variety of values for the sustainable management of cultural heritage sites. This case also addresses how to manage site stakeholders considering a site's significance and values, in part by employing the ideas and strategies of consensus building and conflict resolution. University courses in heritage conservation and management have typically not included education on how to interact with stakeholders. The case study is intended to be utilized in both shorter-term training courses, such as those

for heritage workers, and university courses for students studying heritage management (Myers, Smith, & Shaer, 2010, p. viii).

At the end of the process, overview of the conducted activities and analysis of important issues for site management decisions are published, and 'questions to be answered' are discussed for each topic. These topics are connections with the modern city, visitor circulation, facilities, and services, conservation and restoration approach, and interpretation and presentation (Myers, Smith, & Shaer, 2010).

4.   The Isola Comacina Enhancement Project (Chiapparini, 2012)

Scale		Site - Isola Comacina, Ossuccio, Como, Italy
Aim		Enhancing and conserving a rich and complex heritage. Connection of the Island and of its heritage with a system of cultural resources and stakeholders belonging to the wider area of the west side of Como Lake.
Participants/ Stakeholders /Actors	**Decision-makers**	local public administration
	NGOs/ Experts	architects who lead the conservation projects on monuments associations and institution representing the local identity
	Residents / Users	technicians, local communities
Collaborative Action		publication of a book related to the restoration of Lingeri's houses for artists on the island, exhibition in Villa Carlotta, the most visited cultural site of the area of Como Lake, guided tours were organized to spread the knowledge about local history and about what have been done, the implementation of a website with the aim to represent the complexity and the stratification of Isola Comacina cultural heritage an event for the refurnishing of two Lingeri's houses

Because of its long history, Isola Comacina (Ossuccio, Como, Italy) is regarded as a significant cultural site. This is demonstrated by the archaeological evidence of seven different churches (commonly dated before Milano destroyed the island in 1169), as well as three buildings that are particularly emblematic of the Rationalism Movement (Chiapparini, 2012, p. 134). Since it had been abandoned for centuries, the island has recently attracted new interest, beginning with archaeological excavations in the early 20th century and continuing with Pietro Lingeri's 1940s planning and construction of three residences for artists (Chiapparini, 2012, p. 134). This experience demonstrates how local stakeholders' involvement can benefit standard activities, particularly those related to cultural tourism, as well as the growth of awareness that cultural heritage is something that belongs to the present and for everyone, and enhancement is not only a way to increase economic incomes, but it is also a way to preserve cultural heritage through a wide participation of technicians as well (Chiapparini, 2012, p. 138).

The history of collaborative conservation processes carried out abroad has been practicing for a longer period of time than those in Turkey (Aygün, 2011). According to the recommendations of the documents of international conservation organizations (since 1964 Venice Charter), the fact that more than one stakeholder is already involved and has a voice in each conservation process, despite the differences in scale and concept, we often come across (Aygün, 2011) (Table 2.3, p. 67).

It s necessary to keep in mind that, the expert staff, budgets and opportunities allocated for such projects in foreign countries may vary depending on many different factors such as geographical region, country, legal-administrative framework of conservation, heritage subject to be conserved, and the executives of the conservation process. In order to understand and evaluate them, it is necessary to have a background information regarding the legal frameworks and conservation policies of countries.

CHAPTER 3

UNDERSTANDING AND ANALYZING THE VALUES OF GÜVENPARK AS A HERITAGE PLACE

Güvenpark, situated in a very important location in Kızılay, the center of the capital Ankara, is an urban park covering nearly 27.000 m^2. Güvenpark was founded in early Republican period and played a major role in the creation of the 'trust' phenomenon of a newly established country. Güvenpark, which is integrated with the city of Ankara in terms of both the city's history and its location in Kızılay Square, is a very important focal point in terms of both the density of use and the services it offers to the city, as well as the cultural and ecological values it contains.

While defining a new city park with new buildings in a newly developing city, Güvenpark is a park that has played a significant role in the formation of Ankara's urban identity and urban memory, with its philosophy and sculptures embodying it. The Güven Monument in it –meaning 'trust' monument, represents the Turkish nation's trust in the gendarmerie and the police, and Atatürk's co-workers during the War of Independence and revolution movements. The Güven Monument, whose first name was 'Police Monument', has been dedicated to the police organization (Acar, 2018).

The Republican administration aimed to create a 'representative publicity' around a collective consciousness/collective memory with the ideal of creating a national identity and embodied this with monumental sculptures in city squares (Bilsel C. , 2004, p. 40). In addition to these, urban spaces, boulevards, parks, promenade areas, sports fields were created where the contemporary social life desired to be achieved would take place. In the first years of the Republic, Ankara was 'planned' with this understanding, and the city space was shaped according to the Lörcher Plan and then the Jansen Plan. During this period, public spaces that formed the focus of the daily

life of the society in Ankara, were created. Atatürk Boulevard, which connected the old city to Yenişehir and formed the main axis of the city, has become a walking and meeting area, a place of 'seeing and being seen', beyond its transportation function (Bilsel C. , 2004, p. 41). Gençlik Park was a place where citizens meet and stroll, swimming races were organized, and wedding ceremonies were held. Kurtuluş Park and Eser Park in Old Ankara were recreational areas that are heavily used by the citizens. Horse races were held in the Hippodrome and sports events were held in the Stadium; people of Ankara came together in their daily lives by participating in various activities organized in these places. Built according to Jansen's plan, the city was able to survive for several decades with its public spaces as planned (Bilsel C. , 2004, p. 40).

Figure 3.1 and Figure 3.2: Gençlik Park and Atatürk Boulevard in 1950s
(Eski Türkiye Fotoğrafları Arşivi, 2022)

Güvenpark was also one of the basic components of the spatial system designed to create a new city center in the south of Ulus, the current city center of the city, in the city plan envisaged by Jansen for the city of Ankara. 'The Governmental Quarter'(Figure 3.3, p. 97) including Güvenpark that Jansen intended to build, was coming to the fore with open-green spaces, meeting areas and the public space(s) system, creating the first traces of the identity of the place and a new lifestyle (UTEAC Chamber of City Planners, 2016, p. 9).
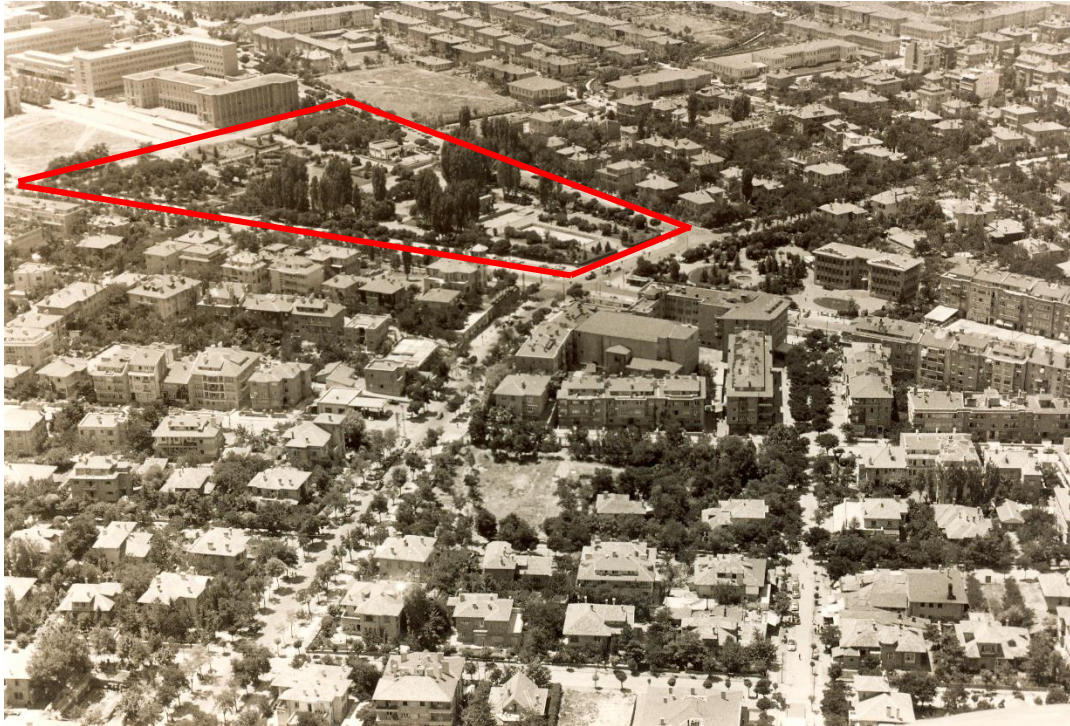
Figure 3.3: The area planned as 'The Governmental Quarter', Kızılay, 1953
(VEKAM Archive) Inv. Nr: 0529

Today, a significant part of these listed places has been got out of hand due to desultory uses and are either completely or partially abandoned by the citizens (Bilsel C. , 2004, p. 40). However, Güvenpark is one of these 'Republican' urban parks that still survives as a heritage place in central Ankara, despite the changes in both its physical structure and urban identity.

In addition to these qualities, Güvenpark can be considered as a square-park with its central location, and it is a frequent destination used by all segments of the society throughout the day or passed through. The fact that Güvenpark is a 1st Degree Natural Site adds an ecological value to the park as well as its historical, cultural, and functional importance. This chapter presents Güvenpark as a heritage place, basically through its tangible and intangible features. Tangible aspects will be chronologically presented including the formation, transformation, conservation decisions, and current physical situation of Güvenpark. Its intangible aspects will be presented through the concept 'values' of the place that the stakeholders attributed to it.

3.1 Formation of Güvenpark and the Construction of the Güven Monument

With the arrival of Mustafa Kemal and his companions in Ankara on December 27, 1919, the process leading to the declaration of the city as the capital of a new state in the coming days had started concretely. The establishment of the National Assembly in Ankara on April 23, 1920 meant that the country's decision-making mechanism was moved to a different city from Istanbul. The government also sought to take the initiative to contribute to the country's physical space planning (Cengizkan, 2004, p. 13).

Ankara was an Anatolian city with a population of 20,000-25,000 in 1923 when it was declared as the capital city (Tankut, 1998, p. 20). The city was growing rapidly due to the extraordinary roles it was playing. The physical environment of the new political model of the citizens of the Republic of Turkey, who will leave their eastern community identity and leap into a western, contemporary modern society, was seen as one of the main driving forces of the transformation (Tankut, 1998, p. 20). With this power, social change would be achieved, and the Republic would take root. The structuring of modern Ankara within the discipline of a zoning plan and benefiting from the participation of well-known architects in their own countries in this structuring was always serving to this purpose (Tankut, 1998, p. 20).

The establishment of the Turkish Republic in 1923 was a significant attempt to build a secular nation-state with a modern national identity within an Islamic society. As a result, all Islamic symbols, particularly the historic Ottoman city of Istanbul, were abandoned (Batuman, 2005, p. 34). While the establishment of Ankara was created as a concrete image or even a symbol of the Republic in this respect, it was aimed to analyze the environmental standards and the spatial arrangement of the city within an urban environment that was measured to modern life (Tankut, 1998, p. 20). The republican authorities intended to build a new capital that would embody the spirit and philosophy of the young country and therefore serve as the republican

government's symbolic center. The old town of Ankara was chosen as the site for the new capital city because it was far from the imperial capital of Istanbul and also closer to the country's geographical center. Mustafa Kemal explained this situation at a meeting held in İzmit in 1923. He said that the capital should be a different place from Istanbul, for reasons such as the equal and fair delivery of public services to the country, administrative concerns, and the location of the military defense (Keskinok, 2010). However, he also stated that it would be better to prefer an existing settlement instead of creating a new city due to the cost to be incurred. In order for public services to be provided equally and fairly, the capital had to be in Central Anatolia. Mustafa Kemal pointed out that the development of state affairs as well as military and administrative needs made Ankara the center of the country (Keskinok, 2010, p. 176).

As a matter of fact, Mustafa Kemal, who said in an interview that was to take place in 1924, "According to its situation, Ankara is at a very attractive and reassuring point in terms of being the capital of our country" mentioned that he himself made the decision to establish the republican administration in parallel with Ankara's becoming the capital (Cengizkan, 2004, p. 14). Mustafa Kemal's sense of ownership of Ankara, by having Haydar Bey, the mayor of Istanbul, taken to the capital as the mayor of Ankara, was reflected in his desire to build the new capital in the best possible way, and his intentions and actions to realize exemplary city phenomena around the capital (Cengizkan, 2004, p. 14).

3.1.1   Güvenpark in the Urban Plans of Early Republican Period

Ankara was announced to be the capital on October 13, 1923. Among the very positive results expected from this process, there was the promotion of the people living in the cities to the status of urban society, leaving their identity as communities and neighborhood residents (Tankut, 1998, p. 20). Even during the establishment of the National Assembly in Ankara and military successes on the front, it became an inevitable necessity to improve the urban conditions of Ankara as a result of the

overcrowding of the city. Stuck under such factors, Ankara had to improve physically while disciplining, directing, and planning its development (Cengizkan, 2004, p. 15). The new city was to be constructed on the periphery of the existing town Ulus (Figure 3.4) since this representative space was to be built from scratch. The nation-administrative state's institutions would be housed in this new region, precisely known as Yenişehir (new city), which would also provide the social setting in which a national bourgeois identity would be established (Batuman, 2005, p. 34).

Figure 3.4: Ulus, Ankara, 1923
(Eski Türkiye Fotoğrafları Arşivi, 2022)

As noted by Batuman (2005, p. 35), the Republican government's priority was to make room in the new capital for the formation of a national bourgeoisie. In other words, the establishment of Yenişehir as a unique social space was necessary for the development of a modern identity. The need to underline the difference between a traditional middle-class lifestyle and a truly bourgeois subjectivity was brought on by the presence of Ankara's traditional local middle classes, in addition to the modernist need to launch from a socially intact basis (Batuman, 2005, p. 35).

Lörcher Plan Era

The first plan of Ankara was commissioned to Discovery and Construction Turkish Joint Stock Company *(Keşfiyat ve İnşaat Türk Anonim Şirketi)*, operating in Istanbul, on December 30, 1923, and the results of the company's work were prepared by Dr. Carl Christopher Lörcher, one of the firm's experts, in 1924, together with the plans and the printed plan report. It was understood that it was delivered to Ankara *Şehremaneti* (municipality in the Ottoman period) by the company's manager, Heussler (Cengizkan, 2004, p. 36). This plan included the 1924 Ankara Map (Figure 3.5) -as the base map, the Plan Report *(izahname),* the 1924 Old City *(eski şehir)* Plan, the 1925 New City *(Yenişehir)* Plan and the 1924-25 Capital Ankara Construction Plan (Old City and Administration City Çankaya). These three plans were very influential in the development of Ankara and limited the scope and form of the Jansen Plan to be made in the future (Cengizkan, 2004, p. 39).
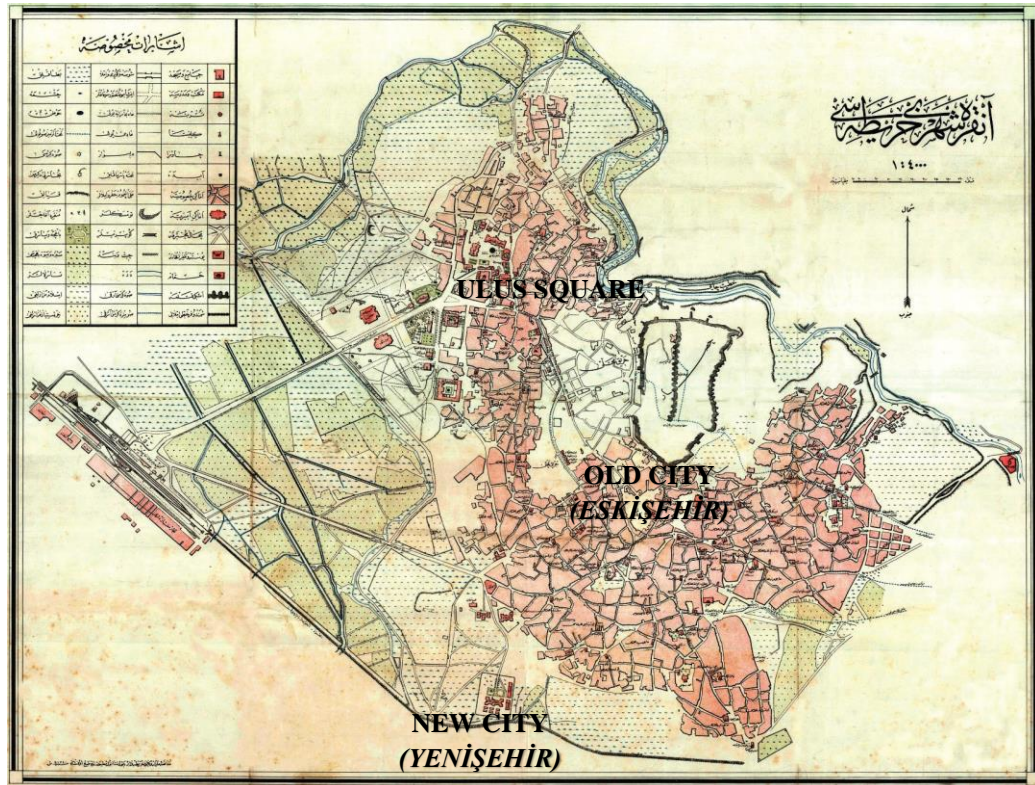

Figure 3.5: 1924 Ankara Map
(Günel & Kılcı, 2015, p. 80)

The first plan, drawn up by an architect from Berlin, Carl Christoph Lörcher, proposed a compact city, whereby a new center was proposed around the central station, and the foundations of the New City were laid. The plan's immediate contribution was the arrangement of lands for the new public buildings required by the government (Günay, 2014, p. 12) . Yenişehir's central space, today's Kızılay Square, was a vacant lot in the mid-1920s adjacent to the new boulevard connecting Yenişehir to the old city –later would be called as *'Strasse der Nation'* by Lörcher (Cengizkan, 2004, p. 89).

On March 24, 1925, an area of four million square meters in the southern part of the city, between Ulus Square and Yenişehir was expropriated by the law prepared by Mayor Ali Haydar Bay (Batuman, 2002, p. 35; Ertuna, 2005, p. 6). It was planned to construct government buildings and residences for civil servants in Yenişehir. After the expropriation, the physical and social environment started to develop rapidly in and around Yenişehir. The first inhabitants of the area were government employees, senior officials, members of diplomatic associations and wealthy families -mostly from Istanbul and a small part from Ankara. The railway, which determined the edge of the city since it was built in 1893, created a natural border between the old city and Yenişehir (new city), and has also increased its isolated location (Batuman, 2005, p. 35).
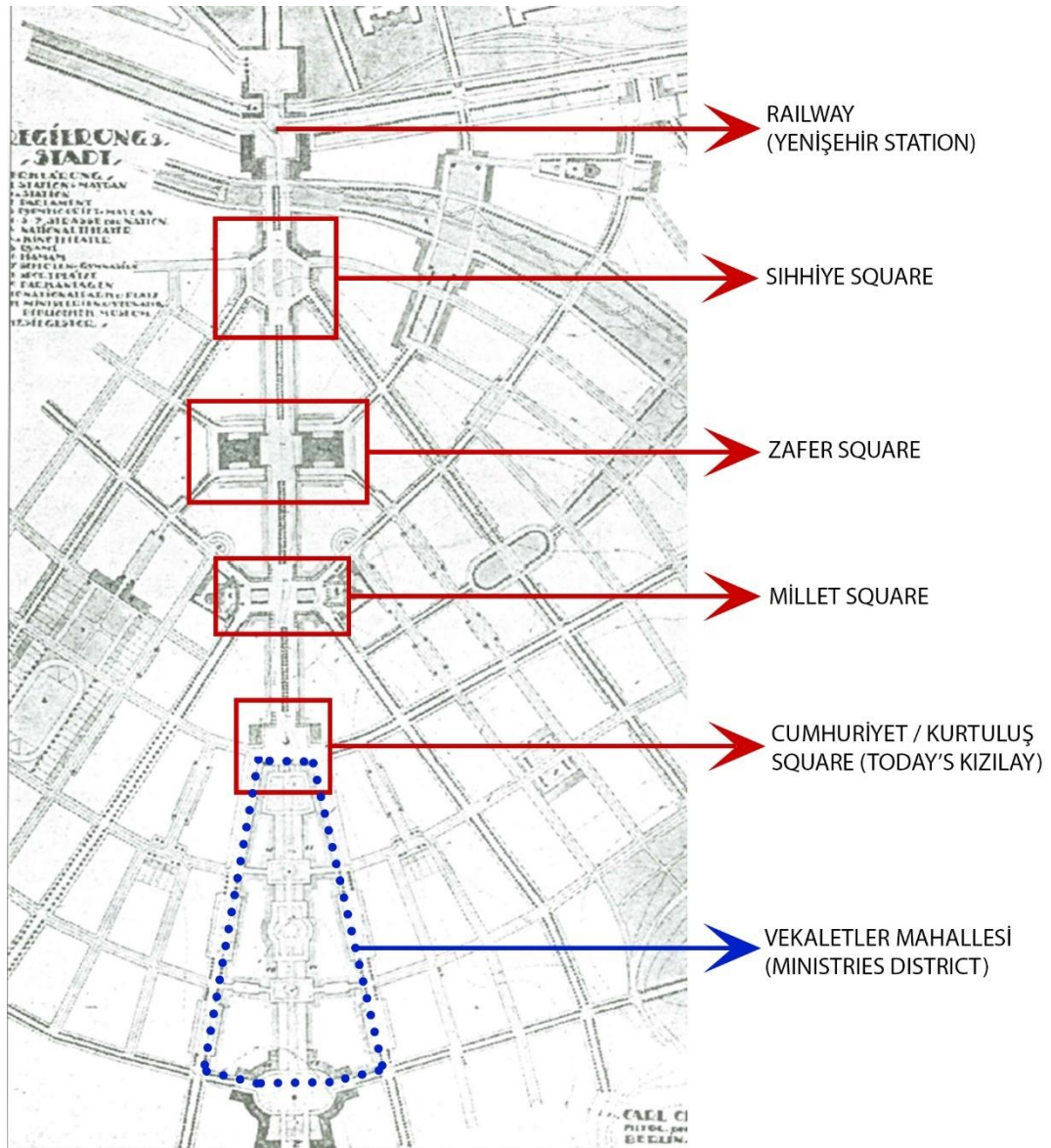
RAILWAY
(YENİŞEHİR STATION)

SIHHİYE SQUARE

ZAFER SQUARE

MİLLET SQUARE

CUMHURİYET / KURTULUŞ
SQUARE (TODAY'S KIZILAY)

VEKALETLER MAHALLESİ
(MINISTRIES DISTRICT)

Figure 3.6: Urban Squares in Lörcher New City *(Yeni Şehir)* Plan
produced from the 1/1000 Scale 1925 Lörcher New City *(Yenişehir)* Plan "*Regieruns Stadt: Entwurf und Ausführung"* ("Government City: Design and Execution") (Cengizkan, 2004, p. 40)

The 1/10.000 scale copy of the Lörcher New City Plan produced in 1925, it will develop until the strong 'urban metaphors' that will emerge with the texture of the city and the distribution of spatial use. With the "New City" plan, it will result in the development of a "Management District" *(Regierungsviertel)* (Figure 3.7) where the central administrative structures are gathered for the first time. This district, which was referred for the whole of the "New City" before, would later be called as

"Vekaletler Mahallesi" (ministries district), starting from Güvenpark and containing the ministries, will take the form of a wedge ending with the Turkish Grand National Assembly (Cengizkan, 2004, p. 43).
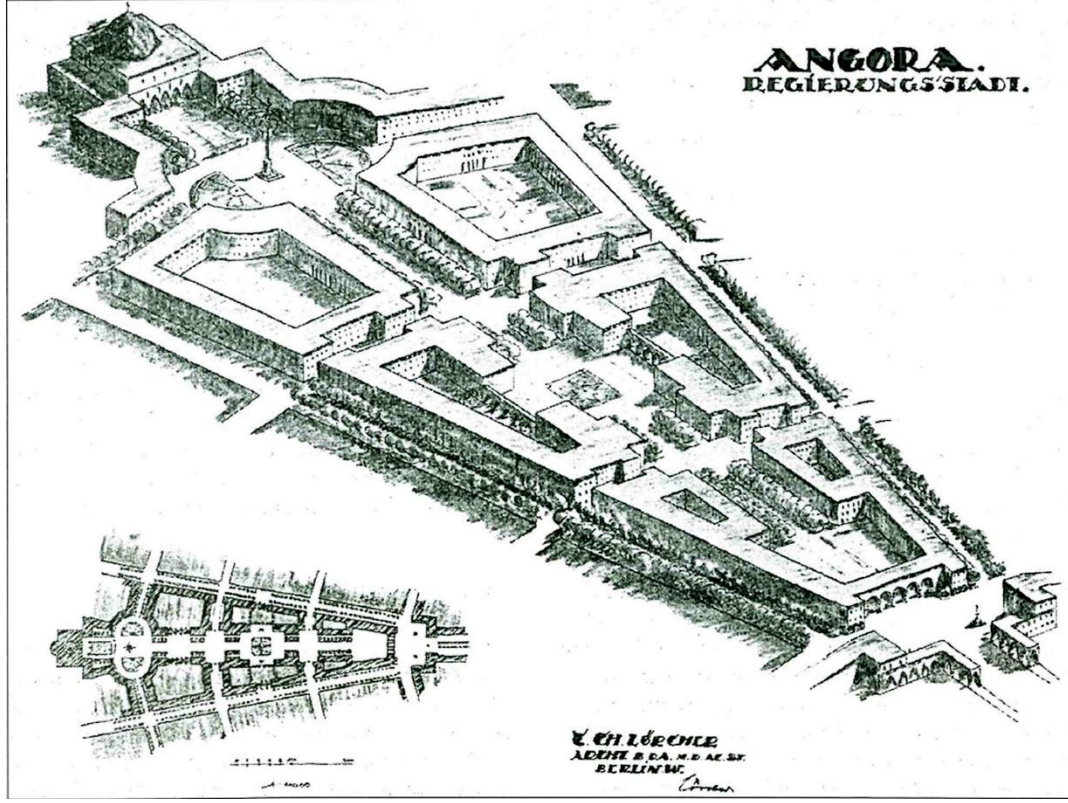

Figure 3.7: Lörcher 1925 Ministries District Proposal "Angora Regierungs'stadt" (Ankara Government City) Plan and Axonometric Drawing. An intensive construction had been proposed in the place where Güvenpark is located today. (Cengizkan, 2004, p. 86).

The first Lörcher plan for the city of Ankara included a triumphal arch called Republic Square *(Cumhuriyet Meydanı)* symbolizing the War of Independence and forming the entrance to the Ministries District *(Vekaletler Mahallesi)* (Tankut, 1990, pp. 9-37). This square would later be called Kızılay Square because of the *Hilal-i Ahmer (Kızılay)* Administrative Building just north of it and the garden in front of it. Cengizkan determined from the 1928 Zoning Plan competition report that the second name of the square was Kurtuluş Square. (Cengizkan, 2004, p. 75).

Cengizkan (2004, p. 75) presents his findings on the first formation of today's Kızılay Square as a traffic intersection in some correspondence from January 1929.

He also adds that in a broader plan, it is possible to see the formation of the other three squares *(Sıhhiye, Zafer, Millet)* in the region (Figure 3.6, Figure 3.8), which are parts of the 'urban metaphor', and the *Cumhuriyet (Kızılay)* Square, as named as *Kurtuluş* by Lörcher (Cengizkan, 2004, p. 75).
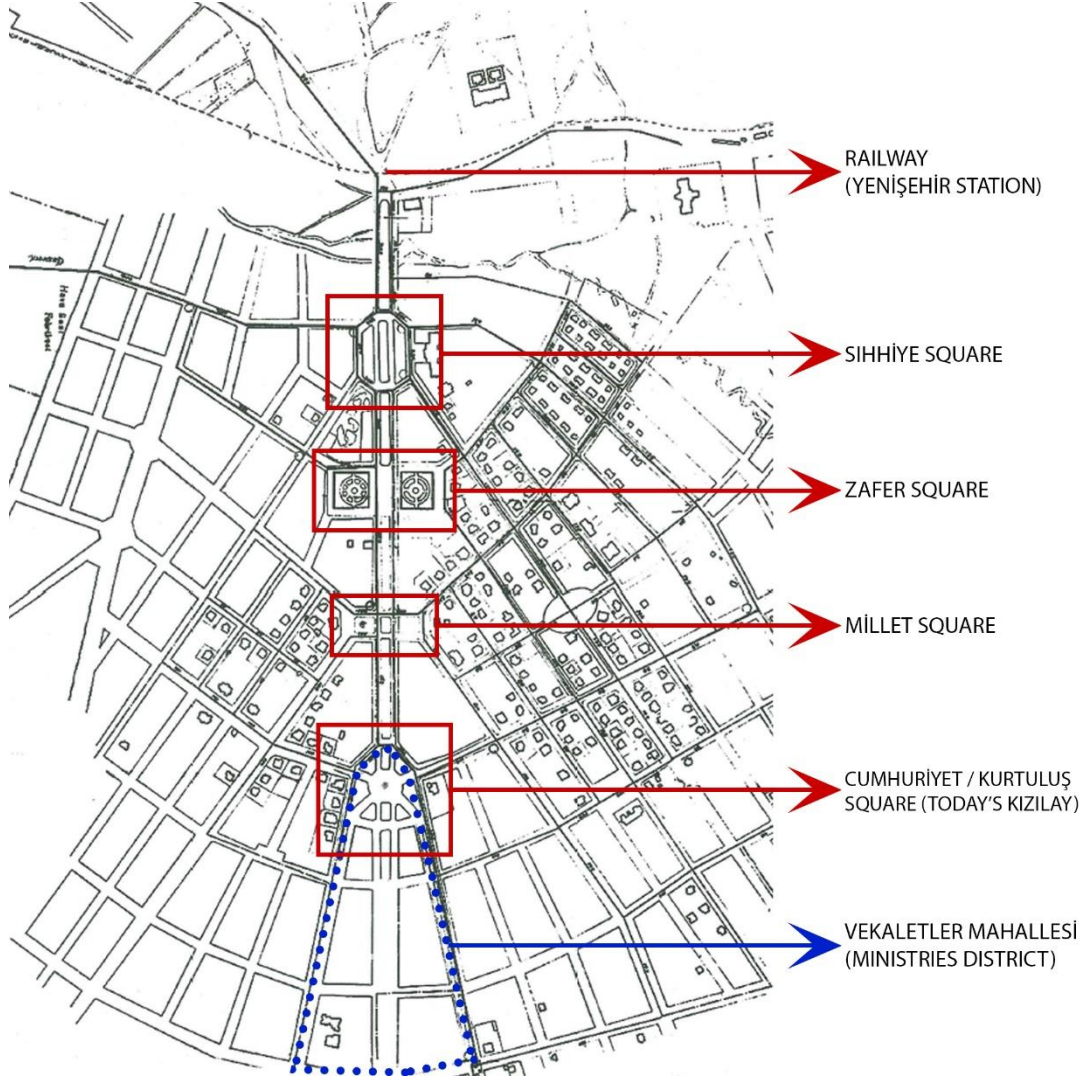
Figure 3.8: Urban Squares in 1925 New City *(Yenişehir)* Map
produced from the 1/1000 Scale 1925 New City *(Yenişehir Halihazır) "Anschluss Blatt 2"* (Gas Pipelines 2) Map in (Cengizkan, 2004, p. 46) The reflection of the Lörcher plan in Figure 3.6 to the division of the lots in the new city can be seen.

In 1925, a fountain with a baroque bronze sculpture of 'Water Fairies' and a pool around it were placed in the *Cumhuriyet / Kurtuluş* Square which was defined as a square where the theaters and the most qualified buildings of the city are located

(Cengizkan, 2004, p. 75). This sculpture was located there as the first 'pool' example in the capital (Figures 3.9, 3.10, 3.11, 3.12), which was among the decorative elements that should be in a modern city, and the square was soon named *Havuzbaşı* (poolside) (Batuman, 2005, p. 36; Sazyek, 2018, p. 383). The surroundings of the fountain were designed as a park and became the first open space of Yenişehir. It soon became a place of public entertainment where the new bourgeoisie gathered, strolled, and came to listen to Western classical music concerts (Batuman, 2005, p. 36).

Figure 3.9 and Figure 3.10: Cumhuriyet / Kurtuluş Square towards Demirtepe Direction in 1929 and Ulus Direction in 1930
(Cengizkan, 2004, p. 72)
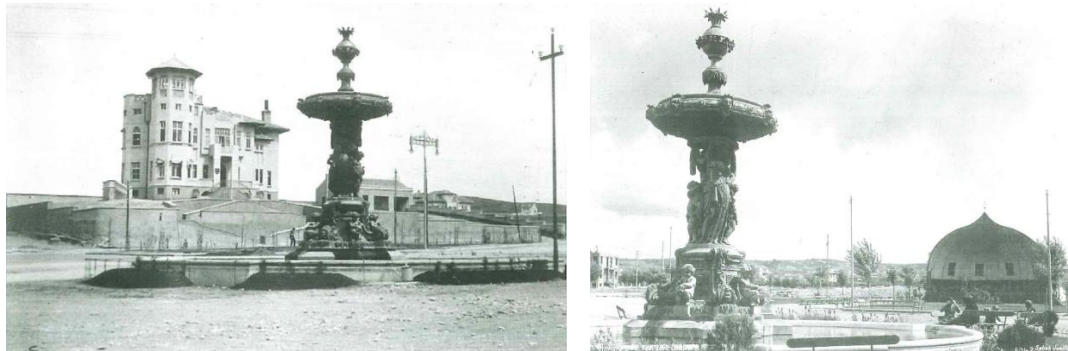
Figure 3.11 and Figure 3.12: Famous *Havuzbaşı* (poolside) in 1928 and in 1930, before Güvenpark was established
(Cengizkan, 2004, p. 75)

In 1925, the residences built by Ankara Şehremaneti in the New City were completed. Except for the buildings on Millet Caddesi (Strasse der Nation), which will later be named Atatürk Boulevard, urban fabric of single and two-storey houses moved rapidly from New City (Yenişehir) Railway Station Square to Zafer Square,

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from Millet Square to Kurtuluş Square, and from there to Kocatepe and Kavaklıdere road (Cengizkan, 2004, p. 94)

After Ankara's decision to become the capital on October 29, 1923, there was a great increase in the number of people who came to live in the new capital (Cengizkan, 2004, p. 102). The city population of the capital Ankara, which was 47,727 in 1926, reached 74,533 in 1927 and 107,641 in 1928. If it is considered that the population of the city was around 20,000 in 1919, when Mustafa Kemal and his comrades arrived in Ankara, it is seen that the population of the city doubled within five years, and increased two and a half times again in the following three years (Cengizkan, 2004, p. 103). However, urban growth continued in a very dispersed and unqualified way (Tankut, 1998, p. 20). In a city that has increased its previous population more than five times in seven years, it is clear that whatever is done in the name of the planning and housing to settle this new population would be insufficient. Therefore, because of this rapid increase, the dissatisfaction with the 1924-25 Lörcher Plan revealed the need for a new and longer-term plan (Cengizkan, 2004, p. 103).

Jansen Plan Era

The need for a comprehensive plan for the development of the rapidly growing city of Ankara led to the holding of a competition to have a new plan made during the period of Şehremini Asaf Bey, and three European experts, one of whom was German architect and urban planner Professor Herman Jansen, were summoned to Ankara in June 1927 before the competition of limited participants (Cengizkan, 2004, p. 104; Batuman, 2005, p. 36). Competitors were given three maps to use in their plan making processes, which are 1924 Ankara Map, 1924 Lörcher Old City Plan, and 1924 Lörcher New City Plan (Cengizkan, 2004, p. 105).

As a result of this international competition, Jansen's plan was chosen to create a western city from an eastern society. The idea was to build an exemplary town that would create a modern and contemporary socio-spatial environment, to develop new social norms that could be found in other city centers in the country, and to symbolize

the achievements of the Republic in this new city created (Günay, 2014, p. 14). Adding to these aims, a project that would not bring much economic burden was requested by the government. The Jansen Plan was an inexpensive project that integrated the Old and New Cities, intelligently delaying the resolution of the Old Town's problems, and approached new development areas at the scale of new neighborhoods rather than as a new city. In fact, this project was exactly what the Republican administrators were looking for, considering "timidity of the government, monetary weakness, technical benightedness and lack of urban experience". Mustafa Kemal's request for the Jansen plan also had a significant impact on the selection of the project (Tankut, 1990, p. 82).

In the text listing the conditions of the competition, the name of Havuzbaşı (Poolside) was determined as Kurtuluş Meydanı (Liberation Square). The government district was also one of the conditions for the competition, "designing ministry buildings on both sides of the Liberation Square, which is expected to be expanded" (Tankut, 1990, p. 34). The directives and data given to the competitors about the plan of the City of Ankara also include the "The established part of the New City should be protected until the Kurtuluş Square (Kızılay Square); It is necessary to consider the unity of the old Ankara and the New City." (Cengizkan, 2004, p. 107). Ankara had a population of 75,000 at the time and stipulated that the plan be designed for an estimated population of 300,000 in a 50-year projection (Günay, 2014, p. 14).

According to these conditions, Yenişehir would be a quarter consisting of single or two-storey houses in a homogeneous garden layout, and a government district that would contain the Ministries, the General Staff, and the National Assembly buildings. The square will be both a recreational open space for the residents of Yenişehir and the representative entrance of the Government District (Figure 3.13), as a unifying place for the people and the government (Batuman, 2005, p. 36).
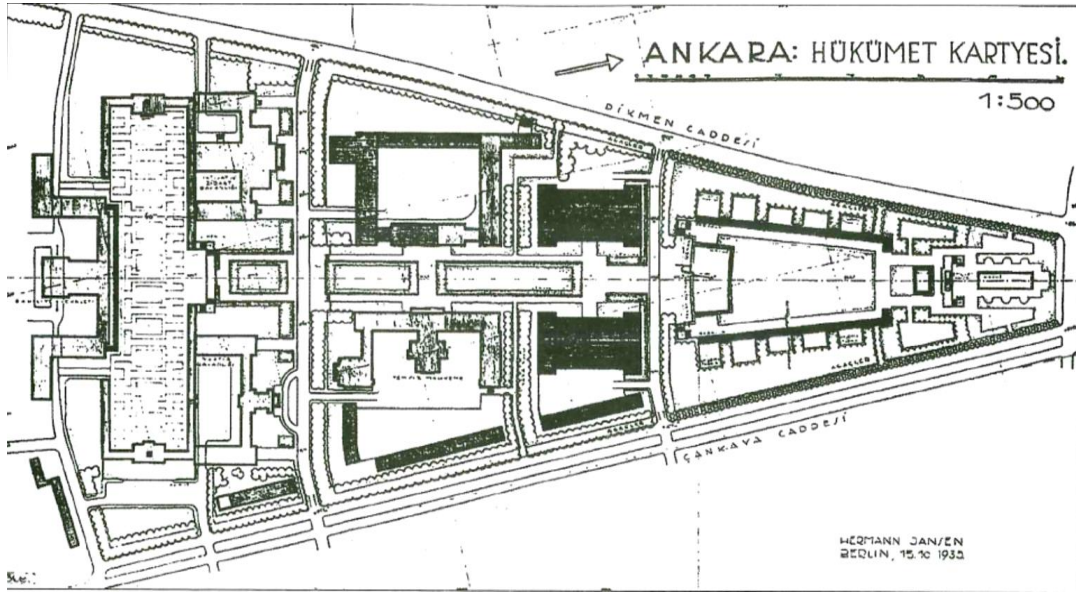
Figure 3.13: Jansen's Plan for "Ankara Government Quarter", 1/500, 15 October 1935, Berlin
(Cengizkan, 2004, p. 116)

Güvenpark and Güven Monument would be located. The vertical center of this triangle area would be dividing Güvenpark and its Monument, the pools in the park, the pedestrian square called the forum, and Ministry of Interior into two equal parts and was reaching the Ankara Castle in the background. This axis was also an expression of the pedestrian path and green space continuity envisaged in the Jansen Plan between the Güven Monument and the Parliament (Keskinok, 1998, p. 39).

The Jansen Plan started to be implemented as of July 1929. Hermann Jansen gave a statement to the Hâkimiyet-i Milliye[3] newspaper in July regarding Ankara's zoning plan. Talking about the places in the plan, Jansen mentioned that after the implementation of the plan, the center will carry the national and cultural life of Turkey (Kartal, 2019, p. 328).

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[3] It is a Turkish newspaper that started its publication life in Ankara on January 10, 1920, as the publication organ of the Anatolian and Rumelian Defense of Rights Association, headed by Mustafa Kemal during the Turkish War of Independence.

However, after the conclusion of the competition, the period between 1929 and 1932 was the period when the preliminary application of the development plan was carried out. The plan determined as a result of the competition was only a preliminary project and it would be necessary to wait for the year 1932 for the final Development Plan. In 1932, the Jansen Plan became a legal document with the approval of the Turkish Grand National Assembly, and as Tankut says, Ankara entered the most planned period in urban history (Tankut, 1990, p. 17).

Figure 3.14: Kızılay Garden and Güvenpark, 1942
(VEKAM Archive, 2022) Inv. Nr: 0033

As the villas rise one after another in Yenişehir, the social life became more diversified, and the people of Ankara started to come together in the Kızılay Garden (Figure 3.14), right in front of the Kızılay building. Kızılay Garden, the most striking public space in this increasingly prominent part of the city, would soon be replaced by Güvenpark, which was built right across the street. The project related to this park was given to Austrian architect Clemens Holzmeister, who has designed many buildings in the Ministries area (Ertuna, 2005, p. 6).

This park would be both a relaxing place for the officers working in the ministries and their families, and in a sense, a preview of the republic. In addition to being the new center of Ankara, this would be the place where people coming from Ulus or from outside the city would enter the center of the republic after the train station (Ertuna & Gürbüz, 2004, p. 50; Ertuna, 2005, p. 6).

After Güvenpark became an important social and spatial element of the new and modern city center in the 1930s, the railway bridge in Sıhhiye was not only an administrative but also a sociological barricade, separating the other side, namely the Yenişehir lifestyle. Ankara was divided into two. The efforts of those living around Ulus to 'infiltrate' Yenişehir were not well received by those 'who live on the other side of the bridge' (Arcayürek, 1983, pp. 31-32; Ertuna, 2005, p. 12).

THE OLD CITY

RAILWAY BRIDGE

THE NEW CITY

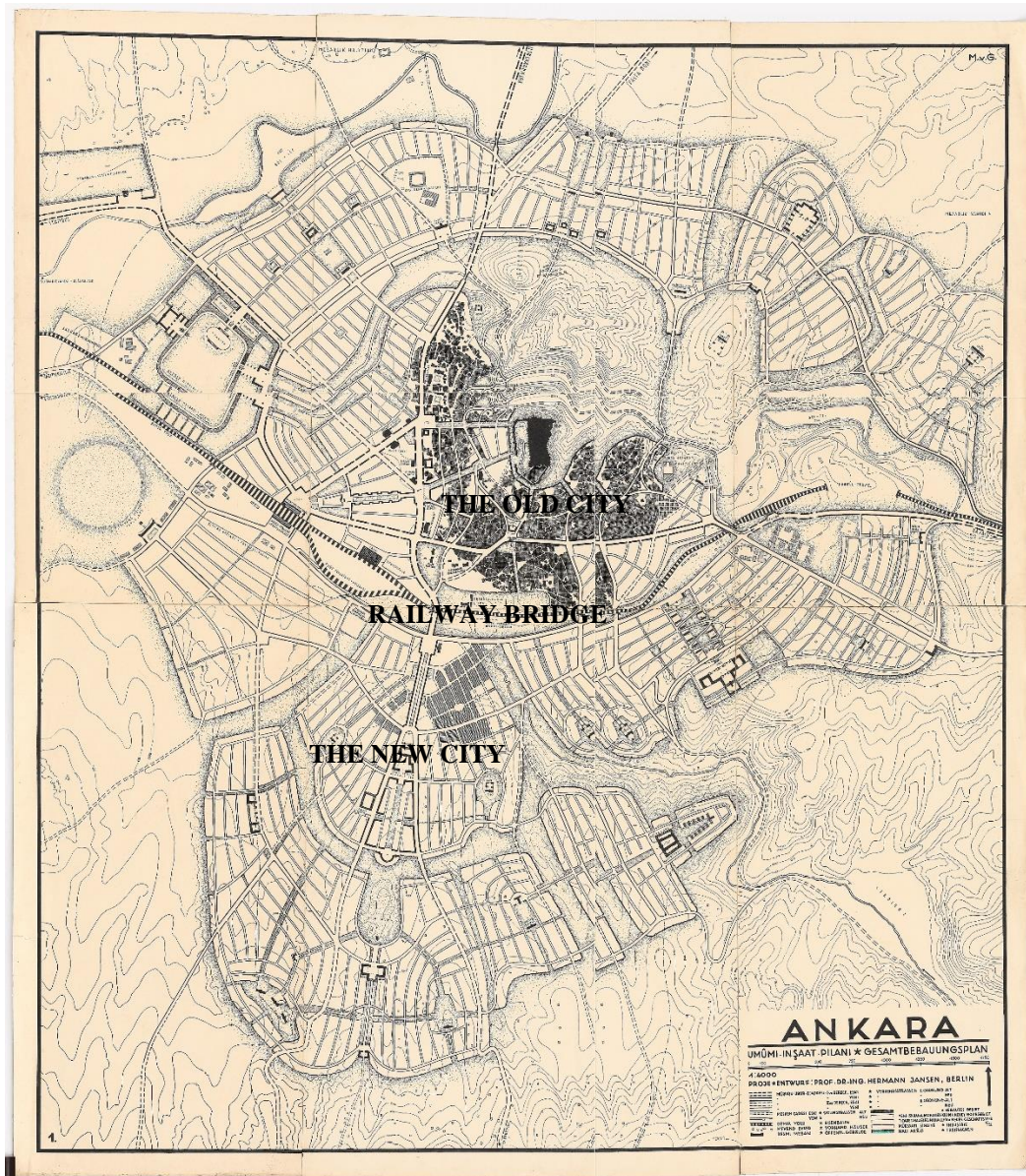Figure 3.15: Jansen's General Development Plan of Ankara, 1928
(Technische Universität Berlin - Architekturmuseum, 2022) Inv. Nr: 22583

3.1.2   Construction of Güven Monument

Yenişehir was serving as the 'home' of a developing bourgeois identity. It served as a social space for the flourishing of a modern way of life as well as a conceptual space intended to maintain the coherence of this new identity. A monument

constructed in Kızılay Square, Yenişehir's major area, would be the essential element in preserving Yenişehir as a representational place (Batuman, 2005, p. 34).

Emphasis on the new institutions of the Young Republic, the understanding of the secular state, the sense of trust in the people, was the determining ideology in the planning and design of the new government center, which started with Güvenpark and the Güven Monument. In the Jansen Plan Report, it is learned that this point of the Governmental Quarter was deliberately not opened for construction and was turned into a green open public square (Keskinok, 1998, p. 39).

It can be said that there were two squares in this period. One of them was Havuzbaşı, a social area owned by the Yenişehir bourgeoisie (Batuman, 2005, p. 37) ; the other was an imaginary square, which was designed as the symbolic focus of the republic and was called the Republic (and later Liberation) Square. According to Batuman (2005, p. 37), there was a clear distinction between the 'social' square and the 'political' square (Batuman, 2005, p. 37). A monument would both juxtapose and integrate these two squares. It should both represent the whole of the created identity and contribute to its consistent reproduction by combining Havuzbaşı and Liberation Square. In other words, a monument would be the device that will unite the social and political functions of bourgeois identity and politicize the social environment (Batuman, 2005, p. 37). In this context, the Jansen Plan, which would create the rationale for urban structuring, would also produce a solution for this critical point and reveal the spatial strategy to produce a new publicity where the social and the political overlap. Within the framework of the Jansen Plan, Kızılay Square was a stage defined by Güvenpark, which was the last point of the Ministries District, and the Kızılay Building and its park at the opposite. The decorative element of this stage was the Monument, which would be placed in Güvenpark and meet the axis of Atatürk Boulevard -the direction of approaching from the old city to Çankaya (Batuman, 2002, p. 50). The Security Monument intended for the square would be the concrete tool of merging these two functions in the same place (Batuman, 2005, p. 34)

On December 2, 1929, Hâkimiyet-i Milliye Newspaper announced that a monument would be built for the square. The name of the monument would be the Policeman Monument *(Zabıta Abidesi)* and would be dedicated to the country's security forces (Batuman, 2005, p. 37).

After Holzmeister undertook the construction of the monument, which had been planned for a long time, this news article stated that a "Policeman Monument" would be built by the pool in Yenişehir (Ertuna & Gürbüz, 2004, p. 50). A family living in "peace and bliss" would be depicted with the gendarmerie forces surrounding it and protecting them from evil (Batuman, 2002, p. 50) (Figure 3.16):

> *"In the monument, the representation of the people with the family, which is the cell of the society, is thought. A family living in peace and bliss in the middle will be represented by allegorical groups of gendarmes, who resist an attack and fight against those who commit crimes to ensure their happiness."*

Two years later, in 1931, Austrian architect Clemens Holzmeister, responsible for designing the government district, also started work on this monument to be located in the park he had planned and invited the famous Austrian sculptor Anton Hanak to this project. When the project was proposed to Hanak, the theme requested to be depicted in the monument was "police and gendarmerie". As understood from his interview published in the *Neues Wiener Journal* on February 21, 1932, Holzmeister was thinking of building a monument at the center of this park, "revealing the role the police and gendarmerie played in the consolidation of the state" and "bringing the new forces who sacrificed their lives for their duty, and Mustafa Kemal, who fulfilled his duty, closer to the people." (Österreichische Nationalbibliothek, 1932; Ertuna & Gürbüz, 2004, p. 50).

Zabıta Abidesi Nasıl Olacak?

Bir memleketin jandarma kuvvetleri o memleket halkının can ve mallarını dahili düşmanlardan muhafaza eder. Dahiliye Vekâleti bu uğurda ölen kahramanların tezkiri namı için Ankara'da bir abide yaptırıyor.

Abidede halkın, cemiyetin bir höcresi olan aile ile temsili düşünülüyor. Ortada sükûn ve saadet içinde yaşıyan bir aile ve etrafında da bunların o saadetini temin için her taarruza karşı koyan ve cürüm yapanlarla mücadele eden jandarma Alegorik gruplarla temsil edilecektir.

Abide zeminden birkaç basamakla çıkılan geniş bir set üstüne inşa olunacaktır. Asıl abide bu set üstünde 20 metre dahilinde bir murabba teşkil edeceği veçhile menşuru müstatilî ayaklar üzerine ufkan mevzu dört baş tabandan yani plate bande'den teşekkül edecek ve bu ayakların ortasında üstü açık bir avlu vücuda gelecektir ki halkı temsil eden aile grupu tam bu avlunun merkezinde bulunacaktır.

Etraftaki menşurî ayakların içeriye müteveccih cephelerinde karyatit şeklinde taarruz edenler ve müdafaa eden jandarma temsiî bir şekildeki heykellerle tasvir edilecektir.

Ortadaki aile grupu her taraftan bir tesiri bedii vücuda getirecek surette yapılmış olup yalnız bir cephesi değildir.

Sütunların üzerine her vilayetin isimleri ve hususiyetlerini gösterir remizler hâk olunacak ve baş tabanlar aynı ufkî kısımlar üstünde Türk arması ve vazife uğruna canlarını feda eden jandarmaların isimleri ve vefat tarihleri yazılacaktır.

Abide sırf senbolik ve tezkârî olduğundan realist şekiller kullanılmıyarak modern san'atın terakkilerine göre vücuda getirilmiş aynı zamanda halkın da bu san'atı kavrıyabilmesi için lâzım gelen tesiri haiz olacaktır.

Abidenin Kriepel tarafından Yenişehirde havuz başında yapılması mutasavverdir.

Figure 3.16: News of the Security Monument in Hâkimiyet-i Milliye Newspaper dated 2 December 1929 (Gaste Arşivi, 2022)

Figure 3.17: The Family (Niederösterreichisches Landesmuseum)
(Batuman, 2005, p. 39). For the rear facade of the block, Hanak suggested a relief entitled "the
Family" in which a larger mother figure in the middle, embraces her children, while five younger
child figures surrounding the mother and take shelter under her outstretched arms

Hanak, in consultation with Holzmeister, prepared a preliminary proposal for this new monument and in the first draft, the project, in which the family representing the nation was at the forefront (Figure 3.17) and the police and the gendarmerie protecting it, were in the secondary plan, had increasingly been replaced by the security forces due to the 1929-1930 economic crisis and the rise of the statism discourse (Ertuna & Gürbüz, 2004, p. 50; Batuman, 2005, p. 38).

Hanak conveyed his first suggestions about the monument during the meeting with Atatürk in 1931, when he and Holzmeister came to Ankara. Expected from Hanak: "The unshakable foundations on which the Republic of Turkey stands", "the order and security of the young Turkish Republic, the fearless construction workers who control every stone of the road to the happiness of the Turkish people" and "the

power of the Turkish people to follow it in the future" (Ertuna & Gürbüz, 2004, p. 53). Hanak wanted to continue his artistic understanding in Ankara by transforming the police and gendarmerie figures into human figures (Figure 3.18) with symbolic meanings. (Ertuna, 2005, p. 8).

In November 1931 Hanak's first models were accepted and reviewed by a letter asking him to include a description of the routine duties of the police and gendarmerie on the reliefs at the base. In his second letter of May 1932, the Minister of the Interior Şükrü Kaya asked Hanak to add the reliefs of "Republic", "Turkish people working in peace", "Gazi" (Atatürk himself) and the word "Security" (Emniyet) to the monument (Batuman, 2005, p. 38). According to the first amendment requests submitted by the Ministry of Interior, particular emphasis was placed on the "Turkish" type of persons depicted, and Hanak was asked to work on the appearance of the Turkish people (Ertuna, 2005, p. 8).
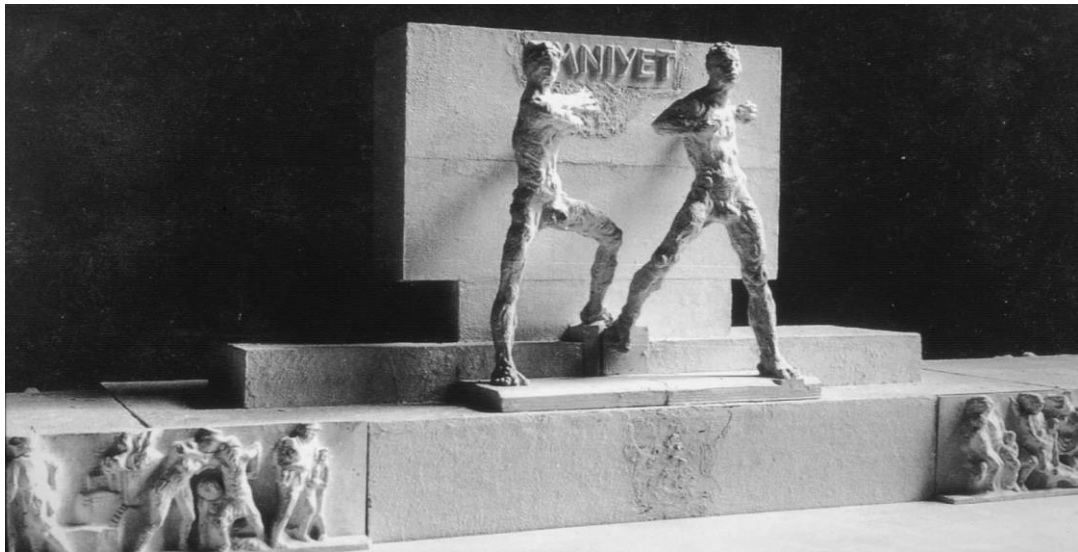

Figure 3.18: The early model for the monument in Hanak Museum
Langenzersdorf, Austria (Batuman, 2005, p. 39)

The sculptor spent October-November 1932 in Ankara with Holzmeister. During this time, Hanak searched for suitable materials to bring his work to life during their trips to the quarries. In the end, it was decided to use andesite, which is blue-purple in color and also called Ankara stone (Ertuna & Gürbüz, 2004, p. 55).

Hanak's draft was well received, and Hanak returned to Vienna, with the desire to build a monument in the re-established city of a young republic that 'reveal the strength of the Turkish people to follow them in the future' (Ertuna & Gürbüz, 2004, p. 56). Although Hanak was despondent when the news came late from Ankara telling him to start working, the positive response prompted him to start working on the monument again (Ertuna & Gürbüz, 2004, p. 56)

The official agreement regarding the monument was signed on 7 November 1932 in Vienna between Architect Holzmeister and Ankara Governor Tandoğan. At this time, the base of the monument was under construction and the statues had to be finalized as soon as possible. Soon, the final design of the monument began to emerge. Giant bronze figures would symbolize "the military forces in the will of defense, the benevolence and sanctity of the Turkish people", and the reliefs to be placed to the left and right of the bronze figures on the front of the monument would depict "the police and gendarmerie performing their dangerous duties and serving the safety of the people" (Ertuna & Gürbüz, 2004, p. 57). While the main figure on the back of the big block of the monument was being depicted as "Gazi, the guardian of the people - the genius who keeps the people's safety and guides them", on the lower reliefs, "the people working in peace" would be depicted and figures of farmers, industrialists, weavers, craftsmen, writers and artists would be placed here (Ertuna & Gürbüz, 2004, p. 57).
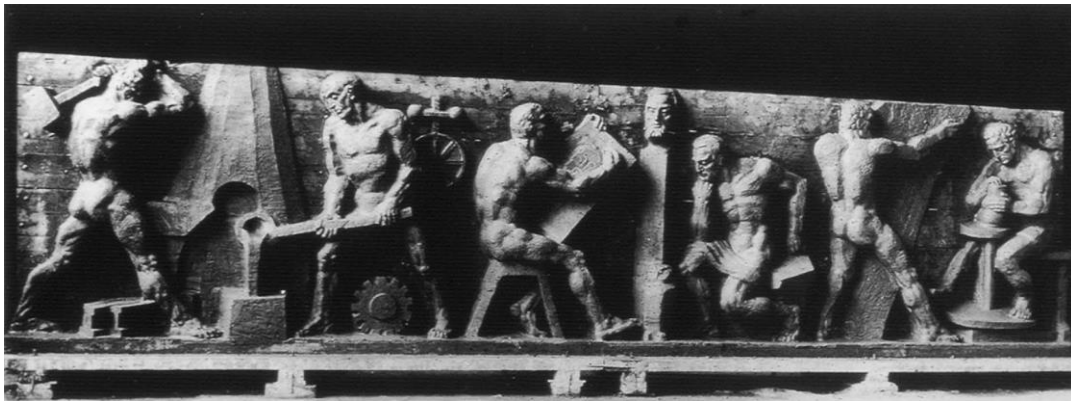

Figure 3.19: Hanak's relief work for the back of the monument
(Ertuna & Gürbüz, 2004, p. 54)

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In May 1932, requests for new changes and additions came from Ankara for the drafts Hanak sent. The symbols of "Republic", "people working in peace", "Gazi" and "Security" were among the themes requested to be added to the monument. Hanak suggested writing "Security" on the pedestal of the two giant figures in front. Upon the proposal to put the "Security" inscription on the front, Ankara demanded that the army, which is considered to have a very important place in the struggle for the liberation and preservation of the independence of the nation, to be added to the monument. (Ertuna & Gürbüz, 2004, p. 58). However, Hanak refused to add a new figure to the project, suggesting instead to abstract the two main figures without uniforms and equipment, representing the "armed forces" in general. Then, Hanak changed these two figures to represent "old and new Turkey", "old and young Turkish people" according to his understanding (Ertuna & Gürbüz, 2004, p. 58). According to Hanak, "two titanic figures, forever shining passionately in front of a great wall", would symbolize "an eternal old and young Turkey" and would represent "the foundations from which the new Turkish state will flourish" (Batuman, 2005, p. 40). He depicted the Old Turk with a beard, beret and salwar, and the Young Turk with a mustache. According to Ertuna (2004, p. 58)., while it was aimed to depict the police and gendarmerie who will defend the country, making the sculptures half-naked and hand-gunned in the beginning, with the removal of the uniforms, the sculptures began to symbolize not only the police, gendarmerie and the army, but also all citizens who would defend the country, old and young, from all walks of life (Ertuna & Gürbüz, 2004, p. 58).

In fact, this was in harmony with Hanak's first design, which he told Mustafa Kemal. For this reason, from time to time, he was flexible about the revision requests of the contract owners, but he did not accept every request, and was very sensitive about the requests that would affect the meanings of the figures (Ertuna & Gürbüz, 2004, p. 59). Holzmeister wrote to Hanak asking for an overhaul, referring to the bronze figures, saying that "the removal of clothing is genius, but the public should also be considered". Other important demands were removal of the old man's 'traditional'

headgea, more practicing on Hanak's "Turkish type", and changing of the younger man's way of holding the gun (Ertuna & Gürbüz, 2004, p. 60).

As Ertuna and Gürbüz mentions (2004, p. 62), Hanak was working with great determination for 'his greatest work' despite all these interventions. However, in 1933, he faced a much more important problem (Ertuna & Gürbüz, 2004, p. 62). In the note he wrote on June 11, 1933, Hanak was complaining about the economic distress he was experiencing and the heavy debt burden. This major international agreement forced him into perpetual debt, and he had to wait until August 1934, when the project would be completed, to receive his payments for this monument work (Ertuna & Gürbüz, 2004, p. 62). Although a total of 214,576 liras of monetary aid was provided from various provinces for the construction of the monument, the money specified in the contract was never received by Hanak. In the letter sent to Atatürk by the sculptor's family, it was complained that the architect Holzmeister, who was the intermediary, had conveyed only a part of the necessary payments to Hanak (Ertuna, 2005, p. 11).

However, Hanak died on January 7, 1934, before he could finish his project. Although the two figures were finalized and the old figure was finished, the design of the back was still incomplete (Batuman, 2005, p. 40). When Hanak died, only the 'old Turk' depiction was cast in bronze and only one of the reliefs was completed. In addition to these, there were only plaster models of the 'young Turk' and other reliefs. Experienced architect Holzmeister promptly commissioned Hanak's students to finish the monument. As a result of the work carried out by Franz Xaver Wirth, Adolf Treberer, Max Rieder, Hermeann Treberer and Roland Bohr according to the draft models, parts of the monument, except for the main relief on the back, were completed (Ertuna, 2005, p. 11). The phrase "Turk, praise, work, trust" was placed in bronze letters on the pedestal where these two figures were stood on the front façade (Yağcı, 2019).

The opening ceremony of the monument in Ankara was held on October 28, 1934, and Kazım Özalp, President of the Grand National Assembly, cut the ribbon. One of

the first visitors of this structure was Gazi Mustafa Kemal Atatürk, mentioning that he found the monument "very meaningful and beautiful" (Ertuna, 2005, p. 11).

Figure 3.20: Atatürk's visit of the Monument on November 1, 1934
(Ertuna & Gürbüz, 2004, p. 59)

In the articles published at that time on the opening of the monument, the architect and sculptor were praised, and the meaning of the figures in this "unusual" monument was explained to the readers at length. Falih Rıfkı Atay[4], in his article published in the newspaper Hakimiyet-i Milliye on October 29, 1934, said that the Safety Monument is "the first work of art that will gain international importance in Turkey" (Gaste Arşivi, 1934). In his article published in Vakit Newspaper on the same day, Sadri Ertem[5] stated that this work "shows that Turkish material, Ankara

[4] Falih Rıfkı Atay (1894-1971), Turkish writer, journalist and deputy, holder of the Medal of Independence. He is one of the most influential journalists of the Republican era. He was the editor-in-chief of Mustafa Kemal Atatürk.
[5] Sadri Etem Ertem (1898-1943), Turkish politician and writer. He is known for his short stories and novels. Founder of the leftist Kemalist ideology.

stone can support a brand-new civilization, and reveals the superiority of Turkish stone, which can be used as a material for the most advanced techniques" (Ertem, 1934).

The monument was opened, but the large relief on the back of the main pedestal was still unfinished. Holzmeister sought help from another Austrian sculptor, Hanak's student Josef Thorak, who was working in Germany at the time, to complete the giant relief with the theme "Gazi, the protector of the people" (Ertuna, 2005, p. 12).

When Thorak got involved in the Security Monument project, he created a product quite different from the design Hanak had outlined in his sketches and plaster models. The sculptor depicted Atatürk, who is thought to be depicted as "the protector of the people and the genius who guides", wrapped in a cloak that covers his body, among four male figures that are smaller in scale than himself (Ertuna, 2005, p. 12) (Figure 3.29, p. 126).

Figure 3.21 and Figure 3.22: Hanak's depiction and works of "Gazi, protector of the people"
(Batuman, 2005, p. 41) (Ertuna & Gürbüz, 2004, p. 61)

The Security Monument, whose back side was completed in 1935, facing the Ministry area, became one of the new reference points in the capital. The monument became one of the main stops of school trips, and on summer nights, young people started to meet at Güvenpark with guitars and accordions in their hands (Aksan, 2001, pp. 42-43; Ertuna, 2005, p. 12).

Figure 3.23: Construction of the rear facade of the Monument, 1935
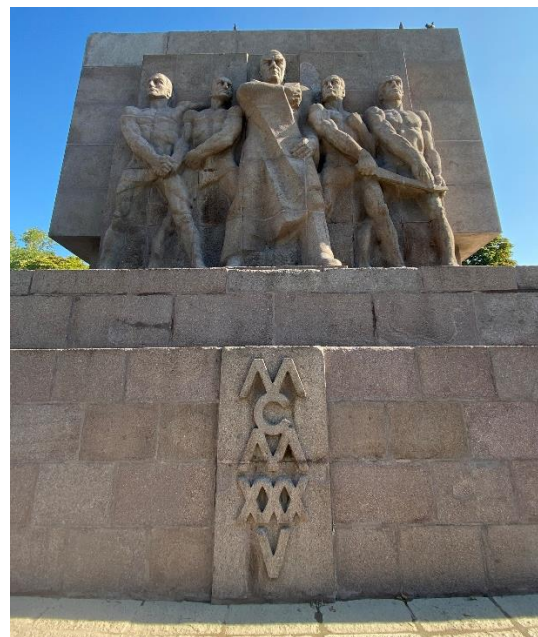(Kongressbibliothek, 2022)

Figure 3.24 and Figure 3.25: Inscription on a bronze plate placed on the inside right of the
monument's pedestal and the inscription of 1935 engraved in stone with Roman numerals
The following is written on the bronze plate: "The Security Monument/ Mustafa Kemal Atatürk, the
Republic of Turkey/ İsmet İnönü, the Prime Minister/ Şükrü Kaya, the Minister of Internal Affairs/
Nevzat Tandoğan, the Ankara Provincial Chairman/ It was made with the (monetary) help of the
provinces to show the Turkish Nation's love and gratification to the gendarme and police./
MCMXXXV (1935)/ Architect: Prof. Cl. Holzmeister/ Sculptor: Prof. Anton Hanak and Prof. Josef
Thorak (photographs taken by the author, on 16.08.2022)

The monument received intense praise and its 'hidden' meanings were made public through newspapers and magazines. During the school trips organized to Güvenpark, the students were told what the figures in the Monument symbolized, thus efforts were made to bring the Monument closer to the public (Ertuna & Gürbüz, 2004, p. 66).

Figure 3.26: Güven Monument and visitors, 1940s
(Dericizade Ankara Kent Arşivi, 2017)

Looking at the photographs of the first years of the monument, it appears to be effective in a huge empty space. In those years, the monument fulfilled a different function by decorating the sky with its figures on the wide and high wall, as well as its original defining features (Yağcı, 2019, p. 171).

Figure 3.27 and Figure 3.28: Visitors of Güven Monument and Hungarian-born American actress and television star Zsa Zsa Gabor's visit to Güvenpark, 1930s
(Dericizade Ankara Kent Arşivi, 2017) (Atılım Üniversitesi, Ankara Dijital Kent Arşivi, 2022)

During a study conducted by Mehtap Türkyılmaz in 2015, some interviews were conducted with people whose ages are 70 and above, and who were children or teenagers at the period between 1923 and 1950, with the aim of examining the meaning and transformation in memories of socializing spaces that started to be created with poolsides after Ankara become the capital. (Türkyılmaz, 2015, p. 106). In the study, there are also some memories and descriptions about Güvenpark between those years, which supports the relationship between people and the park, established in those years. Korkut Erkan said following about Güvenpark (Türkyılmaz, 2015, p. 132):

> *"Güvenpark is more of a protocol park, I think. ... While I was chatting with a friend at Güvenpark about the statue there recently, he gave me some information here and it impressed me a lot. He told me that the security monument did not belong to the police force alone but was built as part of*

the legacy of the armed people, that is, Atatürk, who was handed over to protect the Republic. In other words, it represents a legacy that you will protect this republic even if its shipyards are entered, its army is disbanded, and the law is destroyed. The nudity there also signifies poverty. But even in this condition, you will stand upright. Such a monument was erected there, and it is a very meaningful monument."
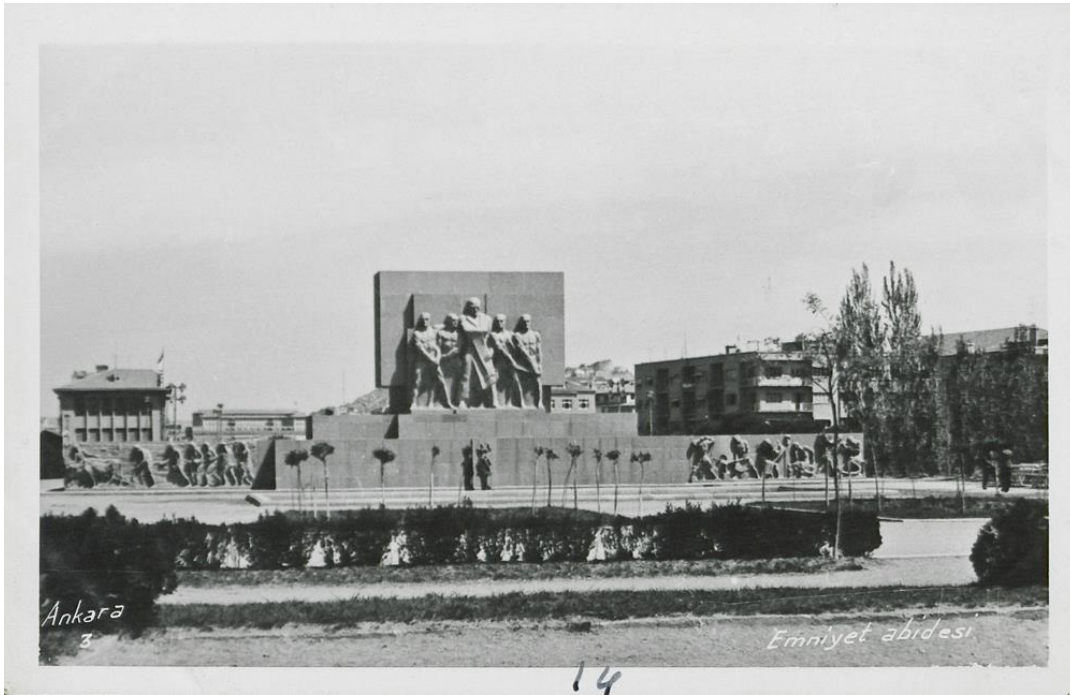

Figure 3.29: Rear facade of the monument completed by Thorak, 1940
(VEKAM Archive, 2022) Inv. No: 1440

The fact that a part of the money required for the realization of the monument was made with the help of various provinces of the country strengthens the meaning of the monument. The simplicity of the monument, the fact that the sculpture was created with a realistic understanding, the material used is Ankara stone (andesite), and the design concept reflects the characteristics of the dynamic and public-reliant political line of the period, determined to transform history (Keskinok, 1998, p. 39). The high relief of Atatürk and the young people on the back is very important in terms of the presence of a prominent leader in the same composition with the young people and the message it contains. The fact that this monument, which has the

concern of 'keep alive the moment', is made in a large size in a public space, makes an event such as the War of Independence and the whole of the stories immortal with its three-dimensional feature (Yağcı, 2019, p. 172).

Figure 3.30 and Figure 3.31: Güvenpark and visitors in 1930s
(Atılım Üniversitesi, Ankara Dijital Kent Arşivi, 2022)

Under the gaze of massive figures and via the social practices of the citizens of Yenişehir, the social space of the square was converted into a stage that served as the focal point of the performative production of identity (Batuman, 2005, p. 42). Batuman (2005, p. 42) mentions:

> "If we remember that the main task of the monument was to integrate social and political squares, the Security Monument fulfilled this task by constantly suspending the social and radically politicizing the daily routine of the square." (Batuman, 2005, p. 42).

Again, in Mehtap Türkyılmaz's work, according to participants' narratives. Güvenpark has been a park and poolside that had a great importance in the memories of Ankara residents with its monument and marble seats since the day it was built (Türkyılmaz, 2015, pp. 131-132):

> *Ayhan Sümer: "It was indeed a beautiful place with both its poolside and its statue. Of course, as there is no television as it is now, people took a stroll with their children and their children in the afternoon. One of the biggest excursion places was Güven Park."*

Gülseren Mungan Yavuztürk: "The poolside in Güven Park was a place that we used mostly for short-term rests in the city and occasionally used as a meeting point."

Bedia Yağız: "People would sit on those marble armchairs, even eat something in their hands, rest, take a breather, and then go home."

Figure 3.32: Marble seats of Güvenpark, 1940s
(Dericizade Ankara Kent Arşivi, 2017)

According to Batuman (2005, p. 44), the history of the monument also allows thinking about the role of urban artifact in the spatial production of social relations as well as identities (Batuman, 2005, p. 44). He mentions about the monument:

"The representations it contains, the discursive functions it undertakes, and its contribution to the production of social space are worth examining closely. Instead of seeing the monument as re-presenting a stable narrative readable for the users of the space, we perceive it here as an active component in the formation of new and ambivalent subjectivities. In this

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sense, the monument as an urban structure emerges as a component not only of the identity formation process, but also of the formation of the social space itself." (Batuman, 2005, p. 44).

Figure 3.33: Students of METU Faculty of Architecture are sketching at Güvenpark, 1958-1960 (Twitter @ankaracimbizi, 2020)
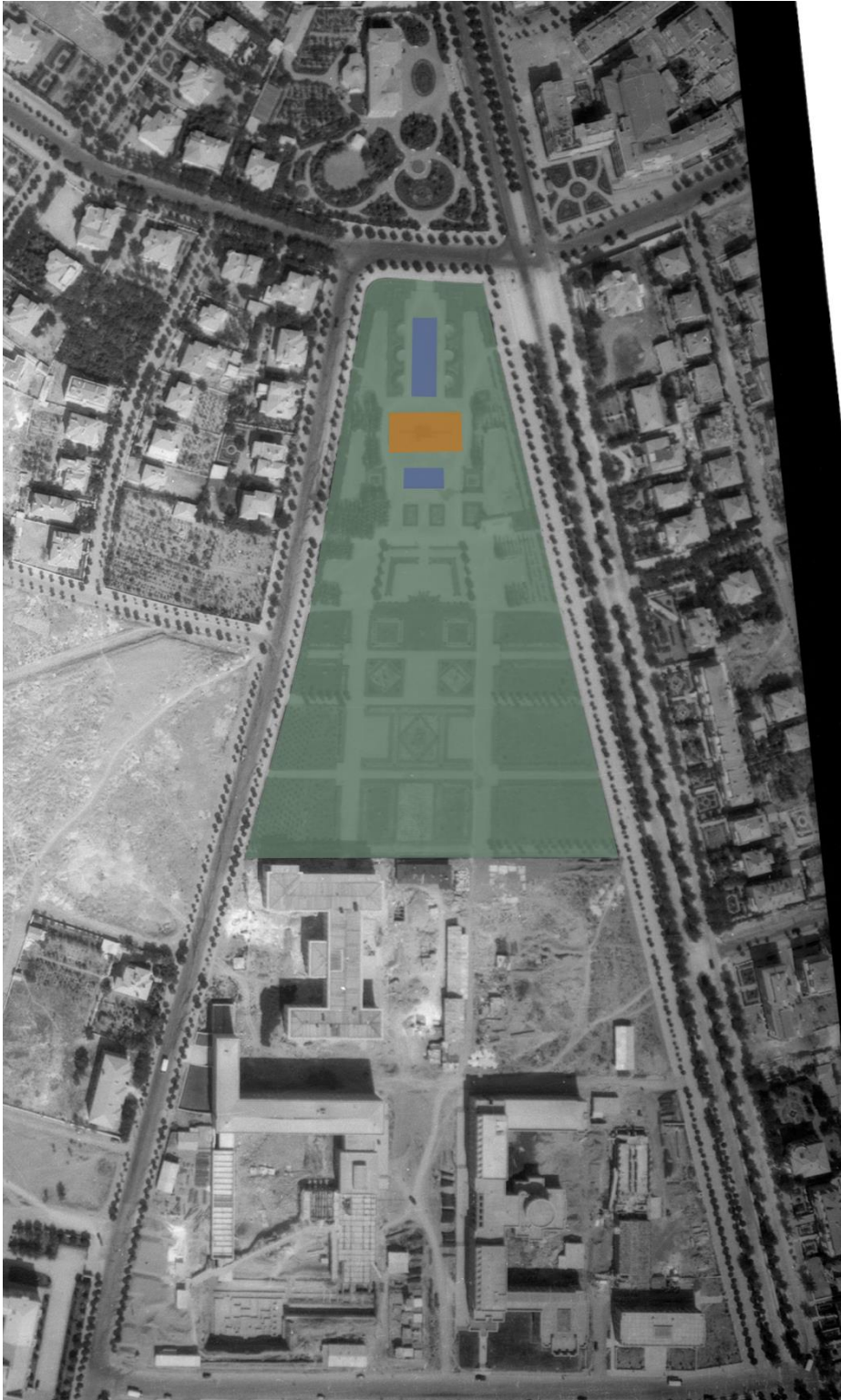
Figure 3.34: 1939 Map showing green areas, The Monument, and pools in Güvenpark, produced
from 1939 Aerial Photograph of Güvenpark and Its Surroundings
(General Directorate of Mapping, 2021)

3.2   Transformation of Kızılay and Güvenpark

In the capital, whose population increased almost three times between 1927 and 1950, by 1950, one-third of the population, that is, 100,000 people – mostly immigrants - were living in slums (Ertuna & Gürbüz, 2004, p. 67). The relationship between the public spaces of the city and the structures in these spaces that appealed to the distinguished eyes of the society, who had begun to live makeshift lives in the neighborhoods on the periphery of the city, were becoming increasingly problematic. When viewed from Sıhhiye, the Security Monument, rising with all its magnificence in a bare geography at the entrance of the Ministries area, was no longer the focus of not only self-congratulatory eyes, but also foreign eyes. As Ankara grew, the proportion of the segment addressed by the building decreased, while the proportion of the unfamiliar with the city and its images was growing (Ertuna & Gürbüz, 2004, p. 67).

Figure 3.35: 1952 Map showing green areas, The Monument, pools, and area that lost park identity in Güvenpark, produced from 1952 Aerial Photograph of Güvenpark and Its Surroundings (General Directorate of Mapping, 2021)

The Ankara of the 50s had already exceeded the targeted limits, and the growth of the city began to transform the city center as well. The appearance of Yenişehir, on the other hand, was determined not by planned construction, but by the apartments rising in line with the decisions that yielded to land speculation. With a decision taken in 1952, Kızılay was accepted as the business center of the city and the construction of adjacent apartments was approved (Batuman, 2002, p. 56). Thus, the houses in the garden, whose number of floors did not exceed three as foreseen in the Jansen plan, began to be demolished one by one, and Kızılay was invaded in a short time by the apartments and the offices and shops opened there. This place was no longer a place where high-level bureaucrats and civil servants lived, and became a place frequented by 'immigrant Ankara'. In Kızılay and Güvenpark, the plan that brought the city into existence was now completely put aside. As a result of the Yucel-Uybadin zoning plan decisions prepared in 1957, when a new plan for Ankara was inevitable, the building density and floor heights in the immediate vicinity of Güvenpark started to increase even more (Ertuna, 2005, p. 13). The monument was getting proportionally smaller (Ertuna & Gürbüz, 2004, p. 69).

Figure 3.36: Atatürk Boulevard, 1950s
(VEKAM Archive, 2022) Inv. No: 1105

The unpredictable formation of the city center in Kızılay by the Yücel Uybadin Plan caused the boulevard to change physically and lose its public meaning with operations in the form of road widening, pavement narrowing, lowering the road level, and removing trees. With the District Floor Ordinance approved in 1968[6], floor heights were increased to 7-8 floors on residential parcels on both sides of the boulevard, and it was inevitable that cafes, patisseries, and other commercial establishments that ensure the liveliness of the boulevard, turn into commercial uses under intense rent pressure. Simultaneously with these changes, which led to the disappearance of residential uses on the Boulevard and the replacement of office uses, an important part of Güvenpark became a bus stop, and minibus stops were added to this area later due to informal 'taxi-dolmus' transportation instead of public transportation (Bayraktar, 2013, p. 29).

Figure 3.37: Güvenpark, 1960s
(UTEAC Chamber of City Planners, p. 7)

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[6] (Bayraktar, 2013, p. 29)

During the years of the Democrat Party, when the dissolution in the countryside made migration to the cities a mass movement, the Monument and its surroundings gathered people from different classes around it as one of the most important public spaces of Ankara. In time, Güvenpark became the center of rebellion movements along with Kızılay Square, and the monument had witnessed major events in those days. However, neither the Monument nor the Park were actually reference points in these events; they only took part in 'one corner' of these events as decorative elements at this point of the city (Ertuna & Gürbüz, 2004, p. 69).

3.2.1   Transformation Process of Güvenpark into a Transportation Hub

Although it will take 20 years for the rail public transportation system to be built and put into service, the 1970s were the years when the need for the underground rail public transportation system was started to be considered and studied in the capital city with a population of over 1 million (Bilsel S. , 2018, p. 61). Due to the transportation operations, first a pit was dug in the middle of Kızılay, and then the square was closed to traffic. When the underground excavations started, it was inevitable that Kızılay and Güvenpark, which were at the center of everything, were affected by these efforts. The bottom of the square was entirely devoted to stations and a large underground bazaar created in the underpass. The stairs leading down to the stations and the underpass-bazaar level, and the ventilation shafts of the metro started to cover a significant part of the park (Bilsel S. , 2018, p. 62).

By these interventions, Kızılay that remained the most 'decent' center of Ankara with its stylish shops, restaurants, and movie theaters until the mid-1970s, when Kızılay and Yenişehir regions began to abandon their prestigious position to sub-centers such as Bahçelievler and Tunalı Hilmi Street. By the end of the 70's, the wealthy people turned their backs on the center and started to prefer settlements at the outskirts of Ankara (Ertuna, 2005, p. 13).

In the mid-70s, a significant part of Güvenpark was turned into a bus stop, then minibuses were added to it (Figure 3.38). Kızılay Building, at the opposite of Güvenpark and located in Kızılay Park, and forming another green corner of Kızılay, was demolished in 1979 and this place was turned into a parking lot (Batuman, 2002, p. 68; Ertuna, 2005, p. 13).

Figure 3.38: Güvenpark Minibus Stops, 1970s
(Vatan Gazetesi, 2015)

After September 12, 1980, the public spaces of Kızılay and Güvenpark were hit both socially and physically. In the period before the coup, Ankara Metropolitan Municipality was developing pedestrian zone projects, foreseeing that many streets in Kızılay would be opened to pedestrians, not vehicles, and that this center of the city would become a real public space, not just a crossroads. Of course, in these projects, it was desired that Güvenpark also benefit from such a transformation by being at the center of these pedestrian zones and regain the importance it had long ago (Ertuna, 2005, p. 14). However, as Ertuna argues, the military regime, which decorated the country with Atatürk monuments, and the civilian mayors that

followed it, continued to see the surroundings of this monument as a profit zone, holding hands with the pressure centers. In the post-1980 period, the monument and its surroundings continued to deteriorate due to incessant constructions (Ertuna, 2005, p. 14). (Appendix D)
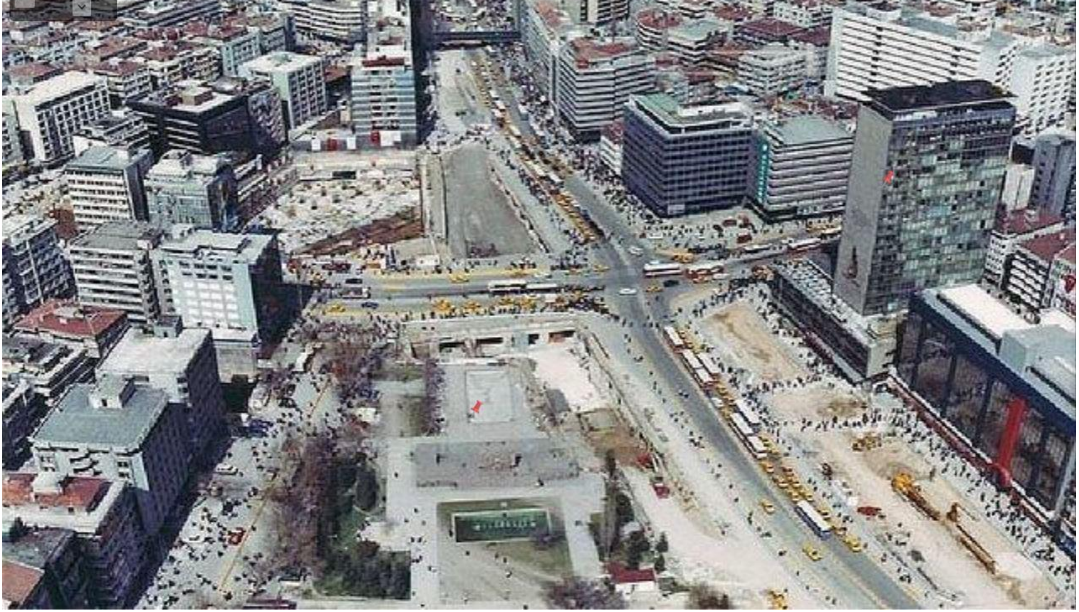

Figure 3.39: Construction of subway in Kızılay, 1990s
(Atılım Üniversitesi, Ankara Dijital Kent Arşivi, 2022)

Figure 3.40: 1982 Map showing green areas, The Monument, pools and area that lost park identity in Güvenpark, produced from 1982 Aerial Photograph of Güvenpark and Its Surroundings (General Directorate of Mapping, 2021). After the destruction of the Kızılay Building in 1979, the landscape integrity of the square disappeared. The place of Kızılay Garden had started to be used as a parking lot. The pool, located just north of the Güven Monument, has been replaced with a smaller one in 1970s. Florists began to settle in the south of the park. A pedestrian overpass was built on the boulevard. Minibus and bus stops started to take up a growing area on the west side of the park.

3.2.2   Plans & Projects Prepared for Güvenpark

In 1985, the mayor of the Metropolitan Municipality administration was Mehmet Altınsoy. He took a step that would radically change the physical and social structure of this area under the name of 'The Güvenpark Renewal Project' (Ertuna, 2005, p. 14). The renewal project, whose implementation projects were completed in 1986, primarily intended to remove spatial organization designed over the years, direct the physical and representative focus of the Square to the traffic intersection and organize the bottom of the park as a shopping center and a parking lot. The bottom of the bazaar floor, where 160 shops, a supermarket, bank branches, post office and cafes would be located, would also house a two-storey parking lot for 1500 cars. This meant that all the greenery of the park would be removed, and excavation would be carried out at a depth of 20 meters. On the other hand, by the project, the Güven Monument would be relocated and positioned to meet the intersection, the back of the monument would be arranged as an amphitheater, and a clock tower was proposed in the old place of the monument (Batuman, 2002, p. 69). However, Güvenpark was saved from being a multi-storey car park and shopping center thanks to the citizen action and lawsuits that were initiated against the Ankara Municipality, reaching more than 60.000 signatures (Batuman, 2002, p. 69). The plan change made in this direction was canceled in 1987 by a judicial decision (Keskinok, 1998, p. 39).

Figure 3.41 and Figure 3.42: "Güvenpark not parking lot" the campaign brochures
(Acar, 2018)

This signature campaign (Figure 3.41 and 3.42) started with the slogan "Güvenpark, not parking lot" and carried out by the 'Group for Spreading Environmental Awareness', which started to form in 1983-1984 as a highly interdisciplinary group, and the lawsuits filed by Architects Aydan Erim and Mehmet Adam and City Planner Akın Atauz played an important role in stopping the project (Erim, 1988, pp. 10-11; Bildirici, 2020). As Batuman asserted (2002, p. 69), "the residents of the city of Ankara demanded a voice in the decisions about their living environment and claimed the publicity of the Republic and its spatial manifestations" (Batuman, 2002, p. 69).

Figure 3.43: A photograph during the signature campaign, 1984
(Bildirici, 2020)
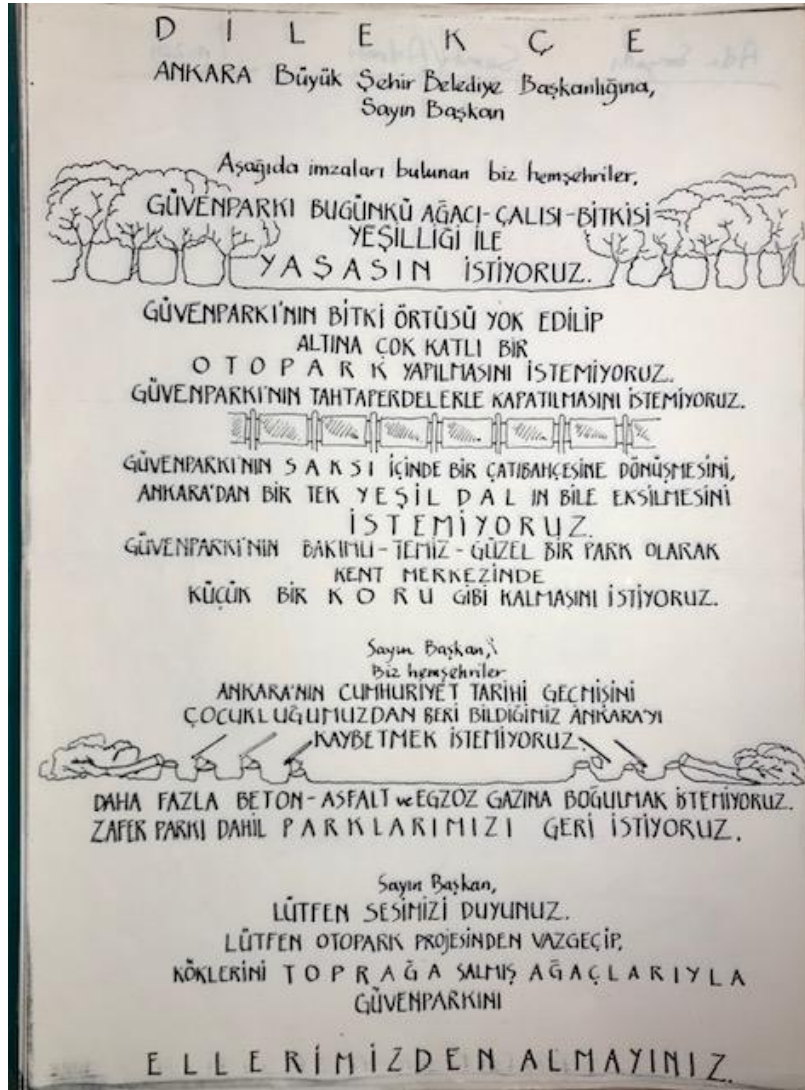
Figure 3.44: Petition of signature campaign prepared by handwriting and tree drawings
(Bildirici, 2020). Petition writes:

"We, the undersigned citizens, want Güvenpark to live with today's trees, bushes, plants and greenery. We do not want the vegetation of Güvenpark to be destroyed and a multi-storey car park to be built under it. We do not want Güvenpark to be closed with wooden curtains. We do not want Güvenpark to turn into a potted roof garden, and we do not want a single green branch from Ankara to be cut. We want Güvenpark to remain as a well-kept, clean, beautiful park in the city center, like a small grove. We citizens do not want to lose Ankara's Republican history, Ankara as we have known since our childhood. We don't want to drown in more concrete, asphalt, and exhaust gases."

Güven Monument and Güvenpark, which are important cultural and historical assets, were faced with threats regarding functional changes. Although the attempt to build a multi-storey car park and a bazaar was prevented by the will of the people, the park was converted into a construction site due to the subway construction (Keskinok,

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1998, p. 39). As Keskinok mentions (1998, p. 39), municipal administrations, who took office in the intervening period, allowed Güvenpark to turn into a complete construction site with their insensitivity. This process especially escalated during the construction of the subway, by an engineering and design approach that ignores the historical data and positions the entrances and exits of the subway and ventilation shafts, as if mocking the monument. Keskinok argues: "while there were possibilities to solve it in other parts of the city, a part of the park is left to bus and minibus stops" (Keskinok, 1998, p. 39). As Batuman agrees, "Güvenpark, which was saved from demolition by the civil initiative, was damaged this time with the irresponsible subway entrances and ventilation shafts, and although a significant number of trees were removed, it was not relocated" (Batuman, 2002, p. 71).

As Ertuna said (2005, p. 14), Kızılay's transformation into an informal market area gained momentum in the 1990s; the sidewalks were occupied by peddlers and the occupation grew day by day. Maybe this was an inevitable development for the Capital, which lacked planned development and was not given much importance by its original urban noble capital (Ertuna, 2005, p. 14).

According to Bilsel's (2018, p. 62) descriptions, when the Ankara metro project was realized in the 1990s, Güvenpark, which shrank and lost its green-wood existence to a large extent, started to exhibit a general appearance consisting of stairwells where crowds go up and down the subway and underpasses, as well as being a corridor where people quickly walk from side to side. The monument remained in the background and lost its symbolic significance. Alongside the crowds of people running, items such as large concrete flowerpots and the municipality's sales booths began to form the new landscape of the park (Bilsel S. , 2018, p. 62).

In this process, the Security monument became one of the main centers of Melih Gökçek's ambition, who started to work as Ankara Metropolitan Municipality Mayor in 1994, According to Ertuna (2005, p. 15), to present his Islamist-conservative tendencies within the framework of populist practices, and was treated as an empty land in the city center where a political profit could be obtained (Ertuna,

2005, p. 15). As Ertuna (2005, p. 15) asserted, the Güven Monument is not only the physical expression of the ideals of the founding cadre of the Republican regime or the greatest work of the Austrian sculptor Hanak, but also as one of the documents of the adventure of the city's creation from nothing, it is one of the symbols of the capital that must be fought for to be regained (Ertuna, 2005, p. 15).

Atatürk Boulevard first lost its wide sidewalks and boulevard cafes with the road expansions, and finally, while it was a public space on the axis of the city, it has been transformed into a speedway that divides the city into two. Güvenpark, one of the venues representing the Republic, is occupied by bus stops, and the pedestrian alley, which passes through the axis of the park and the 'Governmental Quarter' and extends towards the Parliament Building, has been closed to the public by the 'public' for security reasons (Bilsel C. , 2004, p. 40).

A project from 1997 reveals that Ankara Metropolitan Municipality had Sözer Landscape Planning and Architecture Company commissioned a 1:500 Güvenpark Restoration Project. This project has not been implemented (Ankara Metropolitan Municipality Archive, 2021).
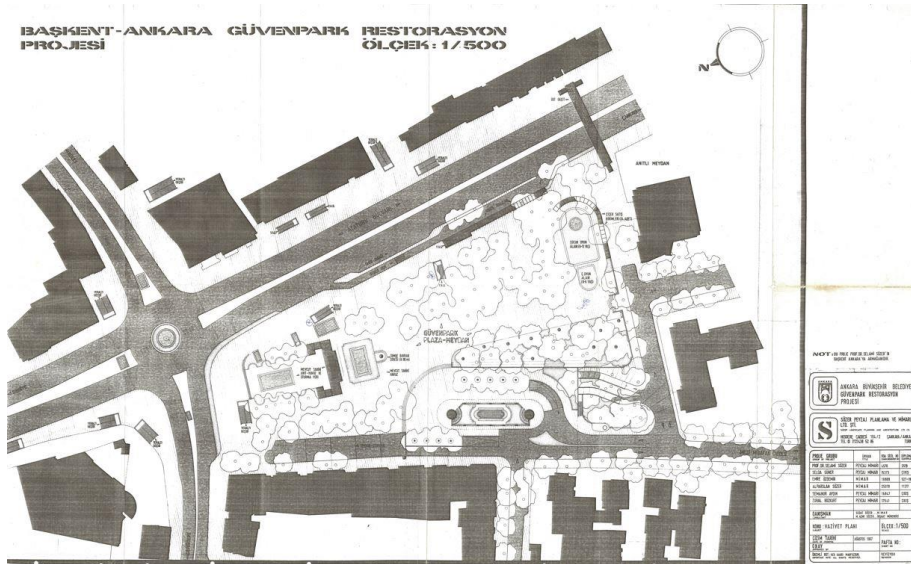
Figure 3.45: Başkent Ankara Güvenpark Restoration Project by Sözer Landscape Planning and Architecture Company, 1997
(Ankara Metropolitan Municipality Archive, 2021)

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According to a map in the Ankara Metropolitan Municipality Archive, a project called Güvenpark - Vista Ankara, designed to build a giant ferris wheel in the southern part of Güvenpark, was drawn by the Ankara Metropolitan Municipality - Department of Reconstruction and Urbanization. It is not known in which year and by whom this project was designed, and this project has not been implemented (Ankara Metropolitan Municipality Archive, 2021)
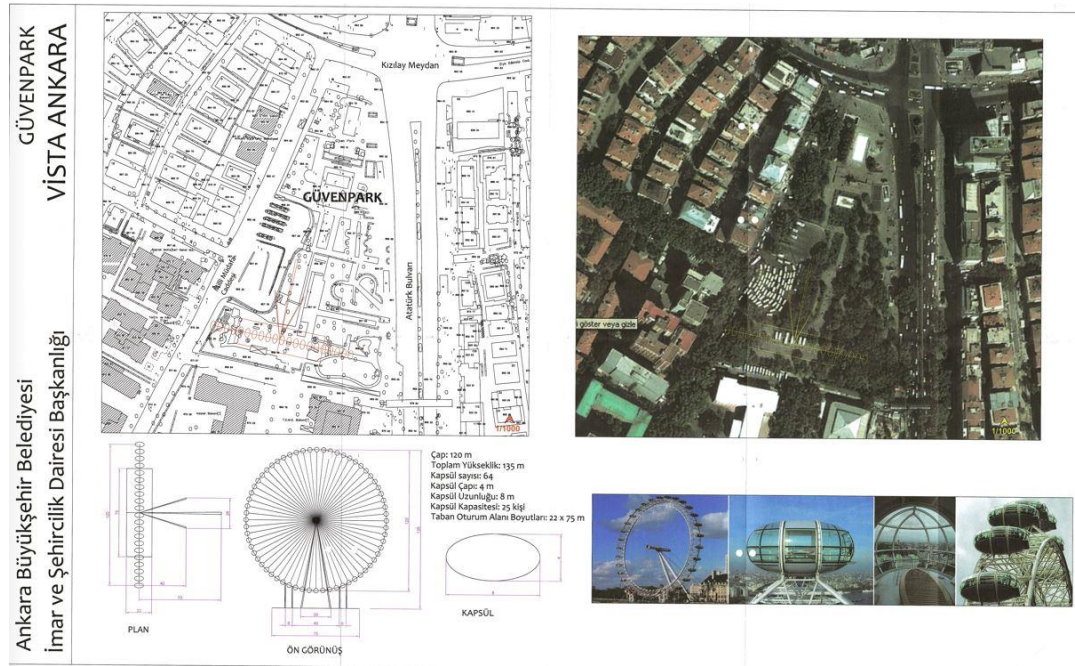
Figure 3.46: Güvenpark - Vista Ankara Project
(Ankara Metropolitan Municipality Archive, 2021)

Figure 3.47: 2002 Map showing green areas, The Monument, pools and area that lost identity in Güvenpark, produced from 2002 Aerial Photograph of Güvenpark and Its Surroundings (Google Earth, 2022). Kızılay AVM was built on the vacant area to the north of the park. With the start of the subway construction in the 90s, the process of shrinking the park and closing it for use began. The eastern part of the park was left for the use of the stops of the buses passing through the boulevard. The green landscape areas within the park have been replaced with hard floor coverings.

In 2010, Ankara Metropolitan Municipality - Department of Studies and Projects commissioned Hilmi Güner Architecture Company to have the Güvenpark Underground Minibus Stations and Landscaping Preliminary Projects made. The company proposed two alternatives within the scope of this project, but neither was implemented (Ankara Metropolitan Municipality Archive, 2021).

Figure 3.48 and Figure 3.49: Images showing proposals of 'Güvenpark Underground Minibus Stations and Landscaping Preliminary Projects' by Hilmi Güner Architecture
(Ankara Metropolitan Municipality Archive, 2021)

As can be understood from these project attempts, Güvenpark and its surroundings have become an area where continuous intervention is desired in the post-1980 period. In the face of this situation, citizens who favored Güvenpark to remain an urban park, and especially professional chambers, were the stakeholders who reacted. Thereupon, Ankara Metropolitan Municipality, under the management of Melih Gökçek, submitted a proposal to the chambers for the project to be built in Güvenpark in 2015 by the Chamber of Architects, the Chamber of City Planners, the Chamber of Landscape Architects, and the Chamber of Environmental Engineers. In this proposal, Ankara Metropolitan Municipality has stated that it wants to have "a project prepared for the use of citizens, in accordance with the aesthetics and development of the city, which will include a multi-storey underground car park and WC, to accommodate the structural and vegetative landscaping applications in the Güvenpark region located in the protected area of the Kızılay city center". With the project requested by the chambers, it has been stated that a protocol will be made and work will be started if a positive response is received for the acquisition of an exemplary car park and exemplary WC in the most important park of Ankara (UTEAC Chamber of City Planners, 2016, p. 4). The statement published by the Chamber of City Planners writes that the professional chambers thanked for this offer; however, they sadly did not accept it (UTEAC Chamber of City Planners, 2016, p. 4).

Although Güvenpark was directly or indirectly affected by the accumulations on the Kızılay city center of the city plans produced in the next planning periods, it has continued to exist physically in a way that does not comply with the purpose of its planning and establishment. The physical space, identity and function of the park has entered a period of serious decline or even extinction with the land use decisions that have become permanent even though they seem unofficial or temporary (UTEAC Chamber of City Planners, 2016, p. 10).

The situation in 2015 was observed and reported by the Chamber of City Planners as:

"the use of a part of Güvenpark as a minibus stop, the junction points created due to the underground passages opened for the metro entrances, and the park's becoming a place that comes and goes beyond stopping, ignoring the historical and artistic value of the Güven Monument, and neglected. The closure of a large part of the park to public use after the Gezi Events in the summer of 2013, the majority of Güvenpark has been closed to the use of people, the upper (southern) area has been turned into an open police station by the police forces, and even turned into a parking lot for the private vehicles of the police. The minibus stops here were taken out, and the chaos caused by traffic in an area expected to be pedestrianized in the center of the city was further deepened. A large part of Güvenpark is occupied by the police and minibuses. Contact with the park has been restricted, and the daily life of Ankara residents who want to reach the square or take the minibuses has been made difficult" (UTEAC Chamber of City Planners, 2016, p. 17).

Bilsel (2018, p. 62) mentioned that this location, which creates a great danger for the residents and pedestrians in the region with the traffic chaos created by the bus and minibus stops, is a terrible visual pollution focus in the very center of Yenişehir, besides all the environmental pollution it causes (Bilsel S. , 2018, p. 62).

Güvenpark, which mostly continues to be used as a stop and storage area for buses and minibuses going to distant districts, seems to lose its last tree and green existence after being trampled more intensively. Bilsel (2018, p. 65) underlines that projects such as excavations under the rest of the park and undergrounding the minibus storage areas and gaining some new parking areas may re-emerge, and reminds the suggestion that the Security Monument be cut off from the holistic axis in its original design and withdrawn to 'a corner of the park' (Bilsel S. , 2018, p. 65).

Figure 3.50: 2021 Map showing green areas, The Monument, pools and area that lost park identity in Güvenpark, produced from 2021 Aerial Photograph of Güvenpark and Its Surroundings (Google Earth, 2022). With the opening of Kızılay AVM in 2011, the traffic density in the region increased. The metro constructions that have been going on since the 90s continue with the M4 construction that started in 2021. Subway entrances, exits, and ventilation gaps occupy the parking surface. The Gezi Events in 2013 and the terrorist attack in 2016 adversely affected the venue and identity of the park. The Kızılay Blood Center and the 15 July Monument are new uses to the park surface. Due to the construction of the subway, the park collapsed twice, and a large part of the park was closed to access due to constructions. The green area of the park continues to decrease day by day.

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3.3 Conservation Decisions Regarding Güvenpark

Güvenpark is a heritage site that needs to be protected, not only because of its historical significance, but also with its natural elements. This leads Güvenpark to have two conservation statuses, one being a 1st Degree Natural Site and one the monument's registration as an Immovable Cultural Asset. Due to its ecological characteristics - Güvenpark which contains 331 plants of 9 different species, has been declared as a 1st Degree Natural Site on the date 13.07.1994 by Ankara Regional Conservation Council of Cultural and Natural Assets with Decision No. 3591. By the same decision of the Regional Conservation Council, Güven Monument was also declared as a registered monumental statue.

According to the Güvenpark Conservation Development Plan Research Report (2020, p. 20) published by Ankara Metropolitan Municipality, the 29 sort of plants that are the reason why Güvenpark is declared as a natural protected area are as follows (Ankara Metropolitan Municipality - Department of Cultural and Natural Heritage, 2020, p. 20):
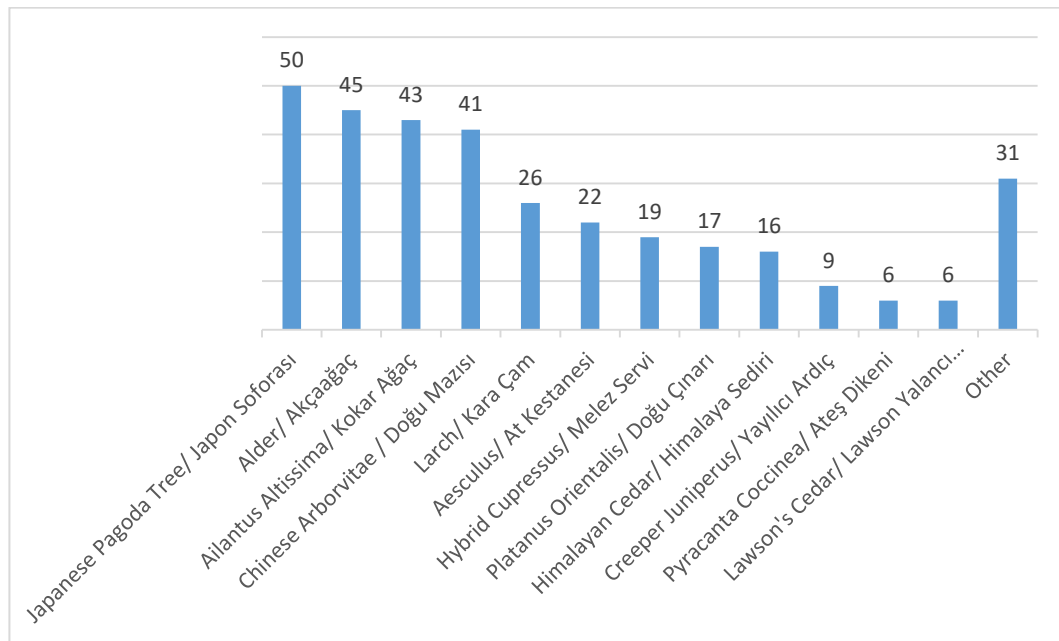
Graph 3.1: Plant types in Güvenpark
(Ankara Metropolitan Municipality - Department of Cultural and Natural Heritage, 2020, p. 20)

T.C
KÜLTÜR BAKANLIĞI
ANKARA KÜLTÜR VE TABİAT VARLIKLARINI
KORUMA KURULU

K A R A R

Toplantı Tarihi ve No. : 13.7.1994   290 ꞉   Toplantı Yeri
Karar Tarihi ve No : 13.7.1994   3591   ANKARA

       Ankara İlinde bulunan alanlara ilişkin Ankara Kültür ve Tabiat Varlıklarını Koruma Kurulu Müdürlüğü uzmanlarınca hazırlanan 27.6.1994 gün ve 983 sayılı uzman raporu okundu,ekindeki belgeler incelendi,yapılan görüşmeler sonunda;

       Ekli I numaralı listede belirtilen alanların I.Derece Doğal Sit Alanı olarak tesciline,

       Ekli 2 numaralı listede belirtilen heykellerin ölçek ve anlam açısından anıt niteliği taşımaları nedeniyle anıt-heykel olarak tesciline karar verilmiştir.

Ekli I Numaralı Liste

I.Derece Doğal Sit Alanları

I- Papazın Bağı

2- Güven Parkı

3- Kurtuluş Parkı

4-Abdi İpekçi Parkı

2 NUMARALI LİSTE

Adı :	Yeri :
1-Atatürk Anıtı	Milli Eğemenlik Parkı
2-Başöğretmen Atatürk Anıtı	Milli Eğitim Bakanlığı önü
3-Atatürk Anıtı	T.B.M.M. Bahçesi
4-Atatürk Anıtı	Güven Parkı
5-Atatürk Özgürlük Anıtı	T.B.M.M.Bahçesi
6-Atatürk Anıtı	H.Ü.Tıp Fakültesi Önü
7-Atatürk Anıtı	Ziraat Fakültesi

Figure 3.51, Figure 3.52 and Figure 3.53: Conservation decisions regarding Güvenpark and the Güven Monument
(Ankara Regional Conservation Council of Cultural Assets, 2021)

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Three years after this decision, border of the park has been decided to be defined as the borders of 1st Degree Natural Site on 17.11.1997 by Ankara Regional Conservation Council of Cultural and Natural Assets. Approximately 18 years later, with Decision No. 3737 of Ankara Number I Regional Conservation Council of Cultural Assets on 15.10.2015, the parcel in which the monument is located has been determined as The Protection Area of the Monumental Statue (Ankara Metropolitan Municipality - Department of Cultural and Natural Heritage, 2020).
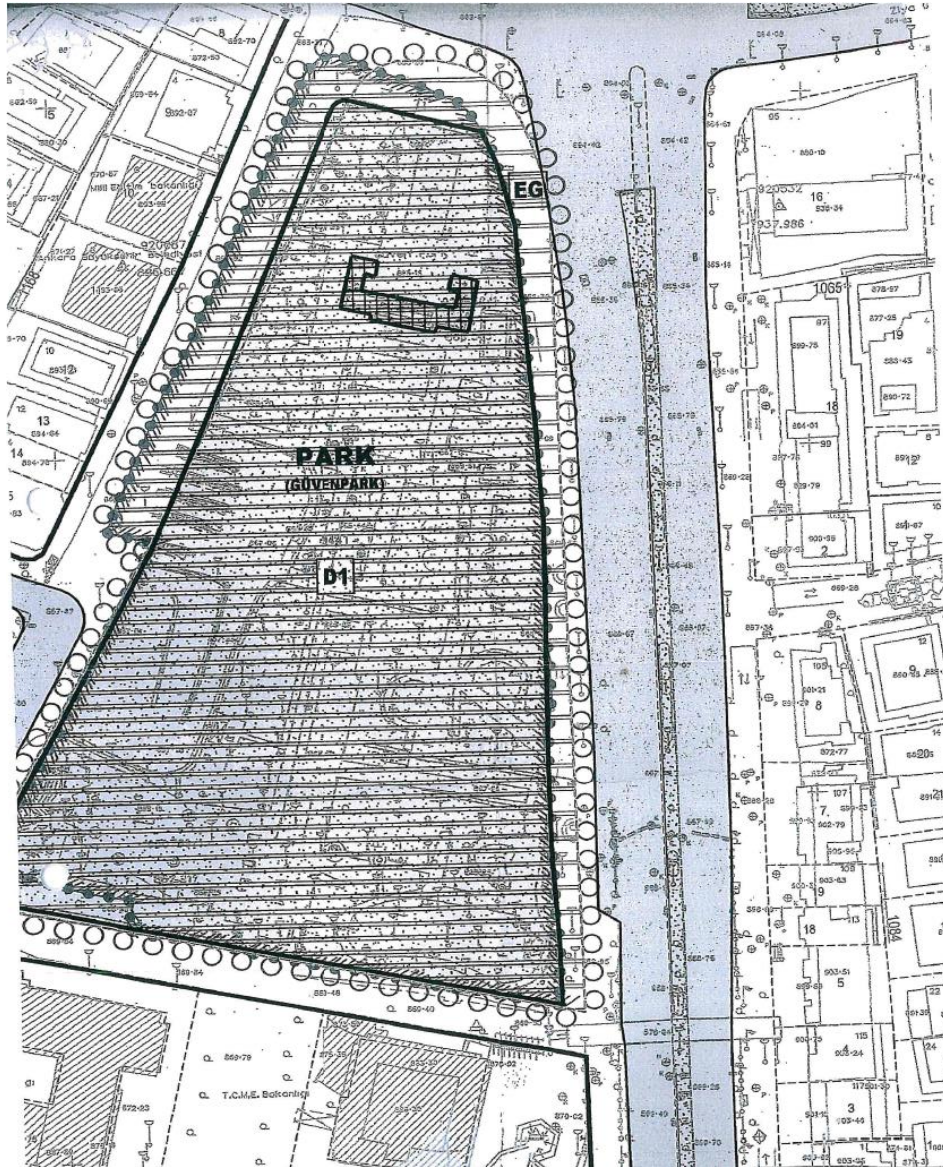
Figure 3.54: Güvenpark 1st Degree Natural Site
(Ankara Regional Conservation Council of Cultural Assets, 2021)

Apart from these, Güvenpark 1st Degree Natural Site Conservation Plan (Figure 3.55, p. 155) was prepared in 2018, which contains a problematic provision "Transportation and infrastructure facilities, public toilet, buffet, pergola, security cabin and similar uses can be included without damaging the tree texture. Details will be determined by the urban design project to be prepared for the park area." led uncertainties about the conservation of Güvenpark. This provision caused Chamber of City Planners to prosecute to this Conservation Plan and in the end, the plan was cancelled in 30.04.2020 (UTEAC Chamber of City Planners, 2020).

After these, on 05.011.2020 the revision Güvenpark 1st Degree Natural Site Conservation Plan, which was brought comparatively appropriate to the related legislation, has been approved again by Ministry of Environment and Urbanism General Directorate of Conservation of Natural Assets (Ankara Metropolitan Municipality - Department of Cultural and Natural Heritage, 2020).

As experienced in the prosecution and cancellation process of the Conservation Plan, stakeholders of Güvenpark have been through many discussions regarding the conservation and usage conflicts, including projects of different scales and functions in the park. Minibuses, florists, ornamental pool, lightening of the park, camera security systems, buffets, restoration projects and urban design projects are some of the topics that the Conservation Council has been making decisions between the years of 1994 and 2016, on the demand and implementations of various institutions. In addition to that, there are also many relevant institutions which have been affirming opinions about the consulted issue, some of which are General Directorate of Ankara Water and Sewerage Administration, Ankara Provincial Police Department, Ankara Foundations Regional Directorate, First Presidency of the Court of Cassation (Ankara Metropolitan Municipality - Department of Cultural and Natural Heritage, 2020).

According to what is stated in the Güvenpark Conservation Development Plan Research Report (2020, p. 33), the purpose of this plan is to determine the conservation and use decisions in accordance with the Law on the Protection of

Cultural and Natural Assets No. 2863 and Article 109 of the Presidential Decree No. 1 and to protect them in line with the principle of sustainability (Ankara Metropolitan Municipality - Department of Cultural and Natural Heritage, 2020, p. 33).

Figure 3.55: Güvenpark 1/1000 Conservation Plans in 2018 and 2020
(Ministry of Environment and Urbanism, Department of Cultural and Natural Heritage, 2020)

The planning decisions stated in the Güvenpark Conservation Development Plan Research Report are as follows (Ankara Metropolitan Municipality - Department of Cultural and Natural Heritage, 2020):

  • *The pavements between the 1ˢᵗ Degree Natural Site Boundary and the planning area boundary will be designated as impact transition areas.*

  • *The Güven Monument will be protected under the Law No. 2863 on the Protection of Cultural and Natural Assets.*

  • *The use of 'Parking Area' will be brought to Güvenpark.*

The implementation provisions stated in the Güvenpark Conservation Development Plan Research Report are as follows (Ankara Metropolitan Municipality - Department of Cultural and Natural Heritage, 2020):

> • *Güvenpark is a park and social facility that has witnessed history, where the green space needs of the city's residents are met, where they rest and find peace.*

> • *No application can be made that may disrupt the vegetation, topographic structure, and silhouette effect within the scope of Güvenpark Conservation Development Plan.*

> • *It is obligatory to take a decision of the Conservation Regional Board and Commission on any type and scale intervention regarding the arrangement of park landscape and compulsory technical infrastructure services.*

As presented, Güvenpark is a 'legally' conserved area, however, even the decision-making process of this conservation status has been occurred in a problematic and contradictory way. Although the provisions are constructed on a legal basis regarding the related laws & legislations in Turkey, there have been still conflicting and unsuitable implementations in and around the park.

3.4   Current Physical Situation of Güvenpark

Today, Güvenpark is the only open and green space in Kızılay city center, which is one of the important spatial reflections of the republic. Being the only open space in the city center, as can be understood from the transformation process of the park, have been added various uses to the park. These uses started to accelerate in the 1970s, and they have reached today in such an intense way that even the existence of the park can barely be read.

According to the Güvenpark Conservation Development Plan Research Report (2020, p. 11), the areal (m^2) and proportional (%) values of the land use types in an

area of approximately 30.500 m^2 including the 1st Degree Natural Protected Area and the Interaction Transition Area are as follows (Ankara Metropolitan Municipality - Department of Cultural and Natural Heritage, 2020, p. 11):
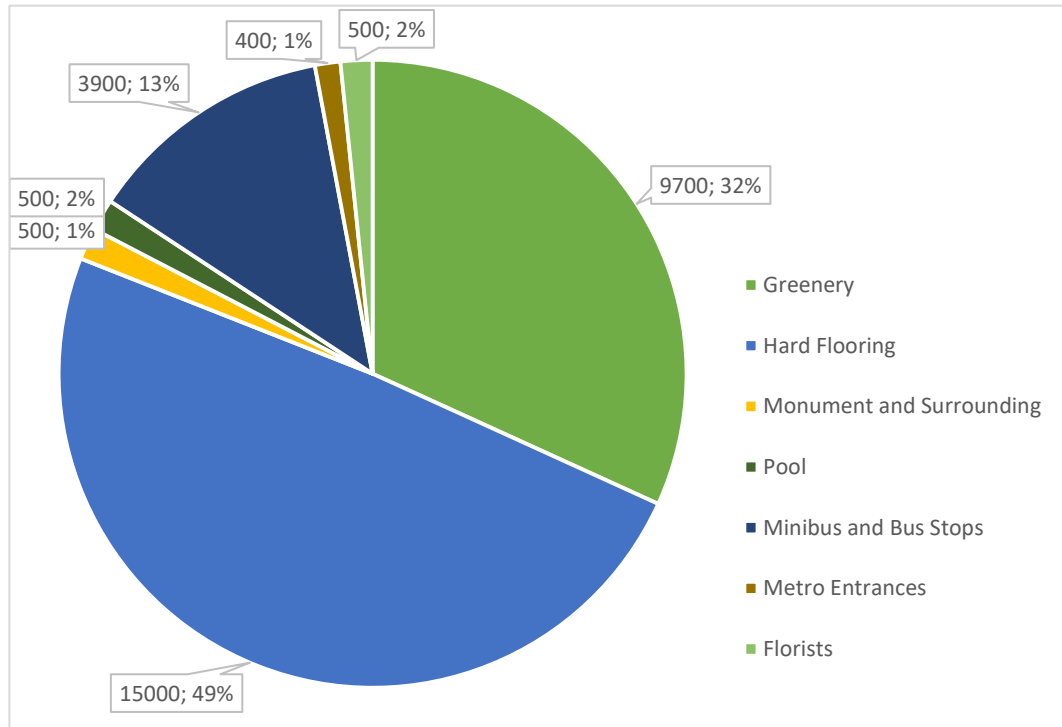
Graph 3.2: The areal (m^2) proportional (%) values of the land use type
(Ankara Metropolitan Municipality - Department of Cultural and Natural Heritage, 2020)

In Kızılay, which seems to be the center of Ankara's transportation network, Güvenpark has been used as a minibus station since the 70s, a bus stop since the 80s, and a metro station since the 90s. On the surface of the park, the entrances and exits of the underground market and the ventilation shafts that are too large and incorrectly positioned also occupy space. In addition to these transportation uses, there are other commercial and everyday uses on the park's surface that have grown and settled over the years. These uses include ATMs and buffets at the northern end of the park, taxi stands located to the east and west of the park, buffets and peddlers running along the bus stops on Atatürk Boulevard in the eastern part of the park, and florist stands settled in the southern part facing the Ministry of Education. In addition to all these, the police booths located in the south of the park after the 2013 Gezi Resistance and

the terrorist attack in March 2016, the '15 Temmuz Destanı' monument placed after the 15 Temmuz Incidents in 2016 and the Kızılay Blood Center vehicle placed in 2016 are the uses that have a place in the park today.

The physical condition of Güvenpark has been followed by the author since 2020. In this process, some temporary situations have occurred, apart from the permanent and settled uses such as metro entrances/exits, elevators, bus stops, minibus stops, taxi stops, buffets, ATMs, and peddlers in Güvenpark. The construction of the M4 Keçiören metro line, which has been ongoing since 2020, has caused the closure of the Milli Müdafaa Street on the west of the park and the southern part of the park as construction areas. Another of these temporary situations was the closure of a very large part of the park due to months of construction after a 10–15-meter hole occurred during the construction of the M4 Keçiören Metro in September 2021. In addition to these, in October 2021, the restoration work of the Güven Monument started with the decision of the Ankara Metropolitan Municipality Council. For this reason, the monument was surrounded by a barricade and closed to access.

Figure 3.56: Construction area of M4 metro in Güvenpark, photograph taken by the author on January 27, 2021

Figure 3.57 and Figure 3.58: Construction area of M4 metro in Güvenpark, photographs taken by the author on January 27, 2021

Figure 3.59: Car park area during the construction of M4 metro in Güvenpark, photograph taken by the author on January 27, 2021

Figure 3.60: The view of the construction in Güvenpark from the boulevard, photograph taken by the author on September 9, 2021
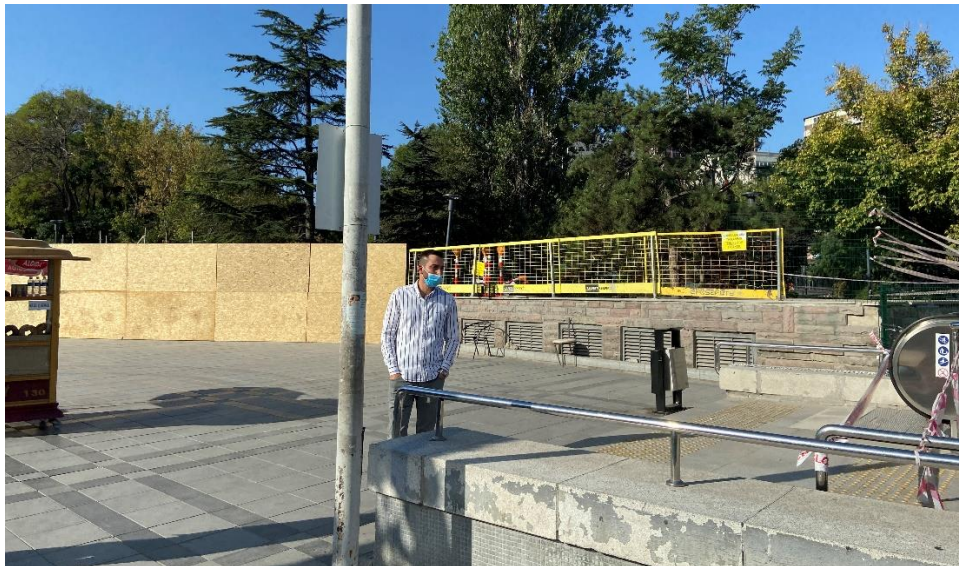
Figure 3.61: View of the park closed to access on the boulevard side, photograph taken by the author on September 9, 2021

Figure 3.62: Restoration work of the Güven Monument, photograph taken by the author on October 10, 2021
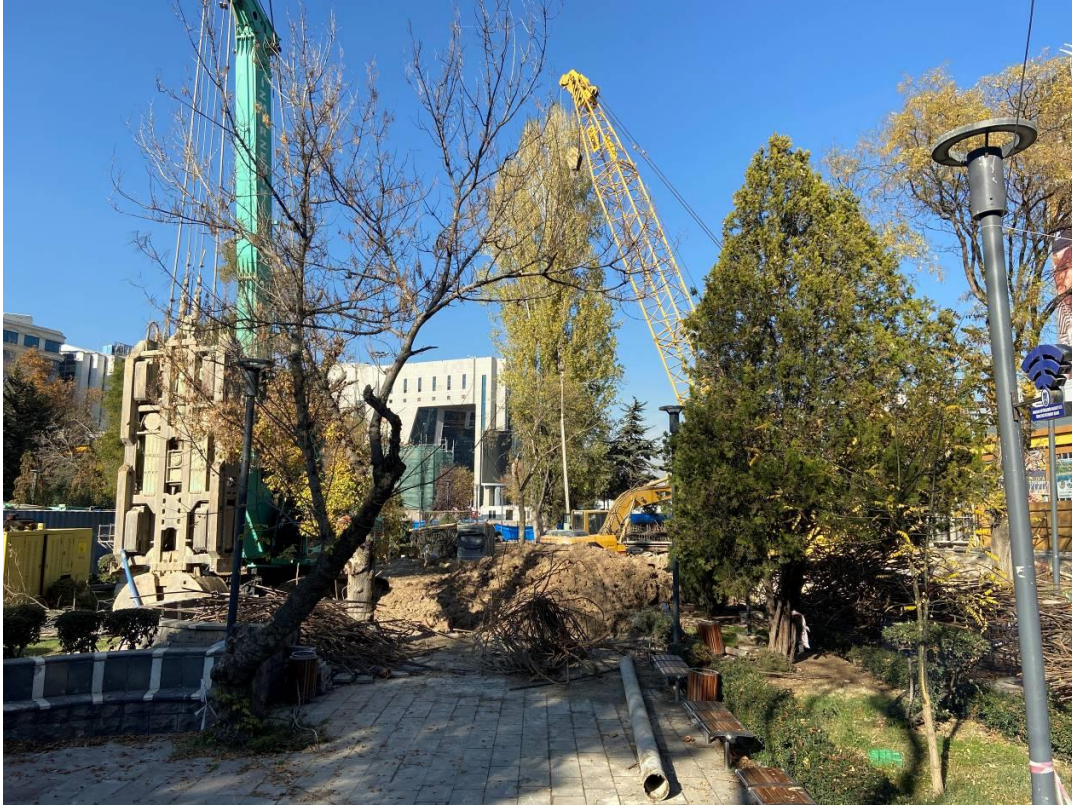
Figure 3.63: Construction started after the hole occurred in the pedestrian area of the park, photograph taken by the author on November 6, 2021

Figure 3.64: M4 Metro construction area on Milli Müdafaa Street, photograph taken by the author on November 6, 2021

Figure 3.65: M4 Metro construction on southern part of the park, photograph taken by the author on November 6, 2021

Figure 3.66: Restoration of Güven Monument, photograph taken by the author on November 6, 2021

Figure 3.67: Uses of Güvenpark, photograph taken by the author on March 3, 2022
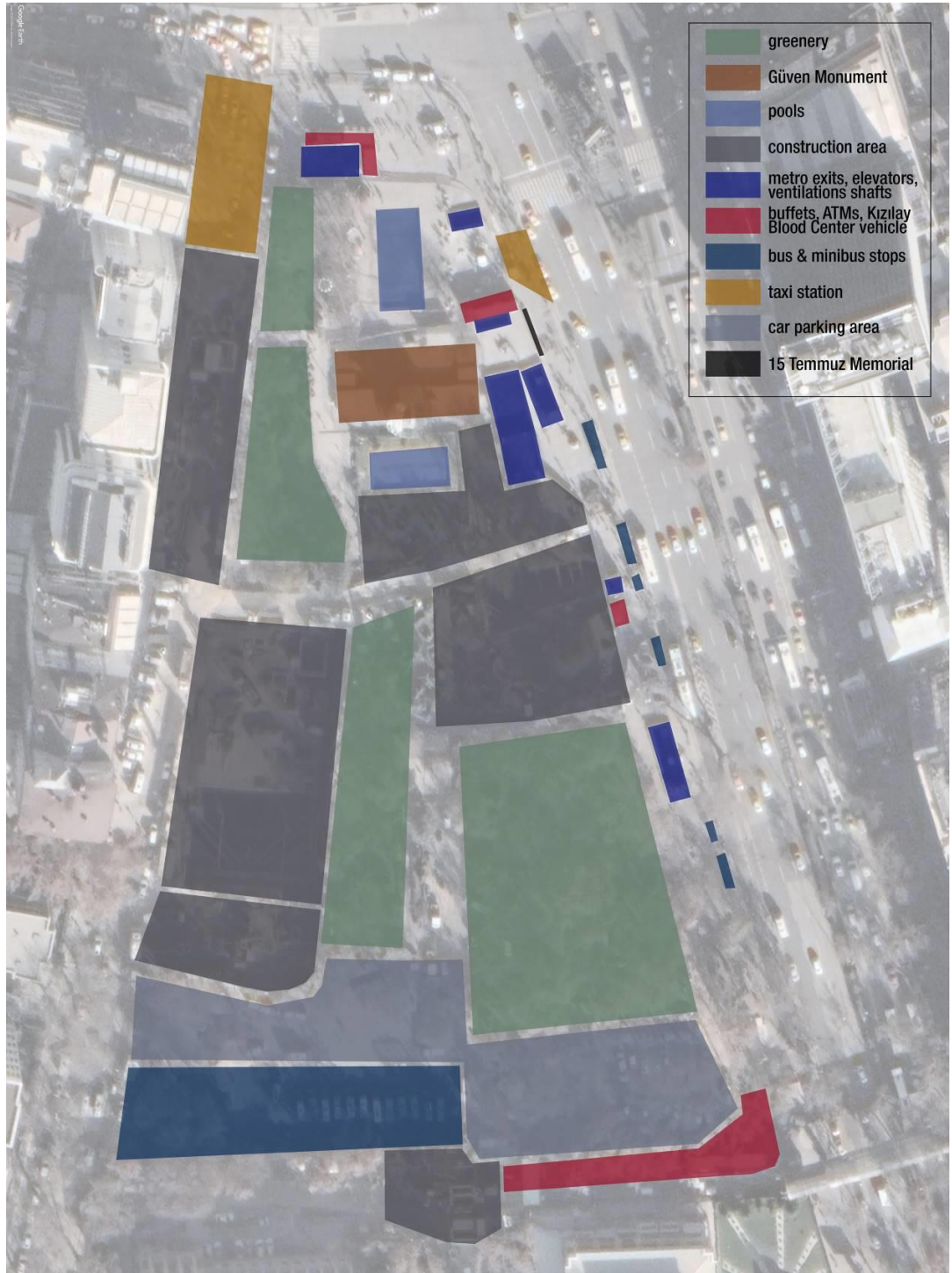
Figure 3.68: Current land-use map of Güvenpark produced from 2021 aerial photograph
(Google Earth, 2022)

3.5 Understanding the Values of Güvenpark Attributed by Stakeholders

This part of the thesis includes the documentation of the values that the stakeholders of Güvenpark attributed to the place are going to be documented. As discussed up to here, analysis of the ascribed/intangible aspects of heritage places are as important and essential as the physical analysis, to fully understand the heritage characteristics of it. Therefore, firstly the stakeholders of Güvenpark are analyzed, afterwards the methods of analyzing the values that the stakeholders attribute to the place, are conducted.

3.5.1 Analysis of Stakeholders of Güvenpark

As presented in the former parts regarding the physical aspects and historic background, Güvenpark is an urban heritage park in central Ankara, containing many spatial functions of various sectors. This leads Güvenpark to be many 'things' at the same time, which brings Güvenpark a great number of persons of interest from different groups.

- Being **on an urban land** brings Güvenpark stakeholders from central and local authorities regarding urban planning and land development, related civil organizations, and professional experts
- Being a **1st Degree Natural Site** brings Güvenpark stakeholders from central and local authorities regarding protection of natural area, related civil organizations, and professional experts
- Being a **heritage place** and containing a **registered monumental statue** bring Güvenpark stakeholders from central and local authorities regarding conservation of cultural heritage, related civil organizations, and professional experts
- Being the **station of three metro routes**, being a huge **central minibus and bus station** bring Güvenpark stakeholders from central and local authorities

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regarding transportation planning and construction companies, and professional experts, transportation workers, and transportation users

- Being a **public open space at city center** causes Güvenpark to contain various commercial and social uses, which brings Güvenpark stakeholders of the sectoral workers & consumers, and all citizens/visitors

In the simplest way, Güvenpark is a place of accumulation where all these characteristics meet, and requirements are met. Therefore, it is crucial -both legally and theoretically- to discuss any possible decision or future implementation with all of these stakeholders:

- Legally Responsible Institutions (Governmental Bodies):
  - Central Authorities:
    - Ministry of Environment, Urbanism and Climate Change
    - Ministry of Culture and Tourism - Ankara Regional Conservation Council of Cultural Assets
    - Ministry of Transport and Infrastructure
  - Local Authorities:
    - Ankara Metropolitan Municipality
    - Çankaya Municipality
- Non-Governmental Organizations:
  - Professional Chambers:
    - Chamber of City Planners
    - Chamber of Landscape Architects
    - Chamber of Architects
  - Related/Interested Associations:
    - Associations interested in Ankara
    - Associations interested in spatial/physical characteristics
    - Associations interested in social characteristics/ identity
    - Associations interested in heritage characteristics
    - Associations interested in natural characteristics

- Individuals as Stakeholders:
  - Professional Experts
    - Experts of Ankara's urban history and planning
    - Experts of spatial planning/land development, urban economics, transportation, public spaces…
    - Experts of urban sociology, environmental psychology…
    - Experts of open space conservation, architectural conservation, material conservation, Early Republican period, modern heritage…
    - Experts of biological diversity, protection of vegetation, urban landscaping…
  - Users
    - Active users: peddlers, transportation workers, commercial workers, taxi drivers…
    - Passive users: users of the commercial/ social/ transportation-related facilities in the park and the users of the park itself during leisure time

Although there are countless number of stakeholders of the place, in this study, only the following ones could be contacted, due to inability to communicate and getting no response:

- Legally Responsible Governmental Bodies:
  - Ankara Regional Conservation Council of Cultural Assets
  - Ankara Metropolitan Municipality – Department of Cultural and Natural Heritage
- Non-Governmental Organizations
  - Professional Chambers
    - Chamber of City Planners
    - Chamber of Landscape Architects
    - Chamber of Architects

- o Related/Interested Associations
  - ▪ DOCOMOMO-TR City and Landscape Committee
  - ▪ KORDER (Conservation and Restoration Experts Association)
- Individuals as Stakeholders
  - o Professional Experts
    - ▪ Dr. Nimet Özgönül (conservation specialist architect)
    - ▪ Inst. Dr. Can Gölgelioğlu (urban designer)
  - o Users
    - ▪ Active users: minibus drivers, peddlers, commercial workers
    - ▪ Passive users

In order to analyze and document the values that these stakeholders attribute to the place two different methods are followed. First one is open-ended interviews conducted with the participation of the users of Güvenpark. Second one is in-depth interviews conducted with the participation of governmental bodies, professional chambers, related associations, and professional experts.

3.5.2 Understanding Users' Perception of Values and Judgements on Conservation of Güvenpark

Open-ended interviews are conducted with the participation of active and passive users of Güvenpark. The interviews are made in-situ between September 2021 and July 2022, and 50 people participated, 8 of them were active workers in the park.

During the open-ended interviews, firstly, volunteer participants were briefly informed about the thesis, and participants were asked about their age, gender, occupation, and why they were at Güvenpark at that moment. Afterwards the questions are posed to the participants to release their ascribed values to Güvenpark (Appendix B):

- ▪ What does Güvenpark mean to you?
- ▪ Do you think Güvenpark has values? If yes, what are these values?

- Do you think that Güvenpark (with these values) should be conserved? If yes, how should it be conserved?
- Would you like to be involved in a possible research/project for the conservation of these values?

Here are the demographic features of the participants:
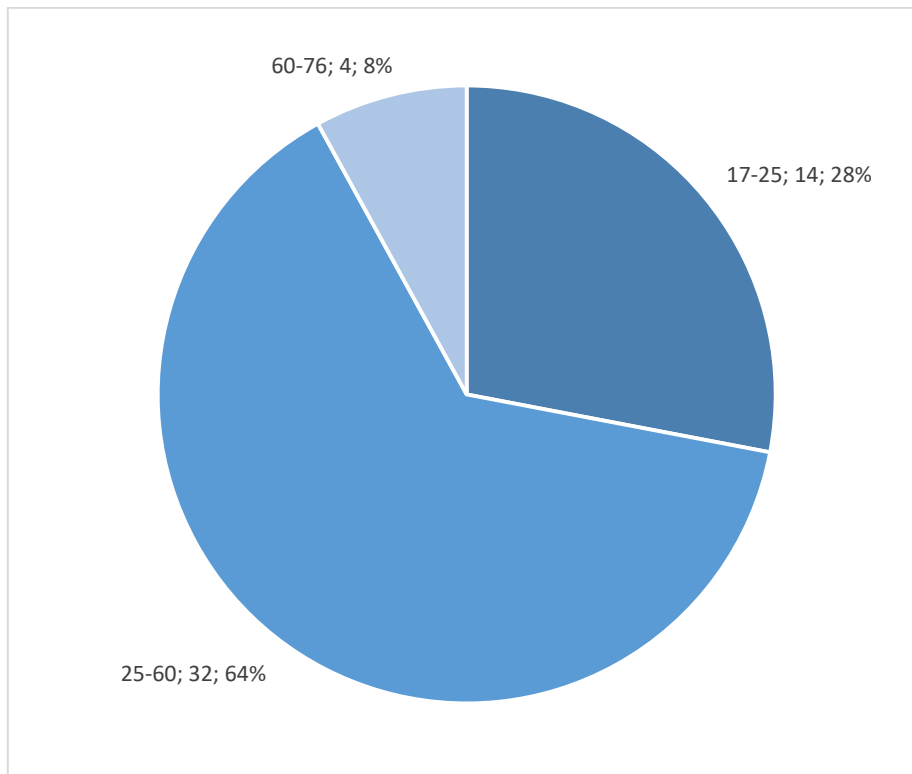
Graph 3.3: Age range distribution of participants

Looking at the results of the open-ended interviews conducted with 50 participants, it is seen that 14 people (28%) in the 17-25 age range, 32 people (64%) in the 25-60 age range, and 4 people (8%) in the 60-76 age range. In line with this result, it can be said that two-thirds of the people in Güvenpark are from the active part of the population.

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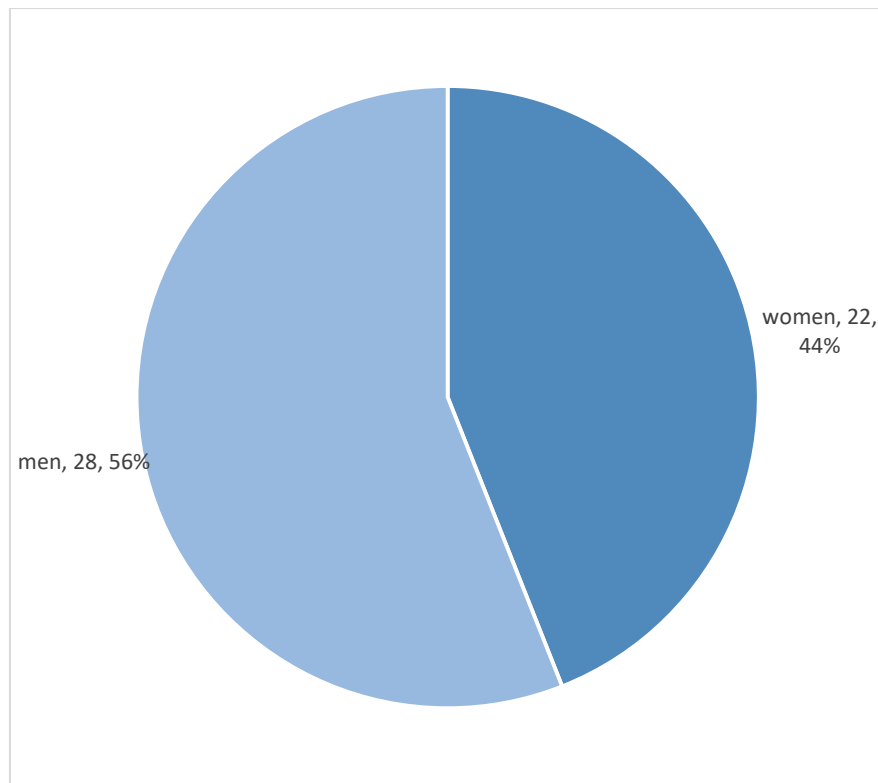
Graph 3.4: Gender distribution of participants

Of the open-ended interview participants, 22 (44%) are women and 28 (56%) are men. The fact that taxi drivers, minibus and bus drivers and peddlers working in the field are male, has an effect on this rate. Since a large part of the park is reserved for transportation services and the drivers are all men, it can be said that the men in the park outnumber the women.
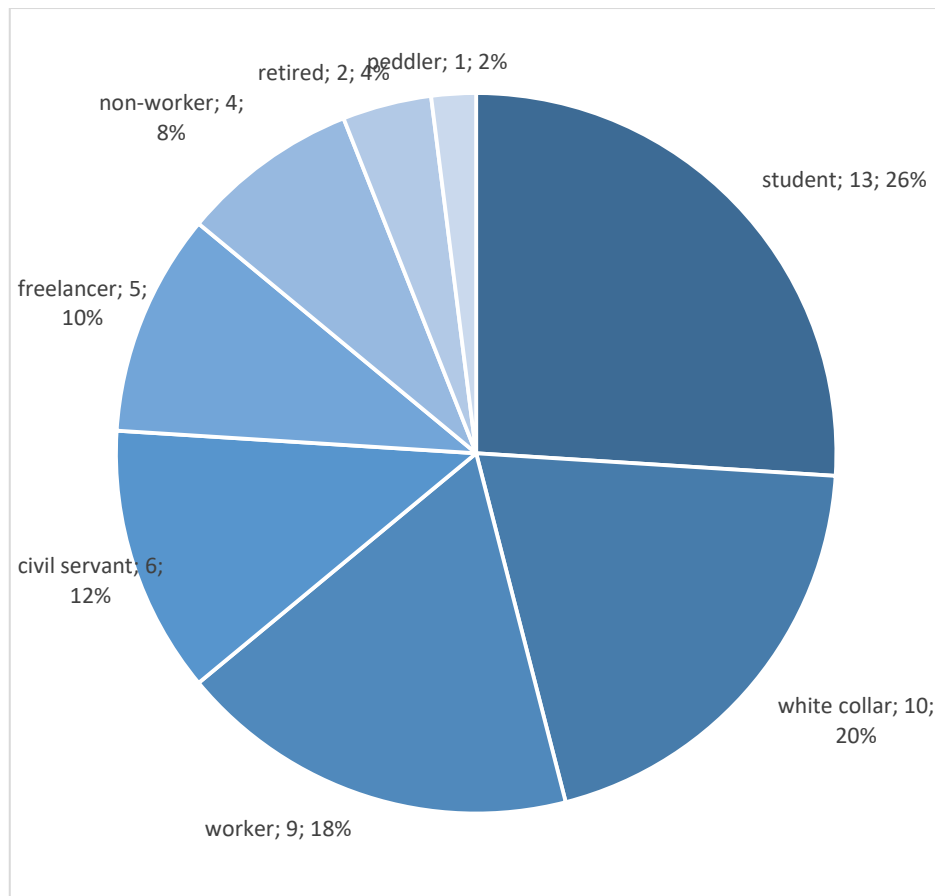
Graph 3.5: Occupational groups of participants

Although the people interviewed in the field have a wide variety of occupations, the results obtained when these occupations are divided into main groups are as above. Out of 50 participants, 13 (26%) are students, 10 (20%) are white-collar workers, 9 (18%) are workers, 6 (12%) are civil servants, 5 (10%) are freelancers, and 1 (2%) is peddler. Apart from these, 4 (8%) non-working people and 2 (4%) retired people participated in the interviews.

Here are the responses given to the questions regarding the case:
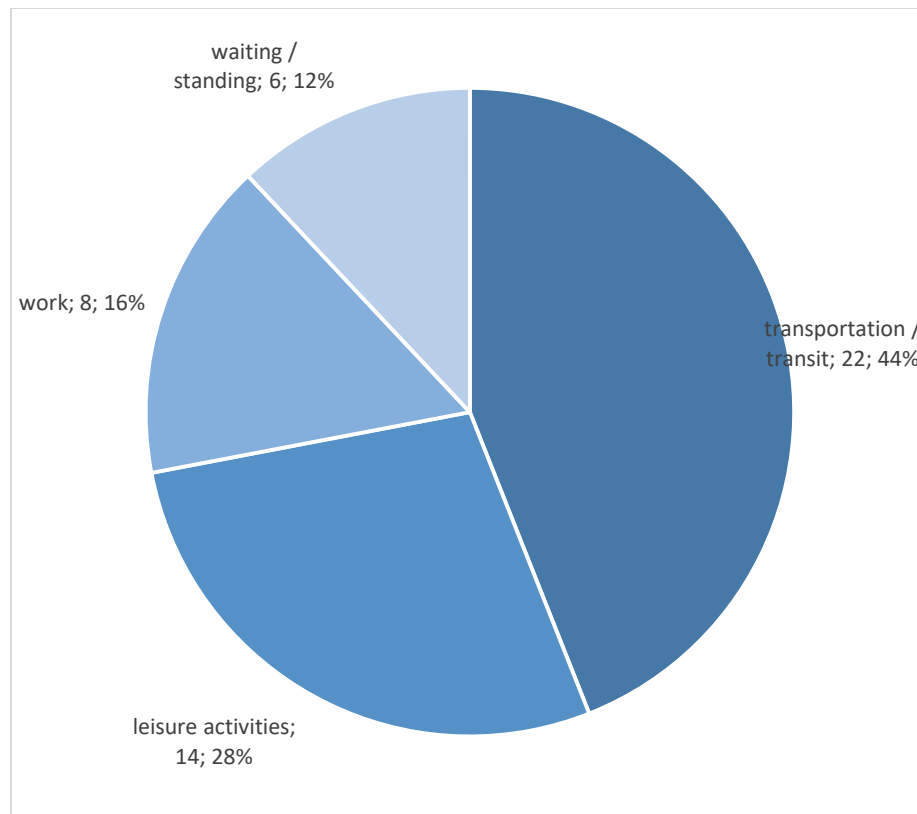
Graph 3.6: Reasons to be at Güvenpark

When asked "why they were in Güvenpark at the moment", 50 people who participated in the open-ended interviews said that 22 (44%) of them were for transportation, 14 (28%) of them for leisure activities, 8 (16%) of them were working there, and 6 (12%) of them were waiting there. The fact that almost half of the participants said they were there to provide transportation indicates that the current function of Güvenpark is mostly transportation oriented.
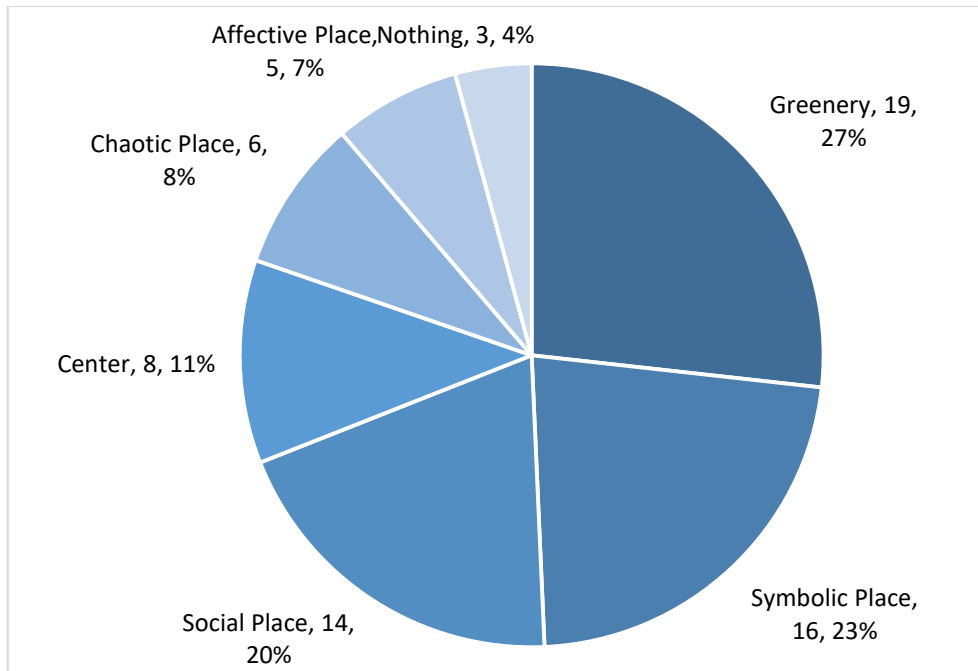
Graph 3.7: The meanings of Güvenpark, mentioned by the participants

Table 3.1: The meanings of Güvenpark, mentioned by the participants

Main Content Groups	Sub Content Groups	Frequency of Mention	%
Greenery	calmness, resting	10	27%
	park, greenery, nature	9	
Symbolic Place	symbol	12	23%
	republican history	3	
	cultural heritage	1	
Social Place	meeting, waiting	8	20%
	peddlers	6	
Center	transportation, transit	6	11%
	workplace	2	
Chaotic Place	mayhem, chaos	4	8%
	explosion	1	
	protests	1	
Affective Place	wayfinding, address	4	7%
	security	1	
Nothing		3	4%

When the participants were asked "what Güvenpark means to them", they gave many different answers in emotional, symbolic, physical, and functional terms. While the most common answer to this question was 'greenery' (mentioned 19 times, %27), the concepts of symbolic place (16, %23), social place (14, %20), center (8, %11), chaotic place (6, %8), affective place (5, %7) were mentioned. In addition to these, an answer was received 3 times (%4) that Güvenpark mean 'nothing' to them.

As some of the participants mention, Güvenpark stands out as the first place where students who come to Ankara for education first learn and find their way:

> *21 years old female, student: "When I came to Ankara, I was taught that if I got lost, I could reach anywhere from Güvenpark. It works as a map for me."*

> *26 years old female, architect: "Güvenpark is a focal point, the center of the city, the network. Everyone knows this place. Those who do not know Ankara at all know this place. Even when I first came to Ankara, I knew this place, I learned this place first."*

> *21 years old female, student: "An area to find my way in Kızılay."*

Especially for the older people who say they were here in their youth, it is seen that the historical and cultural features of Güvenpark come to the fore:

> *71 years old male, photographer: "Güvenpark means security. It is valuable because it is a place of 100 years."*

> *74 years old male, retired teacher: "A page from our history."*

> *61 years old male, architect: "I was here until I was 18. I spent my childhood and youth here. I was born and raised in Kızılay. One of the symbols of the republic. It is one of the places that shapes our consciousness."*

no, 2, 4%

yes, 48, 96%
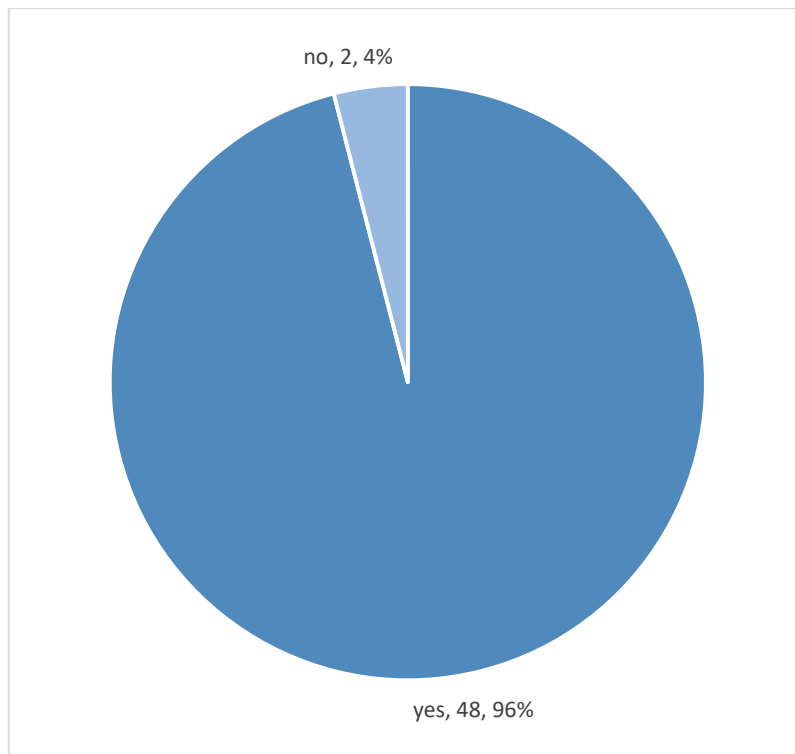
Graph 3.8: Whether Güvenpark has values or not, according to the participants

When the participants in the open-ended interviews were asked "whether Güvenpark is valuable or not", 96% of participants said that Güvenpark is a valuable place / Güvenpark has values.
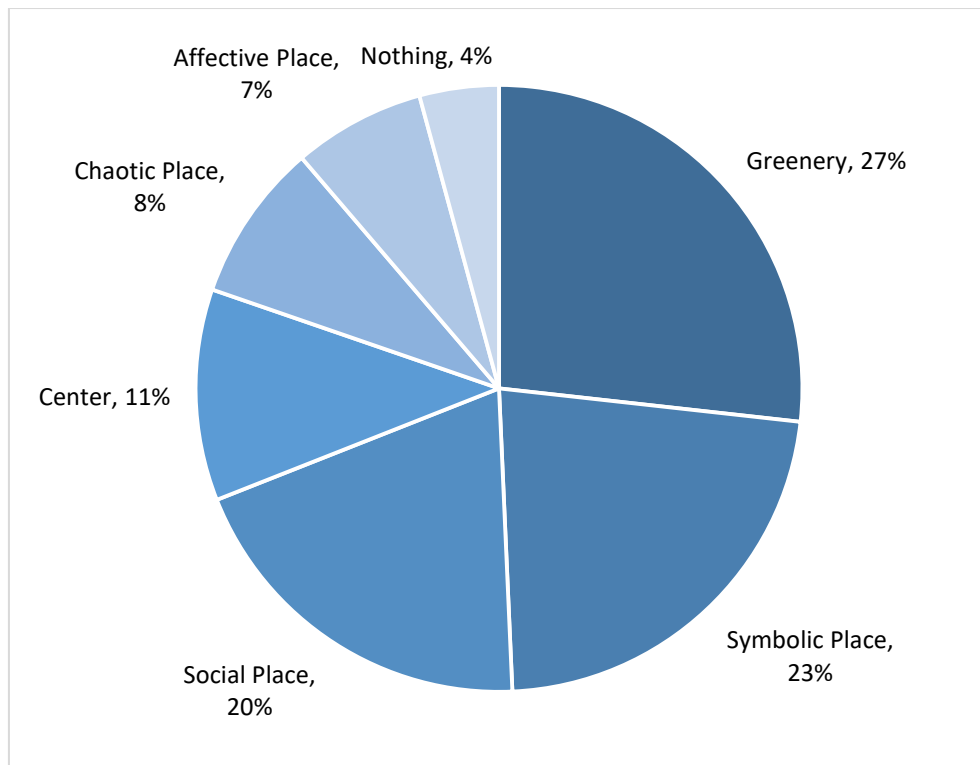
Graph 3.9: The values of Güvenpark, mentioned by the participants

When asked "what are the values of Güvenpark" to the participants who think that Güvenpark is valuable, they mostly expressed 'symbolic/locational' (25, 35%) and 'recreation/greenery' (25, 35%) features as its values. In addition to these, they were stated by the participants that Güvenpark has historical (7, 10%), functional (7, 10%), social (4, 5%) and monumental (4, 5%) values. Looking at the results, it is seen that the value categories largely overlap with the categories in the results of 'meanings of Güvenpark' question (Graph 3.7, Table 3.1, p. 174).

In line with the answers given by the participants, it was observed that the answer of the participant changed according to the time spent in Güvenpark, as the examples below:

> *38 years old male, civil servant: "A meeting point for a long time. The place where Republic Day is celebrated most enthusiastically. Gathering place where protests take place."*

52 years old female, retired: "I am coming for the first time. I came here because they didn't take my dog to the mall etc. Very good for those with pets."

74 years old male, retired teacher: "It is very valuable because there are sculptures that reflect the character of the Turkish nation here. The hands and wrists of the statues always reflect the power of the Turkish nation."

According to these examples, a young civil servant emphasizes the historical and social values of Güvenpark, while someone who comes to Güvenpark for the first time with their pet thinks that it has recreational/greenery values. And a 74-year-old teacher emphasizes the monumental value of the Güven Monument through its representation.
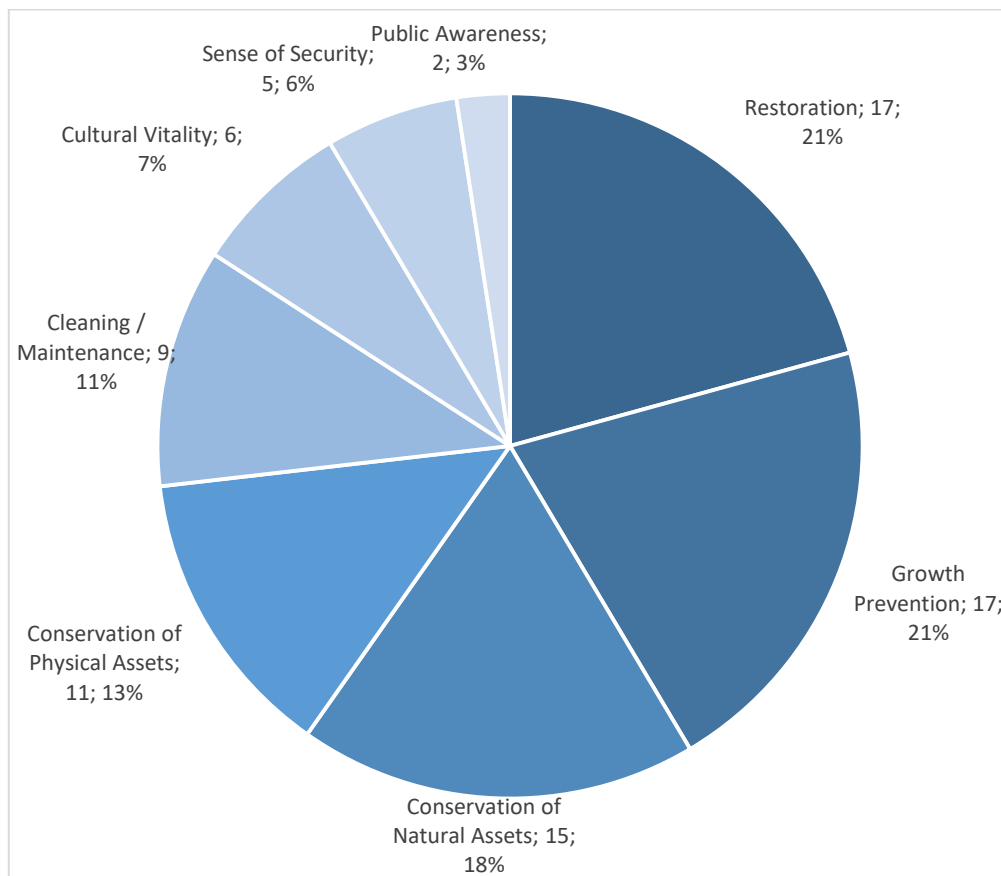
Graph 3.10: The intentions/requests regarding the conservation/usage of Güvenpark, mentioned by the participants

When the participants were asked "how they think Güvenpark should be conserved/ used", the most frequent requests were regarding 'restoration/landscaping' (17, 21%), and growth prevention (17, 21%). In addition to these answers, conservation of natural assets (15, 18%), conservation of physical assets (11, 13%), cleaning/ maintenance (9, 11%), cultural vitality (6, 7%), sense of security (5, 6%), public awareness (2, 2%) were the other intentions/requests regarding the conservation/ usage of the park. These answers are divided into three main content groups regarding physical, greenery, and human/social intentions/requests.

Table 3.2: The intentions/requests regarding the conservation/usage of Güvenpark, mentioned by the participants

Main Content Groups		Sub Content Groups	Frequency of Mention	%
Physical	Restoration	restoration/landscaping	17	21%
	Growth Prevention	limitation to irregular uses	10	21%
		ending of continuous construction	7	
	Conservation of Physical Assets	conserving as earlier situation	9	13%
		conserving the monument	2	
Greenery	Conservation of Natural Assets	protection of greenery	11	18%
		enlarging the park	4	
	Cleaning / Maintenance	cleaning & maintenance	9	11%
Human / Social	Cultural Vitality	introducing cultural & social elements	6	7%
	Sense of Security	improving security	5	6%
	Public Awareness	raising people's awareness	2	2%
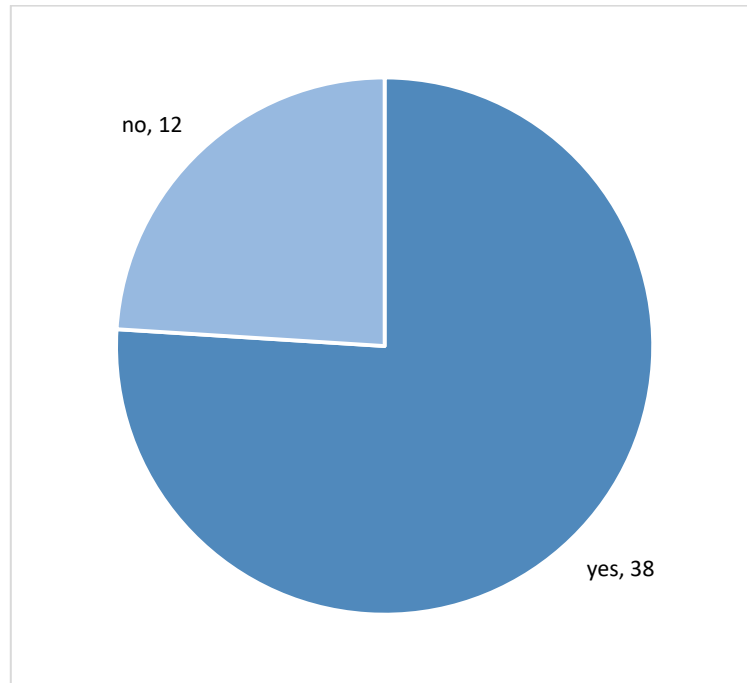
Graph 3.11: The intention to be involved in a possible research/project for the conservation of Güvenpark

Finally, when the participants were asked about their opinions about "being involved in a possible project or study to protect Güvenpark", 38 (76%) of the participants answered 'yes' and 12 (24%) of the participants answered 'no'. Looking at this result, it can be said that almost 4 out of 5 people who are in Güvenpark in some way have a positive attitude towards the idea of participating in a study to be carried out on the future of Güvenpark, at least to express an opinion.

To summarize the open-ended interviews conducted in the field with 50 participants:

- The majority (64%) of people in Güvenpark are from the active part/ working class of the population.
- The number of men (56%) in Güvenpark is more than the number of women (44%).
- Although the people in Güvenpark belong to different occupational groups, the majority (64%) of them are students, white-collar employees and workers.

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- 44% of people in Güvenpark use this park for its being a place where transportation services are provided.

- The most frequent answers from people in Güvenpark in response to "what this park means to them"; greenery (27%) and symbolic place (23%).

- Almost all (96%) participants in Güvenpark think that Güvenpark has values.

- The most frequently mentioned values of Güvenpark; are symbolic/locational (35%) and greenery (35%) values.

- When people in Güvenpark were asked "what they want about the conservation and use of this place", the most frequently obtained answer (21%) was that 'the park should go through a restoration /landscaping process.

- When the people in Güvenpark were asked "whether they would like to participate in a project regarding the protection of this park", a positive response was received by 76%.

According to the users of the place, Güvenpark has values arising from its current functions as a transportation node and as a central urban park. Their most common request for the park is the physical enhancement, regular maintenance, and social security to be provided, especially for the green area of the park. Lastly, four-thirds of the users have the intention to participate in a possible conservation process of Güvenpark, at least to be asked for their requests and needs, and giving ideas for it.

3.5.3 Understanding Professional Stakeholders' Perception of Values and Judgements on Conservation of Güvenpark

In-depth interviews are conducted with the participation of several governmental bodies, NGOs, and professional experts. The interviews are made face-to-face and online, between March 2022 and June 2022. 9 people have participated including 2 decision-makers, 5 representatives of NGOs, and 2 academic experts.

Table 3.3: In-depth Interview Participants

IN-DEPTH INTERVIEW PARTICIPANTS		
DECISION-MAKERS	**CENTRAL**	Ministry of Culture and Tourism - General Directorate of Cultural Heritage and Museums- Mustafa Kaymak, Director of Ankara Regional Conservation Council of Cultural Assets
	LOCAL	Ankara Metropolitan Municipality – Department of Cultural and Natural Heritage
NGOs	**PROFESSIONAL CHAMBERS**	Chamber of City Planners Ankara Branch - City Planner Pelin Kılıç
		Chamber of Landscape Architectures - Board Member, Urban Designer Landscape Architect, Assoc. Prof. Funda Baş Bütüner
		Chamber of Architects - General Secretary, M. Arch. Nihal Evirgen
	RELATED/ INTERESTED ASSOCIATIONS	DOCOMOMO Turkey - City & Landscape Committee - Urban Designer Landscape Architect, Asst. Prof. Selin Çavdar Sert
		KORDER - Chairperson of the Board, Conservation Specialist Architect, Asst. Prof. Dr. Özgün Özçakır
PROFESSIONAL EXPERTS	**ARCHITECT**	Conservation Specialist, Architect Dr. Nimet Özgönül (METU)
	CITY PLANNER	Urban Designer, Inst. Dr. Can Gölgelioğlu (Çankaya University)

During the in-depth interviews, firstly, volunteer participants were briefly informed about the thesis, before these two questions are posed to the participants to release their opinions about Güvenpark and suggestions regarding its conservation (Appendix C):

- What are the aspects of Güvenpark that add value (to the city, society, etc.)?
- What should be done to conserve these values of Güvenpark (strategy, goal, project, action ideas)?

Analyzing the responses of the first question (Appendix E), there comes a major distinction between positive/strong values of Güvenpark and problems/challenges which are threatening these values:

Table 3.4: Positive/Strong Values of Güvenpark and Problems/Challenges That Threatens the Values

Positive / Strong Values (39)	Historical (16)	Ankara's Place in Planning History (7)
		Scene of Social Events/ Urban Memory (6)
		Its Existence Until Today (3)
	Cultural/Natural (8)	The Güven Monument (4)
		Being a 1st Degree Natural Site (4)
	Social (7)	Being Part of Daily Life (4)
		Being a Park (Designed as) Meeting the Need for Open Space in the City Center (3)
	Locational (4)	In the City Center, on Everyone's Route (4)
	Spatial (4)	The Boulevard is Part of the Open Green Space System (2)
		Spatial/Design Ideology (2)
Problems / Challenges (16)	Uses Causing Shrinkage of the Park (5)	
	Disconnection from the City and Society (3)	
	Uses/Transformation Around the Park (3)	
	Not Defined as a Park in Public Perception (2)	
	Security problems (2)	
	Failure to Behave in Compliance with Natural Site Characteristics (1)	
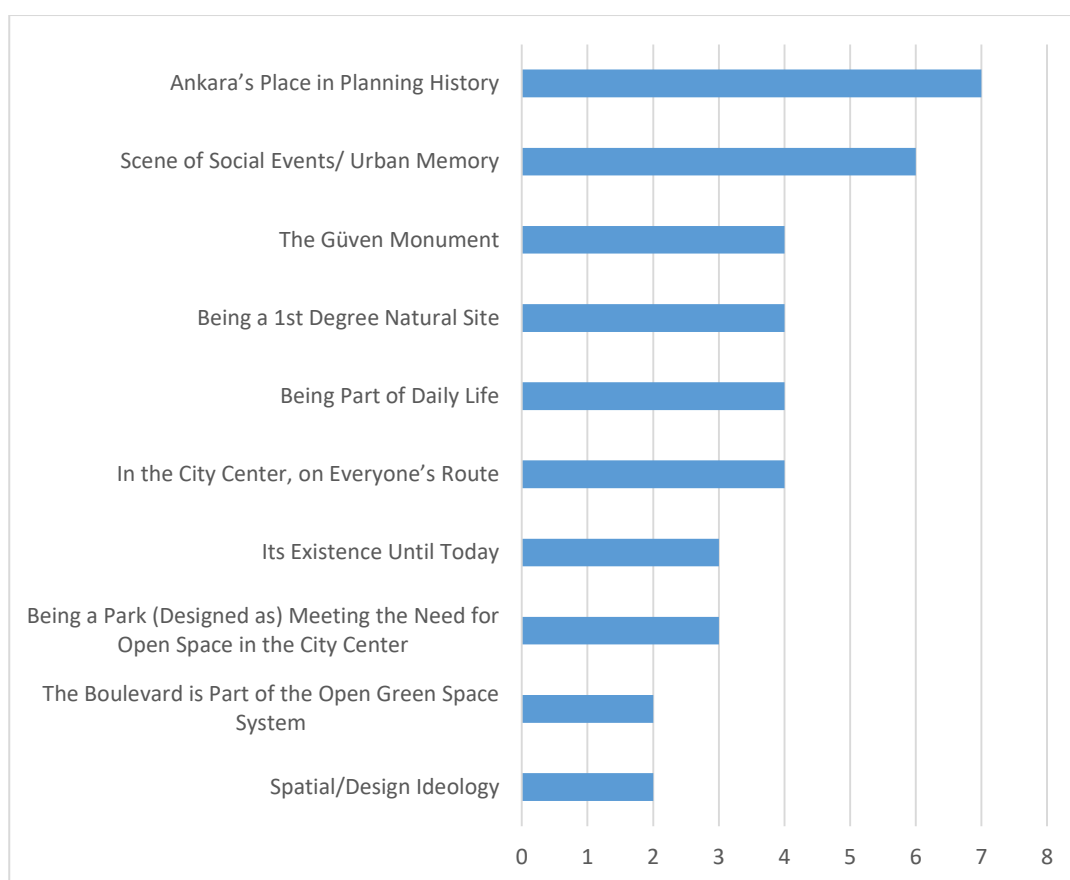
Graph 3.12: Positive/strong values of Güvenpark mentioned by the experts
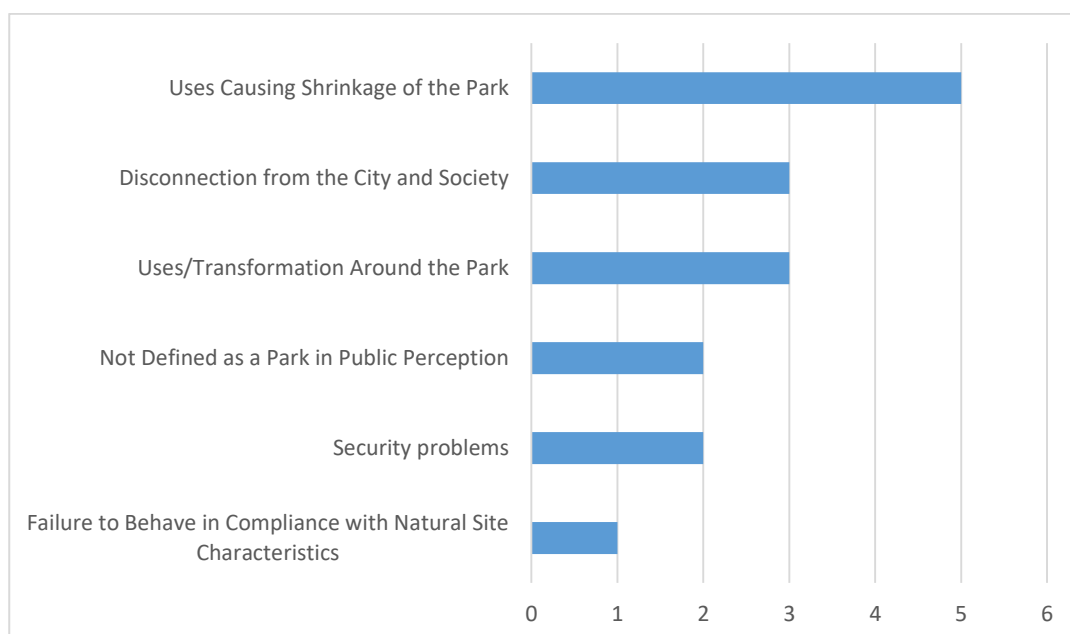
Graph 3.13: Problems/ challenges (in red) of Güvenpark mentioned by the experts

As understood from the graphs, Güvenpark has still been recognized as a place with values more than problems. However, the problems/challenges of Güvenpark impedes its values. When the results are examined, it is observable that the positive aspects and values of Güvenpark is mostly the ones related to its establishment and original design, and the experts mentioned the problems/challenges as mostly occurred after its establishment and through the process of transformation.

Analyzing the responses of the second question (Appendix E), there comes three major suggestion categories regarding the conservation of Güvenpark. These categories are 'Methodological/ Managerial Suggestions', 'Spatial/Physical Suggestions', and 'Suggestions Regarding Identity/ Commemoration of the Place':

- Methodological/ Managerial Ideas (17)
    - Planning (7)
        - Considering 'Yenişehir' Region as a Whole (3)
        - Making Conservation Development Plan (2)
        - Transportation Planning (1)
        - Landscape Planning (1)
    - Policy Development (6)
        - Urban Policy/Change of State Policy (6)
    - Participation and Governance (4)
        - Sharing and Discussing with the Public/Stakeholders (2)
        - Improving Governance (2)
- Spatial/ Physical Ideas (12)
    - Park Design (9)
        - Recovery of the Park Characteristics (4)
        - Improving the Elements/ Furniture in the Park (3)
        - Considering Natural Site Feature (1)
        - Improving the Visibility of the Monument (1)
    - Use/Transformation (3)
        - Removal of Minibus/Bus Stops (2)

- Continuation of Metro Use (1)
- Ideas Regarding Identity/ Commemoration of the Place (8)
  - ° Attractiveness (4)
    - Creating an Attraction Point/ Becoming Adopted by People (4)
  - ° Sustaining the Past (4)
    - Keeping Urban Memory Alive (2)
    - Returning/Preserving Original Design Principles/Ideals (2)

Graph 3.14: Necessary methods to conserve Güvenpark, suggested by the experts. 'Methodological/ Managerial Suggestions' are shown in blue, 'Spatial/Physical Suggestions' are shown in green, and 'Suggestions Regarding Identity/ Commemoration of the Place' are shown in red.

The methods suggested by the experts as the necessities to conserve Güvenpark, are mostly related to methodological/ managerial ones. Suggestions under this topic contains the bigger scale implementations like transportation planning of Ankara, or administrative enhancements regarding the central and local governments. Another category of the suggestions is related to spatial and physical improvements mostly regarding the greenery features and transportation uses in the park. Last but not least, suggestions considering the identity and commemoration of Güvenpark, are mentioned by several experts, to enhance the places 'historic urban park' identity and keeping its collective memory -built through its establishment and carried until today via countless socio-political events- alive.

As the outcome of the assessment of in-depth interviews, it can be said that Güvenpark has been a place where many historic, spatial, and functional entities meet and exist for nearly a century. According to the experts, corresponding the gradually modernizing requirements of the central urban space, ironically brought Güvenpark both 'intense utilization and rhythmic function', and 'detachment from society and planned spatial organization'. Therefore, the place has to be conserved with respect to the unity of 'designed spatial and conceptual organization' as Yenişehir, planned during the Early Republican Period of Ankara, and with the consideration of the current uses it contains (Appendix D).

When the results of open-ended interviews conducted with the users and in-depth interviews conducted with the experts considered together, it is clearly seen that all groups of stakeholders agree on the idea of **'Güvenpark should be preserved and continue its existence'** somehow. However, it is also visible that different stakeholders attribute values to different aspects and elements of Güvenpark that are prior to them.

CHAPTER 4

ASSESSMENT OF THE VALUES OF GÜVENPARK AS HERITAGE PLACE AS A BASIS FOR COLLABORATION

The values of heritage places are used as tools to demonstrate the cultural sinificance of these places. Values can be inherent to the place, which are generally considered as physical values; or they can be attributed to the place by people who have any interest with the place, which are considered as social values. Understanding and assessing these values of a heritage place enables the practitioners to guide the planning and conservation process in accordance with the cultural significance of the place. Heritage is primarily regarded as the carrier of place-based narratives. While the development of the heritage profession has greatly refined the practices involved in understanding these connections, many authors cite the fact that decision-making revolves less around a set of fixed values that are reflected in the fabric. And decision-making is increasingly influenced by a wider range of values that reflect contemporary society (The Getty Conservation Institute, 2019, p. 3). Identity-based conflicts between different groups, as well as cultural and professional prejudices, can manifest through the different values that each ascribe to heritage, underlining the dynamic and often temporal nature of value-based approaches to decision making (The Getty Conservation Institute, 2019, pp. 3-4).

In theory, heritage places should be conserved for people and with people. After the conservation discipline in the world started to spread from building scale to site scale, the importance of not only the scientific but also the social base of the process increased; and the understanding that 'conservation' is a process that should be defined and carried out not only by scientists and decision makers, but also by the participation of many people living, working, using the heritage area, affected by the area, having knowledge and expertise about the area started to settle. In the

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international documents published or proposed by conservation authorities, the requirements, and benefits of involvement of people in the conservation process are frequently mentioned.

In planning theory, participatory and collaborative processes are defined for the cases including conflicting or unclear interests or priorities, with the involvement of persons of interest as named as stakeholders. This involvement aims to clarify and understand each stakeholder's intention about the future of the place in question. Conservation can also be considered as planning process, in which there are many legal, spatial, and professional stakeholders are included. Thus, collaboration as practice, has started to be utilized as a tool for conservation of cultural heritage. As in the conservation of cultural heritage field, the main approaches to define and carry out the implementations are based on the concept of heritage values. In the collaborative conservation processes, these values can also be the main indicator for the practitioners considering the future of the heritage place. Analyzing and assessing the values of such places provides the decision-making process with the involvement of the stakeholders. Defining and structuring the conservation process together with the institutional and individual stakeholders of a heritage place can be possible by putting heritage values to use by analyzing and assessing the values attributed by all the stakeholders to propose a basis for the collaborative conservation.

Güvenpark, as a heritage place, is the case of this thesis. Through the study, in addition to the literature review and archival research, open-ended interviews and in-depth interviews are conducted with the participation of stakeholders, to reveal the values attributed by them to Güvenpark. In the previous chapter, the responses of the participants are presented through content analysis. In this part of the thesis, the assessment of the values will be made to present the consensus values, negotiable values, and conflicting values attributed by the stakeholders. This assessment will provide the basis for the discussion of the proposal of a road map for collaborative conservation of Güvenpark.

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4.1 Assessment of Values Attributed by Stakeholders

Assessment is a vital part of the value-based conservation, as discussed in Chapter 2. This phase is considered as the continuation of the analysis phase and the basis for the decision-making. Therefore, in this part of the study, assessment of the values attributed by stakeholders of Güvenpark will be covered, following the stakeholder analysis, interviewing (open-ended interviews and in-depth interviews), and their documentation which are presented in Chapter 3. The assessment will be categorized under three topics, which are consensus values, negotiable values, and conflicting values to understand how the common ground would be constructed for the 'collaborative' conservation of Güvenpark. It has been observed that all consensus values are related to the park's past and present situation. Negotiable values are appeared to be assigned/experienced collective attributions rather than intrinsic physical features. And it has been concluded that conflicting values and opinions are mostly about the future of the park and future interventions, as explained below.

4.1.1 Consensus Values

When the results of open-ended interviews and in-depth interviews (Appendix E) are analyzed, some values of categories have occurred to build consensus. These values are the ones that single or multiple stakeholders say exist, and none of them reject their existence. Here are the five main categories of consensus values and their sub-values with the reasons of existence, as mentioned by the participants.

Table 4.1: Consensus Values

Natural Value	1ˢᵗ Degree Natural Protection Site	
Cultural Values	Document Value	example of early Republican government's planning & design understanding
		design example of foreign architects/designers
		example of artwork of that period
	Historic Value	planning history of Ankara

Table 4.1 (continued)

		spirit of early Republican period
		reconstruction after the war
	Age Value	designed and constructed nearly a century ago
		still exists
	Artistic/ Aesthetic Value	art elements, monument & reliefs
		artistic design codes & principles
	Planning/ Urbanism/ Townscape Value	Yenişehir-Governmental Quarter-Güvenpark had different urban roles at three scales
		representative of early Republican planning process
	Landscape Architecture/ Infrastructural/ Landscaping Value	part of urban landscaping system since early Republican period
		part of open space system on Atatürk Boulevard
Use Values	Functional Value	meeting point
		transit area
		public transportation hub
		interaction between space & human experience
		on daily routine of many people
	Economic Value	urban land
		commercial uses: peddlers, buffets, florists, …
		transportation
	Social Value	social accumulation of a century
		social events
		gathering & meeting point
		coming together of different groups
		social memory, belonging
	Everyday/ Rhythm Value	reflecting the pace of life & speed of the city
		in the daily routine of people

Table 4.1 (continued)

Emotional Values	Symbolic Value	Güven Monument, monumentality
		representative of early Republican period parks
		symbol of reconstruction after the war
		symbol of trust & gratefulness to security forces and Turkish army for their service
	Identity Value	unique urban identity
		identity of a Republican Park
		identity of public space
		identity of transportation node
Spatial Values	Locational Value	city center
		point of wayfinding
	Greenery Value	place to breathe, open green space
		part of open green space system on the boulevard

As listed above, many of the values assigned to Güvenpark by its stakeholders overlap or correspond to a similar value categorization. These values are the accumulation of existing physical elements in the park, or the stakeholders' attribution to the place -individually or collectively-. The existence of consensus values mentioned here are embraced by all stakeholders and cannot be denied by the opinion or statement of any stakeholder.

Here are examples of values mentioned by stakeholders that are considered as consensus:

> *"We always see Güvenpark as one of the most important parks in the center of Ankara, especially in the main axis created with the Jansen plan during the Republican period and forming the center of the values of the Republic."*

> *"It is important to have a green space in dense urban centers that is open to the community and to the use of the community, where everyone can spend time together and where all the components of the community can be together."*

"It's a cosmopolitan place. Those who use that place, got off the bus stop, took the subway or vice versa, eating a bagel and drinking orange juice etc. It has a daily routine, and this is important, of course. No matter how much it has turned into a place of transition, it actually has a value that we can call such an everyday value."

4.1.2   Negotiable Values

When the results of open-ended interviews and in-depth interviews (Appendix E) are analyzed, some negotiable values appeared. These values are mentioned by a part of the stakeholders, and some others do not consider these features add value to Güvenpark. However, they are also aware of that these aspects are return of Güvenpark's being utilized as a public space by the citizens.

Table 4.2: Negotiable Values

Political Value	place of political protests
	people defending the park against policies of the authority
Commemorative/ Witness Value	witnessing the foundation of the city after the war
	witnessing all phases of reconstruction and planning
	witnessing protests, social and political events
	urban memory

These political and commemorative values are a set of values experienced by a segment among the park's stakeholders or considered to add value to the park for a particular segment and should be maintained. Therefore, these values are considered as negotiable values which are open to discussion to be preserved and be maintained.

Here are examples of negotiable values obtained as a result of in-depth interviews:

"For example, we know from the first day Gezi Events in Ankara in 2013. I remember that we went Güvenpark during Gezi Events. Everyone was trying to reach Güvenpark. Why? So why? … So if there is open space, you can find other open spaces. Or you can close Atatürk Boulevard from the street, for

example. But that's not all, everyone wanted to go to Güvenpark. One of the underlying reasons for this is: Of course, Güvenpark's sense of meeting space etc. but more importantly, let's say the spatial collective memory that Güvenpark has created in the historical process."

"After that, it started to host social events as well. You know, social events in Kızılay, for example, started to shift to Güvenpark while they were taking place on Yüksel Street or something. Especially after the events of 15 Temmuz. Of course, other than that, Güvenpark Explosion etc. How can I say, it left a negative impact on urban memory, it left a negative memory in people."

4.1.3 Conflicting Values

When the results of open-ended interviews and in-depth interviews (Appendix E) are analyzed, some values of categories and opinions have appeared to conflict each other. These are the ones that single or multiple stakeholders propose, however another –at least one- stakeholder mentions the vice versa.

The one conflicting value observed through the stakeholder interviews, is regarding the use of public transportation in the park. As discussed in Chapter 3, Güvenpark is accommodating and functioning as station of many modes of transportation, including 3 metro lines, numerous minibuses and buses, and taxis. These transportation uses cover a huge are both on the surface and at the bottom of the park. According to some stakeholders, these uses adds values to the place, for example:

"... That subway works there. It is very important for Ankara... I do not think that the subway will harm the vegetative tissue under the ground."

However, for another stakeholder, the metro lines and infrastructure is harmful for the place, as mentioned:

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"The thing you call the subway actually exists to ease transportation; it has a public service. But for this, the natural texture is destroyed, because these are actually made where the roots of the trees go down... Because they told us that 'whether there are roots in the places where the bus stops are' or 'how many meters deep the roots of the trees go' remains unknown. They are trees that have been there for a very long time. Not only is it damaged from above, but the nature of the soil it feeds on is also changing right now. That's a huge problem too."

There are stakeholders thinking that the existence of transportation uses there causing problems not only for the natural elements in the park, but also for the spatial organization and design principles. For example:

"But at such a point, there should be no public transport, such minibuses. They have done this over time, but this is not something that is irreversible... Existence of minibuses is a problem... The area has actually now turned into a collapsed area in a sense. It has been used in different ways in every period. The point it has reached today is actually the result of such a use in a sense. But this use has also caused a lot of value to be lost and many things no longer visible. Therefore, it is necessary to be able to re-live and re-function all the values it contains - to regain its old function and meaning. I think that it is necessary to purify it from its unqualified things -I use it in all material and moral sense."

Another stakeholder also mentions that the intense use caused by transportation infrastructure and superstructure at Güvenpark causes the place to be perceived only as a passage:

"... Circulation is under Güvenpark as the metro and metro stops passing under it are very close. Naturally, elements such as ventilation shafts are directly visible from the park. Due to the density of Kızılay, ... like buffets ... they are stacked in Güvenpark. There is such a multi-use and people often pass by without feeling the park because of these invasions."

As illustrated, different stakeholders give prior value to the transportation use in the park, whereas some other stakeholders assert the drawbacks that transportation uses cause on natural, aesthetic, planning and functional values. Therefore, their desires for the future of the place also differs.

Here is the idea of a stakeholder, thinking that the construction of metro lines is not harmful and should continue to be made:

> *"There is even a subway work, it continues. So, it is very important for Ankara. In other words, if Ankara had a metro, I think, we would be 30 years ahead today. So that's how we see it. I hope the subway construction will be finished as soon as possible. Ankara has gained something good on the way to becoming a brand city. But I don't think it will harm the tissue there, which is under the park. Because everything is already on it."*

Here are conflicting opinions emphasizing the requirement to reduce or remove the transportation intensity in the park:

> *"Since transportation will emerge as a problem here, a transportation master plan needs to be made... It is necessary to control the traffic flow, to slow it down, to prevent vehicle entry, to minimize it somehow, and to consider a city center where pedestrian transportation is active."*

> *"There is already a situation where the minibuses can be taken from there. When this happens, a new open space, a surface will be created there. Although there is already a large pedestrian circulation there, there is also a situation that hinders it. In other words, people coming from Kumrular (Street) have to pass through a strange crowd of minibuses to get to Güvenpark. When this disappears, maybe the transition between Kumrular and Kızılay square can be entirely through Güvenpark... When the minibuses are removed from there, it will contribute to the park."*

> *"It works like a transportation point, a hub that spreads everywhere. Where do you put it, it can have a lot of solutions. Although we do not know how*

realistic it will be or how long it will be implemented, at such a point there should be no public transport or such minibuses… The means of public transport can be changed… Perhaps transportation planners can think of a transportation system that will prevent minibuses from entering Kızılay, this point... Minibuses can be collected elsewhere on the periphery."

"I think one of the things that should be discussed the most here is how this park area, which was originally designed as a part of the open green space system coming from the Jansen Plan, turned into a transportation focus. Because right now in the park, this is what creates all the problems, actually, there is the subway construction. Previously, there were already minibus stops."

"Ventilation shafts, subway entrances and exits, taxis, minibus stops, etc., these are all external reasons that are far outside the original size of the space and its design."

It is clear that the stakeholders do not agree on the future of transportation uses. Therefore, this subject occurs to be the most important topic for the future planning and conservation decisions, which requires to reach a consensus via the conversation of all interested stakeholders.

If I, as a researcher, need to make an assessment of Güvenpark, I need to emphasize how intertwined Guvenpark has been with the society since its establishment, and how much the people of Ankara and all of Turkey have embraced Guvenpark and other 'parks'. Güvenpark has been on the agenda of both users and decision makers since its establishment. It has been experienced many times that stakeholders also have an impact on the formation, development and transformation of the park. The fact that money was collected by citizens from many cities and sent to Ankara for the construction of the Güven Monument in 1935 (Figure 3.24, p. 123) reveals that this park was a very important symbol of the Republic for many citizens throughout Turkey at the time it was founded. This social solidarity can be considered as the first concrete example of Güvenpark's social meaning and participation in the space.

Another important factor in the formation of social meaning in Güvenpark is the occurrence of events in which the public tries to have a say in a collaborative way in the protection and maintenance of the physical space of the park. The first example of this is that in 1984, despite the parking lot project planned to be built in Güvenpark, the public's reaction became concrete as a signature campaign (Figure 3.43, p. 141) and the project was canceled with 60,000 signatures. As an experience of collectiveness in the space, this example indicates that Güvenpark is an urban green space that has been owned, used and wanted to continue using by the public since its establishment.

Apart from these developments, which are unique to Güvenpark, it also hosted 'Gezi Park Protests', which started in 2013 as a collective action all around the country to prevent Istanbul-Taksim Gezi Park from being rebuilt without a reconstruction permit within the framework of the 'Taksim Pedestrianization Project', despite the decision of the administrative court and the Cultural and Natural Heritage Conservation Board (haber7.com, 2013). The Gezi Park Protests have been a very large-scale and long-term protest that started with the aim of 'protecting green areas as parks' all over the country, and have left unforgettable traces both in the place and in the society, through the sense of belonging of the public for open spaces and parks, with the method of collective and on-site rejection to the decisions made by the decision makers. Güvenpark also appeared as the main venue of these events in Ankara. This park, whose symbolism in its establishment was 'gratitude to the police and the gendarmerie' in the Early Republican Period, also witnessed the murder of an activist by a police bullet in front of the Güven Monument, countless injuries and many arrests during the Gezi Park Events (ntv.com.tr, 2013).

Figure 4.1: Gezi Park Protests in Kızılay, Ankara (t24.com.tr, 2013)

During and after the Gezi Park events, the police stayed in the area south of Güvenpark for a long time, and this part of the park could not be used by the public (Figure 3.50, p. 150). These events changed the identity of Güvenpark in people's perception, adding a political and commemorative identity as well as the central open green space identity of the park (UTEAC Chamber of City Planners, 2016, p. 17).

Another incident in the formation of this commemorative identity is the terrorist attack that took place in Güvenpark in 2016. In the explosion on 13 March 2016, 36 people lost their lives and 125 people were injured (BBC News Türkçe, 2016). The occurrence of such an event in Güvenpark has left negative effects on people's memories about the park, and the fact that this park, whose name means 'security and trust', is the scene of such insecure and unsafe events, is very sad for Ankara and the Ankarans, both spatially and socially.

Me, as a city planner, in addition to agreeing with all of the consensus values (Table 4.1, p. 191) specified by the stakeholders, I also think that the political and commemorative/witness values specified as negotiable (Table 4.2, p. 194) are considerably important values for the meaning and identity of Güvenpark. For me, as someone using Güvenpark in my daily life, along with being and urban public space, it is also connected not only with those who use and know the park, but also

with people who heard about Güvenpark because of the events it was staged, and who have a commemoration of the park even though they have never been to.

Figure 4.2: Those who lost their lives on March 13, 2016 are commemorated in Güvenpark in 2019 (Yazıcıoğlu, 2019)

I think if we are talking about a heritage place, it will only be accepted as a heritage place until the last society/generation that accepts it as a heritage place disappears. Güvenpark's features of being one of the most central and historic urban parks of Ankara may change over time, however its ideology of establishment, the social and political events that it hosted for a century and its identity & commemoration for people will remain regardless of the physical space. Therefore, I think that Güvenpark, as a heritage place should be conserved not only with its physical entity and unity, but also its commemoration should be kept alive, until it remains as a unique public space in the minds of the future generations of the Turkish Republic.

4.2   Proposing a Road Map for Collaborative Conservation of Güvenpark by Integrating Values Attributed by Stakeholders

Güvenpark is a very important heritage site that contains many features and elements as discussed throughout the study. In the research conducted during the thesis, it was revealed that Güvenpark's stakeholders also attribute value to it and want it to be preserved. In the phase of researching the values assigned to Güvenpark by the stakeholders, it has been determined that there are many stakeholders, and that these stakeholders have a wide range from nation-scale central administrations to users passing through the park. This thesis aimed to develop a collaborative conservation approach for the protection of this heritage place based on the values assigned to the place by these stakeholders.

In order to develop this approach, it should be started with the field analysis and evaluation phases applied in planning and conservation disciplines. First of all, it should not be forgotten that the area covers a part of the city, a land. As all entities on a piece of land, Güvenpark is also subject to parcellation, ownership and infrastructural practices, and all decisions about it must therefore be designed within the legal framework of construction planning laws and regulations. Secondly, this area has been declared as a 1st Degree Natural Protection Area. The vegetative existence in the park has presented another legal/administrative framework that must be followed within the process of deicison-making for the park and its surroundings. Thirdly, Güvenpark is a 90-year-old heritage place, and the Güven Monument inside of it has the registration as a monumental statue. This creates another legal basis that must be applied in the decision-making process.

These three main features show that, besides providing a legal framework for Güvenpark, many legal responsibles arising by the requirements of these laws should be included in the planning and conservation processes of Güvenpark. In the research report of Güvenpark conservation development plan (Ankara Metropolitan Municipality - Department of Cultural and Natural Heritage, 2020), there are various institution opinions in accordance with this legal basis, including Ankara Water and

Sewerage Administration General Directorate, Ankara Provincial Police Department, Başkentgaz Infrastructure Control Directorate, telecommunications operators, Department of Development and Urbanization, EGO General Directorate, Ministry of Environment and Urbanization General Directorate of Conservation of Natural Assets, Başkent Electricity Retail Sales Joint Stock Company, etc.

In addition to these three intrinsic features, there are ongoing uses in Güvenpark. Transportation and commercial uses have formed an important part of the park, both spatially and functionally, over the years. For this reason, the providers and users of these uses should have a voice for the decisions to be made for Güvenpark - depending on its attribution and scale.

Güvenpark is a part of the city where tens of thousands of people pass every day, and it is a heritage site that needs to be conserved. At this point, it is necessary to provide protection-utilization balance within the field. Considering the current central urbanization practices and local urban policy, it is not possible to spatially return Güvenpark to the way it was designed in 1932. Because in 2022, in line with the location of the park and the needs of the city, it has become necessary for the public interest to host many uses that were not designed and projected in 1932. For these reasons, the protection-utilization balance to be ensured for the park should be established in regard with the legal basis and stakeholders' opinions.

As stated before, the open-ended interviews conducted with the participation of users and the in-depth interviews conducted with the participation of experts during the thesis are the research of designing the process, based on the values attributed to Güvenpark by these stakeholders in case of a possible conservation study to be carried out for Güvenpark. Based on the statements of 50 users and 9 experts interviewed during this research, it was revealed that these stakeholders tend to position themselves as participants in a possible conservation project.

Governance problem, which emerged especially in the answers of the expert group, erupts in Güvenpark as in many other areas. It was stated by some of the experts interviewed that, Güvenpark's legally responsible stakeholders, in particular, do not

have the will or inclination to express opinions outside their own area of interest/ responsibility and sit around the same table with other civil stakeholders.

In such a case, 'value-based conservation' can be considered as a method that will form the basis for the process design for the protection of Güvenpark. It has been seen in the opinion research conducted for the thesis that, although the values expressed by each stakeholder of Güvenpark about the place seem to overlap at a high level, many of the mentioned values are also complementary to each other. For example, one stakeholder said that Güvenpark should be protected by considering it as a whole with the Saraçoğlu Neighborhood, but another stakeholder claims that the urban entity that Güvenpark is a part of is the urban landscape infrastructure designed on Atatük Boulevard. This brings us the understanding the necessity of considering Güvenpark with its environment, however each stakeholder may define this environment differently. Such examples can be multiplied and the result is this; for Güvenpark, the values attributed by each stakeholder are different, and the more stakeholders are involved in the process, the more likely the process will be designed adequately. As explained in Chapter 2, there are steps to follow in such conservation practices. In a possible project to be carried out for Güvenpark, the stakeholders of the area will need to be analyzed first. A 'question of research' suitable for the case should be created and should be asked to stakeholders. Afterwards the responses should be investigated to reveal the values attributed to the space by the stakeholders. At this stage, first of all, all stakeholders are expected to declare what the values of the space are, and then a value assessment should be presented to the stakeholders over the accumulation of these values. As the following stage of this assessment, a conservation process should be designed with the collaboration of stakeholders.

The spatial applications that took place in and around the park from the day Güvenpark was designed until today have shown that, especially the returning back from infrastructural interventions and urban services that bring mass use, have been very difficult in economic and material manners. The fact that the applications to date have been carried out with a top-down approach and the approval of the 'minimum number of authorized institutions' has led to discussions with other

stakeholders of the park today, and caused them to be dissatisfied. In fact, these disagreements have gone beyond daily and professional discussions to the point of lawsuits and cancellations of construction/conservation plans.

In line with the experiences gained in the formation and transformation processes of the park so far, I can say that, no change should be made in Güvenpark that any individual or institution decides on its own. Whatever the subject is, all persons of interest in Ankara, all legally responsible parties, all relevant NGOs, and all interested experts of the subject should be included to collaborate in the process. This inclusive approach should not only remain with online request forms or with invitations with no designated recipients. Rather, the environment of face-to-face dialogue should be inserted in the procedure, where all the interested parties share equal right of speech, at least in the phase of process design. Stakeholders should not be included later in the process, rather the whole process should be designed with stakeholders. As it has been underlined many times throughout the study, since Güvenpark is a multi-use area, it should be ensured that all stakeholders define themselves as a part of the process, and in this way, it should be emphasized that the opinions, actions and contributions of all participants are as substantial as all other participants. Collaborative conservation of Güvenpark can only be achieved in this way.

In this thesis, the first and second phase of a value-based collaborative conservation practice for Güvenpark, which are analysis of values attributed by stakeholder and their assessment, could be presented. Ideally, what needs to be done is to reach a wider audience of stakeholder. Stakeholders who could not be interviewed but who are the legal decision makers of Güvenpark and a wider user and expert group should be included in the study. When sufficient participation is ensured, the values attributed to Güvenpark by the stakeholders should be analyzed and evaluated, as was done in the thesis study. In order for the process to progress in a collaborative and inclusive manner, all these stakeholders should be given a voice since the planning of the 'protection of Güvenpark'. To this end, various actions should be designed where stakeholders can engage in face-to-face dialogue, such as meetings,

workshops, and site visits, etc. At the end of this process, the values that would emerge as a result of the value assessment can be divided into groups as consensus, negotiable, conflicting, etc. Decision-making process should be designed with the participation of stakeholder, based on this consensus, negotiable, and conflicting values.

The consensus values that emerged as a result of the value assessment of this thesis study show that Güvenpark should be conserved as a Republican heritage, with urban elements including landscaping infrastructure and spatial organization that it was designed together in the Early Republican Period, with a holistic approach that will not disrupt the integrity of these areas. In addition, as a public open space with a very intensive use, the physical space it provides to the users, commercial uses and urban functions should also be taken into account. As stated by the stakeholders, the fact that it is a green area in Ankara's central Kızılay and is a park with natural features under protection makes Güvenpark a unique element of the city. The data that emerged as 'consensus values' show that the stakeholders have a consensus on that "Güvenpark should be protected as a heritage site, public area, and natural protection area".

It has been observed that the negotiable values that emerged as a result of this study are the values that require experience-based and collective consciousness rather than physical aspects, and therefore are mostly expressed and cared for by users and experts. Although it is accepted by all stakeholders that Güvenpark is a very important public space, the political and social events that Güvenpark has hosted since the day it was founded, by some stakeholders, depreciating Güvenpark rather than adding value. For this reason, although some stakeholders emphasize the need to keep this community memory alive and commemorated within the park, other stakeholders may disagree. This situation emerges as an issue that needs to be negotiated in the collaborative conservation of Güvenpark.

Finally, the conflicting values revealed are focused on an aspect that concerns the present and future of the park rather than its past, which is public transportation.

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Some stakeholders think that Güvenpark should continue to be used as a transportation hub. However, another group stated that the transportation uses (metro and metro infrastructure elements, bus stops, minibus stops) in the park 'occupied' a large part of the park, rendering the spatial organization and landscaping infrastructure of the park as designed in the Early Republican Period unreadable. In addition, it was also stated that these transportation uses are causing the park to be perceived as a 'transportation stacked edge' rather than an 'open-air public district'.

Since these public transportation uses in Güvenpark are in a density and location that serves thousands of people every day, the inclusion of transportation planning in a conservation project or plan to be carried out in the park will be the most important start. In this process, as some stakeholders stated in the interviews, transportation planners should definitely be among the occupational groups to be included. Urban strategies and solution alternatives should be created to achieve a sustainable balance between public transportation uses in Güvenpark and the heritage features that need to be conserved and revealed. In order to make the most appropriate decision in this process, experts from all relevant professional groups should be involved, common ground should be ensured among the decision-makers, and the demands of the users should be taken into account.

CHAPTER 5

CONCLUSION

Heritage conservation is a compelling process that calls for the definition of the justification for preserving the site, as well as the technique and participants needed to accomplish it. This procedure can become more contentious in situations where stakeholders cannot agree on decision making, which is particularly the case for densely inhabited urban heritage sites. Therefore, designing the process with the collaboration of stakeholders in the conservation process of a heritage site emerges as a method. Heritage values are also used as the tool of this method, which are indicators/measures to identify the cultural significance of heritage places. Because heritage values have been occurred as an accumulation of value categories of various place-based disciplines, heritage places are considered as geographical, economical, architectural, and social entities as well as being heritage places. Therefore, the main stages of value-based processes designed in this way are value analysis, value assessment, and decision making based on these values, with respect to the broadscale characteristics of 'value' as a concept.

In value-based collaborative conservation processes, the substantial procedure to follow is firstly to analyze the values that stakeholders attribute to the place using the appropriate methodology, then assessing these values, and to present them in a systematized context to provide input for a basis of decisions-making regarding the place.

This thesis has focused on assessing the values attributed by stakeholders to propose a road map for the collaborative conservation of Güvenpark, which is the basis of value-based conservation processes. Therefore, in this thesis it was intended to analyze the stakeholders of Güvenpark and the values they attribute to it. The aim of it was:

- to understand Güvenpark as a central urban park, as a public space in dense use, and as a heritage place built in Early Republican period,
- to understand what is intended and projected by the stakeholders for this place to become and to be conserved
- to understand if the stakeholders are willing Güvenpark to be conserved and if they are into collaboration for the conservation of Güvenpark.

Therefore firstly, the stakeholders of Güvenpark were analyzed. They are seperated as the users at the site and the ones who are in the decision-maker or expert positions. Open-ended interviews were conducted for the users, the stakeholders of Güvenpark which have regular physical interaction with the place. In-depth interviews were conducted with central and local administrations as decision-makers, related NGOs and experts. The responses of interviews are analyzed, and the results revealed that according to the stakeholders Güvenpark has values, and it should be conserved as a heritage place.

As discussed in the previous chapter, although there are disaggreements among the stakeholders regarding the future of the place, most of the users have the intention to participate in a possible conservation project, and the experts aggree on the necessity to build a conversation envrionment for the planning and conservation of Güvenpark.

5.1   Intentions & Limitations

During the thesis, several limitations have occurred and obstacle the intentions that are included in the fiction and methodology of the thesis in the beginning.

Firstly, the initial intention of the thesis was to conduct in-depth interviews with more than four stakeholders, from the decision-maker and expert groups. However because of the inability to contact some of the persons, the number has stayed limited with two decision-makers and two experts. Another intention regarding the methodology was to conduct a secondary online meeting with all of the participants of in-depth interviews to make them discuss the values and future of Güvenpark

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among themselves. However, because most of the participants are on the same/similar group of stakeholders (professional associations and experts), the outcome of this secondary meeting would not have contributed much to the thesis, regarding the intention of 'constructing a discussion environment for all of the stakeholders'.

Secondly, since the subway construction at Güvenpark is continuing since 2020 and is still not completed, the physical documentation of the park at 'normal' state could not be achieved, because some parts of the park has been closed to entrance. The park's temporary situation under construction, and in the outer part of construction area has been documented via photographs.

5.2   Critique of the Current Conservation Approach to Güvenpark and Contribution of This Study

First critique to be emphasized here will be the lack of conversation among the institutions and individuals of planning and conservation processes. In the laws and legislations forming the legal basis for heritage areas in Turkey, many institutions, central and local administration bodies and professionals are given responsibilities in various phases of conservation process. Authorization of decision-making for heritage sites is largely vested in a number of governmental institutions. However, there is no defined legal basis of participation of public, involvement of non-governmental organizations, and collaboration of interested institutions, in the conservation processes. This situation occurs as a deficiency of the system by creating top-down approach regarding the heritage sites by the decisions being taken by authorities who have not adequate information and experience of the place.

In this study, there has been supportive outcomes. During the in-depth interviews, some of the stakeholders involved proposed 'methodological/managerial suggestions, more than physical and commemorative suggestions. These

methodological/managerial suggestions included urban policy of central and local administrations, and improving governance among all interested/responsible parties.

Another critique is basically about the conservation of open green spaces. As nineteenth-century witnesses observed, urbanization creates two major problems with green space (Layton-Jones, 2014, p. 9):
• Rapid and significant increase in the number of potential users of green space

• Significant reduction in the range of accessible green space due to the 'retreat' of the hinterland and the development of urban land parcels.

During periods of urbanization, the combination of these two factors made urban green spaces vulnerable. Local authorities created a number of sites, others were created by private individuals and were taken into public ownership at a later date. Many of these sites today are poorly invested, lacking legal protection, vandalism, conflicting political agendas, planning pressures and changing demographics have combined to jeopardize the form, function and ownership of public urban green spaces. After countless failed attempts and abandoned plans, historic parks and gardens are running out of luck; they cannot afford to wait for another policy cycle to ensure their protection (Layton-Jones, 2014, p. 9).

Historical public parks -as a sub-category of open green spaces- in cities were planned in relation to adjacent urban areas, buildings, streets, and canals. Their arrival has had an impact on the neighborhoods, spaces, and built form that have grown up around them in other places. As a result, they are frequently integral parts of historic city development strategies. Under these circumstances, it is equally important to preserve parks and their environments in matters of quality, design, and scale (ICOMOS, 2017, p. 2).

Güvenpark is one of these historical open green spaces, accommodating services of various sectors and hosting numerous people in hourly, daily, and weekly intervals. However, 'the conservation' issue of Güvenpark has remained unsolved and unpracticed as solid spatial implementation. In addition to that, although there were

many research on the design, identity, publicity and morphology of Güvenpark and Kızılay, there has been a lack of academic research considering the conservation of it.

Therefore, this thesis aimed to contribute to the accumulation of research/resources in relation to the conservation of Güvenpark, and to emphasize participation and collaboration aspects to be included in the conservation practices of public open spaces in Turkey.

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APPENDICES

A. Applied Ethics Research Center Approval

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER

ORTA DOĞU TEKNİK ÜNİVERSİTESİ
MIDDLE EAST TECHNICAL UNIVERSITY

DUMLUPINAR BULVARI 06800
ÇANKAYA ANKARA/TURKEY
T: +90 312 210 22 91
F: +90 312 210 79 59
ueam@metu.edu.tr
www.ueam.metu.edu.tr

Sayı: 28620816 /

20 MAYIS 2022

Konu : Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi : İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Pınar Aykaç Leidholm

Danışmanlığını yürüttüğünüz Sıla Elaslan'ın "Güvenpark'ın Korunmasında Paydaşların Atadığı Değerlerin Değerlendirilmesi ve Paydaşların İş Birliği İçin Ortak Zemin Araştırması" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülmüş ve **0329-ODTUİAEK-2022** protokol numarası ile onaylanmıştır.

Saygılarımızla bilgilerinize sunarız.

Prof.Dr. Mine MISIRLISOY
İAEK Başkan

B. Example of Open-Ended interview Sheet

ORTA DOĞU TEKNİK ÜNİVERSİTESİ

KÜLTÜREL MİRASI KORUMA YÜKSEK LİSANS PROGRAMI

GÜVENPARK'IN KATILIMCI KORUNMASINA ZEMİN OLARAK PAYDAŞLARIN ATADIĞI DEĞERLERİN DEĞERLENDİRİLMESİ

YÜKSEK LİSANS TEZİ ARAŞTIRMA FORMU

Çalışmanın Amacı

Bu çalışmanın amacı Ankara'da bir cumhuriyet mirası olarak bugüne kadar varlığını sürdürmüş merkezi kentsel bir parça ve önemli bir kamusal açık alan olan Güvenpark'ın, kullanıcıları, karar vericileri ve mesleki uzmanları olan paydaşları tarafından atfedilen değerlerinin araştırılması, değerlendirilmesi ve paydaşlar arasında aktarımının sağlanarak Güvenpark'ın korunmasında iş birliği için bir temel yol haritasının üretilmesidir.

Çalışmanın Kapsamı

Çalışmanın kapsamı, Güvenpark'ı sosyal, ekonomik veya rekreatif amaçlarla kullanan kişilerin mekânla ilgili görüşlerinin, mekâna verdikleri değerin ve mekânın korunmasına yönelik düşüncelerinin araştırılmasıdır.

Güvenpark'ın neresindesiniz?

Tarih:

Kişi Bilgileri:

Yaş:

Cinsiyet:

Meslek:

Burada ne için bulunduğu:

Sorular:

1. Güvenpark sizin için ne ifade ediyor? (sıradan bir park/ miras alanı/ aktarma noktası/ vs.)
2. Güvenpark'ın değerli olduğunu düşünüyor musunuz? Neden?
3. Güvenpark'ın (bu değerleriyle) korunması gerektiğini düşünüyor musunuz? Evetse nasıl korunmalıdır?
4. Bu değerlerin korunması için bir çalışma/proje gerçekleşse dâhil olmak ister misiniz?

C. Example of In-Depth Interview Sheet

ORTA DOĞU TEKNİK ÜNİVERSİTESİ

KÜLTÜREL MİRASI KORUMA YÜKSEK LİSANS PROGRAMI

GÜVENPARK'IN KATILIMCI KORUNMASINA ZEMİN OLARAK PAYDAŞLARIN ATADIĞI DEĞERLERİN DEĞERLENDİRİLMESİ

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Çalışmanın Kapsamı

Çalışmanın kapsamı, mesleği sebebiyle Güvenpark'ın karar vericisi konumunda olan, Güvenpark'ın geçmişini ve bugününü bilen ve Güvenpark'ın değerleriyle korunmasının nasıl gerçekleşmesi gerektiği konusunda fikir sahibi olan uzmanların görüşlerinin alınması ve bunların diğer paydaşlarla tartışılmasının sağlanmasıdır.

Tarih:

Kişi Bilgileri:

İsim:

Meslek:

Kurum/ Kuruluş:

Sorular:

1. Güvenpark'ın (kente, topluma vb.) değer kattığı tarafları nelerdir?
2. Güvenpark'ın bu değerlerini korumak için neler yapılmalıdır? (strateji, hedef, proje, eylem fikirleri gibi)

D. Güvenpark Transformation Charts

Transformation of Güvenpark between 1950-1980

1974

Güvenpark and Environment
Aerial Photography
(Map General Directorate, 2022)

CHANGES AROUND

garden of Kızılay Building shrinked
greenery in front of Soysal Bazaar disappeared (1957-1966)
floor heights increased
GAMA Office Block was built (1957-1966)
Ministry of Education building was built (1966-1971)
Atatürk Boulevard widened

CHANGES IN THE PARK

the north end of the park shortened
landscaping began to deteriorate
buildings are being built inside the park
the pool in front of the monument disappeared (1971-74)

1952

Güvenpark and Environment
Aerial Photography
(Map General Directorate, 2022)

246

Transformation of Güvenpark between 1980-2000

CHANGES AROUND

Kızılay Building demolished (1979)
place of Kızılay Building used as car park area for a while
the new building was built in its place (1992-99)
florists settled in the south of the park
pedestrian overpass built on the boulevard (1974-82)

CHANGES IN THE PARK

a smaller pool was constructed (1974-82)
minibus & bus stops enlarged
construction of metro caused shrinkage of the park
boulevard side of the park left for bus stops
landscaping of the park changed to hard flooring

Transformation of Güvenpark between 2000-2020

CHANGES AROUND

Kızılay Shopping Mall opened on December 28, 2011
junction arrangement made
M4 metro construction on Milli Müdafaa Street began

CHANGES IN THE PARK

playground and southern part of the park was closed by
police barricades after 2013 Gezi Resistance, for years
the terrorist attack on March 13, 2016
Kızılay Blood Center (2016) and 15 Temmuz Memorial (2017) added
the southern part was started to be used as a car park
green space has decreased
human density has decreased due to the pandemic (2020)

Güvenpark and Environment Aerial Photography
(Google Earth, 2022)

Güvenpark and Environment Aerial Photography
(Tapu Genel Direktörlüğü, 2022)

E. Documentation of In-depth Interviews

		PARTICIPANT EXPERTS	VALUES OF GUVENPARK / HIGHLIGHTS	HOW TO CONSERVE GUVENPARK
DECISION-MAKERS	**CENTRAL**	Ministry of Culture and Tourism - General Directorate of Cultural Heritage and Museums - **Mustafa Kaymak**, Director of Ankara Cultural Heritage Preservation Regional Board	• **Güven Monument** • Being **a place to breathe** in the middle of **Kızılay**	• Sharing the changes to be made with the stakeholders, **sharing ideas**
	LOCAL	Ankara Metropolitan Municipality - Department of Cultural and Natural Heritage - City Planner **Emine Öztürk**	• **Republican planning history** of Ankara • **open space** in the **city center** • **witnessing** the republic and all **phases of reconstruction** • **meeting** point, **transit** point and **public transportation** area • memory of **social events** • **urban memory**	• **elimination of multiple use** • policies to **revitalize the park** • increase of **recreationally attractive** uses • impermeable **edge characteristic should be demolished**
ACADEMICIANS	**PLANNER**	Urban Designer, Inst. Dr. **Can Gölgelioğlu** (Cankaya University)	• **Republican planning** process of Yenişehir is valuable for Ankara and Anatolia. • **urban history** and the **memory of the city**, **historical memory** • **symbols** in it, the **Güven Monument** is the most visible form of this. • a place that meets the quest for the **square** at the crossroads • It is not the Jansen Plan makes it important or valuable. On the contrary, it is important and valuable because it is the **place of social accumulation of 100 years** • republican ideals set at that time, Yenişehir, the Governmental Quarter in Yenişehir, and Güvenpark within the Governmental Quarter have **different roles and duties**. The desire to **establish it 100 years ago**, this is the main value. • Güvenpark and that area is a place where **security forces**, different classes of **people** and the **state meet**.	• considering the first-degree **natural protected area**, regarding its legal framework • That is clearly a **governance issue**. eliminating "**weak governance conditions**". We can find some **catalysts**. It is not something that will happen with "only academicians, 3-5 people, one class, TMMOB unite".
	ARCHITECT	Conservation Specialist, Architect Dr. **Nimet Ozgonul** (METU)	• **Republican planning history** of Ankara, **planning process of Yenişehir** • The u**nderstanding in that design** is, that people can easily enter the parliament and ministries; the point it has reached. Today is that it has been cut and that is being prevented. That's why **it doesn't add any value to society right now**. The interventions made today **takes away a value that the society has**.	• The **feeling** that the design gives to people must be reversible. It should not lose its meaning, its **messages** should not be destroyed • considering in the context of **modernity**, conservation of that **representation** • conserving all the **spatial values**, coinciding with **today's needs**, in the **reorganization** and reconsideration of the space • coming of those regulations that will enable the **assembly to meet** with the society reconsideration of the **original design, with a view of today's society** • returning the **designer's understanding** of design and to respect that **spatial setup** • re-living all the values to **regain that function**, **purifying** it from unqualified things, in a material and moral sense • providing a situation ensuring the **coordination and unity** between the municipality's own units • re-transforming this space for the **spatial public good**

NGOs	**PROFESSIONAL CHAMBERS**	Chamber of City Planners Ankara Branch - City Planner **Pelin Kılıç**	• **Republican planning history** of Ankara • a **transportation** focus, a part of a **square**, a part of **"administrative site"** • **symbolic** place • a place reflecting the **early period of the Republic** • a space **constructed and created** in both **individual and social memory** • a place where the **interaction of space** and **human experience** is the highest • **main gathering place** of social opposition **protests**	• **holistic planning** of the area together with a **transportation master plan** • **revealing the design codes** of Republican period, together **with Saraçoğlu, the Governmental Quarter** • eliminating/**controling vehicular traffi**c and **promoting pedestrian** movement • establishing a planning approach, in which the **design is related to the memory** • relocating and **restoring the park quality** as it was
		Chamber of Architects Ankara Branch - General Secretary, Master Architect **Nihal Evirgen**	• **center** of Ankara • **Republican planning history** of Ankara • First Degree **Natural Protected Area** • urban **identity** • **belonging** of users • memory of **social events** • **commemorative value**	• should be **conserved as planned** on Jansen's plans, together **with Saraçoğlu** • **conservation plan** preparation process should be carried out in a **transparent** manner with **all relevant stakeholders**, in a **participatory** method • 1/5000 and 1/1000 scaled plans should be prepared **scientifically** and **technically** • **reintroducing the park characteristi**c to be a **breathing space** • **re-adopting** this place not only in **plan order** but also in **social sense** • re-establishing Güvenpark as a **square** • regaining the **memory** that people can **meet and use in the public sense** • preparing new **identity projects** that will keep the **memory and commemoration** • preserving **social texture**, **spatial characteristics** and **memory value**
		Chamber of Landscape Architects - Board Member, Urban Designer Landscape Architect, Assoc. Prof. **Funda Baş Bütüner**	• part of the **open space system** along the entire boulevard, together **with Youth Park, Zafer Park**, etc. • in the **center** of the city • on the **route of many people**	• re-creation and **uncovering of the urban landscaping system** on the boulevard of 100 years ago • making it a **part of the itinerary** of everyday life • the **program** is more important than the **spatial arrangement** • **cultural activities** • reviving in the **memory of the society**
	ORGANIZATIONS RELATED TO PLANNING AND CONSERVATION	DOCOMOMO Turkey - City+Landscape Committee - Urban Designer Landscape Architect, Asst. Prof. **Selin Çavdar Sert**	• **monumentality**, the **art elements**, **artistic value** • the **spirit** of that period, the spirit of **reconstruction after the war**; describing, defining, symbolizing, both the works and the actors, **symbolic value** • the **value of witness**, witnessing **social events** • **everyday value**, **rhythm value** reflecting the pace of life and the speed of the city • a place keeping the heart and rhythm of the city, witnessing heart attack moments • **identity value**, **morphological value**, **age value**, **memory value**, **landscape architecture** and **urbanism value**, the **value** of being an **infrastructural landscape**	• considering **material culture** of that period • thinking of "How can it be made **more perceptible**?", "How will the **bus stops get out** of there with what stage?", "How will **that area be a part of Güvenpark** again when the police officers withdraw from there?", "The **integrity** of Güvenpark, How will it come together again, both in terms of material culture and **spatially**?"
		KORDER - Chairperson of the Board, Asst. Prof. **Özgün Özçakır**	• a **green area** in the city, where all components of the **community** can come **together** • **historic value**, an area planned for the society and has been **in continuous use** since the first years of the **republic** • **age value**, **political value**, **green space value**, **use value** • **economic value**, an area built in the city **center** • **memory value**, a place where people's memories are formed • **documentary value**, an example of the **Republic's planning** • **aesthetic value**, showing a park **design** and **statue** there	• preservation of **physical existence** • **removal** of the **barriers**, integration into **society**, making it a completely **public** space • transformation into a space where **all layers of society** can come together, hold meetings when necessary, and **express** their **opinions** openly • providing **active use** • giving the **areas occupied by constructions and minibuses to the public** again • **reintegration into the community**

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