



## **Evaluation of Traditional Çarşıs (Bazaar) in Urban Cores within the Context of Spatial Quality: The Case of Kapanönü Çarşısı (İzmit/Turkey)**

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### **ABSTRACT**

The study focuses on the historical city centers and traditional trade spaces on the Anatolian territory from the Ottoman Empire to the Republic of Turkey. However, as production and consumption change, traditional çarşıs lose their functions partly or completely, become idle, and have reduced quality of life in the course of time. The study area was selected from Izmit. The subject of the study is Kapanönü Çarşısı, which is located in the historical city center of Izmit, has reached today with no change in its name, is maintaining its function of trade in the same place, and stands as one of the important traditional çarşıs of Izmit. Aim of the study is starting from characteristics of Kapanönü Çarşısı to develop new suggestions to create a livable çarşısı with the determine the state of authentic spatial characteristics, identity, sustainability, spatial quality features by users of the çarşısı. The study revealed the spatial character and perception of Kapanönü Çarşısı by city dwellers as well. Both the observations of the researchers and the result of survey with the users of the space must be made re-organization of Kapanönü Çarşısı based on the problems and suggestions in the research.

**Keywords:** Spatialquality, urban cores, traditional çarşıs, Izmit, Kapanönü

### **1. INTRODUCTION**

Cities are the sole areas where such needs of society, who are under continuous social development, as settlement, sheltering, commuting, working, resting, and enjoying, are met. People transform and adapt cities to themselves. Cities manifest the flow of time (Erzen,2015). The term "city", which has evolved from the Greek word "polis" and the



Latin words "urbs" and "civitas" in the course of time, has possessed various meanings throughout the history (Benevolo, 1995). Cities, which are currently defined as settlements where most of the population are engaged in trade, industry, service, or management and there are no agricultural activities in general (Kent 2017), have changed and transformed as they have adapted to humane experiences in time just like living organisms (Park and Burgess,2015). Weber (2015,p.19) emphasizes that the causes of change and transformation in cities are economic, political, and social. Keleş (1990) also adds socio-psychological causes to Weber's causes. In reasons of the changing the cities, changing of the manufacturing type (economical factor) takes an important place. Because this change necessitates to gather all manufacturing control functions in the cities and causes to expansion and intension of the cities.The world economic history is full of many examples of cities, from settlements over the Nile and the Euphrates (Firat) valleys, where the first agricultural and industrial developments took place in 3000 BC (Heaton,1995), to cities where economic transformation in Europe started in the "long" 19<sup>th</sup> century from 1770-1780 to 1914 and to cities appearing as a result of the emergence of new branches of industry because of the advancements in the field of modern chemistry, discoveries led by the production and application of electricity, and the invention of motor vehicles in the 20<sup>th</sup> century (Berend, 2015). The 21<sup>st</sup> century society, which is also called post-industrial society and information society, is confronted with economies where mega technologies (Şimşek,2000) and communication stand out (Berend,2015).

### **1.**

The places where the above changes in the form of production can best be traced in the cities are historical city centers and the trade spaces located within them. The study focuses on the historical city centers and traditional trade spaces on the Anatolian territory from the Ottoman Empire to the Republic of Turkey. However, as production and consumption change, traditional çarşıs, which are production centers, lose their functions partly or completely, become idle, and have reduced quality of life in the course of time. In this regard, çarşıs, which play an important role in urban memory, by determining their current situation and reviving them is very important for their transfer to next generations. The study area was selected from Izmit.The subject of the study is Kapanönü Çarşısı, which is located in the historical city center of Izmit, has reached today with no change in its name, is maintaining its function of trade in the same place, and stands as one of the important traditional çarşıs of Izmit. Aim of the study is starting from characteristics of Kapanönü Çarşısı to develop new suggestions to create a livable çarşı with the determine the state of authentic spatial characteristics, identity, sustainability, spatial quality features by users of the çarşı.In studies on revival of



traditional urban spaces, the concepts of sustainability, livability, quality of life, and quality of space are featured (Oktay, 2007). In the present study, primary attention is focused on quality of life and quality of space.

## **2. METHODOLOGY**

Though the origin of quality of life is not known definitely, it generally refers "to the more or less 'good' or 'satisfactory' character" (Szalai, 1980). Lack of a standard definition has allowed the comparison of the concept of quality of life to other concepts such as "well-being, level of living, way of life, life satisfaction, happiness, morale..." (Discert and Deller, 2000). The World Health Organization (WHO) (1997) defines quality of life as "an individual's perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns". The concept of "urban quality of life" is included in the scope of research in the fields of urban planning, social and economic indicators, and mental and physical health (Marans, 2007).

### **2.1. Urban Quality of Space and its Parameters**

In general, quality of space can be associated with satisfaction with the social, physical, and symbolic features of a space and the happiness aroused by such features in users (Topçu and Bilsel, 2016). Lansing and Marans (as cited in Kamp et al. 2003) report that high quality environment arouses happiness and satisfaction over the physical, social, and symbolic characteristics of the population. According to Rapoport (2004), environmental quality has two meanings: 1. Air and water quality, the results of crowding, radiation, air and noise pollution, and so on 2. Satisfaction of people when their environment is positive, and rejection of environments with negative aspects by individuals. Being pioneering researchers on the space dimension of quality of urban life, Campbell (1976) and Marans et al. (as cited in Marans 2003) tried to explore quality of life in cities from conceptual and experimental perspectives. They found out that quality of space or geographic setting (city, neighborhood, or residence) is subjective and each person in a settlement may have different view of the matter. In the book entitled "Theory of Good City Form", Lynch (as cited Francis, 1989) suggested five dimensions of performance for quality of space: Presence (the right of access to a place), Use and action (one's ability to use a space), Appropriation (allows users to claim ownership) Modification (right to change a space to facilitate us), Disposition: ability to transfer one's use. According to Andrews (2001), cultural facilities, green spaces, and congestion are some of the factors contributing to the quality of local space. Quality of space is also associated with livability and sustainability, in which the concepts of economic development, environmental protection, and social equality are brought together. Nasar



(1989) emphasized that quality of space involves five measures: naturalness (man-made or urban), maintenance, open and defined space, historical significance and content, order. According to Greene (as cited in İnceoğlu and Aytuğ, 2005) quality of space consists of function, order, identity, and charm/attraction. To Van der Voort and Van Wegen (as cited in İnceoğlu and Aytuğ 2005), quality in architecture is examined under the titles of functional quality, aesthetical quality, technical quality, and economic quality. Department of the Environments, Transports, and Regions (2000) proposes 13 criteria for the assessment of public space: 1. Hard landscaping, 2. Planting, 3. Street furniture, 4. Structures, 5. Banners and signs, 6. Lighting, 7. Public art and features, 8. Shopfronts, 9. Advertisements, 10. Special treatments and provision, 11. Safety and security, 12. Traffic and highways installation, 13. Public space use and management. Discart and Deller (2000) collected research on quality of space and places under four titles. The first approach involves collecting data from the residents of particular places, evaluating quality of life based on a Likert scale, and making an analysis of regression. The second approach includes a mixture of the primary (subjective) and secondary (objective) data. The third approach is build scale. However, it only employs secondary data. The fourth approach involves price definition for particular occasions reflecting quality of life in particular spaces. Commission for Architecture and the Built Environment (2007) made a work titled "spaceshaper" for public spaces. "Spaceshaper" is a tool used for measuring the quality of public space. In this tool, 41 features are collected under eight groups: 1. Use, 2. Other people, 3. Maintenance, 4. Environment, 5. Design and appearance, 6. Community, 7. You, 8. Access. According to Project for Public Spaces (n.d.) developing projects for public spaces, a successful physical environment has to bear four characteristics: 1. Access and Linkages, 2. Uses and activities, 3. Comfort and image, 4. Sociability. In his thesis, İnceoğlu (2007) suggests four parameters for quality of space: functional quality, aesthetical quality, quality of construction, maintenance and repair, and quality of service. Topçu (2011) determined the evaluation criteria for quality of space she used in her thesis based on four main approaches: 1. Approaches giving prominence to historical and cultural values; 2. The human needs based on space approach; 3. Cognitive, psychological, visual-aesthetic approaches; 4. Quality approaches based on urban activity and shaping. She divided the evaluation criteria she created according to the above-mentioned approaches into four: 1. Social quality; 2. Functional qualification; 3. Visual-aesthetic quality; 4. Cultural and spatial satisfaction quality.

The study was conducted in two parts. In the first part, the current situation of Kapanönü Çarşısı was determined through in-situ observations by the researchers. The problems related to the area were determined based on the data obtained from the research



related to the çarşı (i.e. printed resources, historical maps, and photographs). In the second part, Topçu's (2011) spatial evaluation criteria, which were thought to best evaluate the quality of space of Kapanönü Çarşı among the studies in the literature, were used. The pilot study survey consists of 43 questions and three sections. In the first section, the demographic characteristics (i.e. age, gender, educational status, income) of the respondents were asked. In the second section, the users were asked about the reasons for choosing Kapanönü Çarşı, the unfavorable aspects of the Çarşı, the usage frequency of Çarşı, and suggestions about the Çarşı. In the third section, the social quality, functional quality, visual aesthetics, cultural and spatial satisfaction qualities of the Çarşı were measured through a Likert scale.

After the determination of methodology of the study, in order to understand the main theoretical frame comprehensively; city, transformations of the city and traditional trade spaces has been discoursed.

### **3. ECONOMIC TRANSFORMATION OF CITIES AND CITY CENTERS AND TRADITIONAL TRADE SPACES**

In pre-industrial societies, cities were markets and exchange centers. They were also places where handicraftsmen and artisans gathered, and production was made with human and animal energy. Production involved crafts technology organized in specialized small establishments. This form of production took place with a small number of masters who had a long apprenticeship with no or very little capital (Kıray, 1965; Weber, 2015). There was a sharp social differentiation within cities. That was manifested by separate ethnic group neighborhoods and various artisans' separate settlements. The houses also served as workplaces, religious buildings, educational centers, and shopping centers (Kıray, 1965). The invention of weaving loom, innovations in mining, development of shipbuilding, geographical discoveries, generalization of mechanical production, and steam replacing water as energy source changed not only production but also the spatial structure and population of cities. In modern industrial societies, cities have a great variety of functions like gathering-delivery, financial-administrative centers. There is an inner part in the middle of modern industrial cities. This area is surrounded by a transitional section where workplaces and houses are mixed, followed by a cheap housing part, a middle-class housing part, and a rich housing part, respectively. In short, modern cities grow as commercial, industrial production areas develop and roads and residential areas extend within them. According to Mumford (2013), the physical dimensions and human activity areas of today's cities have changed. Therefore, the structure of many functions of the city needs to be reorganized to support wider purposes. According to him, the city should not only be considered as a place of production and management but



also as the basic organ of expressing human character. The city itself should be a scene where daily encounters will be experienced. The study focuses on the historical city centers and traditional trade spaces on the Anatolian territory from the Ottoman Empire to the Republic of Turkey.

### **3.1. City Centers from the Ottoman Empire to the Republic of Turkey**

The development of the Ottoman city was through the establishment of neighborhoods. The city was developed by building a masjid, a mosque, and other buildings along with them. Houses were made on areas separate from commercial areas. The settlement of the houses also shaped the "dead-end streets". The family, being the cell of urban pattern, created the social and physical environment of the city. Though there were no planned squares, open spaces were made around masjids, fountains, or çarşıs (bazaar) (Kuban,1968;Günay, 1998). In the Ottoman city, social life developed in mosques and çarşıs (bazaars). Friday mosques (i.e. mosques where the crowded communities gathered and performed Friday prayer) were located in or near commercial and production areas (i.e. çarşıs), or mosques attracted çarşıs to themselves. Large crowds met in mosques and mosque courtyards (Kuban,1998; Tümer,2007). Ortaylı (2016) chose to describe the Ottoman city in comparison with European cities. According to him, as in all the traditional cities, in the center of the Ottoman city (core area), there was a temple (mosque), a central government office (a palace in the capital, a sanjak governor's mansion in the provinces), and guildhall and storehouse (like a bedesten), as in European cities. Those buildings were located at the big square in the center of the city. There was a çarşı with artisans and craftsmen around that core area. The whole or a particular section of each street was used by a craftsman working in a certain branch. The neighborhoods were shaped according to ethnic and religious differences.

When the Republic of Turkey was founded (29 October 1923), 42,000 villages, 1,000 towns, and 67 cities were taken over from the Ottoman period. Furthermore, according to the 1927 census, 83.7% of the total population lived in rural settlements, and 16.3% lived in urban areas (Aslanoğlu, 2010). During the period of 1923-1932, attention was focused on reform activities, and industrial investments did not grow sufficiently (İstanbul Ticaret Odası,1989, p.10-45). While the construction of Ankara, the capital city, was accelerated on one hand, the railway works to connect the cities gained momentum on the other hand. In all city centers, government offices, schools, hospitals, railway stations, and post offices were built (Aslanoğlu,2010). During the period of 1932-1938, the first five-year development plan (1934) entered into force. With that plan, banking system, transportation, and infrastructure were improved, and new factories were established (İstanbul Ticaret Odası 1989). Construction investments were maintained in



Ankara and other cities to complete the construction of the buildings where state affairs would be performed. Cities started to become crowded with the workers coming from rural areas to industrial establishments. In 1932, the population living in cities amounted to 20.39% of the total population (Aslanoğlu 2010). In that period, there were double centers in many cities: the center of new administrative functions and the traditional center. In the traditional center, small production activities took place. The new center was a new administration center. Urban zoning plans began to be made (Osmay, 1998). In the period of 1950-1960, State-owned enterprises (Kamuiktisaditeşebbüsleri-KİT) started to organize (Turkey Industrial Development Bank-1950; Machinery and Chemical Industry-1950; Meat and Fish Board-1952; Turkey Cement Nitrogen-1953; Turkey Petroleum Corporation, State Supply Office, Cellulose and Paper (SEKA), Iron and Steel-1955; Turkish Coal Enterprises-1957). In that period, industrial production increased more quickly than agricultural production (İstanbul Ticaret Odası, 1989). With the acceleration of industrialization in the 1950s, the urban population increased excessively, and land transportation was preferred rather than railway transportation. Increased trade opportunities in the city also increased migrations. In the period 1950-1980, big cities experienced three times as much migration as the natural population increase, and shanty settlements started to grow. After 1950, one- or two-storey houses were destroyed in the city centers, and multi-storey apartment buildings were built in place of them. In that process, the density of city centers and their surroundings increased, and a change took place in their functions. After 1960, small production activities developed in traditional business districts, and traditional centers started to be destroyed rapidly. After 1965, small industry was moved out of the city center. In the late 1970s, city centers offering different services developed. After 1980, producer services (e.g. banking, financial affairs, insurance, real estate, advertising) concentrated in the city centers, while consumer services were moved out of the cities. The urban population was 45.5% in 1980 and 56.3% in 1990. In Turkey, large shopping malls were opened not only outside the cities, but also in city centers. After that period, the historical city centers that could not compete with modern well-equipped workplaces were abandoned or confronted with the danger of collapse (Osmay, 1998). According to the 2016 address-based population registration system, the population living in provincial and district centers in Turkey had increased to 92.3%, while the rate of people living in the villages had decreased to 7.7% (TUİK Adrese Dayalı Nüfus Kayıt Sistemi Sonuçları 2016).

### **3.2. Traditional Trade Spaces**

According to Kuban (1968), there are two types of trade spaces as market-square (Pazar) and çarşıs in Turkish historical cities. One of this traditional trade spaces are hans, open and close çarşıs which are fixed trade spaces in which specialized profession



experts and guild are on the job and craft products are sold. The other one is market-square (Pazar) where food products are sold. Çarşıs will be detailed later on. In brief, they are mostly covered trade spaces composed of streets or passages lined with stores one next to other on a fixed area. market-square(Pazar) are temporary trade spaces that are established by tradesmen mostly coming together to sell the same kinds of goods in various parts of a city. Arastas are described as mobile military markets that are set up to sell army and fleet goods. The word "han" derived from a root meaning "house" and have two different structures. The first kind of hans was located in the city center and offered accommodation to foreign tradesmen. The second kind of hans was made for the accommodation of caravans on trade routes outside city centers (Mortan and Küçükerman,2011). According to Zengel (2002), shopping spaces in old Anatolian Turkish cities were composed of arastas and bedestens integrated with mosques, caravanserais, hamam (public baths) and hans. The first examples of those spaces were made up of stores around the open air middle courtyard. Then store units were added to the middle spaces, and they became diversified as "cellular bedestens", "external store bedestens", "arastabedestens", and "bedestenarastas". Complex structures having many functions emerged as arastas were integrated with külliyes and bedestens were integrated with caravanserais in the course of time. The equivalents of bedestens are seen in Italian cities (fondaco), in London (guildhall), and in France (Hotel de Ville) as well (Ortaylı2016).

Among abovementionedthese traditional trade spaces, "çarşı"s are emphasized as it comprises the main issue of the study. Thus, the space organization of the "Kapaonu" Çarşı, which is example space examined in the study, will be understood.

### **3.2.1Çarşıs as trade spaces**

The Turkish word "çarşı" derived from the Persian "çehar-su", meaning "with streets on four sides", and thus has an origin referring to "collecting point" (Mortan and Küçükerman2011). Çarşıs, which are defined as shopping and commercial centers in cities where stores or sales counters exist together (ed. 1997), have gone through many stages until their current formation. Firstly, çerçi (hawker) becomes settled by opening a store in the street he determines. Secondly, çerçi has two functions together: settled and mobile. If things go well for him, others come and open a store next to his. Stores concentrate on certain areas depending on the goods sold. Thirdly, stores are opened in a line or one opposite another depending on the types and properties of products. This is how a traditional çarşı is organized.

The history of çarşıs in Anatolia involves agoras in the Hellenistic period. Agoras, which meant places of congregation as an equivalent of the word "agerein", were in the center



of ancient urban life. Agora is the improved version of a simpler trade spaces called "tabarnae" in Greek cities. Agoras, which are known to have existed since the 8<sup>th</sup> century BC, were unique to Hellenists. They were not only public spaces but also places of congregation for people (Wycherley,1994). In Anatolia, çarşıs of the Turkish period started to take shape in the Seljuq period. In that period, the words çarşı and market-place (Pazar) were used interchangeably. Market-place (Pazar), which derived from the Persian word "bazar" and meant "workplace outside the gate", was a trade spaces outside the city gate/portcullis in the beginning. Then it was positioned inside the city gate/portcullis. Market-place, which arose with the gathering of those who wanted to buy and sell things on an open area to do it more concordantly, does not have a fixed, permanent space. People in Anatolia still use the words çarşı and market-place(Pazar) interchangeably to mean: "commercial area that is public and open to everybody". Çarşıs, which had a slow development in the Seljuk period, began to constitute a model in the Ottoman period. For the traditional Ottoman çarşı, Istanbul set an example for other cities, too. The first kapalıçarşı (covered market-place) set up in the Ottoman period was Bursa Kapalıçarşısı, dating to the 13<sup>th</sup> century. However, the development of the çarşı model continued until the 15<sup>th</sup> century. With the formation of Istanbul Kapalıçarşı, foundation and trade system came together. The kapalıçarşı set up in Istanbul with this rational system set an example for all the çarşıs established in the Ottoman period with its financing structure and architecture (Mortan and Küçükerman, 2011). Bedesten, which derived from the word "bezzaz", was a kind of central bank of trade assuring the protection of pieces such as money, valuable items, and government documents. The bedestens, which were protected with "double-lock system" (one of the locks kept by the bedesten guard and the other by the property owner), had a rectangular structure with thick walls and columns (Cerasi, 2001). The stores in the çarşıc atenated around the bedesten. The constantly-open çarşı and the marketplace offering service to the city people on certain days of the week complemented each other. The formation of bedesten, which can be considered the most important change in the çarşı fabric, came out in the Ottoman period. According to Özdeş (1998), the traditional Turkish çarşıs formed in the Ottoman period had five characteristics in common: 1. Small City Blocks: City blocks are very small in the çarşıs where there are only stores in Turkish cities. Stores that are adequate in quantity and size form are lined adjacently. 2. Single-Storey Store: Stores are almost always single-storey in çarşıs. Sometimes, a very low additional floor is made. 3. Avoidance of the sun: Çarşıs are generally protected from the sun. This is simply achieved through plants such as vine and ivy. Another option is making fixed eaves from various materials or using a pull-down shutter protecting stores at nights and serving as a large eave with its half lifted up during daytime. 4. Lack of a Second Volume: There is no second volume in the form of a storehouse in civilian çarşıs.

Many stores used by those engaged in crafting for production and sales purposes have only one room. 5. Construction Material: Stores were mostly made from brick or rubble stone through masonry or mixed technique for protection from disasters such as fire. Sometimes, they were built through the cut stone technique. Roof cover material is lead. But nowadays, globalizing world's effects to commerce, çarşıs undergo a huge change. Izmit, which is located at the end of the Gulf of Izmit in the Çatalca-Kocaeli section of Marmara Region, is one of the cities where the change in traditional city centers and trade spaces has manifested itself. It has a strategic position at the intersection point of land route, seaway, and railway connecting Anatolia to Istanbul. Such important position of Izmit has enabled it to be an important commercial center from ancient period to now (İller bankası imar planlama ve yapı dairesi reisliği şehircilik işleri müdürlüğü, 1970). The city, which was called "Astakoz" (8<sup>th</sup> century BC) and "Nicomedia" (328-74 BC) in the Hellenistic period and "İznikomid" and "İznikmid" after it came under the domination of Turks, is called Izmit today and is the central district of Kocaeli province (Erdoğan, Ayyıldız and Özbayraktar, 2011)(Figure 1).



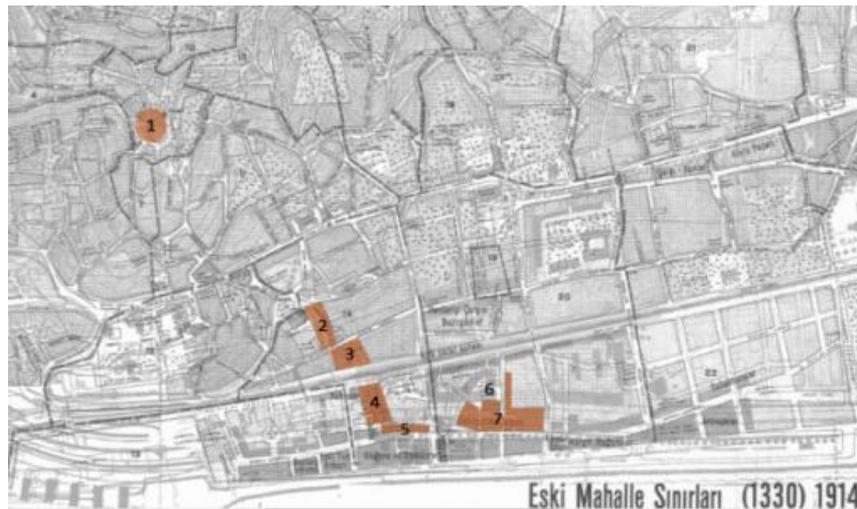
**Figure 1.** Location of Izmit on the Map of Kocaeli (from map archive of the Architecture and Design Faculty in KOU, 2016)

#### 4. IZMIT AS A CITY OF TRADE AND INDUSTRY

In the ancient period, the Gulf of Izmit and its surrounding were chosen as a settlement area due to natural harbor, fresh water resources, vegetable and fruit gardens, and sea products. Because of its location, it was also the center of the Bithynia Assembly and trade in the Roman period. Emperor Diocletian chose the city as the center of administration due to its port, land and sea transportation. In that period, Nicomedia was the fourth largest city in the world. It played an important role in the economy of the region with its mint and gun manufacturing plant. During the reign of Emperor Valens, gold, silver, and bronze coins were made. Despite the fact that the mint was closed during the Byzantine period, it was the most important city providing food to Constantinople thanks to its harbor (Çalık Ross, 2007). It was a stopover on the roads of

Iran and Al Jazirah during the Ottoman period. While the caravans from Anatolia came apart in Izmit, heavy loads and passengers without animals travelled to Istanbul via sailing ships (İller bankası imar planlama ve yapı dairesi reisliği şehircilik işleri müdürlüğü1970). Ortaylı (2016) notes that Anatolian caravans brought Bursa goods and Iranian caravans brought Isfahan-Tehran goods to Izmit. In addition, hans, caravanserais, and warehouses were built to fulfill the needs of the passengers. The first railway of Anatolia, Haydarpaşa-Izmit railway, was opened in 1873. In the 19<sup>th</sup> century, salt establishments were the primary means of living in the city, which was also one of the centers of timber trade (TUIK SeçilmişgöstergelerleKocaeli, 2013). Historical documents concerning Izmit, a city of trade, show that chamber of commerce existed there in the 1890s (Erol, 2013). In the period of the Republic of Turkey, the first industrial enterprises were undertaken by public institutions. Among those, paper factory (SEKA-1936) and Central Anatolia Regional Directorate of Petrol Ofisi (1941) were the most important enterprises. Until 1968, the Republic of Turkey witnessed the establishment of factories engaged in food industry, processing of forest products, paper and by-products, petroleum and petroleum products, cement, ceramics, and production of machinery manufacturing parts. Since 1960, the number of industrial establishments has been increasing continuously. The most important reasons for the choice of Izmit by industrial establishments are transportation facilities (land, rail, and sea) and its richness in underground water resources (İller bankası imar planlama ve yapı dairesi reisliği şehircilik işleri müdürlüğü, 1970).

#### 4.1.Traditional Trade Spaces in the City Center of Izmit



**Figure 2.** Izmit çarşısı on the Map of the Year 1914: 1. Yukarı Pazar, 2. Bakırcılar/Kalaycılar Çarşısı, 3. Kapanönü Çarşısı, 4. Yemeniciler Çarşısı, 5. AdalarÇarşısı, 6. Buğday Square 7. Zahireciler Çarşısı (İller bankası imar planlama ve yapı dairesi reisliği şehircilik işleri müdürlüğü, 1970, p.10).



Kaya (2009) listed Customs Building, Publics Debts Building, and Regie Building among the commercial buildings of Izmit from the Ottoman period. However, these buildings have not reached the present time due to various reasons. Hanlariçi area, which is situated in the traditional çarşı region of Izmit, burnt during the invasion. The area was reorganized after the fire and named as İstiklal Street. It has been a trade zone up to now. It is thought that Yukarı Pazar, which is located on the feet of İçkale (Orhan Neighborhood, currently), is the oldest trade center of the city. The existence of a mosque and a hamam (public bath) in this area strengthens this thought (Erol, 2013). Other çarşıs are Bakırcılar/Kalaycılar Çarşısı, Çarşıbaşı (located at the intersection point of Kemaliye Street and İstiklal Street, on the side of Acısu Park), Ciğerciler (Sakatatçılar) Çarşısı, Kapanönü Çarşısı, Yemeniciler Çarşısı (İmre Tökeli Boulevard/Hamidiye Street, Hürriyetve Cumhuriyet Street, Demiryolu Street – Walking road), Adalar Çarşısı, Buğday Square and Zahireciler Çarşısı (Figure 2). Today, there is only one trade building remaining from Ciğerciler Çarşısı. Bakırcılar Çarşısı has lost its unique characteristics. Bakırcılar Çarşısı still continues to be called as “Çarşıbaşı”. Adalar Çarşısı, Buğday Square disappeared in the fire breaking out in 1898 and Zahireciler Çarşısı (Erol, 2013) and then were reorganized (Kaya, 2009). Kapanönü Çarşısı and Yemeniciler Çarşısı still continue to contribute to the commercial life of the city with the same functions. The subject of the study is Kapanönü Çarşısı, which is located in the historical city center of Izmit, has reached today with no change in its name, is maintaining its function of trade in the same place, and stands as one of the important traditional çarşıs of Izmit.

## **5. THE CASE STUDY OF KAPANÖNÜ ÇARŞISI**

As we said before the study was conducted in two parts. In the first part, the current situation of Kapanönü Çarşısı was determined through in-situ observations by the researchers. In the second part, Topçu’s (2011) spatial evaluation criteria, which were thought to best evaluate the quality of space of Kapanönü Çarşısı among the studies in the literature, were used. The pilot study survey consists of 43 questions and three sections. Kapanönü Çarşısı is located in the old city center in IzmitTepecik Neighborhood. It is situated between two important historical trade streets of Izmit: İstiklal Street (Çarşı-yi Müslim/Muslim Çarşısı) in the north; Hürriyet and Cumhuriyet Street (İmre Tökeli Boulevard, Hamidiye Street, DemiryoluTekeli Street, Hürriyet Street, Tekeli Hürriyet Street) in the south (Figure 3). Kapanönü Çarşısı was recorded among the sources of taxation of the Sultan in the 16<sup>th</sup> century as “Mukataa-ı Kapan-ı Meyve-i İznikmid” (Izmit Fruit Kapan). The word “kapan” was used in the Ottoman period to refer to “big scales for heavy loads” and “place where the goods light in weight but heavy in value are weighed”. It was the area whereby vegetable and fruit went in the city during the Ottoman period (Erol, 2013). Kapanönü Çarşısı is easily distinguishable on the 1910 map

obtained from the archive of Izmit Municipality and on the 1914 map with its stores lined and its fountain in its courtyard (Table 1).



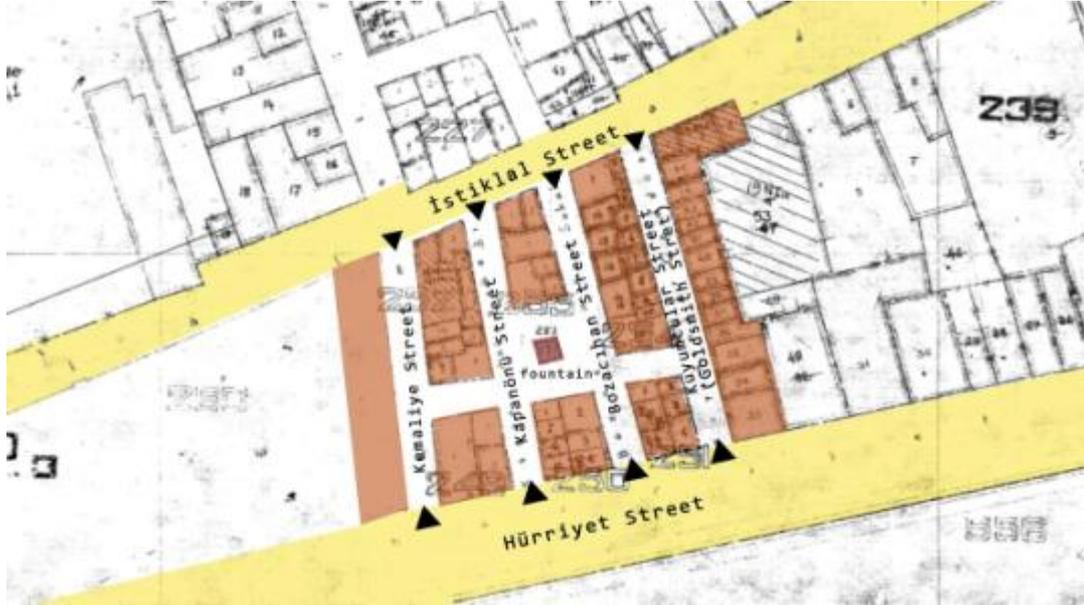
**Figure 3.** The Current location of Kapanönü Çarşı

**Table 1.** The Location of Kapanönü Çarşı on the Maps Dated 1910 and 1914

	
<p>The Location of Kapanönü Çarşı on the Maps Dated 1910 (İzmit Municipality Archive, 2017)</p>	<p>The Location of Kapanönü Çarşı on the Maps Dated 1914 (İller bankası imar planlama ve yapı dairesi reisliği şehircilik işleri müdürlüğü, 1970)</p>

Stores forming a line and facing Kapanönü, Bozacıhan, Kemaliye, and Kuyumcular streets are distinguishable in Kapanönü Çarşı in the base map dated 1957 (Figure 4). The current zoning plans also show that the names of the streets in the çarşı have not changed (Figure 3, 6). According to Bayar (2002, p.12), the most central and busiest places of Izmit were the intersection point of İstiklal Street and Bakırcılar Çarşı, Kapanönü, and its immediate vicinity in the 1930s to 1940s. The stores in the çarşı that

are seen to be two-storey wooden buildings in old photos (Figure 5) turned into reinforced concrete in the course of time (Erol,2013). Though most of the stores in Kapanönü Çarşı have lost their authenticity, some stores have been registered by Cultural and Natural Heritage Preservation Board (city block 250, parcels 3-4; city block 251, parcels 1-2-3-4-5) (Aksoy,2011).

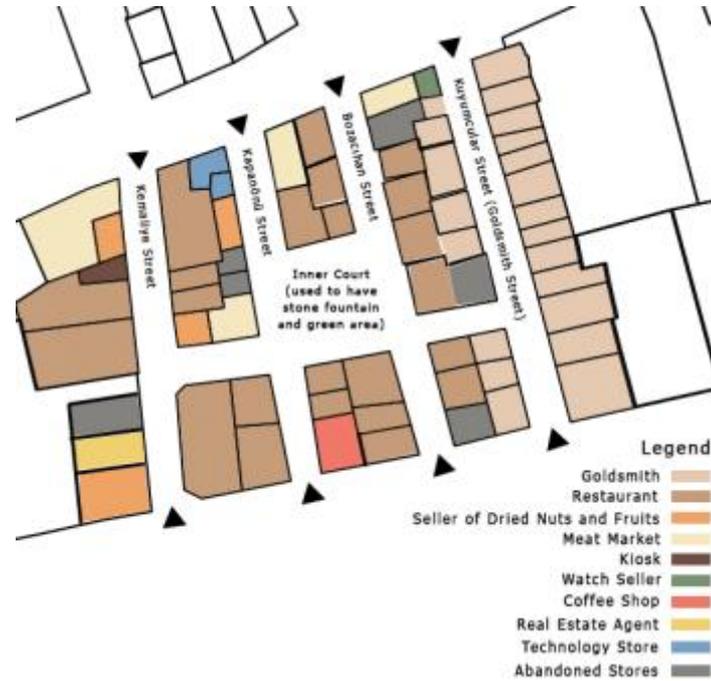


**Figure 4.** The Location of Kapanönü Çarşı on the Base Map Dated 1957



**Figure 5.** Kapanönü Çarşı and Kuyumcular Çarşı in the 1930s (Erol, 2013)

### 5.1. The Current Situation Of KapanönüÇarşı



**Figure 6.** The Current situation of Kapanönü Çarşı

Kapanönü Çarşı consists of stores lined on four streets called Kapanönü, Bozacihan, Kemaliye, and Kuyumcular (Figure 6). The buildings that are known to have been made from wood structure at their time of construction have not reached the present day. Multi-storey reinforced concrete buildings were constructed in place of them. According to the information obtained from the visuals from the 1930s (Figure 5), the Çarşı was constructed as an uncovered space. In 1997, the streets were covered with a steel structure. While the grounds of the streets were soil at the time of first construction, concrete was poured on them later. The grounds were covered with stone in 2013 by Izmit Municipality. The fountain seen in the courtyard of the Çarşı on the 1914 map (Table 1) was a domed stone fountain (İ. Kırılı, Personal interview, April 2014). Then that fountain was destroyed, and an iron casting fountain was built in place of it. Today, there is no fountain there, and the entire ground including green spaces is covered with stone (Table 2).

**Table 2.** The entrances of Kapanönü Çarşı and details from the indoor space

			
Entrance of Bozacıhan Street	Entrance of Kapanönü Street	2016	2014
Courtyard of Kapanönü Çarşı			

Of the 56 commercial units in the Çarşı, 50 still serve actively. The Çarşı has changed over time as it included more traditional commercial units such as bakery, halva shop, sira shop, and haberdashery in the past. Today, majority of the shops are eating and drinking units. There are meat shops, dried nuts and fruits shops, real estate agents, technological product shops, watch shops, mobile shoe shiners, and a large number of jewelry stores (especially on the Kuyumcular Street) (Figure 6,7). Most of the shops in the Çarşı are run by the third-generation members of the families of the first owners. In this sense, continuity of property is still true there (Kırlı2017).



**Figure 7.** Shops and craftsmen in Kapanönü Çarşı at the present time

Kapanönü Çarşı is still a trade space in use as it is one of the few areas which is situated in the city center and has preserved its culture of craftsmen. However, failure in providing climate-based physical comfort conditions in the Çarşı stands as a factor that reduces the use of the Çarşı in the harsh weather conditions of summer and winter. The fact that Kapanönü Çarşı, which has such a high historical value, has not been restored in accordance with its original structure, and the green space and stone fountain in its courtyard have been eliminated has harmed the unique characteristics of it. The individual design features of the stores in the Çarşı within the street and Çarşı pattern lead to a lack of a common language in the Çarşı pattern.

## 5.2. Questionnaire Study and Findings

The pilot survey study was administered to 40 users that were randomly chosen from Kapanönü Çarşı and its vicinity in February 2017. The findings concerning the survey respondents' demographic characteristics are as follows:



- Of the respondents, 55% (22 people) were female, and 45% (18 people) were male.
- Of the respondents, 33% (13 people) were at the age of 56 or more; 30% (12 people) were at the age of 26-40; 25% (10 people) were at the age of 41-55; and 12% (5 people) were at the age of 18-25. The space was seen to be intensively preferred by the users at the age of 56 or more and the users in the age group of 26-40 though it is situated in the city center and has an easy access.
- Most of the survey respondents are university graduates (62%-25 people). Other users almost have an equal distribution: High school (15%-6 people), postgraduate (13%-5 people), primary education (10%-4 people).
- No particular occupational group is dominant among the users. However, retired people (20%-8 people) and revenue specialists (15%-6 people) make up the largest groups. The number of retired people can be associated with usage habit, and the number of revenue specialists can be associated with the existence of banks and institutions (Ziraat Bank, Denizbank, İşbank, ING Bank, T Bank, Kocaeli Directorate of Tax Administration) around the Çarşı.
- A great majority of the survey respondents are in the income group of 1501-3000 (35%-14 people) and 3001-4500 (30%-12 people). Despite the current situation characteristics of the area indicated in the first part, it is still seen to be used by middle income (lower and upper) and high income groups.

It was seen that the users did not have any consensus in their responses to the open-ended survey. In this regard, evaluation was made on all the responses given. The survey findings concerning the reasons for preference of Kapanönü Çarşı, the unfavorable aspects of the Çarşı, the usage frequency of the Çarşı and recommendations about the Çarşı are as follows:

- Kapanönü Çarşı is mostly used once a month (44%-17 people) and once a week (36%-14 people). These frequencies are followed by use at weekends (15%-6 people).
- The users stated that they use Kapanönü Çarşı because it is economical, situated in the city center and easily accessible, involves old relations with craftsmen, and has become a habit.
- The unfavorable aspects of the Çarşı are lack of physical maintenance, unsuitability for climatic conditions, lack of ventilation, and uneven ground.
- The respondents stated that for the improvement of Kapanönü Çarşı, heating comfort conditions should be improved; its roof should be changed; a sitting area and a playground for children should be constructed; and a common language should be adopted in shops.

In the third section of the survey, the users were asked, through a Likert scale, questions about social quality, functional quality, visual aesthetics, cultural and spatial satisfaction quality.

- According to the findings concerning the “social quality level” of the space (Table 3), majority of the survey respondents described Kapanönü as “usable by everybody (e.g. old, young, disabled) (I agree: 52%-21 people; I strongly agree: 35%-14 people); “lively, dynamic, and busy” (I agree: 40%-16 people; I strongly agree: 25%-10 people); and “safe” (I agree: 48%-19 people). The aspect of the çarşı receiving most criticism from the respondents is lack of “adequate playgrounds, places of resting and entertainment, and social activities like shows and exhibitions” (I strongly disagree: 43%-17 people, I disagree: 33%-13 people).

**Table 3.** “Social quality level” findings of Kapanönü Çarşı

Social quality level”	1. I strongly agree	2. Disag ree	3. undeci ded	4. I agree	5. I strongl y disagre e	not answe red
Everyone can use the space (Elderly, youth, children, disabled people etc.)	3 % (1)	5 % (2)	5 % (2)	<b>52 %</b> <b>(21)</b>	<b>35 %</b> <b>(14)</b>	-
It's qualified in terms of provide opportunities of communications, to meet new people, to get together, to make new friends	8 % (3)	<b>33 %</b> <b>(13)</b>	22 % (9)	<b>27 %</b> <b>(11)</b>	8 % (3)	2% (1)
Lively, dynamic and dense space	3 % (1)	20 % (8)	12 % (5)	<b>40 %</b> <b>(16)</b>	25 % (10)	-
No one is bothering me, safe space to walk around	5 % (2)	5 % (2)	22 % (9)	<b>48 %</b> <b>(19)</b>	20 % (8)	-
It's sufficient about social activities as playgrounds,	<b>43 %</b> <b>(17)</b>	<b>33 %</b> <b>(13)</b>	10 % (4)	12 % (5)	2 % (1)	-

recreation spaces, exhibitions.		<b>(13)</b>				
When I came here, I feel myself important and prestigious	16 % (7)	<b>43 %</b> <b>(17)</b>	20 % (8)	13 % (5)	8 % (3)	-
It's nice to have gathering and encountering spaces	12 % (5)	<b>38 %</b> <b>(15)</b>	12 % (5)	<b>33 %</b> <b>(13)</b>	5 % (2)	-

- According to the findings concerning the "functional quality level" of the space (Table 4), the most favorable characteristics of the Çarşı are access by "bus, shared taxi, private car, bicycle, or foot" (I agree: 53%-23 people, I strongly agree: 25%-10 people); accessibility of the shops in the Çarşı (I agree: 50%-20 people) and ground not hindering walking (I agree: 65%-26 people); opening-closing hours (I agree: 55%-22 people); and easy use at daytime and nighttime (I agree: 45%-18 people). The location of Kapanönü Çarşı in the city center makes accessing it easy. The characteristics of the Çarşı receiving criticism in this dimension are comfort, lack of maintenance by municipality and shops (38%-15 people), park-garden facilities (I strongly disagree: 38%-15 people, I disagree: 40%-16 people), parking facilities (40%-16 people), and lack of urban furniture (e.g. seats, benches, illumination facilities, waste containers) (50%-20 people). In response to the statement "I can easily find various quality goods and services together here", 38% (15 people) stated their agreement and 25% (10 people) stated their neutrality. This shows that functions in the Çarşı should be diversified.

**Table 4.** "Functional quality level" findings of Kapanönü Çarşı

Functional quality level	1. I strongly agree	2. Disag ree	3. undeci ded	4. I agree	5. I strongl y disagre e	not answe red
I come here by bus, private car, bicycle or walking easily.	5 % (2)	8 % (3)	5 % (2)	<b>57 %</b> <b>(23)</b>	<b>25 %</b> <b>(10)</b>	-
Parking area capabilities are well enough	37 % (15)	<b>40 %</b> <b>(16)</b>	10 % (4)	5 % (2)	5 % (2)	3 % (1)



I reach the spaces I want easily.	5 % (2)	2 % (1)	13 % (5)	<b>50 % (20)</b>	<b>30 % (12)</b>	
Something does not stop me from walking	-	12, 5% (5)	12, 5% (5)	<b>65 % (26)</b>	10 % (4)	
I can easily find quality products with wide variety together in this space	7 % (3)	15 % (6)	<b>25 % (10)</b>	<b>38 % (15)</b>	15 % (6)	
This space very comfortable, healthy, hygienic and well well maintained	17 % (7)	30 % (12)	<b>38 % (15)</b>	12 (5 )	3 % (1)	
Precautions have been taken against climatic conditions such as rain, sun rays, etc., and I can easily use this space in the summer and winter at different times	10% (4)	17% (7)	<b>25 % (10)</b>	<b>40 % (16)</b>	8 % (3)	
this space is quite good in terms of existence, use and quality of park, garden, playground etc.	<b>38 % (15)</b>	<b>40 % (16)</b>	12 % (5)	10% (4)	-	
Urban furnitures as seatings, benches, lightings, dustbins etc. are available.	15 % (6)	<b>50 % (20)</b>	<b>20 % (8)</b>	12 % (5)	3 % (1)	
I'm pleased with the opening and closing times of the shops.	-	12,5 % (5)	<b>20 % (8)</b>	<b>55 % (22)</b>	12,5 % (5)	
I can use the Çarşı both daytime and night time easefully.	2 % (1)	17 % (7)	<b>% 23 (9)</b>	<b>45 % (18)</b>	13 % (5)	
This Çarşı is not noisy as it would bother me.	5 % (2)	20 % (8)	15 % (6)	<b>52 % (21)</b>	8 % (3)	

- According to the findings concerning the “visual-aesthetical quality level” of the space (Table 5), most of the survey respondents criticized Kapanönü Çarşısı that its additions made later than its original construction are not compatible with the environment (43%-17 people); it is not visually attractive (35%-14 people); and it does not contain arts objects such as sculpture and pool (43%-17 people). Its most favorable aspects in this dimension are as follows: the Çarşısı is not too big (62%-25 people); its space organization is not complicated (57%-23 people); and it has high visual access (50%-20 people).

**Table 5.**“Visual-aesthetical quality level” findings of Kapanönü Çarşısı

Visual-aesthetical quality level	1. I strongly agree	2. Disagree	3. undecided	4. I agree	5. I strongly disagree	not answered
The buildings in this çarşı are not giant constructions	-	5 % (2)	5 % (2)	<b>62 %</b> <b>(25)</b>	<b>23 %</b> <b>(9)</b>	5 % (2)
There is a large variety of buildings with regards to architecture. These buildings are visually harmonious with one another	12 % (5)	<b>30 %</b> <b>(12)</b>	<b>23 %</b> <b>(9)</b>	<b>23 %</b> <b>(9)</b>	7 % (3)	5% (2)
I like these space in the sense of beauty of natural environment.	2 % (1)	<b>43%</b> <b>(17)</b>	<b>23 %</b> <b>(9)</b>	<b>25 %</b> <b>(10)</b>	2 % (1)	%5 (2)
An attractive environment in terms of visual quality	5 % (2)	<b>35 %</b> <b>(14)</b>	<b>30 %</b> <b>(12)</b>	23 % (9)	2 % (1)	%5 (2)
I find my way easily and I never get lost.	-	3 % (1)	8 % (3)	<b>% 57</b> <b>(23)</b>	27 % (11)	%5 (2)
It's not a complicated environment (Visual access is pretty good)	2 % (1)	13 % (5)	10 % (4)	<b>50 %</b> <b>(20)</b>	20 % (8)	%5 (2)
It has a very nice	15 %	<b>40 %</b>	17 %	<b>20 %</b>	3 %	%5

atmosphere for walking.	(6)	<b>(16)</b>	(7)	<b>(8)</b>	(1)	(2)
Artistic/Designed objects are available. (Sculptures, pools, monuments..etc)	<b>43 %</b> <b>(17)</b>	<b>27 %</b> <b>(11)</b>	12 % (5)	10 % (4)	3 % (1)	%5 (2)

- In terms of cultural and spatial satisfaction, the strongest characteristic of Kapanönü is "the identity, character, and uniqueness of the space" (Table 6) (48%-19 people). The fact that the Çarşı has maintained its commercial function from past to present has enabled users to collect memories in this space. The survey respondents stated the second strongest characteristic of the space to be "carrying a meaning" (45%-18 people) for them. In addition, most of the users stated that they go to Kapanönü Çarşı because it makes them "feel happy and free" (40%-16 people).

**Table 6.** "Cultural and spatial satisfaction" findings of Kapanönü Çarşı

Cultural and spatial satisfaction	1. I strongly agree	2. Disagree	3. undecided	4. I agree	5. I strongly disagree	not answered
Historical and cultural values are quite high.	5 % (2)	17 % (7)	17 % (7)	<b>33 %</b> <b>(13)</b>	<b>25 %</b> <b>(10)</b>	3 % (1)
The space has an identity and character,	-	17 % (7)	17 % (7)	<b>48 %</b> <b>(19)</b>	15 % (6)	3 % (1)
this space is meaningful for me	-	25 % (10)	12 % (5)	<b>45 %</b> <b>(18)</b>	15 % (6)	3 % (1)
I feel myself belong in this space and I miss when I don't go.	5 % (2)	<b>38 %</b> <b>(15)</b>	25 % (10)	20 % (8)	10 % (4)	3 % (1)
I come to this space because of the habit.	10 % (4)	<b>27%</b> <b>(11)</b>	20 % (8)	<b>25 %</b> <b>(10)</b>	15 % (6)	3 % (1)
It left a permanent mark in my memory.	7 % (3)	<b>32 %</b> <b>(13)</b>	15 % (6)	<b>32 %</b> <b>(13)</b>	10 % (4)	3 % (1)
I feel free and happy in this space.	5 % (2)	22 % (9)	22 % (9)	<b>40 %</b> <b>(16)</b>	8 % (3)	3 % (1)



## 6. CONCLUSIONS

The study revealed the spatial character and perception of Kapanönü Çarşısı, which was recorded in the Ottoman sources as "Mukataa-ı Kapan-ı Meyve-i İznikmid" (Izmit Fruit Kapan ) (Erol, 2013), by city dwellers as well.

- The most important social quality parameters of Kapanönü Çarşısı are its usability by everybody (e.g. old, young, disabled) and its lively, dynamic, and busy nature.
- As to functional quality, it is an easily accessible space. The favorable opening and closing hours it has makes Kapanönü a constantly used space.
- In terms of visual quality, the Çarşısı has a simple and understandable organization and a high visual access.
- Considering cultural and spatial satisfaction, its identity, character, and uniqueness coming from past to present are appreciated. This is why it is constantly used and can be transferred to next generations. In this regard, the space has a value of memory.

Both the observations of the researchers and the result of survey with the users of the space make re-organization of Kapanönü Çarşısı based on the problems and recommendations below compulsory:

- The Çarşısı, which consisted of two-storey wooden buildings at the time of its construction (Figure 2), turned out to consist of multi-storey reinforced concrete buildings depending on functional needs in the course of time. In addition, its streets were covered at the top; its stone fountain was eliminated; and its ground was covered with concrete. This brought along functional and visual quality problems as well. Inadequacy of the top covering system affects physical comfort conditions and the usage of the Çarşısı in summer and winter months (determination of the current situation and open-ended survey). Thus, the top covering system of the Çarşısı should be handled again. Parking problem should be solved and urban furniture (e.g. seats, benches, illumination facilities, waste containers) should be put in the Çarşısı. With the new organization, variety of goods and services should be ensured instead of abundance of eating and drinking shops (determination of the current situation, functional quality survey). Also, it is important to ensure the existence of a stone fountain and green spaces, which make up a unique identity, in Kapanönü Çarşısı (visual and aesthetical quality).
- Social activity spaces (playgrounds for children, places of resting, exhibition spaces) should be incorporated in the Çarşısı to raise social quality.
- The research results indicate that the additions made in Kapanönü Çarşısı have reduced visual-aesthetical quality. In this sense, it is important to restore the çarşısı in line with its original form. In addition, a common language should be



adopted in the shops in the Çarşı (determination of the current situation, open-ended survey).

Only steps taken in accordance with the problems and recommendations provided above can make the transfer of Kapanönü Çarşı, which has an important place in the urban memory, has a value of memory, and serves as a bridge between the past and the future, to future as a livable çarşı.

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