

İSTANBUL TECHNICAL UNIVERSITY ★ INSTITUTE OF SCIENCE AND TECHNOLOGY

**ASSESSMENT OF URBAN IDENTITY CHARACTERISTICS
IN PUBLIC PLACES: A CASE STUDY OF ORTAKÖY SQUARE**

**M.Sc. Thesis by
Başak Damla ERDOĞAN**

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Programme : Urban Design

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**M.Sc. Thesis by
Başak Damla ERDOĞAN
(519081002)**

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**Supervisor (Chairman) : Assis. Prof. Dr. Hatice AYATAÇ (ITU)
Members of the Examining Committee : Prof. Dr. Orhan HACIHASANOĞLU
(ITU)
Prof. Dr. Nur ESİN (Okan University)**

JUNE 2011

İSTANBUL TEKNİK ÜNİVERSİTESİ ★ FEN BİLİMLERİ ENSTİTÜSÜ

**KENTSEL MEKAN OLARAK MEYDANLARDA, KENT KİMLİĞİ
KARAKTERİSTİKLERİNİN İRDELENMESİ:
ORTAKÖY MEYDANI ÖRNEĞİ**

**YÜKSEK LİSANS TEZİ
Başak Damla ERDOĞAN
(519081002)**

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Tezin Savunulduğu Tarih : 07 Haziran 2011

**Tez Danışmanı : Yrd. Doç Dr. Hatice AYATAÇ (İTÜ)
Diğer Jüri Üyeleri : Prof. Dr. Orhan HACIHASANOĞLU
(İTÜ)
Prof. Dr. Nur ESİN (Okan Üniversitesi)**

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FOREWORD

This study refers to my research about the interaction between urban identity and public place in the case of Ortaköy Square. It is aimed to define the important points of urban identity- inhabitants-city triangle.

Along the research period, my advisor Assis. Prof. Dr. Hatice Ayataç has always supported me, gently. I would like to express my deepest appreciation and thanks for her. I also owe Prof. Jan Schreurs a debt of gratitude who supervised me during the period that I spent in KUL as an exchange student.

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June 2011

Başak Damla ERDOĞAN

(Landscape Architect)

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ABBREVIATIONS

BDE	: Başak Damla Erdoğan
PPS	: Project for Public Places
TDK	: Turkish Linguistic Society

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SUMMARY

Today, most of people choose to live in urban places rather than rural places. The increasing population of urban life enhances the interaction between inhabitants and the quality of urban places where the interaction happens began to be discussed.

In this research which aims to define the relationship between urban identity, inhabitants and public places, it is examined by the methods of literature research and photo-analysis if the urban identity characteristics were in the case study area or they were not. Ortaköy Square which was emphasized in early resarches as a place that has identity was chosen as a case study to discuss the features of successful public places in there.

This study composed of six chapter. First chapter determines the hypothesis, the aim, the content and the methodology of this research.

In second chapter, public place and urban identity terms were detailed, beginning from the main terms which are place and identity.

In third one, the study was deepened to define historical development and typologies of the city squares which are the most important nodes in public places.

Fourth chapter referred to a passage between literature reviews and case study. The approaches related to the features of successful squares were examined and the importance of identity in these features was detailed.

Fifth chapter is the unique part of this study that indicates the application of the choosen approach to the Ortaköy Square. Here, the features of successful squares are discussed by photo-analysis and the urban identity characteristics were deepened.

The sixth and the last chapter includes the answers of the questions which the whole study answered, the conclusion and the view of the author.

Keywords: Urban identity, City Square, Ortaköy, Public Place

KENTSEL MEKAN OLARAK MEYDANLARDA, KENT KİMLİĞİ KARAKTERİSTİKLERİNİN İRDELENMESİ: ORTAKÖY MEYDANI ÖRNEĞİ

ÖZET

Günümüzde kırsal yaşamdan kentsel yaşama doğru ciddi bir kayma yaşanmaktadır. Kentsel yaşama dahil olanların sayısındaki artış kentlilerin arasındaki etkileşimi de artırmakta ve kentsel mekanların kalitesi tartışılır duruma gelmektedir.

Kent kimliği, kullanıcı ve kentsel mekan arasındaki örüntüyü inceleyen bu çalışmada, literatür taraması ve foto-analiz yöntemiyle kent kimliği karakteristiklerinin varlığı incelenmiş, alan çalışması olarak kimlik yönünden zenginliği bir çok çalışmada vurgulanmış olan Ortaköy Meydanı seçilerek, bu mekanda başarılı bir kentsel mekan olma özellikleri sınanmıştır.

Altı bölümden oluşan bu çalışmanın birinci bölümü, çalışma konusuna dair hipotezler, çalışmanın amacı, kapsamı ve yöntemini belirtir.

İkinci bölümde, bir çok çalışmaya konu olmuş genel kavramlardan mekan ve kimlikten başlayarak özele doğru gidilmiş böylece kentsel mekan ve kent kimliği olguları detaylandırılmıştır.

Üçüncü bölümde, kentsel mekanlar içerisinde en önemli toplanma noktası olarak bilinen kent meydanları üzerine çalışma derinleştirilmiş, meydanların tarihi gelişimi ve tipolojileri detaylandırılarak, meydan olgusu anlatılmıştır.

Dördüncü bölüm, literatür çalışmasından alan çalışmasına bir geçiş olarak tasarlanmış, meydan mekanının başarılı olması için gerekli karakteristikleri anlamaya yönelik yaklaşımlar irdelenmiş ve kimlik unsurunun bu yaklaşımlardaki önemi anlatılmıştır.

Beşinci bölüm, bu tez çalışmasının özgün kısmı olup; seçilen yaklaşım modelinin çalışma alanı olarak seçilen Ortaköy Meydanı'na uygulamasını içerir. Bu kısımda, foto-analiz yöntemiyle başarılı meydan olma özellikleri sınanmış, kimlik kriteri derinleştirilerek kent kimliği karakteristiklerinden Ortaköy Meydanı'nda varolanlar belirlenmiştir.

Altıncı ve son bölüm ise tüm tez çalışmasının cevapladığı soruları, sonuçlarını ve yazarın yaklaşımlarını içermektedir.

Anahtar Kelimeler: Kent Kimliği, Meydan, Ortaköy, Kentsel Mekan

1. INTRODUCTION

1.1 Problem Statement

In today's world, whilst designed items and design have rapidly increasing importance, the term of "designed environment" emerges inevitably. The City is one of the largest designed elements that encircles people and give them a place to dwell. It is a unique place that most people have their daily life in. Sometimes you feel that you belong to it, or you can be lost and at the same time you can find yourself in it. And the city helps people to grasp the concepts of others and self because it is the public place where interaction happens.

Boyer defined the city as a place that contain the memories, needs, changing structures in time and also the people. In his own words; "Although the name of a city may remain forever constant, its physical structure constantly evolves, being deformed or forgotten, adapted to other purposes or eradicated by different needs. The demands and pressures of social reality constantly affect the material order of the city, yet it remains the theater of our memory. Its collective forms and private realms tell us of the changes that are taking place; they remind us as well of the traditions that set this city apart from others. It is in these physical artifacts and traces that our city memories lie buried, for the past is carried forward to the present through these sites. Addressed to the eye of vision and to the soul of memory, a city's streets, monuments, and architectural forms often contain grand discourses on history" (Boyer, 1994).

Even there are private places with limited set of user; the city is a public place at all. From the beginning of the development of cities till today, city is a fact that is associated with the terms of "public" and "community". And it is easy to observe that a community composed of different peoples and their respective personalities still share several common motives, needs, desires, memories, feelings, habits and so on... In context of public and community, a person can only understand the requirements of being him/herself when he/she shares something 'public'.

Place is a defined space, in short. Urban place needs to be defined by some enclosure elements which have different roles in city. In these places, inhabitants of them are the most required things to be, because city is an artifact and it is formed by people. Urban place is both a product of common sharing and is an arena where common sharing happens. The first thing that springs to mind when talking about interaction in urban places is “city square”. City square is an area that reserves every color of the life, it can respond to a variety of needs in different locations and it is effective to satisfy expectations of a variety of groups and several individuals. It is the place where people feel ‘in’ the city and how to be a citizen in it. And it is a wide public stage that an individual can express him/herself what exactly who he/her is, among the disparate users of the city square.

When examining back the fact of “city”, we can clearly see that a set of terms occurs related to that fact as we call as these terms “urban”. Urban identity is one of these. City has independent and diverse identities in; moreover it has its own identity due to the variability of these identities. City covers up an identity depending on the life style of the citizens as well as patterns, architecture, topography, location and such features like these which build an ambiance of a city on its own. Both two of these feedback each other and differentiate occasionally. Since a city is a product of such a deep cultural richness, it is inevitable to recognize the marks of the community which lives in, on every single stone of the pavements. On the other hand, sometimes a city obtains the shape and character through long ages as citizens are bound to the limit of the city and live the life which the city serves them to continue.

Hence the city square is the nodal point of social life and it is the most significant urban element where the urban identity is perceived. It is the focal point where citizens, urban functions and landmarks are concentrated and interact. And also its architectural components give tips about the city. It is the center of the city.

Cities take place in minds with their urban image and identity features. These characteristic facts are focused in the city squares which are public sharing arenas and attracting the attention. Hereby, users are faced with the elements which reflect the character of city and urban identity and feel these features while they are experiencing the city square. The city square- the arena of the public memorial events- which has clear defining characteristics, understandable elements, historical background and which is used actively, can make people feel the explicit urban

identity. If city square does not have these features, the sense of belonging to the city cannot be felt and users can not give an identity to the square.

Due to this statement, the study argues the hypothesis and the sub-hypothesis which is as follows;

Hypothesis; Physical, cultural, historical and socio-economical features are the facts to understand the effectiveness of a public place design. The variety of activities and users compose a remarkable public place which exhibit the urban identity. And the square is the most significant public place of the city. Therefore, it is the best place to define and understand the urban identity.

Sub-hypothesis; the identity of a city square is the most important feature that helps to understand the successfulness of square design.

1.2 The Aim and the Significance of the Study

First of all, this study aims to research the importance of urban identity in the city square. For being a good public place, a city square should have a strong identity and it should tally with the urban identity of the city. While reaching to that point, this study aims to assess the city squares in context of the historical, physical, social, cultural and economical conditions and explains the ‘concept of city square’ by the help of international and national researchers. On the other hand, this study investigates how urban identity defines a city square and what is the interaction between city square and urban identity. Finally, depending on these inferences, a case study of Ortaköy Square will be done.

This study intend to explain the effects of urban identity in city squares, the impact area of urban identity, how the users of the square identify it and which characteristic features fit on the square according to the users. In addition to this, it aims to describe to the readers, how urban identity is interpreted by the users of city squares.

The significance of the study is to define the features of good public places and urban identity. Afterwords, the interaction of these features will be revealed and it will be shown that urban identity is the most important feature for being a good square-a good public place-. This will be examined on the case study of Ortaköy Square which has been named as a successful square in a lot of researches.

Deriving from these conjectures, this study seeks to answer the following questions and sub-questions;

Questions;

- Does a city square have a role to make people feel the urban identity?
- What are the features to create an urban identity?
- What are the components to identify a good city square?
- Are these components effective to understand the urban identity?
- Does a successful square have an identity?

Sub-questions;

- How are the squares categorized by?
- Do the users of city squares perceive urban identity?
- Which features of squares help to reveal the urban identity?

1.3 The Content of the Study

This study is materialized in the boundaries of the assessment of the perception of urban identity and urban identity characteristics in Ortaköy Square, in pursuit of general scanning in context of square-identity-user relationship.

Here is the flowchart of this study, which will help to understand the set of it.

Table 1.1: The flowchart of the study

Chapter 1	Chapter 2	Chapter 3
Basic Information about the study; aim, content, methodology	Theoretical Information about the basic notions to understand the whole of the research	Defining the features of the case study area in general terms with help of literature
Chapter 4	Chapter 5	Chapter 6
The information about the approaches related to case study and the intersection of the whole information	The case study is to understand aim and significance of the study and to be the proof of hypothesis The answers of the questions of the study	The conclusion of all study and suggestions

First chapter defines the aim, content and methodology of this study. Place and identity terms are determined as a starting point. Second chapter gives the theoretical

information about concept of public place under the heading of place, and concept of identity of place and urban identity under the heading of identity. Therefore, the case study is based on urban identity features in a public place.

In third chapter, the ‘city square’ term, all the factors to identify it, the typologies and the categorizations about the city square will be explained.

Fourth chapter refers to comprise a frame due to the different approaches to evaluate the successfulness of the squares. The information about the importance of urban identity in city squares and the development of case study will be given in fourth chapter, too.

In Chapter five, binding on the given information in first four chapters, a case study will be done. The case study of Ortaköy Square will be the proof of the importance of urban identity to be a successful square.

Finally, chapter six declares the results of the case study, makes a connection with the whole study and includes the writer’s opinions and conclusion.

1.4 The Methodology of the Study

The triangle of city square- urban identity-user which is the basic matter of this study is also a subject to investigate for researchers for a long time. Terms of ‘city square’ and ‘urban identity’ are one apiece of ‘public’ and ‘identity’ terms in deep.

Table 1.2: The methodology of the study

Method	Practice	Consideration
Literature	Searching the literature	Analysis of the data
Case study	Photo-Analysis	Analysis and confirmation of hypothesis
	Observation	
	Data collection	

Therefore, the study begins with scanning of the references from the literature, and continues with analyzing these data. After that, city square term is deeply studied by the information from the literature. From now on approaches related to describe successful public places are shown and in light of these information, case study will be done.

As it is shown in Table 1.2., for composing the case study, the following methods are used; photo-analysis, observations, scanning the literature and attributing the results to the researches that made before.

2. PLACE AND IDENTITY

2.1 Place and Space

“To be human is to live in a world that is filled with significant places; to be human is to have and to know your place. It is a profound and complex aspect of man’s experience of the world” (Relph, 1976).

Relph implied that man is needed to belong somewhere identified. A place which is more significant, one that feels safer and is familiar for both himself and others. A place, a meaningful one but not a space full of place and placeness, is the “where” of the man. The demand of belonging and attachment to somewhere drives people to identify places and create meaningful areas for themselves. Space is the emptiness which is fulfilled with different places and place opportunities plus the creator of opportunities—mankind. Conflict between space and place terms are defined by Hayer and Reijndorp as; “The difference between thinking in terms of ‘space’ and thinking in terms of ‘place’ has deep philosophical roots. As a classification, space is associated with the Enlightenment, the Age of Reason, at which time it denoted emptiness. Space can thus be arranged in unambiguous rational units . . . ‘Place’ is a concept that has in fact been used as a criticism of the thinking of the Enlightenment. Space is neither empty and nor it allows rational infill” (Hayer and Reijndorp, 2001).

Additionally Madanipour connoted that “The change in the nature of urban space can be traced in the relationship between ‘space’ and ‘place’ in the literature, whereby space is considered to be more abstract and impersonal, while place is interpreted as having meaning and value” (Madanipour, 2010).

“Space is experienced as the three-dimensional extension of the world which is around us – the intervals, relationships and distances between people and people, people and things and things and things, and space is at the heart of the built environment” (Rapoport, 1977).

According to these definitions, space is a wide but a meaningless term in comparison to place. Places are defined pieces of spaces and those pieces take place in space. Space is surrounding the place and leads up to identify the places.

Moreover, Henri Lefebvre (2005) explicates space in spatial terms of ‘spatial practice’, ‘representative of space’ and ‘representational places’. In his own terms, these are the triad of perceived conceived and lived spaces. He calls this as a ‘triad’ because he asserts that these three elements should be interacted. In his own words, he explains this as follows; “. . . the lived, conceived and perceived realms should be interconnected. . .” (Lefebvre, 2005). By these terms, he defines the relationship between place, space and actors of places.

“Spatial practice; the spatial practice of a society secretes that society’s space; it propounds and presupposes it, in a dialectical interaction; it produces it slowly and surely as it masters and appropriates it.

Representative of space; conceptualized space, the space of scientists, planners, urbanists, technocratic subdividers and social engineers, as of a certain type of artist with a scientific bent – all of whom identify what is lived and what is perceived with what is conceived.

Representational spaces; space as directly lived through its associated images and symbols, and hence the space of ‘inhabitants’ and ‘users’, but also of some artists and perhaps those, such as a few writers and philosophers, who describe and aspire to do no more than describe.” (Lefebvre, 2005).

Lefebvre’s perceived realm is the one where spatial practice happens. It refers to thoughts and presupposes about that place. It is an assertion of a society. Conceived one is the realm of designers who intend to create a meaningful place. They represent it how they want it to be interpreted. Finally, the lived one is the realm of signs, symbols and physical elements which inhabitants meet experiencing the place. The triad of those is the way of understanding the transforming of spaces into places.

Place is always the matter to explain for architects, urban planners, philosophers and writers. There are some definitions as the following;

“‘Place’ places man in such a way that it reveals the external bonds of his existence and at the same time the depths of his freedom and reality” (Heidegger 1958).

“Concepts of ‘place’ often emphasize the importance of a sense of belonging of emotional attachment to place. Place can be considered in terms of ‘rootedness’ and a conscious sense of association or identity with a particular place” (Carmona and Others, 2003).

“Places are also common units of urban investigation. Like families, gangs, or voluntary associations, they are fairly well demarcated, with usually clear boundaries. Places are physical things, with some degree of permanency and constancy of sensory impact. Their form, their content, and the organization of their parts both creates and sets limits to the functions they fill. Thus, the study of places is also the study of people, their needs and their life-styles, insofar as all human action occurs in one place or another” (Press and Smith, 1980).

“A place is not just the “where” of something; it is the location plus everything that occupies that location seen as an integrated and meaningful phenomenon“ (Relph, 1976).

According to these definitions; place is a location which have sometimes strict and sometimes permeable boundaries and a location which address an association and identity to people. It is the tool to identify ourselves in the space. It is the proof of existence that we can realize ourselves and other selves in it. It is the definitive element which surrounds people and helps them understand themselves.

In addition, to comprehend the concept of place there are some components which are used by Lukermann (1964; Relph, 1976);

1. The idea of location, especially location as it relates to other things and places, is absolutely fundamental. Location can be described in terms of internal characteristics (site) and external connectivity to the other locations (situation); thus places have spatial extension and an inside and outside.
2. Place involves an integration of elements of nature and culture; “each place has its own order, its special ensemble, which distinguishes it from the next place” (p. 170). This clearly implies that every place is a unique entity.
3. Although every place is unique, they are interconnected by a system of spatial interactions and transfers; they are part of a framework of circulation.

4. Places are localized – they are parts of larger areas and are focuses in a system of localization.

5. Places are emerging or becoming; with historical and cultural change new elements are added and old elements disappear. Thus places have a distinct historical component.

6. Places have meaning; they are characterized by the beliefs of man. “Geographers wish to understand not only why place is a factual event in human consciousness, but what beliefs people hold about place. . . It is this alone that underlies man’s acts which are in turn what give character to a place” (Relph, 1976).

Hence, place is an aggregation of socio-cultural and natural components which is unique even if it has the same components because the amount and type of these components are diverse. It is also a part of a system of whole places and it becomes meaningful with only other places exist. Another characteristic of place is the changeability of it; it accords with the historical, topographical, social or manmade situations which happen in or out of that place. And it becomes meaningful by the attachment of people who try to identify themselves with places and give them meaning.

Relph says, “In our everyday lives places are not experienced as independent, clearly defined entities that can be described simply in terms of their location or appearance. Rather they are sensed in a chiaroscuro of setting, landscape, ritual, routine, other people, personal experiences, care and concern for home, and in the context of other places” (Relph, 1976). To understand the concept of a place it is needed to grasp the presence of a place. Privacy degree of places is a key to do it.

2.1.1 Types of Places

It is probable to specify places roughly into two headings. These are public and private places. Press and Smith pointed out that; “Private space would then be those areas in which domestic activities take place. Public space would consist of all other areas where access is not controlled” (Press and Smith, 1980). But the two types of places are not sharp and there is an area of transition between them. This is gradation of privacy that increase from public places to private ones. Privacy degree is a term to explain how much private a place is. It can be schematized like Figure 2.1.

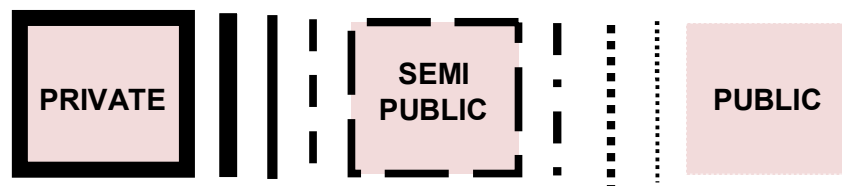


Figure 2.1: Privacy degree of space (BDE, 2011)

Figure 2.1 shows that public space is the one which is opened to sharing of all kinds of people; semi-public spaces are the one which are still ‘public’ but they have social or physical boundaries to keep a group of people in and the others out; semiprivate spaces are the preparatory part of private spaces that can access to be in for others which an owner of the private space let; at last private spaces are the world of owner which other people cannot choose the features or manage inside of the place.

Likewise Madanipour connotes; “. . . the way in which its boundaries are constructed determines the type of public space and its quality” (Akkar, 2010).

The transition between public spaces and semipublic ones can be explained as; “Some public spaces are not as open to free access as others. Some are socially bounded, that is there are strict rules governing the interactions taking place, and people who do not know the rules are frequently ignored, ridiculed, or kept outside” (Press and Smith, 1980).

In addition, “Benn and Gaus (1983), who describe the concepts of ‘public’ and ‘private’ according to the criteria of ‘access’, ‘agency’ and ‘interest’, offer a valuable empirical tool to define ‘public space’ and its ‘publicness’” (Akkar, 2010). Access, Actor and Interest are the facts to discuss the publicness of a public space. These facts affect the publicness of a public place as it is shown in the Table 2.1.

“If public spaces are produced and managed by narrow interests, they are bound to become exclusive places. As the range of actors and interests in urban development varies widely, and places have different dimensions and functions, creating public spaces becomes a complex and multidimensional process” (Akkar, 2010). Public space is a realm where public place occurs and stands; so the condition of public spaces are acceptable for public places. How a ‘public place’ arises will be discussed in the next step.

Table 2.1: The Publicness of Public Space (adapted from Akkar, 2010)

PUBLIC SPACE	
Access	
Physical access	<i>A space that is physically accessible to all</i>
Social access	<i>A space that is socially accessible to all</i>
Access to activities and discussions	<i>A space that is socially accessible to all</i>
Access to information	<i>A space where the information regarding its development and use processes are accessible to all</i>
Actor	<i>A space that is controlled by public actors and used by the public</i>
Interest	<i>A space that serves the public interest</i>

2.1.1.1 Public Places

To start with what the word “public” means, Akkar identified that; “ ‘Public’, as an adjective, signifies ‘of or concerning the people as a whole’, ‘open to all’ , ‘accessible to or shared by all members of the community’, ‘performed or made openly’ and ‘well-known’ (Gove 1976; Makins 1998). It also connotes ‘a political entity which is carried out or made by or on behalf of the community as a whole’; ‘authorized by or representing the community (Gove 1976; Brown 1993). Additionally, ‘public’ means something ‘provided especially by the government, for the use of people in general’ (Crowther 1995). As a noun, ‘public’ refers to ‘people in general (ibid.). However, it is also used to signify ‘an organized body of people’, such as a community or a nation (Gove 1976). Moreover, ‘public’ means ‘a group of people who share a particular interest or who have something in common’, such as the audience at a play or film (Crowther 1995; Makins 1998). Hence, ‘public space’ can be described as a space concerning the people as a whole, open to all, accessible to or shared by all members of the community, provided by the public authorities for the use of people in general” (Akkar, 2010).

As Akkar pointed out public is a word that refers communal interests, community and something which is ready to serve communal needs. Places which are ‘public’ that has the same features with ‘public’. They serve people, they interact with people, people make them and people attach themselves there.

During the existence of humanity, public places are the center of communication, trading, interaction and meeting. Boyer defines the meaning of public space in history that; “Before the end of eighteenth century, “public space” was usually designed as an honorific place celebrating the power of the king, queen, or aristocracy and used to recall and to invigorate their sovereign conduct and responsible actions. . . The great political revolutions of the eighteenth and nineteenth centuries transformed this ritual conscription of the city space into the democratic public sphere” (Boyer, 1994). As he mentioned, public places were the stage of the administrative and high society of people to show their domination on the community. Then it is transformed to a place where different kinds of people create a transition and it become more open to all.

On the other hand, Madanipour says; “The nature of public spaces has changed alongside the historic changes in nature of cities. For most of urban history, the primary public spaces of the city were the core of the urban society, integrating the political, economic, social and cultural activities of a small and relatively coherent urban population” (Madanipour, 2010). He stresses that primitive public places are the ones which is a center to maintain daily activities of a society. He also stressed; “Public spaces mirror the complexities of urban societies: as historic social bonds between individuals have become weakened or transformed, and cities have increasingly become agglomerations of atomized individuals, public open space have also changed from being embedded in the social fabric of the city to being a part of more impersonal and fragmented urban environments” (Madanipour, 2010).

Time is another dimension to understand public places. In time, the functions, users, shape of a public place can change. The meaning of it changes in time due to the community who experience it. Hayer and Reijndorp say, “Different groups in society follow different paths through space and time. The public space turns out, in reality, barely to function as a public domain; rather it is a transit zone between enclaves of different variations on ‘our kind of people’ ” (Hayer and Reijndorp, 2001). Furthermore, for Hayer and Reijndorp, the important point is to share a public place with different kinds of people who have various reasons to be there. The point is being yourself and being at your place but it is also the others’. This can happen in a particular time of a day. In their words Hayer and Reijndorp explain that; “When everyone is creating an individual, polycentric urban area it is precisely in the

‘experienced time’ that the challenges for a new public domain lie. Public domain may well come into being where places represent multiple and incongruent meanings. Between ten and eleven o’clock at night, the Leidseplein in Amsterdam is public domain. People seem to share the compressed space without sharing much common meaning. But it is precisely multiplicity and incongruence that makes the square into public domain at this hour” (Hayer and Reijndorp, 2001).

Since the function and usage of public places change in time; the relationship between public place and people is a broad question which has various answers.

“Because of the structure of the city, all urban dwellers come in contact with a great many of their fellows in public places. Usually, public places are focal points of shared identity and concerns. However, they also provide the only means of mutual access to individuals with otherwise divergent interests, ethnic backgrounds, and economic status” (Press and Smith, 1980).

“People are not passive, however; they influence and change the environment, as it influences and changes them. It is, therefore, a two-way process. While physical factors are neither the exclusive nor environmental opportunities clearly affect what people can or cannot do: a window in an otherwise solid wall allows one to see out, while a continuous wall does not afford that opportunity” (Carmona and Others, 2003).

According to these two declarations, public place gives opportunity to be free and create a vision which is wide because it is a great depot of various types of people and their lifestyles. Accessibility is the key component to be more ‘public’ for public places. The more accessible ones are the composite ones that full of different identities.

In addition, public place is the cultural arena where interaction happens. While experiencing a public place, people get excited to meet and observe new ones. Public places gather very different components of the city and this structure enables people to interact. Hayer and Reijndorp clarified that in the following;

“Public domain centres around experiencing cultural mobility; for the opportunity to see things differently, the presentation of new perspectives, as much as the confrontation with one’s own time-worn patterns. Being coerced to conform does

not tally with this perspective of a properly functioning public domain. Being challenged to relate to others does” (Hayer and Reijndorp, 2001).

“Public domain experiences occur at the boundary between friction and freedom. On the one hand, there is always the tension of a confrontation with the unfamiliar; on the other, the liberation of the experience of a different approach. In the main, our public domain experiences are in fact related to entering the parochial domains of ‘others’. In these instances there is, on the one hand, the dominance of another group; on the other, there is the possibility of personally deciding how far one goes along with the experience” (Hayer and Reijndorp, 2001).

Moreover, definitions related to public place (which is mentioned as *public domain* or *public space*) from the word of public to the spatial terms are the following;

“The word *public* originates from the Latin and refers to people, indicating a relationship to both society and the state. A public space may therefore be interpreted as open to people as a whole, and/or being controlled by the state on their behalf. Public has been defined as the opposite of private, which is the realm of individuals and their intimate relationships; and so public space is often defined in terms of its distinction from the private realm of the household” (Akkar, 2010).

Here, Arendt, Norberg-Schultz, Habermas and Sennett’s points of views are given;

According to Arendt (1961), public realm is the place that all the people have activities in a harmony. The public place contains interaction as distinct from political space and living space. It is the place that individuals have physical actions about politics (Arendt 1961; Öztürk, 2009).

For Norberg-Schultz (1971), public realm has enclosure, sustainability and interaction, notionally.

Habermas (1989) connotes that public place is free for all individuals and it is not under state authority. This is the most significant feature of public place.

According to Sennett (1990), public place is a concrete place like squares or streets which is inside the public life. People use these places as physical, social and symbolic tools to transform or re-design the city.

Definitions of public place continue with newer researches as;

“The simple meaning of the public place is; a place which is defined by the surrounding buildings and the places in the city except buildings. It is related with built environment, which is the concrete product of manufactured places. In the past, these two were the same places because of the sustainability between each other. After modernism, built environment began to be grasped structural and perceptual places, separately and it became to understand as the different characteristics of separate buildings. While the interest to these buildings is increasing, the places between the buildings and the organization of them are not regarded. Than public places was just left between buildings and became unplanned (Oktay, 1992).

“Any place that people use when not at work or at home”, emphasizing the oppositeness of private space” (Shonfield, 1998).

“Space that allows all the people to have access to it and the activities within it, which is controlled by a public agency, and which is provided and managed in the public interest” (Madanipour, 1996).

“All communities need a centre which symbolizes the being of them, to focus their lives on. Public Place is a symbol like mentioned and it is the pulse of the city” (İnceoğlu, 2007).

“It is the place which is presented to all that whatever culture, religion or social status they have” (Gökgür, 2008).

“Public place contains every different kind of places where people meet and have social events” (Öztürk, 2009).

Declarations and different details about public places are given as following;

“... The relation of the public to public space as ‘space to which it attributes symbolic significance and asserts claims. ... Citizens create meaningful public space by expressing their attitudes, asserting their claims and using it for their own purposes” (Hayer and Reijndorp, 2001).

“In spatial terms, public spaces are by definition public, and as such expected to be accessible to all. However, *public* is not a single entity, as it is composed of different

social strata, each with a different set of characteristics, interests and powers. Furthermore, within those strata there are a large number of individual differences“(Madanipour, 2010).

“We define ‘public domain’ as those places where an exchange between different social groups is possible and also actually occurs. Public domain is thereby a guiding ideal for us: it is a perspective from which we want to analyze the existing public space, because no matter how often lip service is paid to the objectives and desirability of a public domain, places only rarely seem to actually function in this way” (Hayer and Reijndorp, 2001).

“The dynamism in the meaning of places, and the battle fought over it, is very important for determining what can be considered public domain is at the level of the urban field. In our opinion, locations are public domain when different groups of people have an interest in these locations” (Hayer and Reijndorp, 2001).

“Boyer (1993), for instance, states that ‘(a)ny contemporary reference to the “public” is by nature a universalizing construct that assumes a collective whole, while in reality the public is fragmented into marginalized groups, many of whom have no voice, position or representation in the public sphere’. Hence, public space can be defined as a place that is controlled by ‘public actors’, and used by a public made up of overlapping spheres of groups of private actors” (Boyer,1993; Madanipour, 2010).

According to these definitions, public place is a location where people express their feelings and where they experience and interact with other groups of people; it is accessible to different person and groups who come together in it. In addition, this composition of divergent socio-cultural features becomes a sharing point in public places. The richness of physical, social, cultural, historical and demographical values in public places make those places attractive.

Lastly, it is necessary to emphasize the distinction between urban places and rural ones. As Press and Smith clarified that; “In general, urban places differ from rural in several important respects. First, there are more of them. Second, they support different functions. Third, they tend to exhibit some redundancy in that cities not only house a greater variety of places, but also (with some exceptions—such as a main square or central cathedral) a greater number of each type. Together, these

characteristics reflect an overall community, complexity, heterogeneity, and segregation of same-level segments.” (Press and Smith, 1980). Those characteristics are most reflected in the public places of cities which are the significant urban places.

Madanipour (1996), summarizes the key characteristics of public places according to a wide range of different definitions that he reviewed. Figure 2.2. is helpful to understand what a public place means generally.

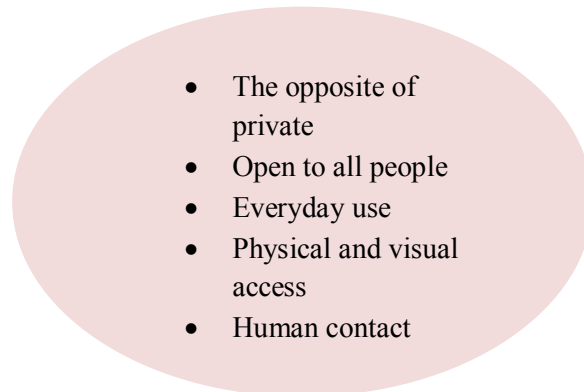


Figure 2.2: Key characteristics of public place

In Addition, “according to Bakan and Konuk (1987; Abacı, 2009) it is possible to qualify urban open spaces as public spaces. Public spaces can be defined as places that are planned for society, arranged or self-generated, communities benefit from it. It is possible to categorize urban open spaces into four groups;

- Arranged pedestrian zones: Parks, spaces for rest, entertainment and sport
- Shopping Spaces: Shopping street, bazaar
- Passing Spaces: Streets, roads, transportation spaces, trottoir
- Regions: Squares, open prestige spaces” (Abacı, 2009).

Arranged pedestrian zones, shopping spaces, passing spaces and regions are the interaction and meeting points of community. However, squares are the ones, which have been nodal points of the city, also contain the other urban open spaces that are defined above. That is why squares will be discussed in chapter III.

2.2 Identity

Identity is a wide term that embodies the contrasting facts which are the definitive and private datas as well as the similarities and common points. Dissimilarities between different entities, idiosyncrasy of an entity and features which highlight the entity are the definitive and specific datas of it. On the other hand, similarities and common points enable the understanding of what-who-where the entity is attached.

Though the notion of identity is legitimate for every kind of beings, it is usually and basically used to define a person with his/her characteristics. According to Alcoff and Eduardo (2003), in the very beginning, the definitions related to “identity” was based on identity of an individual. And it is obvious that, where an individual stands, a socially oriented group/ a nationality/a community/a family, in short a root occurs. That is why “identity” is a term which is intimately related with people and relationship between people. Identity of an individual is not a completely personal choice, it is a prepared case that the person borns into it. Some conditions which are basic needs to build an identity, are already defined before the individuals come into the world. These conditions are related with the nationality and the social group which people belong, cultural differences, the way of communal understandings, circumstances which developed due to the political, social and national factors. Likewise, Alcoff and Eduardo stress that “Individuals make their own identity, but not under conditions of their own choosing. In fact, identities are often created in the crucible of colonialism, racial and sexual subordination, and national conflicts, but also in the specificity of group histories and structural position” (Alcoff and Eduardo, 2003).

Moreover, Alcoff and Eduardo piece together the definitions and ideas of Hegel, Freud and Mead’s referring to identity. They point out, “. . . Hegel’s argument suggests that, rather than being extraneous to the self, socially recognized identity is a necessity of the self, in order to be able to operate as a capable moral agent, for example, or as a valid participant in civil society. . . . Freud’s originality lay in his insistence that the process does not follow apparent self-interest, since the self is not transparent to itself, nor are identities the mere outward manifestations of inner selves. . . . it is less correct to say that the individual self ‘has’ a perspective than that it is ‘in’ a perspective: that the perspective precedes the individual. “Social consciousness is organized from the outside in. The social percepts which first arise

are those of other selves” (Mead 1982; Alcoff and Eduardo, 2003). Despite these three thinkers have different points of view, they all underline that individual’s identity is formed in or by communal sharings, thoughts and views. It is the common point that they stress; Identity is a need which takes shape in conditions of the social group where a person belongs.

On the other hand, while “identity” is the case, the term of “nationality” glitters all the time. National characteristics, behaviours, uses, culture and life style of a nationality heavily effects the identity of an individual, community or places. When observing an individual which belongs to a nation, due to his/her acts, thoughts, speech -the way how he/she does- clearly we can understand that where the individual is attached. Because nationality penetrates into the individuals and gives them identity. Similarly, Alcoff and Eduardo interpret that “For Herder – as for Charles Taylor who explicitly follows Herder in this respect – human identity exists only in a framework of interpretation. The basic framework is provided by the language and cultural symbols in terms of which we become aware of ourselves and others. Though our native language is not part of our national equipment, it becomes a second nature. It provides the taken for granted and inescapable framework within which we think, experience, imagine and dream. It provides us with a primary form of self-and other-consciousness. It is most intimately involved in the ways in which we think, and even in the manner in which we experience our feelings and emotions. But as it enters into our most intimate sense of self, at the same time it defines a special relationship with those other selves who share the same world, think in the same way, and experience the same emotions” (Alcoff and Eduardo, 2003).

In addition, it is useful to take a look at the different descriptions of the notion of “identity”. Following sentences are some of them;

“The whole of the requirements for being anyone but someone who is definite and significant to others, and the indications, the qualifications and the characteristics which are the features of a man who is a social entity” (TDK, 2010).

“The whole of the features which serves to define a thing as a ‘thing’ “(TDK, 2010).

“Identity is “the distinguishing character or condition of a person or a thing” according to Webster’s Ninth New Collegiate Dictionary (1983)” (Oktay, 2002).

“Identities are names we give to the different ways we are positioned by, and position ourselves within, the narrative of the past” (Hall, 1990; Alcoff and Eduardo, 2003).

“The identity of something refers to a persistent sameness and unity which allows that thing to be differentiated from others “ (Relph, 1976).

“The term identity . . . connotes both a persistent sameness within oneself . . . and a persistent sharing of some kind of characteristic with others” (Erikson, 1959; Relph, 1976).

“Identity is the distinctiveness of anyone or anything that distinguishes it from others which is perceived at first by senses like vision, hearing etc. Identity means more individualism, uniqueness and oneness than equalism” (Ocakçı, 1994).

“Identity can be described as the distinction of an entity and being authentic. It arises with not help of similarities but dissimilarities” (Karabay and others 1996).

“Everywhere, wherever and however we are related to beings of every kind, identities makes its claim upon us” (Heidegger 1969; Relph, 1976).

“Identity is a characteristic combining uniqueness, dissonance, and mystery” (Goldsteen and Elliot, 1994).

“Identity is not the sense of equality with something else, but with the meaning of individuality or oneness” (Lynch, 1960).

Identity is a notion which differentiates an object from the others and enables it to be remembered as a different being (Tartan, 1992; Abacı, 2009).

According to these different definitions of identity, it represents both distinction and sameness. It can be a distinction between the entities that have same features, or it symbolize the common point of various entities. Also, deriving from the definitions of “identity”, it is possible to state that identity is not just an individualistic term. Additionally, it can be shared with others.

Notion of identity is used to define objects, people and the environment which is surrounding the people and objects. In line of these three titles, “Identity” is a term that comprise;

For objects; physical properties (pattern, structure etc.), sensorial properties and characteristics of objects...,

For people; personal features, social and communal characteristics, dissimilarities attached to life styles and culture...,

For the environment; structure and condition of all the elements which comprise the environment (buildings, landscape, public places etc.) and effect of people...

Meanwhile, the ones who create identity are the people. There are some existing features, characteristics, properties etc. of entities and people attach a meaning to them. This meaning is a product of the consciousness which is formed in conditions of the social facts that are the reflections of the community which the person belong.

Besides, one of the features of “identity” is variability, but it is not just the variability that means individuals have separate and unique identities. It is the variability of knowledge in frame of consciousness and perception terms. Individuals perceive the environment at first, than they reason out what they saw. However, this perception is not a pure one for it is subjective and relative. Because, the way how we perceive depends on how we understand and interpret the environment. The knowledge of a person canalize the way of perception, later the person identify an entity in a nominative way. Moreover, identity varies due to what the individuals understand what they saw. Burgess pointed out that; “Lynch suggests that the environmental image may be divided into three parts---identity, structure and meaning. Identity describes the uniqueness of an object and distinguishes it from other objects, whilst structure is the pattern by which objects relate to each other. The structural pattern that, results is a prerequisite for action within the environment. Finally, there is the meaning. Meaning in the city as Lynch acknowledges is a complicated one and he argues that the physical form of the environment can be separated from its meaning” (Burgess, 1978). Here, Lynch explains and Burgess stresses that the meaning of something is not just about the physical structures; it comprise both the identity and the structure of the entity and afterwards, people attach it to the entity within the boundaries of their knowledge. Luque-Martinez and Others indicate that “Lynch explains that the environmental image consists of: identity with or difference from other things; recognition as a separable entity; spatial structure or relationship of the

object with the observer and other objects; and the meaning it has for the observer, be it practical or emotive” (Luque-Martinez and Others, 2007).

Further, for Burgess; “Shared meaning and value underlie both local and regional loyalties. Tuan suggests that ‘regions consciousness begins as shared inchoate feeling. Shared feeling may develop spontaneously into, or can be deliberately made into shared lore, and a shared body of explicit knowledge” (Burgess, 1978). In other words, if individually perceived and reached attitudes have common points and similarities with the others’ attitudes, there a common knowledge occurs. This common knowledge can be named as identity of entity.

Relph clarifies “identity” as a condition which is originating from the entity itself. It gets into all the parts of the entity and gives meaning to the entity. And he attracts attention to the dynamism of the notion of “identity”. In his own words, “Identity is found both in the individual person or object and in the culture to which they belong. It is not static and unchangeable, but varies as circumstances and attitudes change; and it is not uniform and undifferentiated, but has several components and forms” (Relph, 1976). As Relph mentioned, “identity” is associated with the socio-cultural factors, plus it is inconstant and diverse. It is both about people and it feeds on people. It is a term that in use for objects, people and environment. In this environment, people interact with different kinds of places. People identify themselves, others, objects, places and the environment while they are experiencing the places. This is because, “identity” is an important fact to understand various places.

2.2.1 Identity of Place

People, who are the users, builders and one of the components of various places, are also the ones who attach feelings, thoughts, characteristics and identities to those places. Walker describes the relation between identity and sociological background of people like; “. . . identity is interpersonal or constructed through interactions with others in their cultural group. Through these interactions, our identities are shaped through multiple channels, including family, gender, culture, and ethnicity” (Walker, 2007). Also, identifying a place with an identity can be done personally or communally in the context of perception and knowledge. As mentioned before, knowledge and perception can vary depending on the circumstances of the

community which an individual or a group belongs. Similarly, Jerke and Others enlightened that; “Perception shapes our thoughts on just about everything, providing multiple perspectives on the way we think about and respond to the world—first by becoming aware of an object or event, then by focusing our attention on it, and finally by “recognizing” the qualities of the object or event. John Eberhard, an architect and founding member of the Academy of Neuroscience and Architecture in San Diego, says this third “recognition” stage, which depends on having been previously aware of such an object or on the memory of a similar experience, is crucial to forming a memorable perception of image of the object or the event” (Jerke and Others, 2008). The places which are recognizable for people, have a characteristic value, and it is easier to distinguish those places from others. Kong and Yeoh explicate the issue that; “While place identity may be interpreted as the distinctive identity of place, it can also suggest the way in which people identify with a place, develop affective ties with it, as well as feel a sense of belonging and attachment to it. This identification with place may derive from the distinctiveness of place as well as the community ties localized in place” (Kong and Yeoh, 1995). It is the identity of place which highlights a place and it becomes more significant than the others. Whether a place have some physical and social values which have importance for the community and these values serve to the communal needs, the place gets differentiated from others. In this case, shared experiences and knowledge of the community control the direction of perception and consciousness. Likewise, Walker clarifies that; “A place can be defined as a social entity or “membership group” providing identity. A place is often associated with a certain group of people, a certain lifestyle and social status. In relation to maintaining a positive self-esteem, this means that people will prefer places that contain physical symbols that maintain and enhance self-esteem and avoid those that don’t” (Hauge, 2007; Walker, 2007).

In addition, attaching an identity to a place, or being attached to a place and identifying him/herself with a place are basically needs for everyman. Goldstein and Elliot expand that; “A deep human need exists for associations with significant places. If we choose to ignore that need, and to allow the forces of placelessness to continue unchallenged, then the future can only hold an environment in which places simply do not matter. If, on the other hand, we choose to respond to that need and to transcend placelessness then the potential exists for the development of an

environment in which places are for man, reflecting and enhancing the variety of human experiences” (Goldsteen and Elliot, 1994). Belonging to somewhere which is significant to others that can be described as an instinct and a need to be recognized by the others. That place which a person identifies him/herself with it, is a way of saying which culture he/she is in and which point of view he/she has. And being a part of a community is also the instinct which leads people both to identify themselves with a place and to give places an identity. As a result of this relationship, people attach an identity to a place to differentiate it from other ones which are less significant for majority of people. Likewise, Kong and Yeoh believed that there are two different considerations of identity for a place; one is originating from the features of the place itself which are unique and the other one is the identity which the people ascribe to a place and they stick to it. In the own words of Kong and Yeoh; “. . . We identify two interconnections: first, that place has its own identity -- a character and personality that distinguishes it from other places; and second, that people identify with a place, feel a sense of belonging and attachment to it” (Kong and Yeoh, 1995).

Definitions and studies on “Identity of place” may vary, but most of them refer to Lynch’s and Relph’s studies. Relph connotes that “In the context of place the most obvious implication of this is that identities of places cannot be understood simply in terms of patterns of physical and observable features, nor just as products of attitudes, but as an indissociable combination of these. The identity of a place is an expression of the adaptation of assimilation, accommodation, and the socialization of knowledge to each other” (Relph, 1976). And Lynch’s point of view is the following; “Lynch (1960) defines identity of a place as implication of distinction from other places and its recognition as a separable entity” (Abacı, 2009). Further, Carmona and Others stress on these definitions and comment that; “Personal or group engagement with space gives it meaning as ‘place’, at least to the extent of differentiating it from other places. Sense of place is, however, more than this . . . For Relph (1976 p. 45) this merely acknowledges that each place has a ‘unique address’, without explaining how it becomes identifiable. He argues that ‘physical setting’, ‘activities’, and ‘meaning’ constitute the three basic elements of the identity of places. Sense of place does not, however, reside in these elements. The Dutch architect Aldo Van Eyck emphasized this in his famous description of place: Whatever space and time mean,

place and occasions mean more. For space in the image of a man is place, and time in the image of man is occasion” (Carmona and Others, 2003).

Accordingly, identity of a place cannot be drawn just as a conclusion of the physical elements or interpretations; it is a complex of physical, social and mental forces which shape the point of view of a person or a group. Whilst a person or a group perceive a place, with help of the point of view which they gained in context of the forces, the place is reasoned out by people and hereby an “identity” is attached to a place. And the identity which occurred in their minds is the tool to differentiate that place from others. However the dimensions of a place which are related to physical environment are significant or variant, what give the meaning to a place is people, their social background and experiences of them which happened there. As Aldo van Deyck clarifies the impact of “time and occasions”, meaning of a place is up to the way how people live their experiences there. Also Walker interprets the people-knowledge-space-place relationship that; “Space is seen as a timeless, absolute dimension, while place might be thought of as space integrally intertwined with time. Conceived of in this way, place is a situated practice constructed of social relations. Such a view is phenomenological inasmuch as the observer is inevitably within the world being observed. Place is thus alive because it is composed of its interactions with the living beings that help to create it as it works to also create them. Such an understanding of place allows for the placement of living beings in relationship to one another in such a way that new social effects may be produced” (Walker, 2007). To boot, Carmona and others emphasized that “For Relph, places were essentially centres of meaning constructed out of lived-experience. By imbuing them with meaning, individuals, groups or societies change ‘spaces’ into ‘places’: for example, as the epicentre of the Velvet Revolution, Wenceslas Square is particularly meaningful to the citizens of Prague” (Carmona and others, 2003).

Identity of place is a notion which is examined thoroughly by Relph in his famous book *Place and Placelessness* (1976). Relph detailed many points related to identity of place. It is necessary to go deeper in the assessments of him. He analyses different factors of identity of place. First, he stresses on the “distinctiveness and sameness”. For Relph, identity of a place is based on personal or group experiences and knowledge and there can be various identities of one place which differs from one person or group to other ones. And identity of place refers to distinctiveness from

other places that observers even a person or a group or different groups- can easily identify the place and pick out it from all of the places. It becomes more significant to the observers. In his own words; “Identity of place is as much a function of inter subjective intentions and experiences as of the appearances of buildings and scenery, and it refers not only to the distinctiveness of individual places but also to the sameness between different places” (Relph, 1976). Distinctiveness is the most common word while explaining identity, but the common characteristics of several places are the reason for observers to identify those places with the same feature. Those places are brought in minds with their common characteristics and this is the identity which is shared by all of them, such as the citizens of a nationality can act in a characteristic way of that nationality or have some national behavior types and it is the reason to identify that citizens from that nationality. As it is seen, sameness is also a way to identify a place.

On the other hand, Relph emphasizes the importance of people in context of identity of place. “. . . it is not just the identity *of* a place that is important, but also the identity that a person or group has *with* that place, in particular whether they are experiencing it as an insider or as an outsider” (Relph, 1976). He explains the relationship between identity of place and people within the terms of ‘insideness’ and ‘outsideness’. A basic description of insideness can be done by Lyndon’s words; “Being inside is knowing where you are” (Lyndon 1962; Relph, 1976). There are some physical, social or mental boundaries that keep people ‘in’, surround people and that place makes sense for the observer. Either this boundaries, everything stand ‘out’. This is not a cage-like boundary that observer should be ‘in’ but it is a way of understanding that observer has already had. In addition, Relph pointed out that “. . . for most purposes the image of a place *is* its identity and that to understand something of the social structure of images is an essential prerequisite for understanding identity” (Relph, 1976). There are different types of images of places occur depending on the social steps. These are ‘individual’, ‘group or community’ and ‘consensus and mass’ images, according to Relph. “...identity is not a product of such components alone, but is socially structured. In other words, identity varies with the individual, group, or consensus image of that place” (Relph, 1976). He mentions that individual images are unique because everyone has different mixtures of knowledge, personality, memories etc. But also, individual images cannot be thought

separately from group or community images, because everyone belongs to a community or a group and has a vision of that society. Additionally, groups or communities have a common way of knowledge and that is why a group image arises. Identity of place can differ from one group to another. At last, there are consensus images which are the product of the interaction and sharing of different social groups, and mass images which are imposed on people by the mass media.

Table 2.2: Types of identity of place (adapted from Relph 1976; Carmona and others, 2003)

IDENTITY OF PLACE	
Existential Insideness	<i>Where place is lived and dynamic, full with known meanings and experienced without reflection</i>
Empathetic Insideness	<i>Where place records and expresses the cultural values and experiences of those who create and live in it</i>
Behavioural Insideness	<i>Where place is an ambient environment possessing qualities of landscape or townscape that constitute a primary basis of public or consensus knowledge of that space</i>
Incidental Outsideness	<i>Where the selected functions of a place are what is important, and its identity is little more than the background for those functions</i>
Objective Outsider	<i>A space where the information regarding its development and use processes are accessible to all</i>
Mass identity of place	<i>Where an identity is provided more or less ready-made by the media, and remote from direct experience. It is a superficial and manipulated identity, which undermines both individual experiences and the symbolic properties of the identity of place</i>
Existential Outsideness	<i>Where identity of place represents a lost and now unattainable involvement, places are always incidental, for existence itself is incidental</i>

Relph defines different types of ‘identity of place’ within the frame of the sorts and degrees of ‘insideness’ and ‘outsideness’ and with help of those ‘individual’, ‘group or community’ and ‘consensus and mass’ images. Carmona and Others (2003) sum up these types as it is shown in the Table 2.2.

As well as types of identity of place vary, range and context of places vary, too. Even there are rural places which has sparkling identities, urban places are more remarkable for people. Because, urban places are the ones which contain dissimilar groups, cultures, memories etc. And a city can have its own identity which is diffused to all parts. Jerke and others mention that; “Some towns, like human beings, have very definite characters; others are vague, mere chunks of buildings

accidentally brought together without method of apparent purpose (gordon logic-urban scene)” (Jerke and Others, 2008) . Urban identity is a complexity which has all the components of ‘place’ and ‘identity’ terms. Urban Identity will be examined in the next step.

2.2.1.1 Urban Identity

Urban areas are the ones that have a composite structure, where people are settled, interact, maintain and build their lives. As every place where human beings exist and live communally, cities are the center of interaction, transition and diversification between different kinds of people who have various backgrounds. Halprin’s (cited in Taylor, 1979) definition of “city” is useful to understand this matter; “it is this place that we use and in which we encounter each other: where we meet and enjoy and participate in that communal life we call “city” “(Taylor, 1979). Also, Jones’s writings support that “Man is a social entity because he discovers himself to be more than a bare identity whenever he attempts to act, or to fit himself into any given situation. His existence is precisely as convenient to others as theirs to him” (Jones, 2001). Additionally, “. . . place identity is also tied to shared experiences anchored in place, evocative of a sense of belonging and rootedness because of the inextricable links to the lives, movements and activities of its inhabitants” (Kong and Yeoh, 1995). Moreover, city is the place where man can interact to each other, identify himself and the others. That is why urban areas are important to discuss in context of identity.

Nowadays, globalization affects the urban life. Increasing globalization also increase the interaction of different cultures and types of people. The wide range of sharing and transition enrich the colors of urban life. City is the palette which keeps all the colors and sustains a place for them to combine. Nijman explains the matter that “The city, as a spatial entity, provides an interesting point of entry in debates on cultural globalization because it is the place where global cultural exchanges are concentrated, and at the same time the image of the city itself may constitute an item of cultural consumption in this global exchange” (Nijman, 1999).

Moreover, metropolitan urban life is more complex and needs to be detailed. Duncan (Cited in Erol, 2001; Abacı, 2009) determined the metropolitan urban characteristics as;

- Has huge population,
- Contains high level of commercial activity,
- Contains developed financial corporations and services which are appropriate to that level,
- In the metropolitan space, activities, opportunities and socio-economic groups vary,
- Contains many municipalities,
- Manufacturing industries arise in urban space, but the volume of the manufacturing industry is not a criterion for the metropolitan urban. (Abacı, 2009).

Duncan pointed that metropolitan areas are bowls full of different opportunities which are referring to jobs, technology, activities, other groups of people that urban dwellers need. He stressed on the demographical values which are important in urban life.

On the other hand, there are physical, socio-cultural and economic structures of cities which should be defined more clearly. These structures are also shape the urban identity. Berdi (2001; Abacı, 2009) defined these characteristics as below;

Historical: The cultures that have lived in that area, their habits, the qualities of the physical environment formed by that culture and the color, pattern, equipment and styles of the historical places give identity to that particular area.

Geological-Topographic: The geographical and topographic structure, climate, its hills and plains determine its identity.

Relation with Water: Besides the physical factors like its topography, water and the facilities of irrigation, sea products, other sea products that affect the economic structure cause the city to be formed more differently than the others.

Flora and Fauna: The flora and fauna affect the urban identity in a positive way. (Ankara goat, Beynam Forest)

Public and Cultural Structure: Cultural Structure, cultural relations, the educational level of the community and the attitude of people are the factors that form its identity.

Economical Structure: Economical activities, the types of these economical activities, the level of income, the distribution of it, where it comes from and the geographical effect on economy form one of the qualities of that city.

Technological Level: The technology which is used for the production, transportation, communication and in all kinds of construction form the identity of that city.

Recreation and Entertainment: One of the factors that form the identity of a city is the kind and frequency of these activities.

The Physical and Aesthetical Values about the Location, Pattern, Color and Equipment: Visual and spatial qualities such as buildings, streets, monuments, urban furniture and parks cannot be separated from function and perception such as noise, smell, taste and even touch.

“The features which combine, define and highlight the city are the ones that establish the urban identity” (Hacıhasanoğlu and Hacıhasanoğlu 1995; Uçkaç, 2006). The structural facts help to determine an image or an identity of a city. Natural components such as topography, geology and climate, manmade components such as monuments, buildings, historical places, archetypal factors and socio-cultural factors such as lifestyles and organizations are exemplified that; “The features which combine, define and highlight the city are the ones that establish the urban identity. Some cities are famous with their geological components; Bosphorus of Istanbul, waterways of Venice, topography of Cape Town, cliffs of Antalya are examples. Climate is the main characteristic of some other cities; like London is noted for its fog. On the other hand, silhouette of mosques in Istanbul and Eiffel Tower of Paris, namely the monuments or monumental images which create the urban image are the urban identity features of Istanbul and Paris. Some other cities are identified with significant squares or streets; Venice - San Marco Square, Paris - Champs Elyées Boulevard, London - Hyde Park, Moscow – Red Square are the best examples of that. Additionally, some cities come to the fore due to their socio-cultural features; Waltz of Vienna, carnival of Rio, Festival of Frankfurt” (Hacıhasanoğlu and Hacıhasanoğlu 1995; Uçkaç, 2006).

City is the place where variety of identity is kept. Identity of an individual, group identity, national identity, identity of places, socio-cultural identities, and so on.

Because it is the place that; “. . . the human contacts on which feelings of commitment and identity are built are most likely to occur among people sharing the same piece of ground” (Minar and Greer 1969; Relph, 1976). Urban identity is a result of those structural elements and the whole identities which a city has. The different amounts of several structural elements are combined and for every city this combination varies. It is necessary to take a look at the remarkable clarifications of “urban identity” as the following;

“Each city in its landscape habitat establishes an ecological and cultural environment unique to itself –part natural, part manmade, artifact and archetypal. It develops over the years its own form, its own ambiance, its own “feel”- a persona of its own-an understandable profile, a personality” (Taylor, 1979).

“Urban identity is a meaningful complexity which is a result of the period from past to future that; effects urban image; differs from one city to another and has unique characteristics due to the different scale and interpretations; physically, culturally, socio-economically, historically and morphologically structured; a complexity of urban dwellers and their life styles; continuously developing and eternizing the notion of sustainability” (Çöl, 1998).

“The development of the urban identity is a historical case. It can develop in time or change in it. Sometimes the city has a wide historical background and doesn’t change rapidly so, it keeps an urban identity which is a conglomeration of different periods of the history. On the other hand, urban identity depends on people and interactions between them which changes rapidly. That is why the meaning of a city’s urban identity should be updated while these changes are happening” (Tekeli, 1991).

“Since the perception of the city is in question, sense of place leads to urban identity. And urban identity contributes the urban sustainability which is the major component of urban life quality” (Oktay, 2007).

“. . . The entire complex of urban life may be thought of as a person rather as a distinctive place and the city may be endowed with a personality—or character of its own ” (Burgess, 1978).

“In the „science of urbanization“, designers, planners or conservationists agree that every city has its own way of life, a skeleton and a physical and social structure. This

common view brought forth the reasons of the formation of urban identity. All the experts have felt the need to make a definition for clarification. This concept, which is perceived differently in every city, has been defined as 'urban identity' "(Çöl, 1998; Abacı, 2009).

According to White (1999), city character can be defined by special events, energy level, slogans, demographics, visual quality, area of the country, historical significance, geography and landscape, qualities of citizens, town geometry, particular structures, engendered feelings and dominant organizations.

Karabay and others (1996) pointed out Wiberg's view about character of cities that "Wiberg describes the charcter of city by three concepts: urban identity, urban profile and urban image. According to Wiberg, urban identity is shaped in a long time. Urban identity is a composition of the features of the city which are he geography, cultural level, architectural structue, traditions, lifestyle etc." (Karabay and others 1996).

"Both urban functions and the unique characterisctics of the natural environment, socio-economic environment and built environment of the city creates a special function for that city. And it effects urban identity even it creates urban identity" (Suher, 1993).

"Urban identity is a complexity of the features which are belong to that city, which distinguish it from the other cities, which enriches the city and which are unique for that city. In other words urban identity is the meaning of the city" (Birol, 2007).

"...cities have their own identities. Yet, when taken on the different quarters of the city, this identity starts to change. A city has old quarters and newly built quarters, it has business centers and residential areas, and it has historic centers and contemporary areas... Considering these quarters (and similar others) it is inevitable to face different visual characteristics that result in different visual identities. These differences are inevitable but, in the end, the city's identity is the outcome of an amalgamation of all these differences" (Asatekin, 2001).

According to those definitions, urban identity is a term that includes personality, complexity, continuity, eternity, functional and socio cultural diversity. City is an eternal complexity of all the urban structures that mentioned and diversity of these

structural features and people who observe, live and sustain in them affect the style of urban identity. People create, develop and maintain the features of the city and they interact with it. To call something “urban”, there should be people. Because man is the creator of a city and also he dwells in it. Urban environment is a manmade area, as well. In the urban environment, the whole lived entities and continuously living ones contribute to urban identity. Urban identity emerges as a product of the accumulation of those socio-cultural, natural and manmade features. It is a feeling of a city’s own, that can be felt every part of the city. It is a complex of the whole features that diffused in the city. It is a combination, a common point of all the identities which a city keeps in.

Further, Çöl (1998) has accepted the hypothesis „every city has an identity“ is true and he listed the determinants of urban identity for cities as the following:

1. The physical structure of a city
2. The socio-economic structure of a city
3. The cultural accumulation or structure of a city
4. The historical development of a city
5. The characteristics of the locations in that city
6. The structural and visual characteristics
7. The way people live and quality of life
8. The functions of a city
9. The physical environment and its relation with public behavior
10. The unity of city and nature
11. Urban infrastructure
12. Urban typology (Çöl 1998; Abacı, 2009).

In Addition, For Demirsoy (2006), there are five components of urban identity which are determined as physical (natural and spatial), historical, socio-cultural, economical and functional. According to Demirsoy (2006);

Natural identity refers to the topography, climate, orientation and other geographical elements;

Spatial identity refers to street-square relationship, enclosure elements, structure-color-pattern relationship and relationship between buildings and green areas;

Historical identity refers to the reason of foundation of the city, the political, administrative, cultural and economic construction from the beginning till today and the ratio of urbanization;

Socio-cultural identity refers to the steps from individual identity to group and social identities which both developed in the city and develop the identity of the city;

Economical identity refers to diversity of sectors, services and opportunities and richness of the city;

Functional identity refers to the different functions like industry, tourism, education, fair and expos, entertainment and government.

Additionally, Ocakçı (1994) defined the three elements of urban identity with help of the Doxiadis's classification of environment as; natural, social and manmade. These elements can be summarized as the following;

The natural elements of urban identity; topography of the city, climate, relation with water, flora, geology and general location.

The social elements of urban identity; the demographic (parameters about the population), the corporative (politic, administrative, economic, military, religious, educational, medical and social services) and the cultural structure.

The man made elements; Form, location and meaning factors.

Features of urban identity may vary due to the researchers but if the common points are summarized, Figure 2.3 shows what are the common urban identity characteristics due to the reviewed literature.

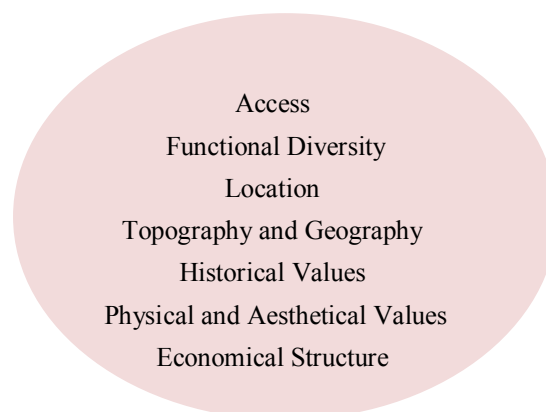


Figure 2.3: Urban identity characteristics

Finally, place and identity terms are very wide but they are connected. Urban places, which keep different types of identity, are composing an urban identity for every city. It is a memorable name to define, describe and differentiate one city from another. Mentioned by Madanipour that; “The nature and character of public spaces are closely related to the nature and character of cities. As cities have changed, so have their public spaces” (Madanipour, 2010). Squares which are the important public places of the cities will be discussed in frame of urban identity, in the next chapter.

3. THE NOTION OF CITY SQUARE

Urban places form a pattern which is comprised of focal points and connection paths between those points. The focal points are the places where urban activities happen. They work as a centre inside their own; those centers are connected to each other and become a system of centers as a whole. This whole is the city. Lynch emphasized the node is an important fact for a city's image and Alexander pointed out the importance of centers. In their own words;

"Nodes are points, the strategic spots in a city into which an observer can enter, and which are the intensive foci to and from which he is travelling" (Lynch, 1960).

"Every whole must be a "centre" itself, and must also produce a system of centers around it" (Alexander, 1977).

Public places are nodes, good focal points and centers. People who live in a city cannot deny the feeling inside which is to share something with others or in other words: to interact. Public places give opportunity for meeting, watching, learning, to be aware and to declare. The variety of activities and diversity of people are most visible in public places. These features bring front the importance of public places when studying personal and public relations and perspectives.

Moreover, the city square is an area where all the features and opportunities of public places are. The essence of the city square helps people to be a community instead of separate individuals. Despite the changing conditions in time, the effectiveness of squares to bring together the individuals with different attractions should not be ignored. Likely, Zucker mentioned that; "The unique relationship between the open area of the square, the surrounding buildings, and the sky above creates a genuine emotional experience comparable to the impact of any other work of art. It is only of secondary importance for this effect whether and to what extent in each instance specific functional demands are fulfilled. . . During the last decades city planners have been primarily concerned with such problems as the use of land, the improvement of traffic and general communication, zoning, the relationship between residential and industrial areas, etc. These considerations have somewhat

overshadowed the fundamental importance of the square as a basic factor in town planning, as the very heart of the city. Only now does interest turn toward this central formative element, “which makes the community a community and not merely an aggregate of individuals” (Zucker, 1959).

From Greek agora to today’s modern square, the best place to share urban activities is the city square. That is why it is discussed most in literature. Next step, the definitions and clarifications related to city square, viewpoint of featured researchers and types of squares will be explained.

3.1 Definition and History of the Square

3.1.1 The Definitions

Square of a town or city is usually the central point of the city. It is found like “the heart” of the city which has a continuous pedestrian or car traffic. The activities inside the square attract people and make them come there and also it is the place where you can reach the other parts of the city.

According to Kuban (1998), “Definition of the square is a large empty space where some functions happen, in Turkish. In the city, the square can be an open space which has enclosure elements on at least three sides (Atmeydanı, Etmeydanı, Cinci Square, Beyazıt Square); or an enclosed open space outside the city (Okmeydanı). If it contains a specific function of urban life, a special activity or an important architectural structure; it is named after the function or the structure (Bazaar Square, Fountain Square). From another point of view, the square is a specifically planned urban place; in history of Istanbul, the outer gardens of Islamic-ottoman social complexes can be merely an example (Fatih Square)”.



Figure 3.1: Atmeydanı (www.mimdap.org)



Figure 3.2: Beyazıt Square (maps.google.com)

“In history, both government and community have had problems when interacting to squares. The meaning of the square is “opportunity, potential and time”, besides the lexical meaning of it is “place, field, area, environment, and surroundings”. Therefore in Turkish; to appear, to avert, to happen and to challenge are the terms which include the word of “square” as a homonym inside” (Çavuşoğlu, 2008).

On the other hand, the dictionary of Turkish Linguistic Society is explaining the square as the following;

“1. Area, place. 2. The place of competitions, entertainment or meeting. 3. The place where you stand in and its surroundings“(TDK, 2010).

“The square represents actually a psychological parking place within the civic landscape. If one visualizes the streets as rivers, channelling the stream of human communication—which means much more than mere technical “traffic”—then the square represents a natural or artificial lake” (Zucker, 1959).

According to Norberg-Schultz (1971), the square is the most significant and attractive element of the urban places. It is easy to imagine and to remember because the edges of the place are set, and it symbolizes a destination for movement and activities.

For Webb (1990), a square is an urban space which has enclosure elements like architectural structures or plants, doors like entrance paths and the sky on it like a ceiling.

Moughtin clarifies that “A square or plaza is both an area framed by buildings and an area designed to exhibit its buildings to the greatest advantage” (Moughtin, 2003).

He continued to define the function and importance of squares that “The public square is probably still the most important element in city design; it is the chief method by which a town or city is both decorated and given distinction. It is the natural setting for the most important civic and religious buildings, a place for fine sculpture, fountains and lightning and, above all else, a place where people meet and socialize. When such public places are designed according to some fairly basic principles and are imbued with a sense of place, they take on an added symbolic meaning. The most important quality of such spaces is enclosure” (Moughtin, 2003).

İnceoğlu mentioned that “in general, square is shaped in the contrast with the dimensions which create the top of the visual urban experience. Mostly, it contributes to the image of the topographic features (enclosure, continuity of a road or the structure of the real estate” (Sitte,1983,1986; Alexander,1977, 1979; Carr and others, 1992; İnceoğlu 2007).

Dostoğlu (2007) described that “at first, city square is formed by housing areas which are grouped around an open space. . . Those spaces give opportunity to people for free standing and gathering either compulsory moves or they provide a place for interaction”. As she mentioned, visitors and dwellers share the city square and it is the place where different kinds of people can equally use the facilities. It is also a platform to attach and to understand the city and the urban life. It is identified as a focus point in the urban pattern.

“A city square is a public place that is shaped by the political conditions of the time when it was created. It is the node-the focus point- where people meet and have different activities which is named as agora, forum, plaza, campo, piazza, grand place” (Ayten and Özer, 2005).

“A city square is the place to get brief information about the physical and social structure of the whole city” (Kaftancı, 2003).

“In traditional Turkish city, the city square is the place which is shaped by the religious, cultural, social, commercial, educational, entertaining, resting and transportation needs of the community. Usually it is the centre or nodal points of the city or the district which it is in. On one hand, the nodal points give a perceptual and understandable feature to the Turkish city and on the other, they help to develop a strong urban image and unity in the city. . . The requirements that are related to the

functions and activities are enlightens the location and form of the city square in Turkish cities. For example, the city square is not a “space” between buildings. Contrarily, it is an urban structure which is added to the built environment externally. Therefore, the city square is a flat place that is not exactly enclosed by the buildings at all. . . The main terms to identify the city squares in Turkish cities are function and location” (Gençel, 2000).

“When the development of the most successful city squares in history is reviewed, it is seen that they are the ones which are a natural piece of the urban life and they are physically well-defined” (Oktay, 2007).

According to these definitions, city square is a node which has a variety of activities that attract different kinds of people and groups at the same time and accessible for everyone. It has defining enclosure elements that give meaning to that place. Center, focus point, node are the keywords to grasp where the city square stands in urban pattern. As it is mentioned above, city square is a summary of the whole city which is gathering the individuals together and enables them to share some activities. In Turkey, specifically city square is grasped as a large area which was shaped by force of the location, topography or function. Hence, the concept of city square in Turkey is not much as improved as international arena.

In addition, to grasp the concept of city square and successful square it is useful to see some lists which tell the significant squares of the world for some reason. These city squares became famous and has a lot of visitors form all around the world. According to Tulk and Bland (2008), “The public square, so often the site of defining civic struggles, is in many ways a city’s heart”. In the article, they stressed on the historically significant and famous squares around the world which are;

- | | |
|-------------------------------|----------------------------------|
| • Place de la Concorde, Paris | • Plaza De Mayo, Buenos Aires |
| • Independence Square, Kiev | • Tiananmen Square, Beijing |
| • Durbar Square, Kathmandu | • Temple Square, Salt Lake City. |

Additionally, Feraboli (2007) mentioned in her book City Squares of The World that the following squares are the most important squares of the world in her opinion;

- | | |
|-------------------------------|--------------------------------|
| • St. Peter’s Square in Rome | • Place Vendome in Paris |
| • Tiananmen square in Beijing | • New York City’s Times Square |
| • Red square in Moscow | • Pershing Square in L.A. |

In URL_1 (2010), it is said that “. . . 8 of the World’s most popular and significant squares in the world. These squares, one way or the other, played a vital role in shaping their country's history”. The famous squares according to the website are;

- Red Square in Moscow
- Azadi Square in Tehran
- Tiananmen Square in Beijing
- Trafalgar Square in London
- Grand Place in Brussels
- St. Peters Square in Rome
- Times Square in New York
- Decembrists Square in St. Petersburg

Similarly, Öztaşkın (2008) defined the city squares which beared witnesses to history are;

- Red Square, Moscow
- Decembrists Square in St. Petersburg
- Tiananmen Square in Beijing
- Times Square in New York
- Trafalgar Square in London
- Place de la Concorde in Paris
- Place Saint-Michel in Paris
- Potsdamer Platz in Berlin
- Pariser Platz in Berlin
- Saint Peter’s Square in Rome
- Piazza San Marco in Venice
- Plaza de Mayo in Buenos Aires
- Azadi Square in Tehran

When the lists analysed carefully, some of the city squares are the common points of the lists. Most of the squares are in at least two lists but the ones which mentioned more than two are Tiananmen Square in Beijing, Times Square in New York and St Petersburg Square in Rome (see Figure 3.3, Figure 3.4 and Figure 3.5). As it is seen on following three figures, the most mentioned squares have different styles. Tiananmen is a celebration and government square, has very large area to make people feel stressed. St. Peter’s is a religious enclosed forecourt of the basilica which was designed to keep a lot of people while the Pope is talking. Times is just a traffic junction but not just for cars it is for pedestrians, commercials, technology and public life. Simply all of them are nodes, the focus points of the city. This is the force to gather which exists only in city squares.



Figure 3.3: Tiananmen Square (<http://imageshack.us>)



Figure 3.4: St Petersburg Square (www.saintpetersbasilica.org)



Figure 3.5: Times Square (www.hossohbet.com)

The city square has not a common usage for Turkish people. As it mentioned before, the squares in Turkey were not designed for public needs. They were designed naturally by requirements of the managers or the topographic features. That is why, when the Turkish literature is searched, there are not many lists of successful squares that people like to visit. The article in the national newspaper which is named Hürriyet (2005) found that top ten of Turkey's best squares (they gave the second place for two city squares) are;

- | | |
|---------------------------------|---------------------------|
| 1. Konak Square, İzmir | 5. Prominand Area, Amasya |
| 2. Sultanahmet Square, İstanbul | 6. Mevlana Square, Konya |
| 2. Saburhane Square, Muğla | 7. Dergah Square, Urfa |
| 3. Government Square, Kastamonu | 8. Alaçatı Square, İzmir |
| 4. Orhangazi Square, Bursa | 9. Birgi Square, İzmir |
| | 10. Republic Square, Kars |



Figure 3.6: Konak Square (www.arkitera.com)

3.1.2 The Historical Process

According to Ayten and Özer (2005), squares of European cities are the public places where urban life is focused. The squares of republican period, which were designed as a part of the modern social life, are usually used as urban park and ceremony areas, today. Increasing population in cities needs more urban places. Thus, new city squares are located in skyscrapers or similar nodes where urban life is centered.

Additionally, “The concept of city square which has been existed since old Greek agora and indicated in Western history doesn’t occur in Ottoman-Turkish history. Accepting the city square as a geometric concept is linked to the geometric street pattern. If street pattern is spontaneous, there would be no one who desires to locate geometric squares in it. From the acceptance of urban design concept in modern Turkey, designing city squares has become one of the aims of the planning and city square projects are designed in Istanbul since the last century“ (Kuban, 1994).

Further, Ayten and Özer (2005) built a table to understand the ages of the typologies of city square in history. In this table, the features, images, functional structure and enclosure elements of the squares are defined due to the ages. In Figure 3.7. , the important periods are given.

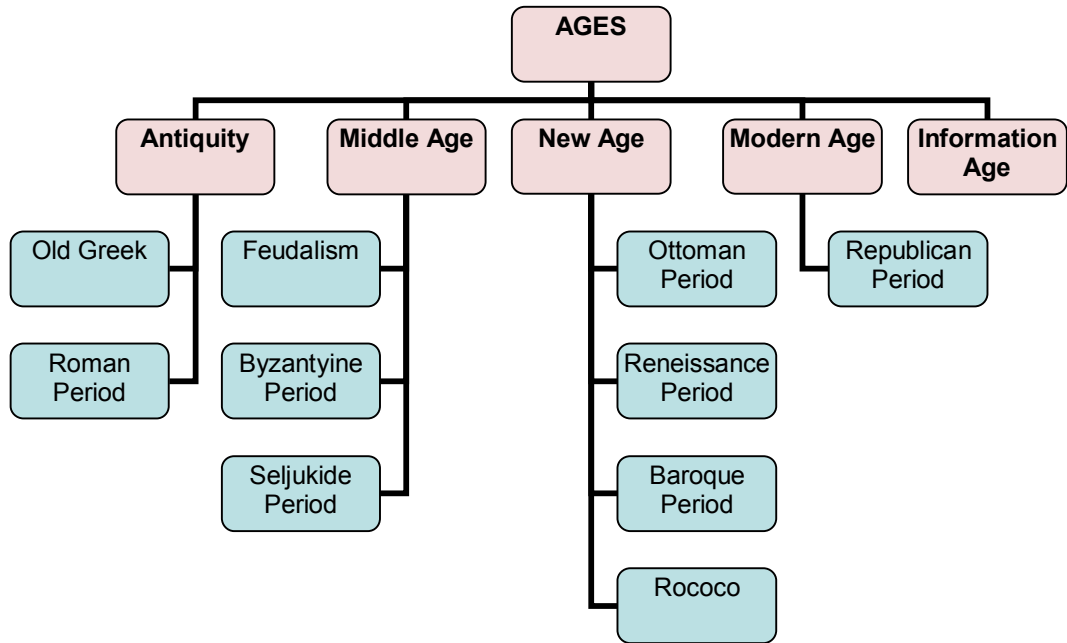


Figure 3.7. Periods Of The Square Concept (Adapted from Ayten and Özer, 2005).

By summarizing the table and binding on the table that was built by Ayten and Özer (2005), historical development of the city squares are told in the following;

In Old Greek Period, there were the city-states that were called polis. The cities were built due to the climate and they used water as a landscape element. In this period, the city squares usually were built rigid and enclosure elements were public places like bathhouse or theater. The function of the square was agora.



Figure 3.8: Assos in Greek Period (adapted from Ayten and Özer, 2005).

In Roman Period, cities were built in rectangular shapes for defense and battle. The city square was used as forum, which is enclosed by stoa and state buildings. And these squares were well-ordered places.



Figure 3.9: Model of Cyrene in Roman Period (www.roconsulboston.com).

In Feudalism, church was the most active feature of the life. Commerce, agriculture and travelling increased. Therefore, the city squares were used to sell products and to meet. Church is the main landmark of the square (See Figure 3.10).

In Byzantine Period, agriculture and church was effective on public life. Military or religious buildings were the main elements of the city. The city square was used as bazaar, gathering place and for festivals. This period was the continuity of antiquity and classism.



Figure 3.10: St. Gall in Feudalism (adapted from Ayten and Özer, 2005).

In Seljukide Period, the Islamic dominance was felt. Circular designs increased. Mosques were the most important element in the city and squares were related to them. City squares was used as bazaar and for meeting. Enclosure elements were mosque, public house and palace.

In Ottoman Period, the religious and trade buildings forced city to settle between these. The urban pattern was organic and surrounded by city walls. The square was used for ceremonies, bazaar, sports and gathering point. Traditional cafes, mosque, Turkish bath and social complex are the nodes of the square.

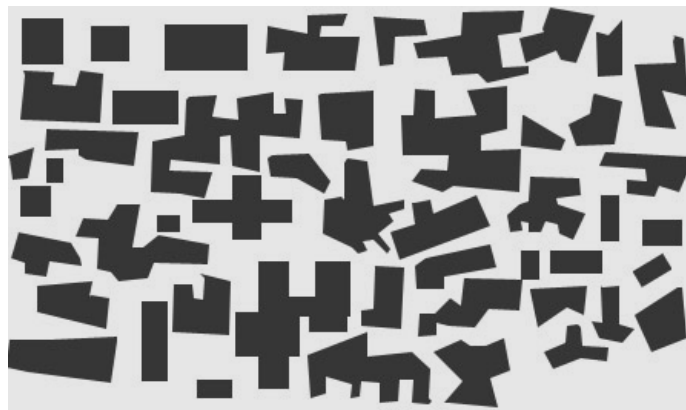


Figure 3.11: The Organic Pattern of Ankara (adapted from Ayten and Özer, 2005).

In Renaissance Period, humanism and human scale became important. Ideal city models were designed. Church, tower and fountain were the landmarks in the city square. The city square was a religious and a gathering place for administrative and commercial use.



Figure 3.12: Piazza San Marco is an example from Renaissance Period
(www.cruisesinturkey.com)

In Baroque Period, boulevards, palaces and green areas were the enclosure elements of the city square. Radial road design and geometric architectural design were brought front. The city squares were the nodes in the city and used for administrative and entertaining activities.



Figure 3.13: Piazza Navona is an example from Baroque Period (www.romaspqr.it)

In Rococo Period, the socio-economic structure of Baroque period was kept. Spectacular buildings and ornamentation were popular. Museum, university, administrative buildings were the landmarks and the city square was used as an urban house.



Figure 3.14: Turin in Rococo Period (adapted from Ayten and Özer, 2005).

In Republican Period, unplanned cities emerged and they had no identity. Buildings, landscape elements and tree groups were the landmarks in the squares. The city squares were used for cultural and ceremonial activities. The competitions for design projects began to happen. At the end of the period, shopping became more significant activity in city squares.

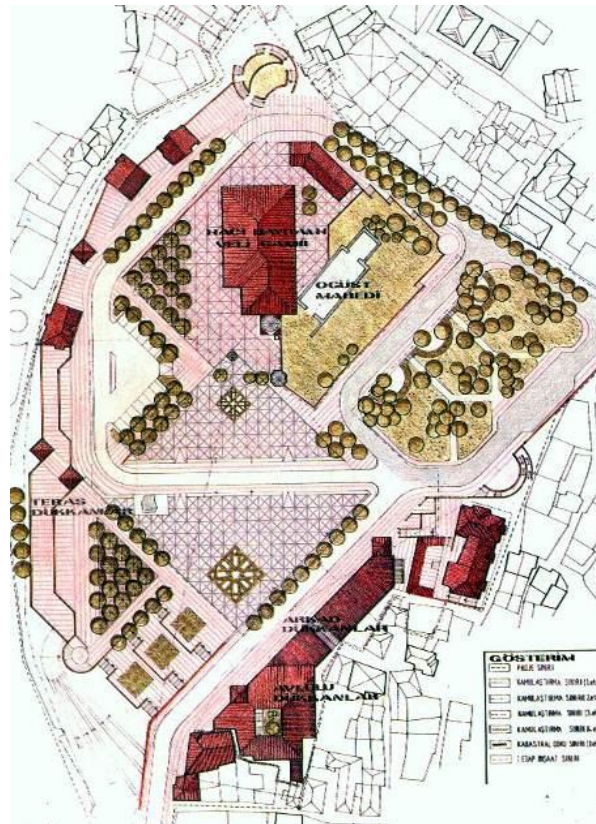


Figure 3.15: Hacıbayram Square is an example of Republican Period (<http://3.bp.blogspot.com>).

In Information Age, technology, communication and transportation have developed. Economy became global. High-tech production has begun. Users expect that city squares should have many opportunities together. High-tech buildings like Figure 3.16 become popular to meet and share public activities.



Figure 3.16: Tokio International Forum is an example of Info. Age
(<http://cuboidal.org>)

3.2 Typology of Squares

Methods of categorizing city squares may vary but form and function are the two headlines which are usually used to determine the typology of city squares. Scale is another factor to determine a typology but is used to attract attention of the people or media. It is not a proper categorization but is used very often. That is why it will be the third category of this part. Form is the most common categorization which was discussed by Sitte and Zucker. Their approaches will be deepened in the next.

3.2.1 Categorization By Form

Carmona and others (2003) summarized the whole studies of Sitte and Zucker. They mentioned that squares are shaped by the character of the enclosure elements and urban equipment. In their own words; “Streets and squares can be characterized as either ‘formal’ or ‘informal’. Formal spaces typically have a strong sense of enclosure; orderly floorscape and arrangement of street furniture; surrounding buildings that enhance the formality; and often a symmetrical layout. Informal squares typically have more relaxed character, a wide variety of surrounding architecture, and an asymmetric layout” (Carmona and others, 2003).

According to Sitte (1889), the form of a square can be described as three different types; the turbine plan, the deep type and the broad type. For all these forms he pointed out four artistic principles which were summarized by Carmona and others (2003) as;

Enclosure: For Sitte, enclosure was the primary feeling of urbanity, and his overarching principle was that ‘public squares should be enclosed entities’.

Freestanding sculptural mass: Sitte rejected the concept of buildings as freestanding sculptural objects. For Sitte, a building’s principal aesthetic was the manner in which its façade defined space, and was seen from within that space.

Shape: Arguing that squares should be in proportion to their major building, Sitte identified ‘deep’ and ‘wide’ types, depending on whether the main building was long and low or tall and narrow.

Monuments: Although Sitte’s general principle was that the centre of the square should be kept free, he recommended supplying a focus, preferably off-centre or along the edge.

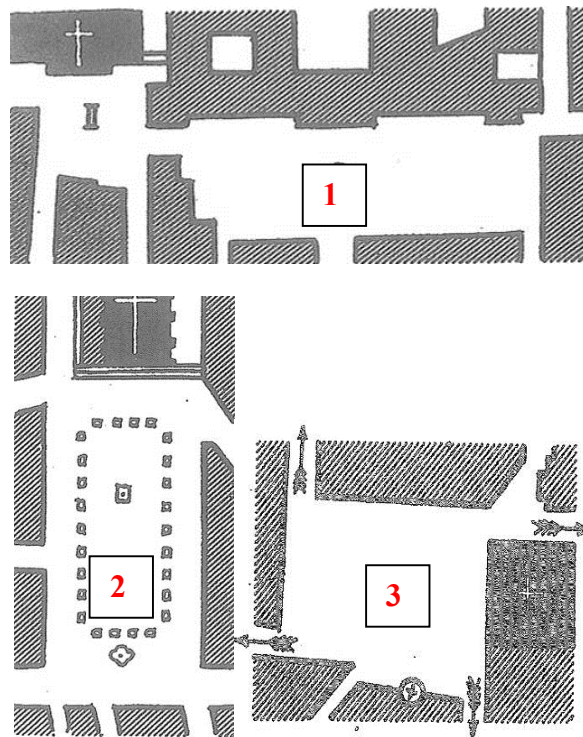


Figure 3.17: 1. The broad type, 2. The wide type and 3. The turbine plan (adapted from Carmona and others, 2003).

Afterwards, Zucker defined five types of squares according to their forms which are the closed, the dominated, the nuclear, the grouped and the amorphous square. The vision of Zucker was; “Physical and psychological function of the square does not depend on size or scale. The village green in a small New England town, the central square of a residential quarter within a larger city, the monumental plaza of a metropolis—all serves the same purpose. They create gathering place for the people, humanizing them by mutual contact, providing them with a shelter against the haphazard traffic, and freeing them from tension of rushing through the web of streets (Zucker, 1959). He mentioned that all squares effective to gather people and to represent a place to rest inside the traffic of the city. Carmona and others (2003) summarized Zucker’s (1959) typologies as the following;

The closed square – space self-contained: A closed square is a complete enclosure, interrupted only by the streets leading into it and exhibiting regular geometric forms and, usually, repetition of architectural elements around the periphery (See Figure 3.18.).

The dominated square – space directed: Recognizing that some buildings create a ‘sense of space’ (Von Meiss’s ‘radiance’) in front of them, Zucker’s dominated square is characterized by a building or group of buildings towards which all surrounding structures are related (See Figure 3.18.).

The nuclear square – space formed around a centre: Here a central feature – a vertical nucleus – is sufficiently powerful to create a sense of space (radiance) around itself, charging the space with a tension that keeps the whole together.

Grouped squares – space units combined: Zucker compared the visual impact of a group of aesthetically related squares with the effect of successive rooms inside a Baroque palace, where the first room prepares for the second; the second for third; etc., with each being both a meaningful link in the chain and having additional significance because of it.

The amorphous square – space unlimited: Amorphous squares do not fall into none of the above categories, but display at least some of their necessary qualities, even if – on further analysis – they appear unorganized or formless. There is no certain shape of it.

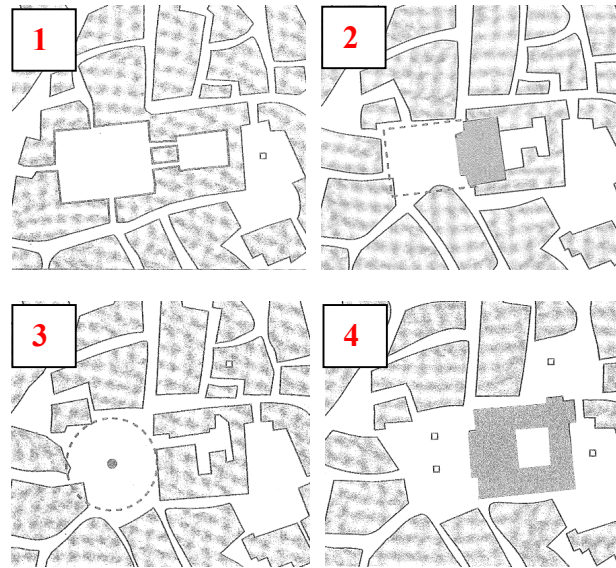


Figure 3.18: 1.Closed, 2. Dominated 3. Nuclear 4. Grouped squares (adapted from Carmona and others, 2003).

3.2.2 Categorization By Function

In successful city squares, a variety of functions must be together. By this way, the city square attracts different kinds of people and the place becomes more vital. Sometimes one function or feature of the city square becomes more significant than others. Janicevic (2010) developed a categorization by functions due to the significant function of city squares by help of the approaches of PPS. He defined seven types and their key components as;

Ceremonial; central location, specially designed for ceremonial and state performances, monuments, government, courts or other state, district or city importance buildings, sometimes theaters, museums. Used occasionally for public demonstrations, celebrations, strikes, revolutions (See Figure 3. 19).



Figure 3.19: Praca dom Pedro IV, Lisboa (<http://2.bp.blogspot.com>).

Cathedral, Temple, Market; developed around cathedral, temple or other religious structure, at the beginning mainly used for religious ceremonies, later quite often other content and usage added. There are also examples where square was founded as a market and later church or other important buildings were added (See Figure 3.20).



Figure 3.20: Plaza Mayor, Trinidad (www.wikimedia.org).

Social, Residential; mostly pedestrian square or with very limited car traffic, sometimes with market place, some retail, cisterna, small church, etc. (See Figure 3.21).



Figure 3.21: Piazza del Campo, Venezia (<http://2.bp.blogspot.com>).

Traffic circle; intersection of several streets, traffic circle, crossroad, sometimes with monument, fountain or little patch of greenery (See Figure 3. 22).



Figure 3.22: Saint Medard, Paris (www.bostonbyaida.com).

Court Yard; [public spaces within built structures, in contemporary times converted to public usage, originally developed as private (See Figure 3. 23).



Figure 3.23: Elm Court, London (<http://3.bp.blogspot.com>).

With park; squares originally developed in England, in residential areas with public or private park in the middle. In other cultures, parks are very often incorporated in the main city square, with important public building around perimeter in a similar way as in ceremonial category (See Figure 3. 24).



Figure 3.24: Zocalo, Valladolid (<http://imageshack.us>).

Street, shopping; squares developed in mainly pedestrianized shopping areas, usually with lot of tourist amenities (See Figure 3. 25).



Figure 3.25: Lijnbaan, Rotterdam (www.greatbuildings.com)

3.2.3 Categorization By Scale

Despite the scale is not a proper categorization type, especially in media it is used. Larger areas attract people and make them wonder. According to Hacıhasanoğlu, (2009), there are three types of squares that mentioned as large (Tiananmen Square, see figure 3.3.), Medium (San Marco Square, see figure 3.12.) and Small (Piazza Campidoglio, see figure 3.26).



Figure 3.26: Piazza Campidoglio (www.wordpress.com).

The largest square of the world are Tiananmen Square, Beijing, China - 880m by 500m; 440,000 m², second one is Macroplaza, Monterrey, Mexico - 400,000 m² and third one is Azadi Square (Freedom Square), Tehran, Iran - 250,000 m², according to Hacıhasanoğlu (2009).

After the historical development and typology of city squares are grasped, chapter four will define the approaches of some researchers about city squares which will help to develop the style of the case study.

4. THE APPROACHES TO EVALUATE URBAN SQUARES AND THE IMPORTANCE OF IDENTITY IN SUCCESSFUL SQUARES

From the beginning to this part of the study, the deepness of the place and identity terms, the meaning and the history of city squares- which are significant places that have strong image and identity features- and some divergent categories for these city squares are mentioned. Binding on the first three parts of the study, in this part, some of the contemporary approaches which are related to place quality and successful places, will be pointed out.

As it is discussed on the following, Identity is one of the key components to understand success of a place. The approaches which interpreted in 4.1 are intended for public places and also especially the city squares.

4.1 The Approaches

The approaches to understand and evaluate public places are usually identifying main elements of the places first and then suggest some features that a good public place should have. The following approaches are helpful to evaluate city squares.

White says, “our understanding of place is composed of moving and stationary perspectives that register plaza elements and qualities in a rapid succession of immediate experiences, immediate memories, and immediate expectations” (White, 1999). White discussed places in context of a tridimensional way; Container-Activity-Ambience.

Container is the actual space, which defines the volume of the public place. In his own words, “For there to be public place there must be boundaries, enclosing planes that define the edge condition and establish architectural character. “

Activity, action and behavior are what happen in the container. It is the answer of the questions which are “Who?, What?, When?, How?. And also, “Public behavior in urban spaces has attributes that combine with the qualities of the architecture of the place to create identity and atmosphere.”

Ambience, “Ambience has to do with the mood, the atmosphere of a place, its feel. It is created by aspects of container and activity but is a very real third element in all public spaces” said White (1999).

He suggested that attributes to be a good public place can be discussed by the following;

Definition – well defined, a clarity of boundary, a recognizable shape;

Identity – uniqueness, imageable, memorable;

Character – personality, atmosphere, mood, theme;

Beauty – special, extraordinary;

Habitability – safe, accessible, life affirming;

Significance – meaningful, a story, a history, events, value;

Connectedness – interaction with other place;

Sensuality – engages our senses and emotions, aliveness.

White advocated that the features above attract users to remind and come to the public place and should exist in successful places.

In Addition, UDL is a training programme which is running from 2005 and supported by TfL, the LDA, HCA London, CABE and London councils, suggests that: “The qualities of successful places are generally accepted to be:

Character – the identity of a place.

Continuity and enclosure - distinguishing between public and private spaces.

Quality of the public realm – creating lively and pleasant public spaces.

Ease of movement – making places easy to get to and move through.

Legibility - places that are easy to understand.

Adaptability – the ability of a place to change.

Diversity and choice – places that offer a mixture of things to do.

Resource efficiency – making the best use of resources “ (UDL, 2010).

Another checklist is created by Roger Tym & Partners (2006; cited in İnceoğlu 2007), for evaluating place quality. These main titles are;

Vitality – Uses and Activities,

Sense of Place – Image, Identity and Physical Quality,

Access, Linkage and Movement,

Community Involvement.

Meanwhile, Gatje developed a method “to judge the squares” that he used for the squares the he examined in his book “Great Public Squares: An Architect's Selection”. Gatje presented three dimensions for being a great public square in virtue of Vitruvius’s works. In his own words;

“Twenty centuries ago, the Roman architect Vitruvius gave us the best standard for judging architecture, usually rendered in English as “commodity, Firmness, and Delight”, or, less elegantly, as “utility, structural dependability and physical beauty.” Space too can be judged a la Vitruvius by its “utility, integrity, and delight” (Gatje, 2010). Gatje’s judging method is consisting of the following;

“*Utility* – A great square should have served, and continue to serve, some useful purpose such as commerce or public assembly. It may also provide the foreground of an important building. While some we conceived as stage sets to enhance a speculative real estate scheme, those that have grown to greatness are the few that have been welcomed into the real life of the community, surrounding their citizens to good purpose” (Gatje, 2010) .

“*Integrity* – If a successful building is supported by a secure structure, space needs another standard of reliability. We can think of squares as vessels or containers of space. If the lip of a vessel is low, or its walls full of holes the space contained will leak out” Integrity also concerns that magical moment when façades stop shaping surrounding buildings and join hands to become the outer surface of the space they enclose. Depending upon their relationship, the façades so established by design or accident may result in a consistent harmony of dimension, proportion, and material that make up a whole” (Gatje, 2010).

“*Delight* – People on foot must be so pleased to be in a square as to give it life. They may have come from afar to marvel at its beauty, or they may walk through it daily on the way to work or shopping. The square may invite them to stop for a drink, a meal, or a suntan. The point is that they want to be there because in pleases. It looks good and feels right. No amount of persuasion, false pride, or phony history will fill a square with people. Just as the pleasurable space of every square in this book has

dimensions that are easy to define but often hard to replicate, the space is also defined by surfaces of color, texture, and complexity that we find beautiful. Finally, perhaps, the most difficult quality to measure, evaluate, and appreciate in a square may be its share in some slice of human history that has marked in the place in memory forever” (Gatje, 2010).

On the other hand, Aleksandar Janicijevic, the Yugoslavian architect, urban analyst and multimedia designer; developed a evaluating method for urban squares by help of PPS’s approach for public places.(PPS’s approach will be deepened in the following paragraphs). He developed psycheogeographical portraits of places with help of this method and the photographs. His project is still going on in the website: www.urbansquares.com. The method is clarifying the sociability, uses&activities, access&linkages, comfort, image, touristic value by photographs and surveys. It is explained by keywords on the website as;

Sociability; Welcoming, cooperative, diverse, friendly, neighborly, interactive. Street life, social networks, evening use. Center of the community, observing potential, shaping the identity of the city, exchanges of ideas, democratic, involvement of local population.

Uses&Activities; Useful, special, vital, fun, real, sustainable, celebratory, active. land–use, property values; flexible design, seasonal strategy, not imposing restrictions, humanizing all who participate, attentive maintenance, ceremonial civic stage, playground for children.

Access&Linkages; walkable, convenient, accessible, proximity. traffic, pedestrian activities, parking; easy access by foot, transit stops, traffic lights timed for pedestrians, reaching out to the surrounding neighbourhood, elements on the square visible from the distance.

Comfort; Safe, clean, walkable, green, sit-able. crime statistics, sanitation rating, environmental value, building conditions; lighting, public art, social interaction, natural setting for civic engagement.

Image; Attractive, charming, historic, preserved, spiritual, impressive, unforgettable, tied to the great buildings nearby, fosters community and civic engagement.

Tourist value; Well liked, enjoyed, used, recommended, tourist magnet, unforgettable, historic, preserved; appealing to various people, numerous small

attractions, lot of photo opportunities.

Lastly, PPS present a deep and comprehensive approach to create and sustain public places. Project for Public Spaces (PPS) is a nonprofit planning, design and educational organization which was founded in 1975 to expand on the work of William (Holly) White, the author of *The Social Life of Small Urban Spaces*. They are working on parks, transportation, markets, downtowns, civic centers, multi-use, campuses, waterfronts and squares all over the world. The following diagram shows which features are examined by PPS, when they evaluating a place. These features are used for all places that PPS works on.

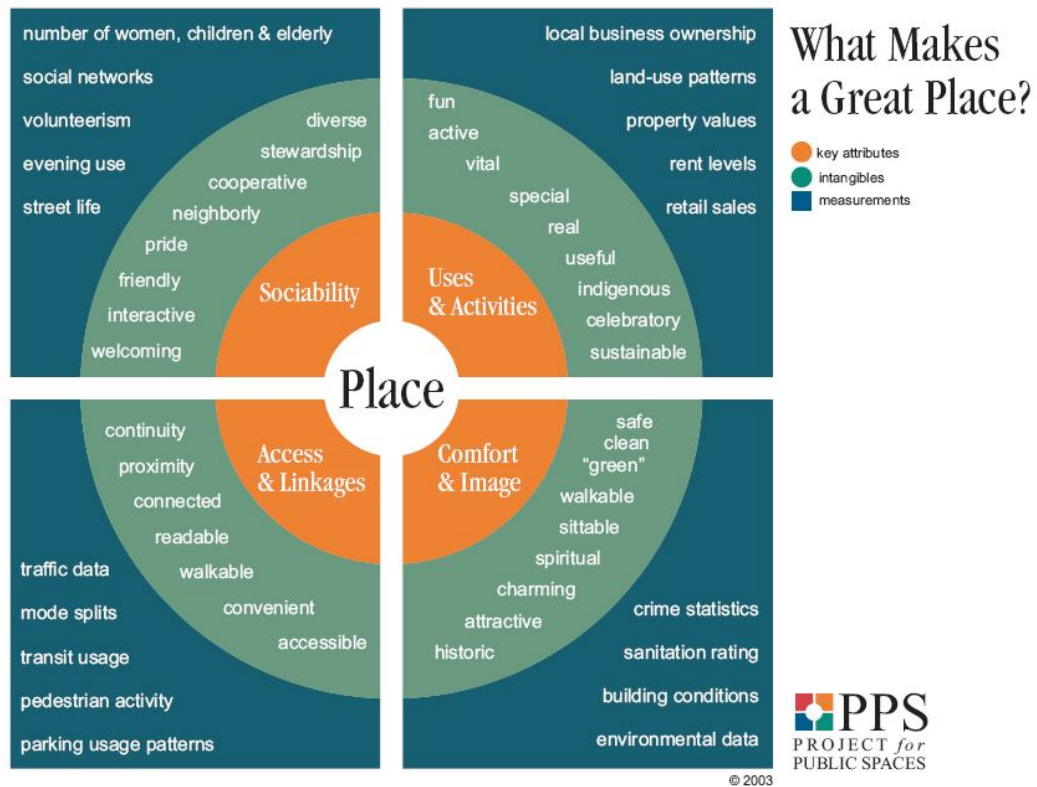


Figure 4.1: What makes a Great Place (PPS, 2003; İnceoğlu, 2007).

PPS applies some surveys on users of the places. That is called “Place Game”. The questions help to identify the sociability, uses&activities, Access&Linkages and Comfort&Image. (See Figure 4.2.)

PPS offers a Squares and Plazas Program. They specialized features for squares. “In cities and towns around the world, people are crying out for lively gathering places where civic life flourishes and different cultures mix. Public squares are as vital to

cities as economic development because they are where the people who live and work in a community experience their neighborhoods and each other. The benefits go far beyond just making better spaces for people:

- Economic and Community Development – Public squares can catalyze private investment and small scale entrepreneurial activities.
- Community identity – Squares nurture and define community identity by providing a sense of identity, encouraging volunteerism, and highlighting the values within the community.
- Bridge-building – Squares draw a diverse population, including more women, elderly, and children, as well as a greater ethnic and cultural mix – and encouraging people to get involved and take pride in the area. Public squares are a “common ground” (PPS, 2010).

Location _____

Evaluate the Place

Comfort & Image	GOOD	FAIR	POOR
Attractive	1	2	3
Feels Safe	1	2	3
Clean/well maintained	1	2	3
Feels reflective and restorative	1	2	3
Comfort & Image average rating: (sum/4) _____			

Access & Linkages	GOOD	FAIR	POOR
Identifiable from a distance	1	2	3
“Walkable”	1	2	3
Accessible by transit	1	2	3
Clear information/signage	1	2	3
Access & Linkages average rating: (sum/4) _____			

Uses & Activities	GOOD	FAIR	POOR
Comfortable places to sit	1	2	3
Frequent community events/activities	1	2	3
Area is busy	1	2	3
Variety of things to do	1	2	3
Uses & Activities average rating: (sum/4) _____			

Sociability	GOOD	FAIR	POOR
People in groups	1	2	3
Evidence of volunteerism	1	2	3
Sense of pride and ownership	1	2	3
Children and seniors are present	1	2	3
Sociability average rating: (sum/4) _____			

Identify Opportunities

- What do you like best about this place?
- List three things that you would do to improve this place that could be done right away and that wouldn't cost a lot:
 -
 -
 -
- What three changes would you make in the long term that would have the biggest impact?
 -
 -
 -
- Ask someone who is in the “place” what they like about it and what they would do to improve it. Their answer:
- What local partnerships or local talent can you identify that could help implement some of your proposed improvements? Please be as specific as possible.

Place Game

Figure 4.2: Sample paper of Place Game (İnceoğlu, 2007).

“To be successful, public squares should have activities and amenities that attract people individually as well as groups. PPS’s Place making approach to squares begins by developing an understanding about how different ages, sizes of groups and different cultures will use them and what activities will draw them there. In this approach, design is not the starting point; it is the response to how the space will

ultimately be used” (PPS, 2010). From Figure 4.3 to 4.18, these squares have the functional diversity to attract different types of people.



Figure 4.3: Rynek Główny, Krakow, Poland (www.pps.org)



Figure 4.4: Plaza Hidalgo, Mexico City, Mexico (www.pps.org)



Figure 4.5: Piazza Navona, Rome, Italy (www.pps.org)



Figure 4.6: Piazza del Campo, Sienna, Italy (www.pps.org)

“A Placemaking process is used to help a community articulate its vision for how they want to use the square and then this is translated into a program of the uses, activities, and destinations that inform the concept plan. Successful squares have a series of dynamic destinations that attract different kinds of people each of which offers many choices of things to do – socializing, eating, reading, playing a game, interacting with art, etc. The following goals are the underpinning of a Placemaking process:

- Understanding how people are using or will use the square
- A common vision among the community and stakeholders
- A program of uses and activities that represents the community vision and that can be used to inform the design and management strategy
- An activity plan for each of the destinations within the square
- A management plan and strategy” (PPS, 2010).



Figure 4.7: Covent Garden, and Leicester Square, London, United Kingdom (www.pps.org)

The figures from 4.3 to 4.18 show the successful public places which have the main goals of placemaking process.



Figure 4.8: Hotel de Ville (City Hall), Paris, France (www.pps.org)



Figure 4.9: Old Town Square, Prague, Czech Republic (www.pps.org)



Figure 4.10: Plaza de la Constitucion (Zocalo), Oaxaca City, Mexico (www.pps.org)

In context of all strategies and approach of PPS, which are explained above, PPS have had researches on a variety of public places around the world. They also developed “Ten Principles for Successful Squares” which helps to find out

significant elements on the squares. These principles will be explained and evaluated on the case study area in part 5. Binding on all those studies, PPS declared “World’s Best Squares” which have all principles inside perfectly and visited by users frequently. These sixteen squares are shown in Figure 4.3 to 4.18 .



Figure 4.11: Plaza Santa Ana, Madrid, Spain (www.pps.org)



Figure 4.12: Plaza de Armas, Cuzco, Peru (www.pps.org)



Figure 4.13: Trg Bana Jelacica, Zagreb, Croatia (www.pps.org)



Figure 4.14: Östermalmstorg, Stockholm, Sweden (www.pps.org)



Figure 4.15: Plaza de Entrevero, Montevideo, Uruguay (www.pps.org)



Figure 4.16: Federation Square, Melbourne, Australia (www.pps.org)



Figure 4.17. Imam Square, Isfahan, Iran (www.pps.org)



Figure 4.18: Campo Santa Margherita, Venice, Italy (www.pps.org)

All these squares are attractive for daily users and also for tourists because they contain the principles for successful squares.

Also, PPS published their studies on more than 600 squares from all around the world. From Turkey, Ortaköy Square, İstanbul, İstiklal Street, İstanbul and Dergah Park and Mosque Complex, Şanlıurfa are on the list. Ortaköy Square is also listed as one of the “60 Great Places of the World” because it contains the same principles that mentioned above. These principles and how they exist in Ortaköy Square will be explained in part 5.

4.2 Importance of Identity in Successful Squares

All the approaches that are defined in 4.1. generally stress on almost the same features of the squares. All of them touch on the importance of identity and

components of identity in the squares. As Oktay said; “Distinguishing squares and streets are very important and efficient on urban identity, lucidity and orientation due to urban identity and lucidity. For example, Piazza del Campo in Sienna (See Figure 4.6), Piazza San Marco in Venice (See Figure 4.18.), Piazza del Duomo in Milan, Piazza San Pietro in Rome, Piazza della Signoria in Florence and Red Square in Moscow are the urban images of the cities that they are in” (Oktay, 2007). If the square has a significant identity, it also gives us the clues of urban identity of the city which it is in. City and urban identity feed the city squares, and city squares help users to understand the city and urban identity. It is a feedback system that both sides benefit from each other.

“Environmental identity plays a key role in the making of places. . . In any given urban place, especially those with the heterogeneous make-up of our multicultural society, the physical environment provides a common vehicle for non-spatial forms of identity” (Violich, 1996).

“When assessing the squares, the most important matter is to regard if the square creates a place attachment on users or not. Place attachment is a need for people and it happens due to the identity of the place. The identity of a place is built on the geographic, historic, public and especially aesthetical features of it and it is unique” (Oktay, 2007).

As Violich and Oktay emphasized, identity has a key role to understand and experience the city squares because successful squares have a unique identity and reflect the urban identity. As hypothesis says, “Urban Identity is the most important element in successful city squares”.

4.3 The Approach and the Method of the Case Study

Binding on all the approaches, identity shines through the other features of places and need to be deeply defined. As it is seen, identity of a place is one of the key components of the successful public places. To understand the weight of identity, it is needed to assess it in a successful square either comparison of more than one square. The approach and the method of PPS are very useful to understand the success of public places. They also defined ten principles especially for the city squares. This study aims to understand importance and effectiveness of urban identity in city squares. The best way to understand this value is to assess urban

identity in a successful city square. As it is told before in 4.1. , according to PPS, Ortaköy Square is one of the 60 great public places in the world.

In addition, Ortaköy Square is the main subject of a lot of researches about identity of place, place quality and urban identity. Surveys on users in these researches show that Ortaköy Square is a significant square where users from all parts of the city and tourists like to visit so often.

Supportively, in the researches of Kara (1995), Güler (2004), Erel (2007), Akgül (2009), Mumcu (2009), it is emphasized that Ortaköy Square is a multicultural place where different types of people can easily interact, since the foundation of the square. All these researches used Ortaköy Square as a case study area because its identity is conserved.

Also, in the research of İnceoğlu (2007), Ortaköy Square is the most qualified square in five squares in Istanbul. The place quality parameters that Ortaköy Square has the highest point are;

- Oriented
- Good Physical Features
- Well-ordered
- Identity
- Attractiveness
- Good workmanship quality
- Reliability
- Maintenance and Renovation
- Service

According to the same research, Identity of Ortaköy Square has meaningful correlation between;

- | | |
|--------------------------|------------------|
| • Accessibility | • Being Good |
| • Attractiveness | • Comfort |
| • Flexibility | • Diversity |
| • Safety | • Sustainability |
| • Orientation to a place | • Well-order |
| • Intimacy | |

Due to these features in Ortaköy Square, it is chosen as the study area to understand urban identity characteristics in squares.

In the following part of the thesis;

At first, the “Ten Principles for Successful Squares” will be described and success of the Ortaköy Square will be evaluated by using photo-analysis like Aleksandar Janicijevic or PPS. Lynch likely sketched what he saw and explained the features of the places.

After assessing and understanding that Ortaköy Square is a successful public place, secondly, the question of “which of the urban identity characteristics are combining the Ortaköy Square?” will be answered.

As it is seen on figure 5.1. , Beşiktaş is a central district in Istanbul. Because of this favorable location, Ortaköy Square is a reachable place for visitors.

Ortaköy Square is located near the Beşiktaş-Sarıyer Road, and it is close to the Bosphorus Bridge where Asia and Europe are linked. Figure 5.2. is helpful to understand the location of Ortaköy Square, easily.

In history, Ortaköy has been a settlement since antiquity but became more significant in Byzantine Period. There was a church that was built in 9th century but now there is no remain of that. Ayios Fokas Eastern Orthodox Church was dedicated to the same saint but, older church's location has never found (Akbayar, 1998).

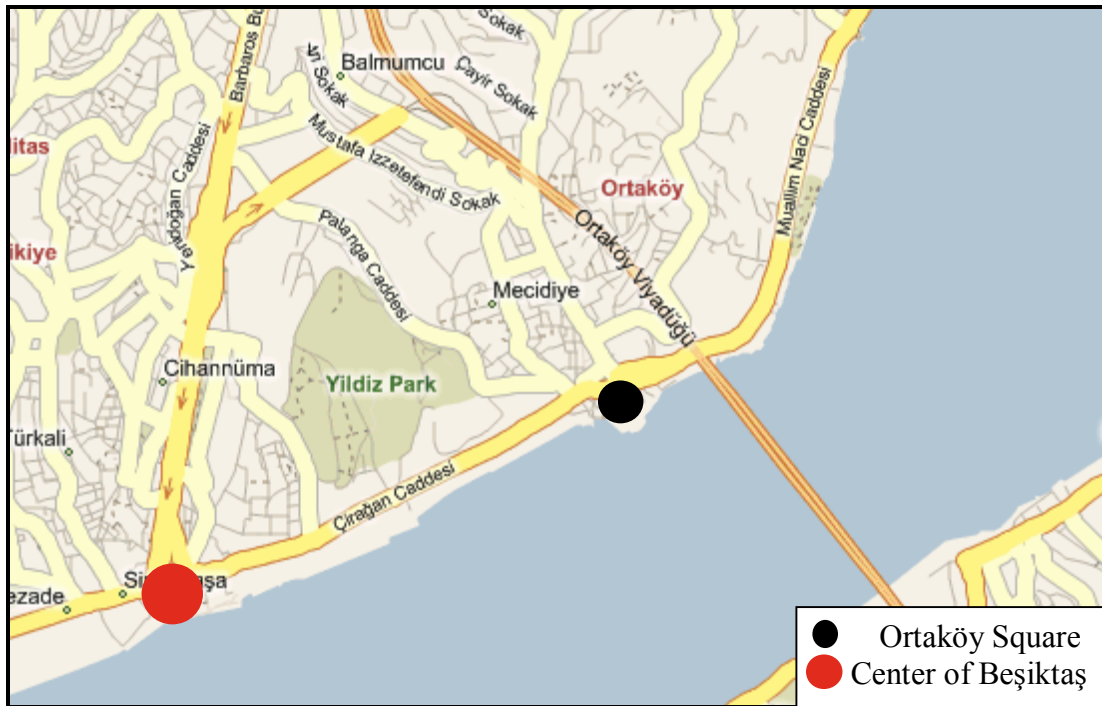


Figure 5.2: Main roads and location of Ortaköy in detail. (Adapted from www.istanbul-haritasi.com)

In Ottoman Period, Ortaköy became significant in 1500s, and some waterside residences were built. Damat Ibrahim Paşa Fountain is one of the historical elements in the square that was built in 1723. In the beginning of 20th century, Ortaköy Mosque (Büyük Mecidiye Mosque) was built by command of Sultan Abdülmecid, where Defterdar Mosque had been on.



Figure 5.3: Plan of Ortaköy Mosque and Ortaköy Square in 1928 (Atatürk Library).

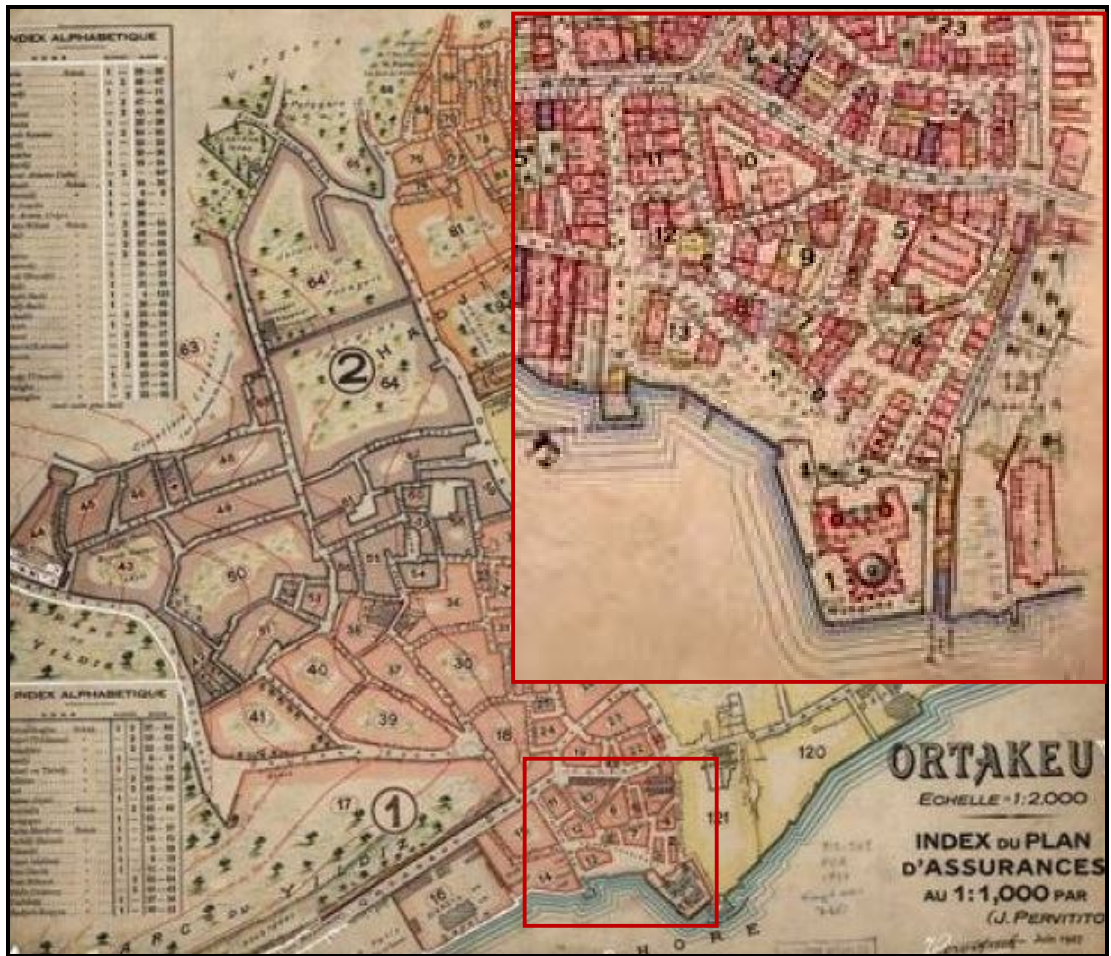


Figure 5.4: Ortaköy and Ortaköy Square on Pervititch Maps (Atatürk Library).

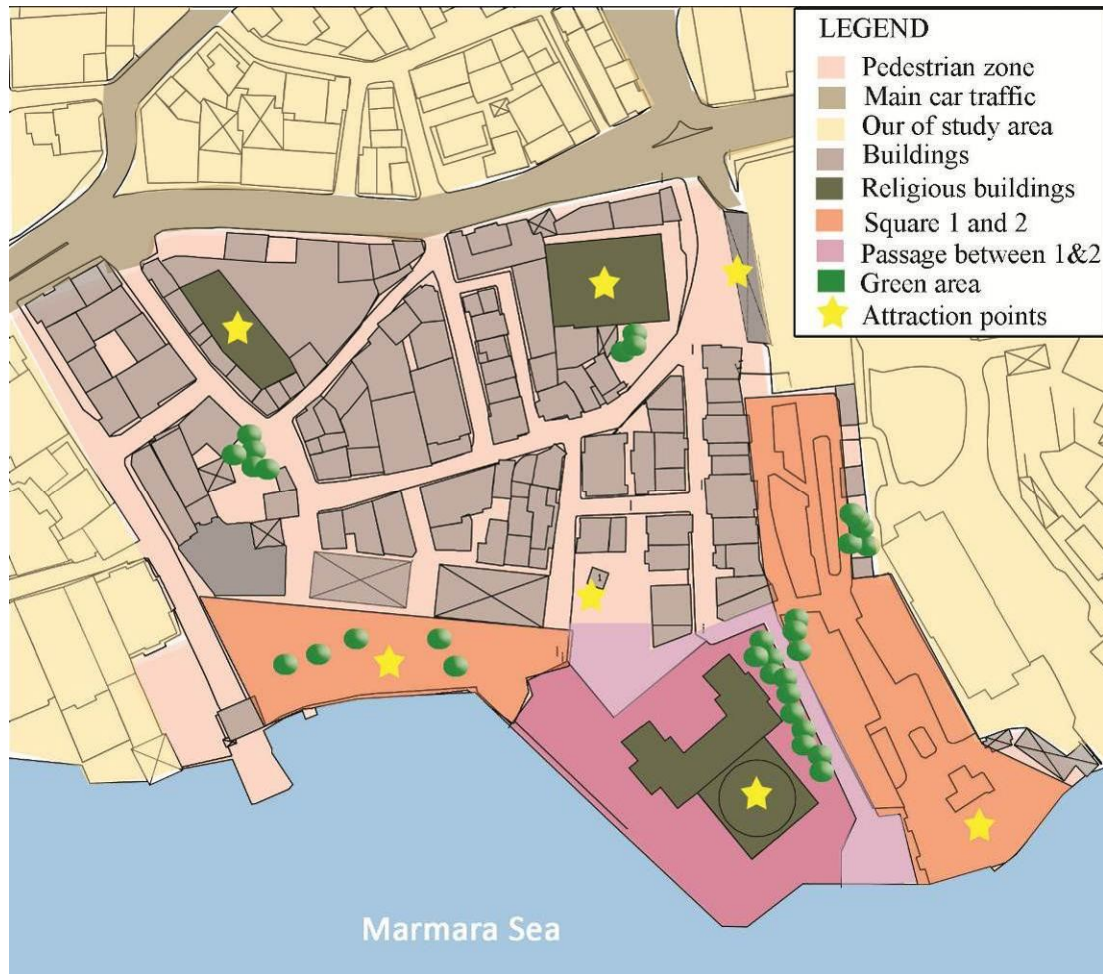


Figure 5.5: Plan of Ortaköy Square (BDE, 2010).

Figure 5.3, 5.4 and 5.5 are showing the streets and city blocks near the Ortaköy Square in different dates. As it is seen, structure of the blocks and square has not been changed a lot. Ortaköy Square has kept its importance for city life in Istanbul. This is one of the features of the place that caused to be the study area. The preserved structure of the place formed the identity of the place.

5.2 Principles for Successful Squares by PPS

In 4.1. the approaches to understand and examine the qualities of urban places were told. The approach and standpoint of Project for Public Places (PPS) were explained, too. In 5.2. the principles for successful squares by PPS will be researched. In their own words, a successful square is described as; “Squares have been a core focus of PPS beginning with our first project 30 years ago–Rockefeller Center’s Channel Gardens. We’ve honed the ten principles below based on the hundreds of squares—the good and the bad—that we’ve analyzed and observed since then. What stands out

most is that design is only a small fraction of what goes into making a great square. To really succeed, a square must take into account a host of factors that extend beyond its physical dimensions” (PPS, 2010).

Based on PPS’s research, the qualifications of Ortaköy Square are examined in the following by the 10 principles of PPS.

5.2.1 Image and Identity

“Historically, squares were the center of communities, and they traditionally helped shape the identity of entire cities. Sometimes a fountain was used to give the square a strong image . . . The image of many squares was closely tied to the great civic buildings located nearby, such as cathedrals, city halls, or libraries” (PPS, 2010).

Ortaköy Mosque (which was built by command of Sultan Abdulmecid in 1853) is the most dominating element in the square. Additionally, another important historical elements; The Fountain of Damat İbrahim Paşa (Built in 1723), The Ayios Fokas Eastern Orthodox Church (Built in 1856), Etz ha-Hayim Synagogue (Built in early 1700s), The Port Building and the Bosphorus view which is watched from Ortaköy Square are the “image and identity” items of the square. Additionally, Kara (1995) emphasized that the fountain, synagogue, mosque and the church are in first class protection of monumental art works for Turkish Ministry of Culture.



Figure 5.6. and 5.7: Ortaköy Mosque (BDE, 2010) and Damat İbrahim Paşa Fountain (BDE, 2010).



Figure 5.8 and Figure 5.9: Ortaköy Port (www.wowturkey.com) and Ayios Fokas Church (BDE,2010).



Figure 5.10: Bosphorus view from the Ortaköy Square (BDE, 2010).



Figure 5.11: Bosphorus view from another point (BDE, 2010)

5.2.2 Attractions and Destinations

“Any great square has a variety of smaller “places” within it to appeal to various people. These can include outdoor caf  s, fountains, sculpture, or a band shell for performances. These attractions don’t need to be big to make the square a success. In fact, some of the best civic squares have numerous small attractions such as a vendor cart or playground that, when put together, draw people throughout the day. We often use the idea of “The Power of Ten” to set goals for destinations within a square. Creating ten good places, each with ten things to do, offers a full program for a successful square” (PPS, 2010).

In Ortaköy Square, different attractions are found together. Those attractions are useful to keep different types of people together. According to Uçak (2000), most of the visitors of the square (%71) are between ages of 15-30, %18 of the visitors are between 31-45 and %11 are 46-60. For example, older people usually sit on benches or cafes and enjoy the view while little children are playing games in the playground and young people meet, shop or have their meals. In Kara (1994), the attractions of the place was found as; %36 Bosphorus view, %21 being near the sea, %15 the mosque, %12 relaxing place, %11 cafes and %5 the buildings. If it is listed; cafes, playground, benches, the bazaar in Saturdays, secondhand booksellers, waffle and baked potato shops, viewpoints, the elevated ground, Ortaköy Mosque, touristic Bosphorus tour port and city lines ferry port are the various small attractions. These attractions and destinations in Ortaköy Square provide functional diversity and lead various people to come there. According to Erel (2007), Ortaköy Square is one of the most active and vital squares in Istanbul, too.



Figure 5.12: Temporary Bazaar (BDE, 2010).



Figure 5.13: Waffle&Baked Potato Sellers (BDE, 2010).



Figure 5.14: Secondhand Booksellers (BDE, 2010).



Figure 5.15: The Playground (BDE, 2010).



Figure 5.16: Touristic Bosphorus Tour Port (BDE, 2010).



Figure 5.17: The elevated ground (BDE, 2010).



Figure 5.18: Children are feeding birds (BDE, 2010).



Figure 5.19: People are sitting on benches and enjoying the view (BDE, 2010).



Figure 5.20: Little cafes on the square (BDE, 2010).

5.2.3 Amenities

“A square should feature amenities that make it comfortable for people to use. A bench or waste receptacle in just the right location can make a big difference in how people choose to use a place. Lighting can strengthen a square’s identity while highlighting specific activities, entrances, or pathways” (PPS, 2010).

In Ortaköy Square, benches are the most preferred places to sit.

Also the evaluated ground in the square is usually used for sitting and enjoying the view.

The waste receptacles and the locations of them are sufficient for a clean area. The lightning is not directive but sufficient for night use of the square. Accordingly in İnceoğlu (2007), Ortaköy had the highest point between 5 other squares in İstanbul for good workmanship quality and good physical features.



Figure 5.21: The evaluated ground which is usually used to sit (BDE, 2010).



Figure 5.22: Different benches from Ortaköy Square (BDE, 2010).



Figure 5.23: Waste receptacles (BDE, 2010).

5.2.4 Flexible Design

“The use of a square changes during the course of the day, week, and year. To respond to these natural fluctuations, flexibility needs to be built in. Instead of a permanent stage, for example, a retractable or temporary stage could be used. Likewise, it is important to have on-site storage for movable chairs, tables, umbrellas, and games so they can be used at a moment’s notice” (PPS, 2010).

Saturdays, Ortaköy Square becomes a bazaar where handmade jewelry, ornaments, accessories and interesting art objects are sold. The roof structure stands all days but salesmen bring their own stands and products on Saturdays.



Figure 5.24: Stand of handmade objects (BDE, 2010).



Figure 5.25: Stand of hats, scarves etc (BDE, 2010).



Figure 5.26: View of the bazaar in Saturday (BDE, 2010).



Figure 5.27: View of the bazaar at night in weekdays (BDE, 2010).

5.2.5 Seasonal Strategy

“A successful square can’t flourish with just one design or management strategy. . . Skating rinks, outdoor cafés, markets, horticulture displays, art and sculpture help adapt our use of the space from one season to the next” (PPS, 2010).

Ortaköy Square is used in all seasons. Although it is a tradition to eat waffle and baked potato outside; there are a lot of cafés that have collapsible roofing systems and indoor usage for winter. They also have shading materials for summer.



Figure 5.28: A café that have both indoor and outdoor usage (BDE, 2010).



Figure 5.29: Shading materials for all air conditions (BDE, 2010).



Figure 5.30: Outdoor cafés are crowded even it is winter (BDE, 2010).



Figure 5.31: There are different solutions at cafés for winter and summer conditions (BDE, 2010).

5.2.6 Access

“To be successful, a square needs to be easy to get to. The best squares are always easily accessible by foot: Surrounding streets are narrow; crosswalks are well marked; lights are timed for pedestrians, not vehicles; traffic moves slowly; and transit stops are located nearby. A square surrounded by lanes of fast-moving traffic will be cut off from pedestrians and deprived of its most essential element: people” (PPS, 2010).

Ortaköy Square is successful in terms of accessibility because it is a pedestrian-friendly place that no cars get inside the square. “Since the arrangement which was done in 1992, Ortaköy Square is a car-free area” (Güler, 2004). Traffic is heavy when vehicles are arriving to the square from every direction but it is getting slower due to the width of the roads. This is an advantage for pedestrians to reach easily to the square. (See Figure 5.29. for car-free area and important transportation elements in the square).



Figure 5.32: Important routes surrounding the square (BDE, 2010).



Figure 5.33: Vehicle and pedestrian traffic near the square (BDE, 2010).

5.2.7 The Inner Square & the Outer Square

“... The streets and sidewalks around a square greatly affect its accessibility and use, as do the buildings that surround it. Imagine a square fronted on each side by 15-foot blank walls — that is the worst-case scenario for the outer square. Then imagine that same square situated next to a public library: the library doors open right onto the square; people sit outside and read on the steps; maybe the children’s reading room has an outdoor space right on the square, or even a bookstore and cafe. An active, welcoming outer square is essential to the well-being of the inner square” (PPS, 2010).

Ortaköy Square is a welcoming place with the small cafés and shops. At first, on the streets that open to the square, little shops and stands welcome the pedestrians and lead them to the square. At the square, little cafés, Ortaköy Mosque and the Bosphorus view meet with users and welcome them. This is a very good type of outer square as mentioned by PPS.



Figure 5.34: Little cafés on the outer square (BDE, 2010).

5.2.8 Reaching Out Like an Octopus

“Just as important as the edge of a square is the ways that streets, sidewalks and ground floors of adjacent buildings lead into it . . . Vehicles slow down, walking becomes more enjoyable, and pedestrian traffic increases. Elements within the square are visible from a distance, and the ground floor activity of buildings entices pedestrians to move toward the square” (PPS, 2010).

As mentioned on the 6th principle, vehicles slow down near the square. The streets which open to the square are car-free, too. These streets are welcoming users by different shops and Bosphorus view at the end of them. Some of the streets lead people to the square by attracting with food shops.



Figure 5.35: A street which is opening to the square and has the Bosphorus view at the end of it (BDE, 2010).



Figure 5.36: A welcoming street which attracts people by food shops (BDE, 2010).

5.2.9 The Central Role of Management

“The best places are ones that people return to time and time again. The only way to achieve this is through a management plan that understands and promotes ways of keeping the square safe and lively. For example, a good manager understands existing and potential users and gears events to both types of people. Good managers become so familiar with the patterns of how people use the park that waste receptacles get emptied at just the right time and refreshment stands are open when people most want them. Good managers create a feeling of comfort and safety in a square, fixing and maintaining it so that people feel assured that someone is in charge” (PPS, 2010).

Ortaköy Square has been an important meeting point since it is founded. Local managers esteem on the square and provided support when needed. For example, Ortaköy Square was renovated in 1992 by the hardworking of Erhan İşözen and the sponsor was Beşiktaş Municipality. It is said that; “a restoration and environmental conservation effort to preserve the character and architectural heritage of a neighborhood on the Bosphorus” (Archnet, 2010).



Figure 5.37 and 5.38: Good-looking façades are the result of the restoration (BDE, 2010).

5.2.10 Diverse Funding Sources

“A well-managed square is generally beyond the scope of the average city parks or public works department, which is why partnerships have been established to operate most of the best squares in the United States. These partnerships seek to supplement what the city can provide with funding from diverse sources, including—but not limited to—rent from cafés, markets or other small commercial uses on the site; taxes on adjacent properties; film shoots; and benefit fundraisers” (PPS, 2010).

Funding sources are not working in Turkey as proper as in USA, but In Ortaköy, Ortaköy to Beautify and Fisherman Protection Association aims to organize meetings and conferences to improve their town and community, to contact with local and international organizations and associations, either to organize activities about fishing. They support other social organizations' activities in Ortaköy, too.

5.3 Urban Identity Characteristics

Urban Identity is a fact that is more realized in the public places of the city. As it is touched on the third part of this study, the city squares are the most significant nodes in the city which reflect urban identity. The characteristics and features of a place are defining and creating the identity. And the urban identity has the characteristics of the city. The urban identity of a city diffuses all the parts of the city and become significant in the nodes of the city; especially in the city squares.

Ortaköy Square is the one which is more studied on and more mentioned as a square that exhibit the urban identity. Binding on this attribute; characteristics of urban identity is searched in Ortaköy Square.

Usually, the characteristics of urban identity coincidence with the features of identity of a place. Both of them are touched on 2.2. According to the studies of Ocakçı (1994), Hacıhasanoğlu and Hacıhasanoğlu (1995), Çöl (1998), White (1999), Berdi (2001) and Demirsoy (2006); the components of urban identity are approximately the same. Similarly, the qualities of good public places are explained and examined for Ortaköy Square in the thesis researches of Kara (1995), Uçak (2000), İnceoğlu (2007) and Akgün (2009).

Additionally, qualities of a successful place are more or less the same with the components of urban identity. The features of a square as a good public place are detailed in 3rd part.

Up to this part, the 10 principles for successful squares are examined for Ortaköy Square. The 10 principles are used as a summary to realize and identify the features of the place. And considering all these features related to the successful public places and urban identity; it is found that Ortaköy Square is a successful public place which reflects urban identity.

For understanding the reasons of the powerful urban identity in Ortaköy square, the components of the urban identity will be examined. These components which are defined by these researchers are detailed in 2.2. And, they intersect on some of the characteristics which are;

- Access,
- Location,
- Topography and Geography,
- Historical Values,
- Physical and Aesthetical Values,
- Economic Structure,
- Public and Cultural Structure,
- Functional Diversity.

Berdi's (2001) definitions and titles are mostly used because they are more useful and clear to explain and include the others. In the following these characteristics are detailed and additionally In Table 5.1, the urban identity characteristics in Ortaköy Square are defined (See page 96 for Table 5.1).

Access; 3 bus stops, 6 bus lines and 2 sea lines are working for the square. It is easy to get there on foot from the nearest center node which is Beşiktaş. Also the square is car-free. Also it is accessible for disabled people because it is not wavy.

Location; the square is close to the center nodes Beşiktaş and Levent and main car traffic lines. It is located near the Bosphorus which is the other advantage of the place to be reached, good view and the climate.

Topography and Geography; the square is on the flat area near the sea which brings mild climate to the place. And flat area helps the accessibility of the place.

Historical Values; Büyük Mecidiye Mosque, Damat İbrahim Paşa Fountain, Ayios Fokas Eastern Orthodox Church, Etz-Ha Hayim Synagogue and The Port Building are the attracting historical features of the place. They affected the development of the square and gave shape to the square in years. They attracted different kinds of people to get into the square.

Physical and Aesthetical Values, The Ortaköy Square is a colorful, enjoyable and flexible public place. The Bosphorus View, historical buildings, the façades of the buildings and the objects in the bazaar are the physical and aesthetical values which create attraction on users.

Economical Structure, Ortaköy Square has various activities for diverse economical backgrounds. It serves diverse kinds of people.

Public and Cultural Structure, Because of the historical values, cultural activities and other attractions, Ortaköy Square is a place of interest for both tourists and different types of inhabitants in Istanbul.

Functional Diversity, In Ortaköy Square, users can do the activities which are related to; resting, meeting, vista, food and beverage, shopping, transportation, entertainment, playground, worship and celebration.

According to 5.2. and 5.3. , Ortaköy Square is a successful place which has an identity that is realized by users. The distinctive features of the place make it significant but not apart from the city. Contrarily, these features make the place more attached to Istanbul and The Ortaköy Square became one of the symbols when talking about Istanbul.

As a conclusion, Ortaköy Square has the full of 10 principles for successful squares and the photo-analysis is the proof of this success. It also provides eight characteristics of urban identity at the same time. The unique richness of Ortaköy Square means that it is a significant place for individuals who visit there. Binding on this result; the hypothesis of this study is clearly proved, which was mentioning the importance of the city square to understand the strength of urban identity.

Table 5.1: Urban Identity Characteristics

ACCESS	LOCATION	TOPOGRAPHY & GEOGRAPHY	HISTORICAL VALUES
• Number of Bus stops: 3 • Number of Bus lines: 6 • Sea lines: 2	• Near the Bosporus • Close to main car traffic lines • Accessible by walking • Car Free Area	• Flat area • Near the sea • Mild Climate	• Büyük Mecidiye Mosque • Damat İbrahim Paşa Fountain • Ayios Fokas Church • Etz-Ha Hayim Synagogue • Port
Physical & Aesthetical Values	Economical Structure	Public & Cultural Structure	Functional Diversity
• Bosporus View • Historical Components (see column 3) • Colorful Façades • Interesting Objects at Bazaar	• Diverse Economical backgrounds • Diverse functions for different economical backgrounds	• Diverse user types • Touristic Importance • Historical Values • Cultural Activities	• Resting • Meeting • Vista • Food&Beverage • Shopping • Transportation • Entertainmen • Playground • Worship • Celebration

6. CONCLUSION

Today, urban places become more popular than rural ones to settle down. Wide range of opportunities for education, work, health, entertainment, technology etc. prompt most of people to choose living in the city. For that matter, the importance of urban places increases. Excluding the buildings and private places that have limited set of users, public places become more significant. Since, they are the places where interaction happens. Webber (1964) says; “the essence of the city is not place but interaction”. The interaction between inhabitants is the prerequisite for the public life that leads people to understand the terms of “self”, “others” and “identity”. Sharing something public and being free in a public place create place attachment, so people identify places.

This research established for understanding urban identity characteristics in a good public place. The hypothesis was;

Physical, cultural, historical and socio-economical features are the facts to understand the effectiveness of a public place design. The variety of activities and users compose a remarkable public place that exhibits the urban identity. Moreover, the square is the most significant public place of the city. Therefore, it is the best place to define and understand the urban identity.

The sub-hypothesis was;

The identity of a city square is the most important feature that helps to understand the successfulness of square design.

To demonstrate the validity of these two, the case study of Ortaköy Square is conducted. It is chosen for the case study area because it is obvious for many researches that Ortaköy Square is a successful public place. This study found the urban identity characteristics in Ortaköy Square, which are the same features that make this place successful.

Before coming to the case study, this research aimed the term of public place and urban identity to be grasped. In chapter two, these terms were explained beginning from the main terms that are public and identity, because the case study area is a public place and the case study aimed to find urban identity characteristics in it. By this way, the terms got understood by going from general to specific.

Afterwards, in chapter three, the term of city square was defined deeply. The typologies, characteristics and features of good city squares were explained. The common point of these declarations occurred as; a good city square must have identity element and urban identity features in it.

Later on chapter four, the approaches related to design of a successful city square and the features, which a successful square must have, are defined. So that, the methodology of the case study was set.

Finally, in chapter five, Ortaköy Square was chosen as a case study area. There were three important factors, which are;

1. This is the place which is discussed several times in the international and national researchers' studies in Istanbul;
2. When the results of all these studies that are mentioned in 1. are examined, Ortaköy Square arises as more successful than the other squares in many features;
3. Ortaköy Square has the identity features and urban identity elements in it.

By these factors, hypothesis and sub-hypothesis are demonstrated.

Case study had two sections; first one was applying the 10 principles of PPS to Ortaköy Square and seeing if they worked in that square. By this way, it was seen that Ortaköy Square has the ten of ten principles to be a successful square. This was the proof of the good case area choosing. In second section, the characteristics of urban identity that are in Ortaköy Square were determined. Binding on these two, it is demonstrated that Ortaköy Square is a lively and active place where different kinds of inhabitants meet and have many activities together owing to the urban identity characteristics in the square.

It is useful to remember the questions of this study and see which answers are found that;

Questions;

- Does a city square have a role to make people feel the urban identity?

In chapter two, the importance of public places in daily urban life is explained. A city square has been one of the significant public places through the history; this was found in chapter three by help of literature.

- What are the features to create an urban identity?

Studies about this matter may vary but the common points of the researches shows that; accessibility, functional diversity, location, topography and geography, historical values, physical and aesthetical values, economical structure, public and cultural structure affect the type and formation of the urban identity.

- What are the components to identify a good city square?

The components that a good city square should have were deepened in chapter three and four and they are used in case study. They can be summarized by ten principles of PPS as; image and identity, attractions and destinations, amenities, flexible design, seasonal strategy, access, the inner and outer square, reaching out like an octopus, the central role of management and diverse funding sources.

- Are these components effective to understand the urban identity?

Ortaköy Square is a sample place that has 10 of 10 principles. This was observed, compared with early research results and analyzed by photographs. It is seen that these components enable to understand urban identity.

- Does a successful square have an identity?

A successful square has its own ambiance, meaning and identity, which is in accordance with the urban identity of the city. This question is answered by the two sections of the case study.

Sub-questions;

- How are the squares categorized by?

Squares are categorized by their function, form and scale which was shown in chapter three.

- Do the users of city squares perceive urban identity?

Due to the surveys that were reviewed, if a city square is successful as Ortaköy Square, users perceive urban identity.

- Which features of squares help to reveal the urban identity?

The most important urban identity elements in Ortaköy Square were the historical components and viewpoints.

Lastly, this study proved that Ortaköy Square is a successful square with help of urban identity characteristics. These kinds of places are needed to have a good public life in a city.

According to this research, it is revealed that visiting “the city square” is not a daily routine for all Turkish citizens. The squares are usually used for ceremonies, meetings, politic activities, just passing by etc. They are not well designed and seem half-baked. The functional diversity was not important when designing the city squares. That is why they are not used for shopping, sitting, entertaining etc. as much as European countries. In fact, Ortaköy Square stands out binding on the historical development process. It was developed organically as a square and inhabitants always interacted there. This organic structure, natural advantages like Bosphorus view, flat area, climate etc. made the place more popular. The diversity of visitors and inhabitants gave an ambiance to the place. In addition, Ortaköy Square has three religions’ prayer places, handicraft stands, accessible and walkable area, touristic attractions, and wide food&beverage opportunities for everyone from different economic backgrounds etc. It has facilities to serve all citizens and tourists.

To increase the number of visits and to create successful places like Ortaköy Square this is in a harmony with urban identity;

- There should be a relation between the urban identity of the city where that place is in.
- There should be different functions to satisfy different age groups and socio - economic backgrounds.
- People can meet and interact with the similar and dissimilar people. So that, they will attach to the place.
- Government should supply good management, public attendance, good urban equipment and services.
- There should be seasonal activities and changeable/manageable structure due to the conditions and activities.

As a result, squares are the most significant interaction points in the city, which must have identity to attract more people.

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CURRICULUM VITAE

Candidate's full name: Başak Damla ERDOĞAN

Place and date of birth: İstanbul, 10 November 1986

Universities and Colleges attended: Çorlu M.A.E. Anatolian High School (1997-2004)

İstanbul University (2004-2008)

Bachelor Degree in Landscape Architecture

Istanbul Technical University (2008-2011)

Master Degree in Interdisciplinary Urban Design

Katholieke Universiteit Leuven (Spring 2010)

Exchange Period in Master of Urbanism and Strategic Planning