A STUDY ON PLACE IDENTITY AND PLACELESSNESS ON THE BACKSIDE OF THE İZMİR-ALSANCAK PORT USING ENVIRONMENTAL PERCEPTION APPROACH

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ABSTRACT

A STUDY ON PLACE IDENTITY AND PLACELESSNESS ON THE BACKSIDE OF THE İZMİR-ALSANCAK PORT USING ENVIRONMENTAL PERCEPTION APPROACH

As a result of today's planning approach and global policies, the relationship between the city and people is weakening. With the weakening of this relationship, unhealthy growing cities are exposed to socio-physical problems. The lack of a human and community-oriented planning approach leads to similar productions for a certain group and problems of identity, belonging and, attachment emerge in these places. To avoid the emergence of these problems, it is necessary to seek solutions by focusing on the most fundamental for cities, that is, people, human perception, place, and place identity. The Backside of Alsancak Port is a district where examples of deindustrialization, urban entrepreneurship, and gentrification have been observed. The aim of this study is to investigate the place identity and placelessness with user perception in Backside of Port. Thus, the strengths and opportunities of the district will be explored, and its weaknesses and threats will be examined. The research aims to associate the elements of placelessness in user perception with neoliberal developments, gentrification processes and internal decay in the district, and thus to criticize current planning and global policies. As a result, it is concluded that the place aimed to be produced conflicts with the place in the user's perception. Today, the change and transformation of cities is inevitable, but it is significant that this process is realized by preserving and developing the existing "values and identities" of people, places, and cities.

Keywords: *Environmental Perception, Place Identity, Placelessness*

ÖZET

ÇEVRESEL ALGI YAKLAŞIMI KULLANILARAK İZMİR-ALSANCAK LİMAN ARKASINDA YER KİMLİĞİ VE YERSİZLİK ÜZERİNE BİR ÇALIŞMA

Günümüzde, küresel dinamikler ve mevcut planlama anlayışı ile üretilen kentsel alanlarda hem fiziksel hem de sosyal problemler son zamanlarda artış göstermektedir. Bu üretimler birey, toplum ve kent ilişkisini olumsuz etkilemekte, yerlerde kimlik, aidiyet, bağlanma sorunları ortaya çıkarmakta, tekdüze yerler üreterek yerlerin ruhunu ve anlamını yok etmektedir. İzmir kenti bu neoliberal anlayışlar sonucu parçalı projeler ile köklü dönüşümlere maruz kalmaktadır. Bu çalışmanın yürütüldüğü bölge olan İzmir Liman Arkası, İzmir Yeni Kent Merkezi projesinin gökdelen formundaki yapılaşmasına maruz kalmış, endüstri mirasına sahip bir çöküntü bölgedir. Bu çalışmanın amacı, İzmir Liman Arkası bölgesi için değişim ve dönüşüm süreçlerini inceleyerek, yerel halkın algısında yer kimliğini ve yersizlik unsurlarını araştırmak ve böylece küresel politikalar ve mevcut planlama sürecine bir eleştiri getirmektir. Yorumlayıcı bir fenomolojik analizin kullanıldığı bu çalışmada derinlemesine görüşmelerin ve bilişsel haritaların yardımı ile yerli halkın bakış açısından bölgenin güçlü ve zayıf yönleri incelenmiştir. Sonuç olarak üretilmek istenen yerin kullanıcı algısındaki yer ile çatıştığı sonucu elde edilmektedir. Günümüzde kentlerin değişimi ve dönüşümü kaçınılmazdır fakat bu sürecin bireylerin, yerlerin ve kentlerin var olan "değerlerini ve kimliklerini" koruyarak ve geliştirerek gerçekleşmesi oldukça önemlidir. Çünkü bir yeri yer yapan kullanıcılarının ona verdiği değer ve anlamlar bütünüdür.

***Anahtar Sözcükler**: Çevresel Algılama, Yer Kimliği, Yersizlik*

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CHAPTER 1

INTRODUCTION

1.1. Problem Definition and Aim of The Study

Cities have changed and developed over time to meet the needs of people and communities. This is an inevitable dynamic of cities. These changes have emerged in different forms and structures depending on the spatial production approaches of the period. Every spatial transformation has also brought socio-psychological transformations in cities. Therefore, the relationship between the city and human has been reshaped with each spatial production. Technological developments, urbanization, globalization, and changes in cultural and economic structures have reshaped people's interactions and expectations with their cities. In this context, increasing human and community-oriented approaches in urban planning have been brought to light to the relationship between everyday life and the current planning approach.

Neoliberalism, which became a dominant paradigm worldwide in the 1970s, has been particularly influential in the urban area. These global policies, which became widespread in Turkey in the 1980s, created a new urbanization system after the 2000s. Economic restructuring and globalization brought about significant changes to the internal structure as well as the spatial and demographic structure of major metropolitan areas. These changes include a renewed focus on the construction of large buildings, as well as large-scale public investment and urban sprawl. With neoliberal policies, a transition towards a postmodernist urban planning approach focusing on the present has been observed. This postmodernist understanding focuses on market-based productions instead of public benefit-based productions for urban parts. This system reorganizes the human-city communication along with the existing planning approach. Therefore, human-oriented urban studies, environmental perception studies, or identity studies emerged as a kind of reaction to modernity.

Today, there is a process in which the parts of the city that are produced for upper income groups gradually give direction to the environments created for other income groups. This process results in the socio-physical dominance of residential areas produced for a numerically minority group. Thus, the line between the segregated parts of the city becomes thicker and polarization increases. This situation has drawn attention to many issues such as social justice, social segregation, or spatial fragmentation for cities. City parts marketed as an image element have evolved away from the idea of "public benefit" and evolved into the idea of "making profit". This situation, which is observed especially in metropolitan cities, has become more widespread in İzmir in recent years. Within the scope of the New City Center Project, buildings in the form of residences and skyscrapers are clustered in the central area. The city of İzmir is facing a new spatial formation with these transformations.

In this study, where human-environment communication is examined, perception is a concept that helps in questioning this communication. The city and its parts are included in human life to the extent that they are perceived. Parameters based on the process of perception and knowledge enable the evaluation of the development and transformation of cities. The city in human perception can reflect the spatial conflicts, contradictions, and harmony of reproduced cities. In this research, the perception study will be conducted through the phenomenon of place, which is a meaningful part of the city. Place is the part of the city that is intertwined with daily dynamics, composed of interactions, and where the bond between people and the city is the strongest. It is a formation specialized with both physical and socio-psychological values. The production of modern cities oriented towards marketing threatens the transformation of urban parts from "place" to "placelessness". These productions, which can be defined with the concept of "no-place", do not integrate with the existing and known places, but show different formations. Place identity which emerges from the concept of place, is a concept related to the values of place. Place identity can be defined as a sense of attachment and belonging that individuals have to a certain place, psychologically. Place identity is a value that has both objective and subjective dimensions and is not fixed and permanent due to the concept of place within it. In this research the concept of place identity is used to reveal some of the conflicts and uncertainties of an old industrial decline site under the threat of transformation. The analysis of place identity in such regions takes place in a more perceptual and psychological dimension, including concepts such as place attachment, home and belonging.

The aim of this study is to investigate place identity and placelessness in the perception of the local population for the backside of Alsancak port (*İzmir Alsancak* Liman *Arkası Bölgesi*). Thus, it aims to criticize current urban planning approach and market-driven transformation processes. In this context, this study has two research questions: How is the place identity of the backside of port, which is an industrial derelict area with a traditional texture, perceived by the users? How can the change, transformation, and threat of transformation in the backside of port be related to placelessness? This thesis study, which is prepared with this aim and these research questions, is shaped by the concepts of place, place identity, placelessness and environmental perception.

This research started at the beginning with the identification of the problem in the backside of port. The starting point of this research is that there is a decaying cultural heritage area in the region and planning decisions are made for the upper income group by ignoring this situation. The most important reason for conducting such a research is the lack of any identity study while a radical transformation is taking place in this region. The concept of place, which emerges within the dynamics of everyday life, can reveal the reality of a community in many dimensions. The perception of the environment is the first stage of the same community's interaction with the city, and the mental schema that this perception reveals is a schema that guides the individual's actions, shapes their preferences, and helps them make evaluations. Integrating this schema into urban planning and design disciplines can lead to more sustainable cities and places.

1.2. Structure of The Study

This study consists of five chapters. The first chapter contains a general description of the study. In the first section, the purpose and the main problem of the study are stated. The following sections explain how the study was structured. At the end of the chapter, the methodology of the study is explained.

In the second chapter, a literature review on place identity, which is the main topic of this study, is conducted. First, the concepts of place and space are defined and the differences between them are explained. The term " placelessness", which is the main

problem addressed at the beginning, is explained in the next section. After the concepts of place and placelessness are explained, the concept of place identity is analyzed. The content, components, and importance of place identity for cities are explained in detail.

In the third chapter, the process of "environmental perception", which is the concept to be examined together with place identity, is explained. In the first section, the concepts of perception, cognition, environmental perception, and environmental cognition were examined. The similarities and differences between these concepts, which express a sequential process with each other, are expressed. Then, cognitive map and the concept of image were examined.

The fourth chapter includes the historical background of the backside of port, where the fieldwork will take place. The planning processes and spatial developments of both the city of İzmir and the backside of port are analyzed. This section is important for understanding the identity of the area.

In the fifth chapter, the findings obtained from the field study are interpreted to include the research questions and purpose of the study.

The last chapter is the conclusion section. The findings obtained as a result of the literature review and fieldwork are interpreted together. These interpretations generally include the results related to place identity and placelessness in the perception of users. In addition, the importance of a human-centered perspective in urban planning and design disciplines is emphasized.

1.3. Research Methodology

This section explains the methodology of the research. In this research, place identity and placelessness data in the region are obtained within the framework of users' perceptions. In this respect, the research methods of interpretative phenomenological analysis and semi-structured interviews were used. Cognitive mapping, a research method of environmental psychology literature, was also used for understanding the general image. In addition to these two main methods, observation, photography and mapping methods were also used. This study has a qualitative research design. Due to the

dominance of environmental psychology and a more abstract perspective, the research did not include classical methods used in planning (such as land use and transport maps).

In this study where place identity and environmental perception literature are used, it is possible to say that these concepts are related and even intertwined with each other (Figure 1). These concepts were interpreted by establishing a circular relationship for this research. In this respect, the perception of place identity, which is a sub-heading of the concept of place, and the perception of the opposite concept of place, which is the perception of placelessness, affect individual actions and create a place image. From another point of view, the image of a place affects actions, preferences, and evaluations. Therefore, a cycle that affects each other and intertwines at certain points can be mentioned.

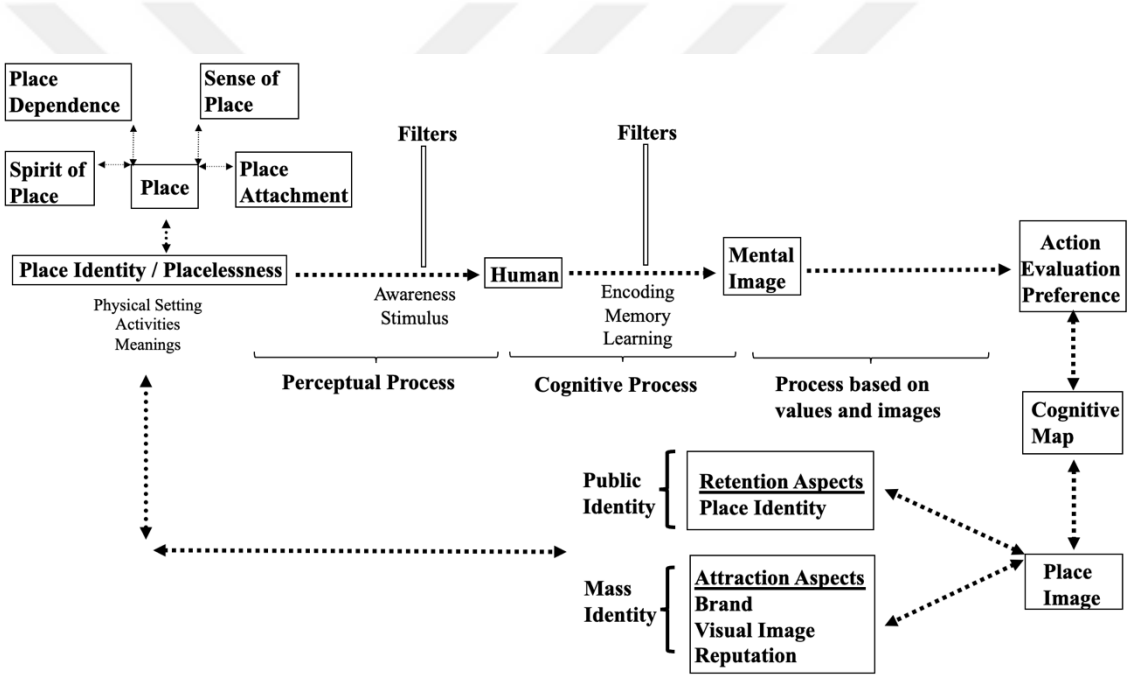


Figure 1. General Scheme Used in the Study (Reproduced by the author with the basic assumptions of Rapoport, 1977; Relph 1976 and Clouse and Dixit 2018)

1.3.1. Interpretative Phenomenological Analysis

The interpretative phenomenological analysis is a subheading of the phenomelogic research method. This method focuses on understanding how people

experience and understand the world. İlerisoy (2023) states that interpretative phenomenological analysis is a method that examines in detail the meanings of experiences, events and situations for the participants. In this approach, which is mostly based on interviews and conversations, there is a tendency to interpret the experiences of individuals. Smith, Flowers, and Larkin (2009) state that interpretative phenomenological analysis is a qualitative research approach dedicated to examining how people attach meaning to significant life experiences. Interpretative phenomenological analysis (IPA) is a qualitative research method that aims to offer insights into how a particular person interprets a particular situation in a particular context.

As a philosophical research method, the phenomenological approach is concerned with any event and situation that a person experiences, feels, or knows through the five senses. From another point of view, this philosophical tendency forms the basis of postmodern attitudes towards space, place, and landscape (Castello 2010). Castello states that the phenomenological approach has been applied to issues in the field of architecture-urbanism and has contributed to the discovery of phenomena affecting the perception of place. In this research method, a rich and detailed description of the participants' experiences is provided, usually by asking open-ended questions that focus on the participants' perspectives.

Semi-structured interviews are one method of this analysis. Semi-structured interviews are interviews with a predetermined list of questions. The order and the way the questions are asked are flexible and the interviewer can ask additional questions. Smith and Osborn (2008) suggest that such interviews facilitate rapport building, provide greater flexibility, allow the interview to move into new areas and tend to produce richer data. The negative side is that such interviews reduce the researcher's control over the situation, take longer to conduct and are more difficult to analyze. Such an interpretative analysis of the place will enable more detailed information to be obtained.

1.3.2. Selection of Participants

A semi-structured interview was conducted with local people in the region to collect data. 70 interviews were conducted and 13 of the participants were female and 57

were male. The fact that the region has become an industrial zone caused the number of female participants to be lower. The 2018 population count of the region (Umurbey Neighborhood) is 409 (Ministry of Environment and Urbanization 2019) and the interviews correspond to a population of approximately 17 percent. In the other neighborhood, Ege neighborhood, only 3 interviews were conducted. The complexity of the region due to the urban transformation process, the anger of the people of the neighborhood due to this process and the closed structure of the neighborhood due to its social structure prevented interviews in the region. Participants were selected from different parts of the region and different age ranges. The only common characteristic of the participants is that they live, work and know the region. In this study, the research sample was formed by using the snowball technique. More people were reached with the guidance of the people selected in the region, and interviews were conducted. The only disadvantage of snowball sampling is that it may have a margin of error as people recommend people they know and have similar characteristics.

1.3.3. Interview Questions

The interviews consisted of three parts. In the first section, information on age, gender, and length of residence was obtained. In second section included both Likert scale questions and open-ended questions about physical setting, activities and meaning. In the third section, locals were asked to draw a cognitive map.

Interview questions were prepared with the concepts obtained from the literature review. Thus, three evaluation criteria were defined to reveal the identity of a place, and the questions were shaped based on these criteria: physical setting, activity, and meaning. These criteria are the three components of place identity defined by Relph (1976), Montgomery (1998), and Punter (1991).

First, questions were asked about the physical environment that defines the identity of the region. Then, the physical elements that are perceived as contrary to the identity of the region were asked. To better assess the content of the physical setting, Likert scale questions were asked for physical setting components. These elements are

landscape, built form and *scale.* These elements were selected according to the texture of the region.

Secondly, interviews were conducted about the activities in the area. The scope of the activities includes the daily routines of the locals and the actions that define the identity of the area. Firstly, residents were asked about the activities and daily dynamics that define the identity of the port's backside. Secondly, they were asked about the activities that do not reflect the identity of backside of port. With the difference between these values, the changing mobility of the region was tried to be understood. To better evaluate the content of the activities, residents were asked Likert scale questions about *diversity, vitality, street life*. Thus, it was tried to understand which dimension of the activities was perceived and how.

Third, interviews were conducted about the meaning of the region. First, residents were asked about the concepts that express the meaning of the region. Secondly, they were asked about the changing meanings of the area depending on its changing socio-spatial environment. The difference between these values was used to understand the changing meanings of the region for the residents. In addition, place attachment, which is an important concept for derelict areas, is also evaluated in this section.

Finally, residents were asked to draw a cognitive map. The cognitive mapping method, which is intertwined with environmental perception and place identity, was used to understand legibility as well as identity and placelessness. In the process of evaluating legibility, the five elements defined by Kevin Lynch (1960) - paths, nodes, edges, landmarks, and districts - were analyzed. These values help to understand the image of the place in the minds of residents as well as legibility. With this mapping technique, the dominant and non-dominant elements of the area in the minds of the users are analyzed.

CHAPTER 2

CONCEPTUAL FRAMEWORK FOR PLACE IDENTITY

The concept of identity is one of the most frequently used concepts in many literature and urban studies. Defining the identity is one of the ways to understand individual, social, cultural, architectural, artificial, or natural values in urban areas. Montgomery (1998) states that successful places represent a strong identity for their users. Therefore, identity studies carried out for an urban area are important for the sustainability of human-society-city interaction. The backside of the port is a region that has become important for İzmir today, especially with its historical, cultural, and industrial identity. One of the most important reasons for selection of this area is that the transformations that have taken place will affect the existing identity and site-specific texture.

2.1. From Space to Place: The Process of Meaning Making

The concept of place and the concept of space are handled differently in different studies but, these concepts complement and define each other. According to Tuan (1977), space and place are concepts that express common experiences and require each other in terms of definition. Unlike the concept of space, the concept of place involves more human-environment interaction. Relph (1976) argues that space provides context for places but takes its meaning from particular places. Tuan (1977) defines 'space' as more abstract than 'place' and associates place with human beings. He also states that space turns into place as we recognize it. In addition, Tuan (1977) states that every pause in movement allows the location to become place. Thus, he considers space as something that allows movement and associates place with a longer-term residence. These expressions define place as more human and space as related to place. In a more general

definition, place is a more abstract space, whereas space is parts of space with specific meanings that emerge through people's experiences.

2.1.1. Space

The concept of space is multidisciplinary. When the concept of space first emerged, it had a geometric meaning corresponding to a geographical area and evoked the idea of emptiness (Lefebvre 1991). Today, the concept of space is used in many definitions from physical to social meaning. Instead of a single definition for the concept of space, relational definitions are made in which many factors are involved. Today, within the discipline of urban planning, these approaches put space on both a philosophical and experiential plane.

According to Collins English Dictionary, “Space is the whole area in which everything exists”. Castello (2010) emphasizes that there is a physical harmony between spaces and people and adds that daily experiences take place within a three-dimensional whole and tangibly in spaces and that these spaces can be qualitatively differentiated. This approach tends to accept the physical characteristics of space as dominant. With the same idea, Agnew et al. (2011) define space as a dimension with material items or a grid with important items. These definitions emphasize the physical aspect of space. In addition, space has a mental dimension that is intertwined with everyday life and experience. Lawton (1983) defines space as a mode of ordering that rationalizes our knowledge of the world and locates it in meaningful patterns between physical space and mental or perceptual space. In a more sociological approach, Tuan (1977), defines space as a marked area defended against intruders. Rapoport (1977), with the same idea, states that the concept of space is not a simple and unitary concept and that it is much more than three-dimensional physical space. Thus, recent definitions of space have become more diverse between mathematical and intuitive values. These diversities lead to differences in how space is handled. According to Rapoport (1977), different types of space are handled at different times, in different contexts, and their compatibility is an important design issue. For this research, the concept of space is important in terms of clarifying the concept of place. The place has a narrower meaning than space and involves more

interaction. Humans are space-producing beings. Castello (2010) defines place as a space perceived differently. People produce place through interactions and experiences in places and perceive this place differently.

2.1.2. Place

Place is a multidimensional field that emerges because of the interaction between the individual and the environment. This interaction has physical, social, and psychological aspects and it is closely related to experience. Relph (1976) emphasizes the human-centered approach to the concept of place when he defines places as the property of human intentions and experiences rather than human property. Therefore, place creates an experiential rather than a physical connection with space. Cresswell (2004) defines place simply as meaning and location and refers to place as a word that speaks for itself. Norberg Schulz (1979) defines place as an integral part of existence and states that no event does not refer to locality. Norberg Schulz often associated the spirit of a place, which he defined as "Genius Loci", with everyday experiences. Place therefore reflects the unique realities of people or communities in any given environment.

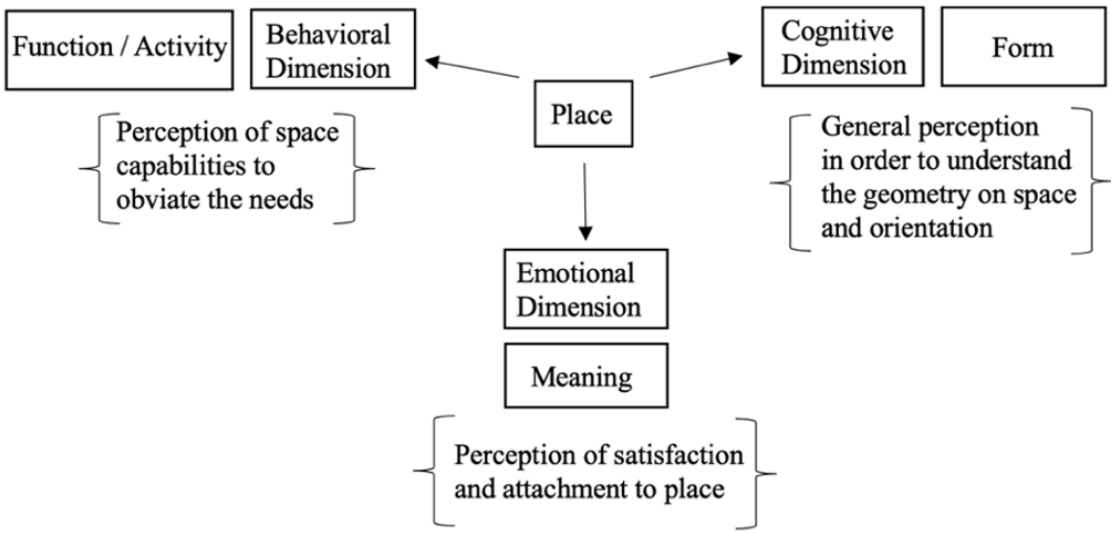


Figure 2. Different Aspects of Human Interaction with the Environment (Hashemnezhad et. al. 2013)

The Collins English Dictionary defines place as a part of space to an indefinite and definite extent. This concept, which emerged in the 1970s, has been used in many disciplines. Relph (1976) suggests that place has as great a range of subtleties and meanings as the diversity of human experiences and intentions. This range of meanings results in a sense of belonging to and attachment to a part of the city. The reason for investigating the concept of place in this study is to emphasize the importance of locality and everyday experiences in urban space and the necessity of considering them in the planning process. Relph (1976) states that there are two reasons why we try to understand the phenomenon of place. The first is that the place is interesting and an expression of human participation in the world. Secondly, a better knowledge of the nature of place enables the preservation and manipulation of existing place and the creation of new places.

Place is a part of the city full of meanings, and when meaning is attached to a space, that space becomes closer to the place. Christian Norberg-Schulz (1979) argues that meanings are the basis of places and states that the environment is experienced as meaningful. In simpler terms, a place is a piece of space that people give meaning to it. The Oxford Learner's Dictionary defines place as home, and the concept of place and the concept of home have been associated in most studies. Tuan (1977) argues that the home is an image of the past, that the home is at the center of one's life, and that the center evokes origin and beginning. Therefore, it can be said that the concept of place has a deeper and more meaningful definition than the concept of space.

Place components have been defined in many studies by researchers from different fields. Canter (1977) explains place as a result of interrelationships between “actions”, “concepts” and “physical features”. In Canter's theory, physical factors arising from the quality of design enhance concepts and activities. According to Montgomery (1998), the combination of physical form, activity, and meaning creates place. He adds that these components represent memory, meaning, and associations for humans, groups, and communities. These components often show how everyday dynamics emerge. Relph (1976) states that there should be an approach to place components that responds to the unity of place, person, and action. This approach should emphasize connections rather than divisions between specific and general characteristics of places. Punter (1991) identifies the three components of the sense of place as activity, physical environment and meaning. For Relph (1976), these components are the components of place identity. Therefore, concepts related to place such as sense of place and spirit of place do not have

a clear distinction with each other. All spatial research on place generally covers all the socio-physical values of a place.

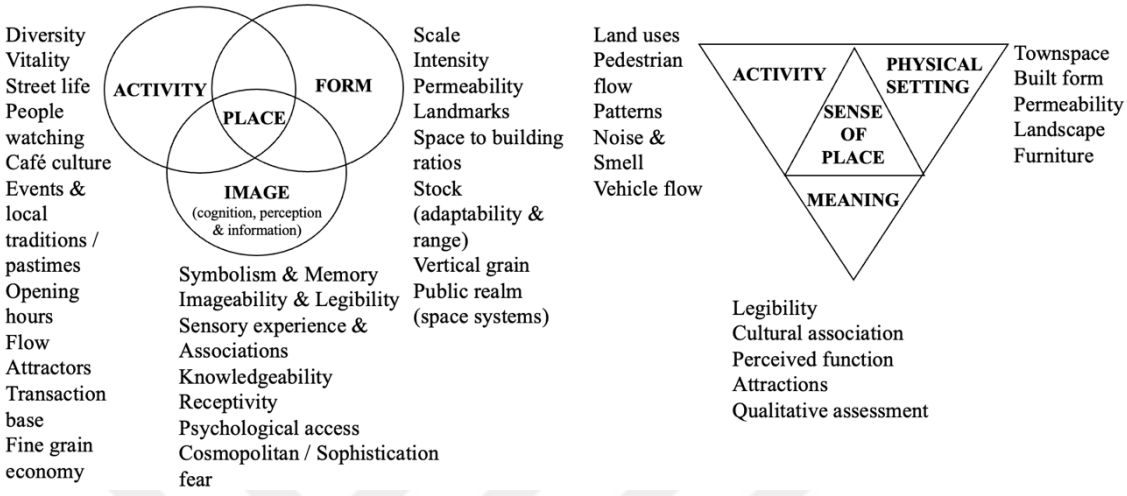


Figure 3. Components of Place on the Left (Montgomery 1998); Components of Sense of Place on the Right; (Punter 1991)

2.2. Placelessness as a Loss of Meaning in Urban Area

Place, as mentioned previous section, is defined as an area that based on human-environment interaction and allows for experiences (Relph 1976). Although place strengthens the relationship between the individual and the city, placelessness expresses a phenomenon that weakens this relationship. Relph defines place as a figure in the background of placelessness and claims that placelessness involves a break with the authenticity of places (1976). In this respect, placelessness is a concept against the phenomenon of place. Arefi (1999) defines placelessness as a loss of meaning and states that this loss of meaning indicates a paradigm shift in urban form. Therefore, the socio-spatial consequence of placelessness is that the relationship between the human and the city becomes meaningless and weakens or even disappears. Roger Trancik is an important researcher who should be mentioned about placelessness. He expresses the problem he calls "lost place" in today's urban design. The lack of two-dimensional plans that do not

consider human behavior but only space and buildings and mentions that most environments result in unshaped antispaces (Trancik 1991).

It is possible to see the placelessness in an urban area at different scales, from the smallest place to the entire urban area. The transformations that take place at different scales and result in placelessness are discussed in a way that involves different problems. Liu and Freestone (2016) note that many scholars agree that place does not have a distinct geographical or spatial scale and that discussions of placelessness tend to focus on the neighborhood scale. From a different perspective, Montague (2016) exemplifies placelessness at the park scale for the United Kingdom. He defined that placelessness "typically includes retail parks, leisure parks, business parks, in fact any kind of developed park and volume housing which might also be residential parks. Therefore, it is generally possible to see these formations at the neighborhood scale.

Today, there is a process in which existing values are ignored due to uniform production in urban areas of different scales shaped by global policies. There is always a certain amount of placelessness in all societies (Relph 1976). This can be explained by the fact that cities and societies always must undergo change on a local or global scale. When these transformations are discussed with a focus on urban identity or urban culture, the issue of harmony or disharmony of the transformations with the existing location becomes a matter of debate. Placelessness can also be defined by different urban phenomena, as well as being observed at different scales. Shim and Santos (2014) note that Relph (1976) describes tourism, Augé (1995) motorways, Thrift (1997) shopping malls, Rowley and Slack (1999) airport lounges, Warren (1999) Disneyland and MacLeod (2006) festivals as examples of placelessness. Therefore, in general, the socio-spatial reflections of placelessness can be observed in productions that emerge independently from the texture of the environment.

In changing geographies, there are changing definitions of place and placelessness. However, placelessness is often an inevitable reality within transforming spatial processes. A geography-based entirely on the authentic experience of place has never materialized and the depth and diversity of meaning of places will be greatly diminished in most contemporary cultures (Relph 1976). In an urban landscape, it is possible to observe the weakening sense of place through standardized productions and meaningless building stock. He lists the components of placeless geography as follows:

- Other directedness in places (landscape made for tourists, entertainment districts, commercial strips etc.)

- Uniformity and standardization (instant new towns and suburbs, new roads and airports, etc.)
- Formlessness and lack of human scale (subtopias, gigantism (skyscrapers, megalopolis, etc.)
- Place destruction (impersonal destruction in war, destruction by excavation, etc.)
- Impermanence and instability of place (places undergoing continuous redevelopment, abandoned places)

The most obvious reflection of globalization in urban areas is the production of uniform socio-spatial places with the majority. These uniform places serve as a standard for international competition. Although this situation is evaluated from different perspectives for places in different situations, it is threatening for cities with historical and cultural identity. In addition to the commodification of place, the roots of placelessness lie deep in globalization, which produces standardized landscapes and unreality (Relph 1976). Kortelainen and Albrecht (2021) state that in Relph's early work (1976) he defined placelessness as the weakening identity of place due to the homogenizing process of modernization but in his later works (2007, 2016), Relph argues that postmodernity ignores the placelessness of modernity and celebrates diversity instead of standardization. Kortelainen and Albrecht (2021) criticize Relph's ideas and see place and placelessness not as binary opposites, but rather as intertwined qualities of the same thing. They also note that standardized planning imitates abstract urban design models and lacks sensitivity to unique local characteristics.

Planning and design disciplines, and therefore architects and planners, play an important role in the process of creating or destroying a sense of place. Placelessness is a negative experience of place, a low level of appropriation of public life in a place, and the spatial or temporal environment not being an important source of meaning for people (Misra and Stokols 2012). In urban design, the design of public spaces is very important in the context of user-city interaction. For example, accessibility in public spaces is a phenomenon that increases a sense of place and belonging. The idle use, unattractiveness, homogeneity, and desolation of a place indicate the lack of mobility and the placelessness of that place (Sanga and Mbisso 2020). Kortelainen and Albrecht (2021), who characterize spaces that are accessible only to certain groups as placelessness, argue that planning and design create placelessness structures when they separate planned elements from some of the important identifiers of a place. Therefore, the attachment story and

motivation of individuals or communities to a place will be negatively affected. Placelessness will occur both physically and perceptually.

2.3. Place Identity

The concept of identity is important and necessary to define and understand the relationship between the individual, society, and the city. Identity can be defined at different scales, from the scale of a city to the scale of a building. Cheshmehzangi (2015) mentions four scales when defining an urban identity: the global outlook/ inclusive level (a global overview), the urban setting/ macro level (a concept defined more for urban branding), the environmental framework/ medium level (a dimension of place identity where the relationship between society and places is not personalized), the personal perspective/micro level (a personal scale and differs from culture to culture). Therefore, it is possible to define different identity values on different dimensions. In this study, identity will be examined along the place dimension. Place identity is a spirit of place that can be defined through interactions rather than a general definition. Place identity was first proposed by Proshansky (1978). He defines place identity as a complex interaction of ideas, beliefs, and preferences through people's consciousness and unconsciousness. “Paasi, (2003) also thought that it would be beneficial to distinguish analytically two aspects of place identity, namely, place identity of a place and people’s place identity” (Peng et. al. 2020). Thus, the research field of place identity in general has also diversified.

People use place-related self-concepts to define who they are. These concepts give clues about different types of identity. In this respect, the concepts of place and identity are descriptive of each other. Noting that the role of places and spaces has been neglected in the development of human psychology, Proshansky et al. (1983) used the concept of 'place-identity' to conceptualize selected problems of the physical environment. Place identity refers to the individual and collective meanings and feelings that people attach to a particular place. In this study, the concept of place identity will be examined through the three dimensions of place identity defined by Relph (1976); physical setting, meaning, and activities. Relph (1976) defines these components as a dialectic that is in constant interaction with each other and cannot be reduced to each other. People can perceive

spatial identity when they interact with a place through their daily lives or perceptual demands. Lynch (1960) states that in the transformation of perception into behavior, different individuals may perceive the same place differently, and there may be constants in the experience of the same place by different people. Lynch claims that memorable places carry strong values of meaning, identity, and structure.

Cuba and Hummon (1993) state that place identity is shaped on social foundations in the literature. Considered in a socio-psychological perspective, the variability of social and cultural resources will affect the place attachment of individuals and society. Stedman (2002) states that place identity refers to both the physical environment and the human activities that create a sense of place and the human social and psychological processes rooted in this environment. Besides physical, social, and psychological dimensions, culture and traditions are also important for place identity. Ziyaee (2018) states that place identity emerges from the combination of social and cultural characteristics of the respective community that are reincarnated in the physical shapes and forms of the urban locality. In addition to these, Lalli (1992) states that demographic data are also important and that there are socio-demographic variables such as age, gender, education level, place of birth, length of residence, and home ownership that can also affect place identity formation.

While some place identity studies emphasize a common and collective identity, others are concerned with self-identity. In self-identity studies, place identity and self-identity are related to each other. Proshansky et al. (1983), who state that self-identity changes continuously throughout the life cycle, define place identity as a substructure of one's self-identity consisting of cognitions about the physical world in which the individual lives. In a similar thought, Cuba and Hummon (1993) defined place identity as an interpretation of self that uses environmental meaning to symbolize or situate identity. On the other hand, studies that shape place identity on collective values associate place identity with shared meanings. In studies, the collective definitions, values and meanings that urban areas contain lead to a common identity and culture. This common meaning is much more than the sum of individual meanings. Relph (1976) talked about the close relationship between place identity and cultural norms for a collective meaning.

Bernardo and Palma (2012) suggest that a place identity contributes to the collective identity of its inhabitants and is more likely to be explained by intergroup relations. These relations emerge through everyday dynamics and spatial interactions. They argue that there are three approaches to spatial interaction: The first is that the

physical environment is part of the self and that threats to space are similar to threats to the individual. The second is the idea that a place can be compatible with the values, attitudes, and behavioral tendencies of the self. The third is that place identity is related to place in terms of emotional attachment to place. These approaches are closely related to place attachment. A place with an identity provides an identification with the place for its users and this identification strengthens the sense of belonging. According to Relph (1976), place identity and place identification are two different but inseparable, integrated concepts. In other words, when the identity of a place undergoes significant changes, identification with the place changes in the same way. In the same thought, Montgomery (1998) argues that successful places come to represent a sense of identity (in the sense of identification with a place) for their users. Thus, place becomes a complement to identity, while identity becomes a complement to place.

2.4. Place Identity Components

In this study, place identity is analyzed in terms of the physical environment, meaning, and activities of place. These components reveal place-specific dynamics through their relationships with each other. Relph (1976) defines these components as the raw materials of place identity and states that the dialectical links between them are the fundamental structural relations of identity. Relph (1976) suggests that physical settings and activities combine to give the human equivalent of locations within the functional circle of animals. He also combines the setting and meanings in the experience of landscapes and activities and meaning combine in the shared histories that have little reference to the physical setting. Through these dual dialectics, the components of identity mutually feed each other. From another perspective, Montgomery (1998) defines these three components as components of "place", while Punter (1991) defines them as components of “sense of place”. Although different studies have taken a different approach, place-related analyses are shaped around these three concepts. In addition to physical setting, activities, and meaning, most researchers also consider the spirit of place to be important for a place identity. According to Relph (1976), the spirit of place is

naively evident in our experience of places because it constitutes their individuality and uniqueness. Gill (2004) defines the spirit of place as the character of place (Figure 4).

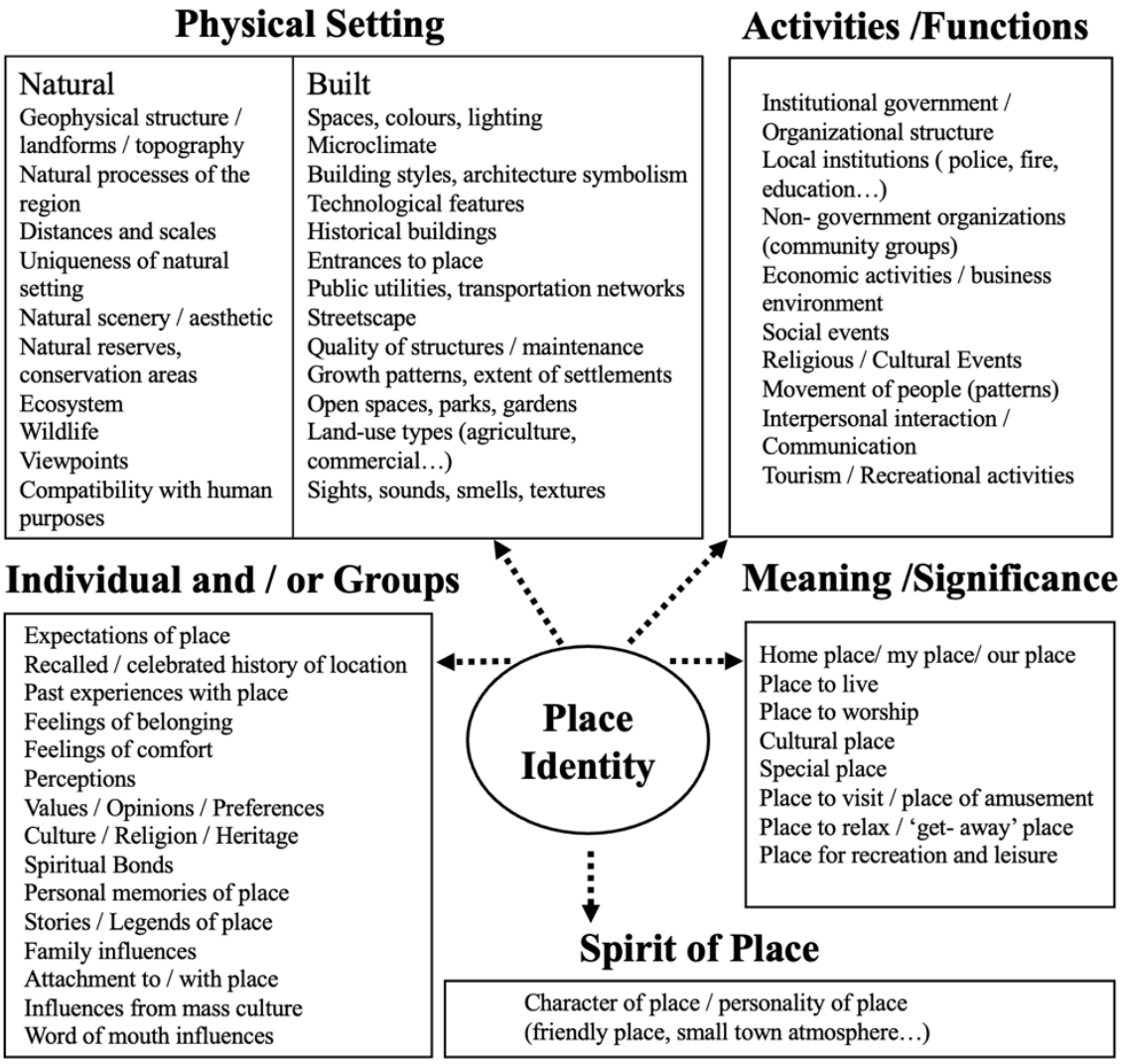


Figure 4. Place Identity Components (Gill 2005)

Place attachment is another concept related to place identity and is shaped more by positive emotions. Proshansky et al. (1983) define place attachment as the interplay of affect and emotions, knowledge and beliefs, and behaviors and actions. Place attachment is the perceptual, cognitive, and emotional processes through which individuals experience their socio-physical environment and is closely related to belonging and identification. Shamai (1991) argues that when people feel a strong attachment to their environment under threat of destruction, they may even sacrifice their lives for its

preservation. Place attachment is a factor that shapes the identity of a place and the perception of its identity. Twigger-Ross and Uzzell (1996) argue that developing place identity is strongly related to place attachment. Functional and emotional attachment to a place contributes to the continuity of place identity. Considering that place identity is a concept linked to how people give meaning to their environment, loss of identity will affect meaninglessness and therefore attachment.

2.4.1. Physical Setting

According to many researchers, physical form is the most important component of place identity and the most influential factor in the perception of place. Steadman (2003) defines place as a concept that based on meanings derived from experiences with physical landscape. Physical components are the set of tangible values with which an individual or community interacts with the city. Scannell and Girford (2014) define the formation of place identity as the interaction of the self with the physical environment. With the same idea, Shumaker and Taylor (1983), argue that we are attached to places for reasons of extraordinary physical characteristics (Steadman 2003). The visual impact of a place is important in terms of its perception, memorability, imaginability and impact on behavior. These values will affect the interaction with the city. Experience, the concept most often associated with place by researchers, is also associated with the physical environment in the sense that the landscape allows or restricts experience.

The physical components of place identity have been defined by many researchers emphasizing different points. Punter (1991) defines the physical components of place identity as townscape, built form, permeability, landscape, furniture, while Montgomery (1998) defines the physical environment components as scale, intensity, permeability, landmarks, space to building ratios, stock (adaptability and range), vertical grain, public realm (space systems) (Figure 3). While these components can be defined by the experiences and interactions of their users, they can also be limited to tangible objects. Ziyaee (2018) defines the components of the physical environment as naturally occurring (e.g. land, mountains and lakes) or man-made (e.g. buildings and streets) environments, each offering its own unique characteristics. Dardel (1952) notes that the components of

the physical environment can be perceived by people as earth, sky, sea, built or created environment and that each component offers its own characteristic possibilities for experience (Relph 1976). A physical environment becomes part of place identity as it is given meaning by its users or as it becomes part of their daily lives. Different factors will be considered in analyzing this physical environment. Place identity analyses focus on the meanings that these elements offer individually and collectively.

Lynch (1960), who shapes the perceptibility of space more on physical foundations and emphasizes more cognitive, associates physical harmony with legibility. Legibility is a clear image of a place that helps users orient themselves within the city. Moreover, when a place has a strong physical harmony, it is easier both to perceive and to form an image. The five components Lynch (1960) identifies for a strong image – paths, edges, nodes, districts, landmarks – are closely related to the harmony of physical elements. The strong perception of these elements increases the memorability of the place. Proshansky et al. (1983), who state that place identity consists of cognitions, also include memories of the diversity and complexity of physical environments in defining these cognitions. The reflection of the physical environment in cognition is an image of the perceived environment.

Physical components have an impact on other components of place identity such as activities and meaning. With this thought, Najafi and Shariff (2011) argue that the physical features and attributes of an environment not only define the type of an environment but also contribute to the perceived meanings. From a different perspective, environmental psychologists argue that the physical environment has immediate or long-term effects on human behavior and their mental and physical health. (Najafi and Shariff, 2011). Therefore, transformations and changes in the physical environment will indirectly change the meanings given to place and everyday activities. Relph (1976) states that the concept of place, although a complex understanding, it is first of all a physical, visual form of landscape. In the same thought, Canter (1977) claims that physical features have a much stronger influence on behavior. Rapoport (1990) also argues that signs and symbols play a fundamental role in shaping the perceptual meaning of places. Rapoport analyze our environment in terms of (i) signs that guide behavior, (ii) emotional signs that reveal emotions, and (iii) symbols that influence thoughts.

The physical environment also plays an important role in the formation of concepts related to place identity, such as sense of place or place attachment. According to Kim and Kaplan (2004), the physical features of urban environments and the way they

are organized promote a stronger sense of place and sense of community. According to Steadman (2003), physical characteristic strengthens place attachment and satisfaction. He adds that physical features do not directly create a sense of place, but they influence the symbolic meanings of the landscape, and these meanings are associated with evaluations. At this point, symbolic and collective values have an important place in place interaction and thus in place identity.

2.4.2. Activities

Activities are a concept that can be traced within the daily routine and daily rhythm of a place. When describing a place, the spirit of the place is tried to be understood by considering daily work, leisure activities and actions. This spirit includes compulsory activities (such as going to work, going to school) or voluntary activities (such as shopping, walking). Public spaces are the most important places where these activities take place. Gehl (1987) divides activities in public spaces into three categories: necessary activities, optional activities, and social activities. Activities in all these public spaces define everyday dynamics in relation to the physical environment and meaning. These dynamics play an important role in the formation and perception of place identity. Montgomery (1998) also defines activity as the product of two separate but related concepts: vitality and diversity. For him, vitality is what distinguishes successful urban areas from others. While vitality can be defined by measuring pedestrian flows and movements, use of facilities and the presence of 'things to do', the term 'diversity' covers a much wider set of indices. In its broadest sense, diversity is defined as the presence, order and relatedness of activities and actions.

While activities are composed of events, situations and functional patterns of a place, the meaning factor is shaped by the experiences and interactions of users in a place (Ziyaee 2018). Activities are patterns of action that occur when people interact with the environment. This process continues in line with what the environment allows, attracts or pushes. Punter (1991) mentions six factors for observing activities in a place. These factors are land uses, pedestrian flow, behavior patterns, noise and smell and vehicle flow. Montgomery (1998) lists the components as follows; diversity, vitality, street life, people

watching, café culture, events, and local traditions / pastimes, opening hours, flow, attractors, transaction base, fine grain economy (Figure 3). These factors are spontaneous interactions that reflect the everyday dynamics of the place.

Everyday dynamics are perceived positively or negatively, experienced consciously or unconsciously. Daily dynamics and rhythms have a great influence on the formation and strengthening of place-environment interaction or place identity. Sztompka (2008) lists several characteristics of everyday dynamics:

- First, everyday life is the observable manifestation of social existence, and therefore it always includes relationships with other people.
- Second, everyday life events are repeated and not unique.
- Third, everyday life is usually localized in space, it occurs at certain locations and the character of the site significantly determines the character, style, form and content of social events.
- Fourth, everyday life often flows un-reflexively, following habits and routines of which the actors are not fully aware.

Activities have a direct or indirect effect on the formation of sense of place and place attachment. According to Najafi and Shariff (2011), activities connect people to place. From another perspective, different activities that emerge with differentiating urban dynamics can also cause people to distance themselves from place. This leads to a criticism of the monotonous activities brought about by modern urban formations. Montgomery (1998) uses the following criteria to define a good urban place: "complexity; myriad patterns of movement (especially pedestrians); diversity of primary uses; a fine-grained economy; an active street life; variety in opening hours; the presence of people attractors; legibility; imageability; knowledgeability". As this definition suggests, the rich and colorful activities that can be observed within the vibrancy or diversity of a place are part of its spirit.

2.4.3. Meaning

Meaning is a concept related to attachment to a place, sense of interiority and sense of place. If a person feels a strong sense of attachment to a place or has a sense of

belonging and adoption, the place will be meaningful to that person. The concept of meaning and place is associated in some studies with the idea that the meanings given to the environment are socially constructed, while in other studies it is associated with physical texture. Tuan (1977) argues that meaning is socially constructed by emphasizing the concept of experience but Steadman (2003) states that local community culture influences place meanings, but the nature of the physical environment can also influence community culture. A place acquires an identity through the meaning that individuals or societies give to it. This process is a psychological process and is related to both individual characteristics and the socio-spatial values of a place. Hague and Jenkins (2005) emphasize the personal dimension of place identity, arguing that place identities are formed through emotions, meanings, experiences and actions that are filtered through social structures and reinforced through socialization. Hay (1998) defines place as "a repository of meaning, where one has attained a degree of *dwelling*." Therefore, the psychological foundations of most place identity research are based on the concept of meaning.

Today, many urban studies discuss the impact of the physical environment on meaning through urban regeneration and renewal. Ujanga and Zakariya (2015) claim that urban regeneration diminishes the place meanings of transformed or newly constructed places. Therefore, in any regeneration attempt, it is essential to understand the level of attachments associated with places to uncover the significance of place. Transformation in traditional urban areas often destroys the meanings given to existing physical or socio-cultural environments. The concept of placelessness discussed in the previous sections is related to this loss of meaning. According to Ujanga and Zakariya (2015), planners and designers need to examine the meanings that people give a locality when trying to create a sense of place in order to understand the process. With this in thoughts, Hague and Jenkins (2005) note planning is effective in creating and disseminating forms of meaning and perception that help to construct collective identities. In the urban area, understanding the environment allows for greater mobility, recognition, and interaction with the environment.

Finally, the three components of place identity cannot be considered in isolation from each other. The physical environment can form a setting or a context for activities and meanings. Likewise, activities can create their own physical environment after a while, and changes in the meanings given to a place, which Steadman (2003) interprets as "constructed meanings", can also change the physical environment.

CHAPTER 3

ENVIRONMENTAL PERCEPTION PROCESS: CONCEPTUAL ANALYSIS AND RELATIONSHIPS

3.1. Environmental Perception and Cognition

Perception is simply the process of transmitting a person's impressions of the environment to the brain through the sense organs. It is a process of interaction that can be studied in its physical, social, and psychological dimensions. According to Rapoport (1977), who claims that perception is used in the environmental design literature in a different way from the way it is used in psychology, perception is about "how things appear". From another perspective, H. B. Lee (1968) used the concept of perception in the sense of perceiving how social change appears, while Burton (1972) used it in the sense of perceiving how possibilities, resources or dangers appear (Rapoport 1977). In this study, the concept of perception is interpreted within the framework of planning and environmental psychology disciplines and used to explain the relationship between the human and the city. The two basic components of perception, the stimulus (urban / part of the urban) and the stimulated (human and society), will be analyzed in the study area.

One of the most important theories about perception is the Gestalt theory. In the Gestalt principle, perception does not depend on higher-level mental processes or past experiences. People begin to perceive shapes and forms in the most concise, definable, and simple form possible. According to this theory, a whole is different or more than all its constituent parts. Therefore, analyzing the parts is not enough to define the whole. Merleau-Ponty (1962) recognizes the perceived world as the always assumed basis of all rationality, all values and all existence. Merleau-Ponty claims that our body combines our mental and physical experiences as we interact with the world. In Gibson's (1974) theory, which approaches perception ecologically, the interaction of perception with the environment is emphasized. In this theory, perception is considered not only with mental

processes but also with environmental factors. Therefore, this theory allows us to understand perception as a part of the environmental context.

According to Erincik (2021), there are three factors that affect the level of perception; these are the characteristics of the perceiver, the perceived and the environment. Our perception may change even if the image remains constant, or our perception may remain constant even if the image changes. Tuan (1977) states that moving or pausing is a situation that changes perception and that moving produces space information and pausing produces place information. İnceoğlu (2007), who expresses that movement plays an important role in the process of environmental perception, states that at this point, the views on the perception of space are divided into two; the perception of space as a culturally influenced phenomenon and the perception of space as a universal human phenomenon in the same way. With such an idea, Rapoport (1977) mentions two filters in the stages of perception and cognition. One is the cultural filter, which refers to a process of knowledge. The other is the filter shaped according to personal goals (Figure 5). Perceived environmental threats and opportunities are shaped by both collective values and individual knowledge.

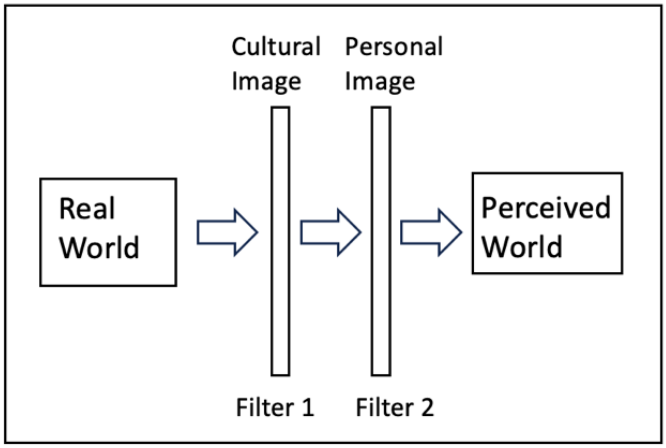


Figure 5. Filter Model of Perceiving Process (Rapoport, A. 1977)

Downs and Stea (1973) state that perception is temporally related to events in the immediate environment and (in general) associated with immediate behavior. They defined perception as the process of encoding, remembering and decoding data from the

environment. In this respect, the most important part of perception that differs from cognition is that it is more immediate and sensory than cognition. The perception process includes cognition and memory to some extent. However, the rate of constancy is higher (Rapoport 1977). In the perception process, a choice is made between these constants and the other stages continue according to this choice. Humans perceive their environment selectively and this selection is one of the most significant features of perception. This process will indirectly affect both aesthetic evaluations and preferences for a place. The human who interacts with the environment through information and senses uses personal values as a filter. In addition, these spaces shaped in consciousness form users' positive or negative value judgments about the city.

Perception is used to understand and make sense of the world. Environmental perception is used to stay safe and fulfill our needs. It helps us to identify threats and opportunities in our environment. Environmental perception is defined as awareness of the environment or the act of perceiving the environment through the senses. It forms the basis of individuals' choices within the environment and is often used in the context of psychological, ecological and cognitive science. It emphasizes the process by which an organism perceives its environment and interacts with it using these perceptions. In general, environmental perception involves a range of cognitive processes such as attention, perception, memory, thinking and action. Individuals or groups living in an environment also perceive opportunities, threats, strengths or weaknesses in their environment. These processes enable us to survive and interact with the environment.

Carmona and Tiesdell (2007) note that an interdisciplinary field of environmental perception has developed since the early 1960s and that there is now a substantial body of research on people's perceptions of their urban environments. Downs and Stea (1973) state that the most important reason for the increase in research interest in the relationship between human behavior and the environment is public demand. Therefore, for metropolitan cities where market-oriented projects are on the rise, environmental perception studies will provide opportunities to produce human-oriented cities. Rapoport (1977) identifies this idea and the experience of existing environments through the senses, their comprehension through what is known and expected, and their reevaluation in terms of values, ideals, etc. as very different types of processes.

Cognition and perception are two concepts that are closely related but have small differences. While perception is linked to more instantaneous behavior and the immediate environment, cognition is a more permanent concept that can cover wider areas. Downs

and Stea (1973) relate perception to events in the immediate environment and (in general) to immediate behavior. Cognition, on the other hand, is not expected to be linked to immediate behavior or to be directly related to anything that occurs in the immediate environment. For cognition, cultural and individual backgrounds are more often mentioned. The knowing process, which is a fundamental part of the phenomenon of cognition, is interpreted in the mental domain through filters before being transformed into a behavior.

Rapoport (1977) states that there are generally four processes in human and environmental interaction. These are the perceptual process (involving cognition and memory to some extent), the cognitive process (partly culturally variable, based more on memory learning and encoding), the process based on evaluation and imagery (highly culturally variable) and action. In general, Rapoport (1977) lists the obvious differences between cognition and perception as follows:

- Perception is concerned with how information is gathered and acquired, cognition with how it is organized, and preference with how it is ordered and evaluated. These three concepts (the three aspects of constructing a perceived environment) are stages of a single process.
- Indirect information, messages and information from the media play a role in cognition. Thus, people know and evaluate the place they have never seen before.
- While perceived distance is a range between points seen at the same time, cognitive distance is an estimate of distance made in the absence of objects, based more on memory, stored impressions.
- Cognition simplifies more than perception, which has much more perceptual richness.
- Perception covers small parts of cities; cognition covers large parts.

Altman and Chemers (1984) argue that the term environmental cognition is related to perceptions, cognitions and beliefs about the environment. The process of environmental cognition in its most general meaning is to understand the mental processes of the individual by considering them together with the environment. Moore (1979) suggests that people comprehend the nature of the environment not directly but through an interpretative process. This interpretive process acts as a filter and supports the evaluation process. The scope of environmental cognition is defined by researchers from different disciplines (e.g. psychology, geography, urban planning) with different

scientific and social agendas (Siegel 1976). The main goal of environmental cognition research is to understand the encoding, storage, retrieval, evaluation, and preference processes that individuals develop for the socio-spatial environment. This determination leads to a more accurate understanding of both the environment and the "environment in individual perception".

People don't passively react or adapt to environmental forces. Cognitive activities such as expectations or attitudes have an effect on how individuals perceive their environment. Understanding the environment involves sensory stimulation and attention through personal filters. Therefore, environmental cognition research explores both the stimuli in the environment and the socio-psychological state of these stimuli. According to Evans and Garling (1991), most research on environmental cognition focuses on three main topics: the nature of people's cognitive representations of physical space in real environments, individual differences in the formation and accuracy of cognitive maps, and how physical elements in the environment affect environmental cognition.

Evans and Garling (1991) define the three basic dimensions of environmental appraisal as follows: pleasure (e.g., like-dislike, approach-avoidance), arousal (e.g., boring-interesting) and potency (e.g., spacious-congested). In addition to these dimensions, physical features that influence environmental appraisal include complexity, coherence, naturalness, mystery and closeness. Moore (1979), noting the importance of physical texture, states that people remember their daily physical environment in its crudest form and that the crudity or dominance of form affects what we recall. He claims that what we know is what we see. Canter (1991) points out that action involves cognitive processes as well as conscious orientation, and that this process includes the possibility of achieving a goal and the potential for evaluation.

Observing evaluations, actions and preferences in everyday life helps to understand a place and to make the right interventions for that place. Canter (1991) says that the basis of environmental psychology is the study of places. "These places are our experience of understanding the physical form of particular locations, their evaluation, and their integration with specific actions". In this context, it can be said that the concept of place has a cognitive dimension and is integrated with actions. Canter also claims that rules of place provide a strong link to environmental cognition. In other words, he says that environmental cognitions are dependent on behavior patterns.

3.2. Cognitive Mapping Process

It was explained in the previous section that the re-coding of the perceived environment with both internal and external factors and their interpretation in the mind is a cognitive process. The transformation of cognition into a map in the mind in simpler terms is the basis of cognitive mapping. This method is a research method of environmental psychology. This mapping is a product of the information that the individual collects, stores and uses when appropriate in individual environment interaction. Downs and Stea (1973) say that a cognitive map can form the basis of an individual's environmental behavioral strategy. They associate the cognitive map with both human survival and a necessity for everyday environmental behavior. A cognitive map can be defined as a map of points, lines, areas, and surfaces that reflect the impressions and feelings of individuals. This map represents a coded representation of the environment rather than a coded physical map in the individual's head. Although this representation does not reflect the real environment exactly, it constitutes a representation of the environment.

The cognitive map method was first used by Tollman (1948) on rats. He hypothesized that people construct a map-like representation in their minds (mental map) and that these representations guide their every action in their daily lives. Thus, a cognitive map is a mental representation of people's everyday experiences. This representation is a reason for interacting with place and a map of the information necessary for experiencing place. Kaplan (1973) states that human beings have a nature of acquiring and using knowledge and that this process is closely related to the phenomenon of cognitive mapping. In this context, it can be stated that cognitive mapping exists in the human mind due to human nature and guides behaviors.

According to Lynch (1960), cognitive maps are useful because they allow us to make changes and corrections to existing conditions. Identifying how objects are seen by people and seeing their spatial relationships allows us to encode the city both physically and emotionally. Thus, more human-oriented productions can be made for cities. Kitchin and Blades (2002) provide three important reasons to study cognitive mapping:

First, it is of intrinsic interest to understand how the human cognitive system processes spatial and geographical information and how this processing develops over the lifespan. Second, many aspects of a person's spatial behavior are based on his or her cognitive map, and understanding cognitive map processes can lead to the explanation and prediction of behavior. Finally, the study of cognitive mapping has many applied implications, such as environmental planning or the design of wayfinding systems.

Lynch (1960) states that five elements in a cognitive map help to understand the image of a city in an individual's mind. These five elements, which are paths, districts, landmarks, nodes, and edges, are the way an individual encodes a city in his/her mind. These encodings are related to legibility. There is a mutual relationship between the identity of a place and its legibility. A place with a strong and distinctive identity has a high legibility. Likewise, legibility enables a place's identity to be better understood and experienced. Legibility therefore helps to increase the attractiveness of a place.

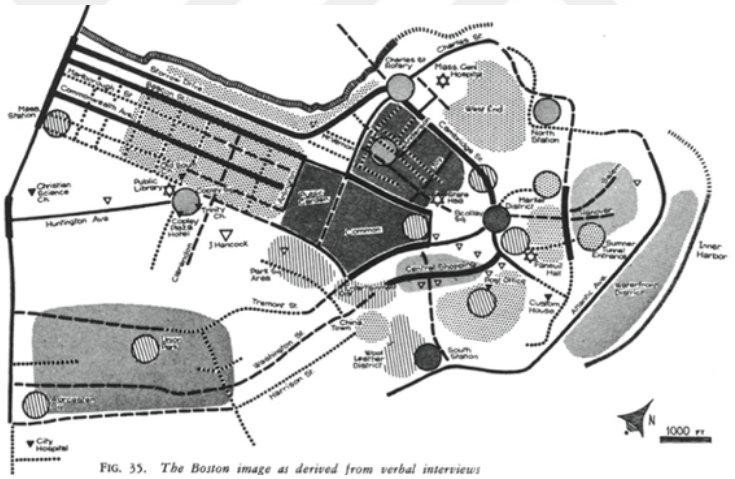


FIG. 35. *The Boston image as derived from verbal interviews*

Figure 6. Basic Image of the Boston (Lynch 1960)

3.3. The Concept of Image

In this section, the concept of image will be discussed. In the most general terms, image refers to a mental representation of the environment that is formed in people's minds. Relph (1976) defines such representations as a product of perception and cognition

processes and states that these processes guide behavior and preferences by interpreting information. There is a two-dimensional definition for the concept of urban image in the literature. The first is the schema in the minds of users, which is a result of spatial perception. This process has been explained in the previous sections. The other definition of image, in the most general terms, is related to the management or marketing of a city. It corresponds to the process in which places or cities have a brand value in the neoliberal urbanization process where competition is effective.

Image includes an interpretation of the perceived environment. This interpretation is influenced by the physical appearance of an environment, its historical and cultural values, the behavior of its inhabitants and media portrayals. According to Rapoport (1977):

- Although images are subjective, people behave as if they were shared.
- Images are made up of both facts and values.
- Images are more than individual.
- Image refers to memory and this is dominant in planning and urban design.
- Image is associated with environmental cognition, preferences and evaluations.

In The Image of the City (1960), Kevin Lynch states that environmental images constitute a two-way process. Accordingly, "the environment suggests distinctions and relations, and the observer - with great adaptability and in the light of his own purposes - selects, organizes and endows with meaning what he sees" (Lynch 1960). These selection and action processes proceed as a whole. The integrity here includes a perceptual integrity. Therefore, when the process of producing a city image through branding results in fragmented productions, it negatively affects perception and therefore legibility.

Perception and cognition are considered to be processes that differ from person to person. Rapoport (1977) state that culture and social memory are at the basis of this differentiation. This cultural and social memory can be described as collective image. Collective image differs from personal image. Collective image is associated with the knowledge and shared experiences known by the residents of a place. The social history, culture and traditions of a society or group can influence and even change the personal image. Pocock and Hudson (1978) suggest that individual images are distorted based on subjective values and information. According to Eraydın (2014), “collective image on the other hand needs a psychological agreement. Personal image is a subset of collective one

that the collective image of the city can be considered as the meta-image containing common issues". The collective evaluation of individual images provides an assessment of the collective image.

Lynch (1960) defines three components of environmental image as structure, identity and meaning. These components are the elements that increase the memorability of a city or city fragment and strengthen the image formation. Identity refers to the distinction of objects from other things. Structure is defined as the spatial relationship of the object with the observer and other objects. Meaning is an image element that further strengthens the emotional relationship. In this context, it can be said that image components are closely related to the physical environment, activities and meaning, which are the components of place identity. This situation allows these two research topics to be integrated with each other. Carr (1992) believes that clear and good images improve the perception of the possibilities provided by the environment. He states that this process increases interaction with the environment and develops place attachment. As an opposing view, Evan and Pezdek (1980), who consider Lynch's analysis as a subjective analysis of individuals' sketch maps of their immediate environment, consider the validity of cognitive maps as weak due to methodological limitations and state that it is difficult to draw firm conclusions about how these cognitive processes work. However, most researchers use Lynch's definitions in image studies. Norberg-Schulz (1971) reduces the five categories to three categories: place, path and domain. Image studies together with cognitive mapping are very useful for individual and community orientated planning. Cognitive studies provide the opportunity for more localized research with the identity of a place.

3.3.1. Place Image

Place image is a concept that has different purposes and definitions in the literature. Kevin Lynch's research on the image of the city is generally the theoretical framework on which most image studies are based. However, place image involves a different attitude and evaluation than city image. Clouse and Dixit (2018) associate the studies on the concept of image with concepts such as brand, image, reputation, sense of

place, quality of place, identity and quality of life. In place-making actions, there is a process of producing an image with current policies. This process is clearly observed in urban areas, especially with the competition of metropolitan cities. Relph (1976) claims that the image of a place consists of all elements related to individuals' experiences and intentions towards that place and that such images constitute the reality of a place. Therefore, it can be said that the image of place covers two dimensions in general. The first is the marketing-oriented concept of image, which is related to place-making activities. The second one is related to the identity of the place, that is, the mental image of the place owned by the users.

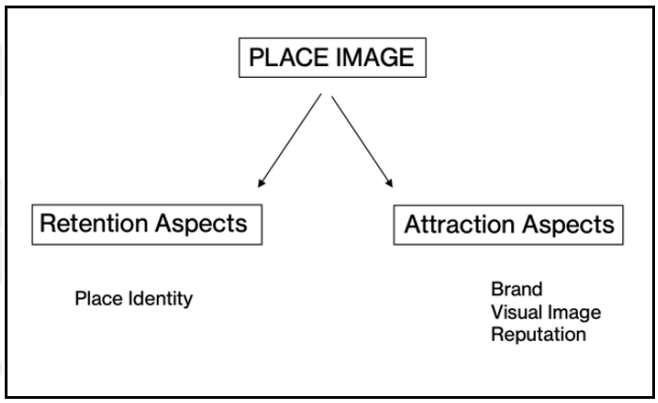


Figure 7. Place Image Diagram of Clouse and Dixit (2018)

The number of studies associating place image to place branding and marketing is increasing. Especially today's spatial productions that do not consider the public good have required a focus on this research. Kokosalakis et al. (2006), who associate place image with the desired identity of a place or place marketing, state that the importance of place image is increasingly recognized, especially in place marketing studies. Clouse and Dixit (2018) claim that there are five concepts for place image (Figure 7). These concepts are brand, visual image, reputation, sense of place, and identity. They define brand as the intended message of a place, visual image as the symbolic knowledge of a place, reputation as specific knowledge about a place, sense of place as the subjective experience of a place, and identity as people's desire to associate themselves with a place. Therefore,

place image and place branding is an issue that can be evaluated within the scope of existing identity and desired identity.

According to Relph (1976), there are three different place images, individual images of place, group or community images of place and consensus and mass images of place. Individual images of place are differentiated images of place belonging to everyone. Individual images are continuously socialized using common languages, symbols, and experiences. This creates a community image. Although particular places have different identities for different groups, there is a common agreement about the identity of a place. This consensus takes two forms: public identity and mass identity. Relph (1976) defines public identity as the identity common to various knowledge communities in each society. According to Relph (1976), mass identity is spread through mass media and especially through advertisements. These are the most superficial place identities that offer no space for empathic interiority and erode existential interiority by destroying the foundations of identification with place.

Relph's (1976) distinction within the concept of place identity is also applied to the concept of place image. In addition to a particular public image of place that emerges because of an intersubjective process of experience between individuals, groups or communities, there are images of place that are produced and manipulated in cities all over the world. The concept of placelessness has been mentioned in the previous sections. The mass identity that Relph (1976) defines for place can also be related to the notion of placelessness. Spatial productions that are produced independently of the context, that are similar to each other, and that are made for the interest of a certain mass instead of the public interest, often do not match the identity of the place, and inferences can be made about both placelessness and mass identity.

CHAPTER 4

THE CONTEXT AND EVALUATION OF CASE STUDY: THE BACKSIDE OF ALSANCAK PORT

4.1. Historical Background of İzmir

In this chapter, the history and spatial development of İzmir will be examined. The planning history and spatial development of İzmir are important for understanding the development of the case study. The spatial development and planning history of the backside of the port will be examined from the perspective of the New City Center Project and the subsequent New City Center Master Plan. In the last section, the region's current land use and projects will be analyzed.

As a port city, İzmir has served many civilizations as both a port and a city of trade since antiquity. In Evliya Çelebi's Seyahatname, İzmir is mentioned as "a port city that has stood out with its commercial identity since its foundation and has been intertwined with first trade and then industry-trade throughout history" (Karadağ and İncedere 2020). The city of İzmir, which dates back to 3000 BC, was founded in Bayraklı-Tepekule area with its current name. In the city known as Smynra, today's central İzmir emerged with the beginning of settlements at the foot of Pagos Mountain (Kadifekale) (Karadağ 1998). Later, the city grew towards the “Punta” region (Çırak et. al. 2015). During most of the 15th and 16th centuries, the city was a town that provided goods for the capital, but with the migrations at the end of the 16th century, the city began to transform into a trade center. Settlements started to be apparent after this century. After the 17th century, the İzmir port became a commercial center.

In the 18th century, industrial facilities began to be built to meet the increasing industrial production. During this period, investments by minorities increased. Basmane Cotton Weaving Mill, built in 1795 is the oldest example of an industrial establishment

in which the French invested. The paper mill, known as İzmir Paper Mill which was located at the present-day water station in Halkapınar and started production in 1847, is another example of investments by local minorities (Çıkış 1999).

In the 19th century, with the impact of wars, mass migration and developments in trade, there was a rapid population growth and port capacity increased. This increase also led to an increase in industrial facilities. In 1856, Alsancak Station was built to facilitate the flow of goods. In 1857, İzmir-Aydın Railway was built, and in 1863 İzmir-Manisa Railway and Basmane Station were built. These developments played an important role in the development of the city and the city spread in this direction after this line was brought to Alsancak (Çırak et al. 2015). By 1880, the port, docks, sea wall and tram line were built (Bilsel 2000). During this period, new industrial buildings were built starting from Alsancak Train Station to Bayraklı. In the 19th century, one of the important industrial branches was flour production. It is stated that there were 23 flour mills in the city, 11 of which were steam powered and 12 of which were water powered. The most important of these was the Cousinery-Pitacco in Punta (Barbaros 1994). In the 19th century, the Ottoman Empire was integrated into the capitalist system as a peripheral country. This position especially affected its big cities that opened to foreign trade (Çırak et al. 2015). İzmir experienced an economic and social transformation process in the 19th century with the Tanzimat reforms, new commercial relations, and the inflow of foreign capital, and in this period the city had a cosmopolitan social structure, a developed trade, and a port. Therefore, İzmir enters a process of metamorphosis in the 19th century. The first example of this period in which the production of urban space by private enterprise is observed is Punta (Birsen 2000).

In the 19th century, İzmir, which had a cosmopolitan structure with the immigration of different ethnic groups, had a very lively social life as described by travelers. Commercial and economic activities took place around the sea and port. The social life and culture shaped by these activities have formed the identity of city (Arı 2011). Therefore, the city of İzmir has historically carried an identity where sea, port and trade cultures have combined. On the other hand, hosting different civilizations and nationalities also changed the demographic and morphological structure of city. According to Gelişkan (2018), 18th century traveler's narrative clearly distinguishes between Turkish, Greek, Frankish, Jewish and Armenian neighborhoods. Levantines have a dominance in the port area. In the Republican period, the foreigners who left İzmir with the exchange procedure laid the foundations of today's Turkish Muslim population

structure. This cosmopolitan social structure has been influential in the formation of the city's today's identity, in addition to its port and trade influence.

In the 20th century, İzmir's economy stagnated like other cities due to the impact of the wars. During this period, the port of İzmir remained closed in terms of foreign trade opportunities. In addition, despite many incentive measures, industrial enterprises failed due to the difficulty of competing with foreigners (Karataş 2006). Population mobility after the wars and the İzmir fire of 1922 are the two most important reasons affecting the spatial development of İzmir. During these periods, plans were made in small pieces, focusing on the places of fire, and these plans were based on the perspective of destroying and reconstructing. Large squares, boulevards connecting these squares and large public spaces were the determinants of these plans (Karataş 2006). After the 1950s, efforts to integrate with international developments, rapid development and renewal became evident.

4.1.1. Planning Processes of İzmir

In this section, some of the plans prepared for Izmir will be analyzed together with a case study. The first known planning studies for the city of İzmir date back to 19th century. In this century, with the development of capitalism in Europe, rational planning approaches began to be developed for cities that gradually industrialized and grew. İzmir entered this rational planning process in line with both the changing population and the demands of this population. According to Çırak et al. (2015), in the plans of this period, the expansion requirements of the port, the spatial and social requirements of the Levantine and non-Muslim population, the location of production and storage functions behind the port, and studies seeking solutions to the spatial demands of capital are observed. The influence of multinational foreign capital and cosmopolitan social structure is observed in the planning studies of this period.

The first plan of city of İzmir was prepared by Thomas Graves in 1836. This plan proposes new arrangements for the areas of the city that experienced fire disasters. With the 1845 fire, the Ottoman Empire made the first planned urban arrangement for an Armenian neighborhood. In this plan, the traditional structure formed around the dead-

end street in the Graves map was completely renewed and transformed into the grid-shaped planned settlement in the 1854-1856 Storari map (Birsen 2000). With the spread of industrialization in İzmir, it was thought that industrial facilities should be located in the Punta (Alsancak) Region, the empty area of the city, and construction started here with the Storari plan (Çırak et al. 2015). The construction of Alsancak station in 1856 provided the connection between the port and the railroad and directed the industry to the Punta Region. In both plans, a development with decreasing density is observed towards the Punta region.

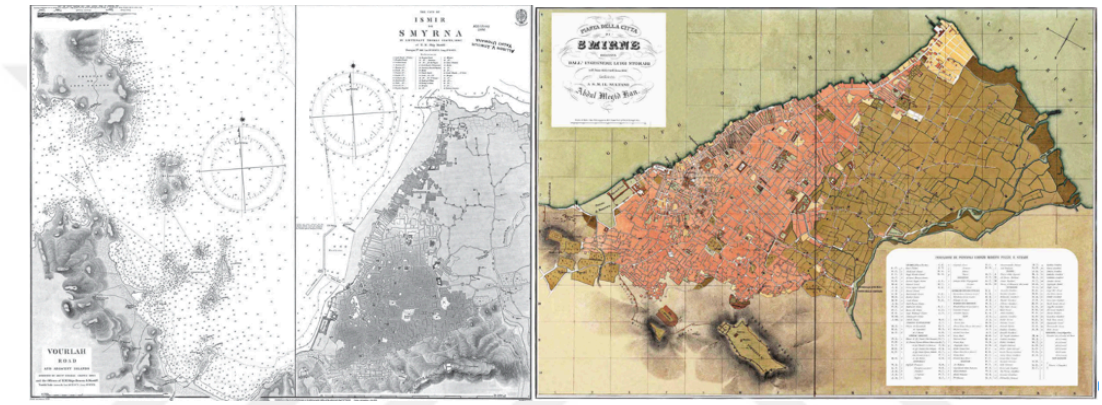


Figure 8. Thomas Graves Plan of 1836 (on the left); Luigi Storari İzmir City Map of 1854-1856 (on the right) (İzmir Development Agency 2020)

Advancing in the modernization approach with the Republic, Turkey gave importance to planned urban development. After the 1922 fire, the Danger-Prost plan was prepared. This plan was prepared by Rene and Raymond Danger on 1/2500 scale to reorganize the destroyed Frenk neighborhood of the city and entered into force in 1925 (Karataş 2006). The Danger plan is considered to be a very important plan in the formation of today's urban landscape and the main structure of this landscape that emerged in this period extends to the present day. However, the Danger-Prost plan did not envisage intervention in the areas that were saved from the fire, and on the contrary, planning decisions were developed in the fire zone that completely ignored the previous ownership pattern (Göksu and Çırak 2012). In addition, since there was no holistic perspective in this plan, relations with other parts of the city could not be established. According to Karataş (2016), after the second half of the 19th century, there is a

fragmentary planning approach in urban plans. The Danger-Prost plan envisaged an industrial zone for Darağacı (Umurbey) and a large port north of Alsancak. In addition to the already existing factories, warehouses and residential areas in the region, industrial facilities increased. In this plan, the south of Darağacı was planned radially and the establishment of worker neighborhoods connected to the station facilities was envisaged. The implementation of the plan took until 1935 due to the municipality's lack of financing (Şimşek 2006).

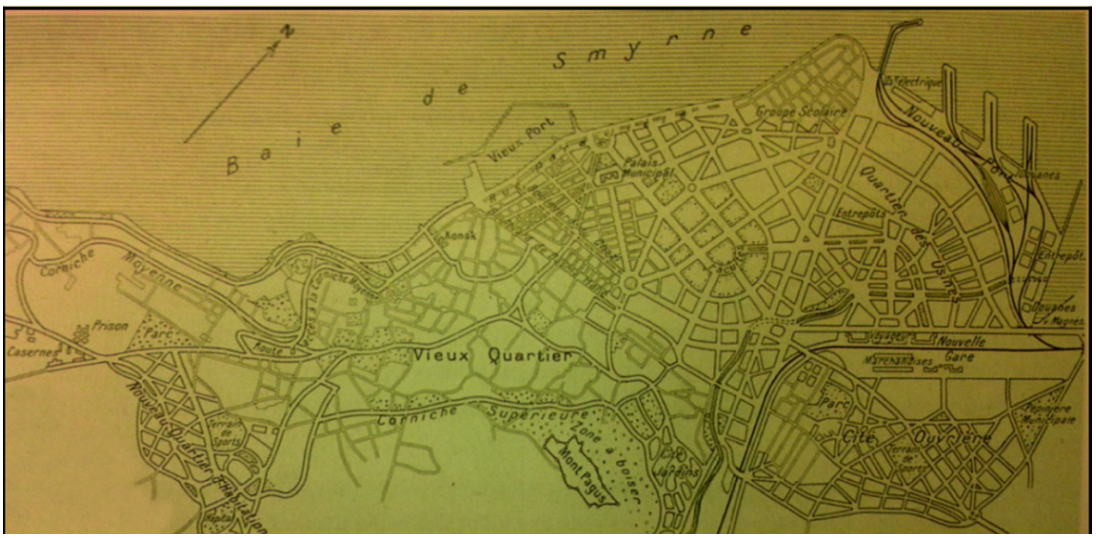


Figure 9. 1925 Danger-Prost Plan (Aşkan 2011)

The plans prepared until the 1940s were mostly based on objectives such as improving the city destroyed by fire, modernizing the physical appearance and infrastructure of the city. In the 1940s, the post-fire situation of the city changed, and steps were taken for a modern city. Upon the request of İzmir Municipality, Le Corbusier's "Green City" themed plan proposal was prepared in 1948. The functions of administration, business and cultural center were defined for Konak district, and the function of industrial and storage area was defined for İzmir-Alsancak back port (Çırak et. al. 2015).

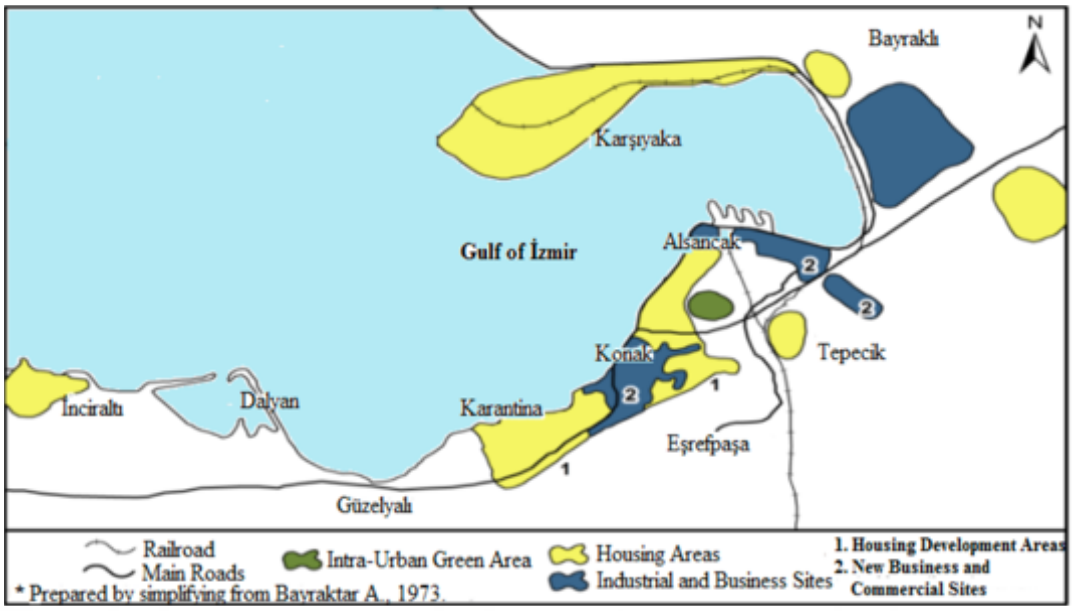


Figure 10. Le Corbusier Izmir City Plan (Karadağ and İncedere 2020)

In the 1950s, the process of migration to cities and rapid population growth observed in all metropolitan cities was also observed in İzmir, and İzmir entered a period of rapid change. This process which took place between 1950s and 1980s, led to the filing of the empty area between Agora and Kadifekale with shanty house neighborhoods (Çırak et al. 2015). Therefore, a new plan was needed for İzmir, and a competition was announced by İzmir Municipality in 1951. The competition stipulated that "the designation of Alsancak district as a commercial port should be taken into consideration and the relations between the industrial zone, port and freight train station should be shown" (Bilsel 2009). The plan prepared by Kemal Ahmet Aru, Emin Canpolat and Gündüz Özdeş, who won the competition, entered into force in 1953. The basic principle of this plan was to "carry out zoning work by dividing the city into functional parts". However, despite many revisions until 1960, the plan became inapplicable and inadequate due to unexpected population growth. After the opening of the Alsancak port (1959), multi-storey warehouse buildings were constructed to store tobacco and other products grown in the Aegean region (Şimşek 2006). It was also planned to transform Alsancak Port into a large commercial port, to protect the industrial facilities located south of Alsancak Port, and to develop this area in the direction of Salhane and Halkapınar (Karadağ 1998). The project emphasized the importance of the city in terms of tourism

and the expectation of maintaining its character as a port in terms of agriculture, trade and industry (Göksu, and Çırak 2012).

In the post-1950 period, the main dynamics determining the planning process of city were new modernist spatial strategies that coincided with the expectations of the rising new capital groups (Göksu and Çırak, 2012). In 1965, the İzmir Metropolitan Master Plan Office was established within the Ministry of Public Works (Bilsel 2009). In 1973, the Metropolitan Master Plan Office prepares a 1/25000 scale master plan for İzmir. The 1973 İzmir Metropolitan Plan was the first urban conservation plan and included decisions to establish the new industrial area entirely outside the existing city boundaries, relocate the port and transform the fairgrounds into a park as originally envisioned (Şimşek 2006). In the 1980s, İzmir started to become a metropolitan city with increasing migration, more rapidly developing industrial areas, and the shanty house around these industrial areas. In 1989, the 1973 İzmir Metropolitan Area Master Plan was revised. In the 1/25.000 Revision Master Plan, a renewal decision was taken for the backside of port. In line with this decision, central business area use was proposed in the area. In the following processes, buildings with administrative and service functions were built in the area and some buildings changed their functions (Çıkış 2009).

The 1989 plan did not achieve the desired success. Thus, İzmir Metropolitan Municipality initiated a project to transform the region into a new city center covering the area up to Turan. For this purpose, an international idea and design competition for the new city center was organized in 2001. The New City Center Project included decisions that would change the face of İzmir and bring about a change of use in the center. According to Eraydın et al. (2013), there is an effort to diversify financial resources in the implementation of recent projects. In the 21st century, there has been an increase in fragmented projects and the city center in particular has undergone a speculative transformation.

4.2. General Characteristic of Study Area, Backside of the Alsancak Port

Figure 11. Location of the Study Area (Google Earth 2023)

The backside of port is a triangular area bounded by Alsancak Port to the north, Alsancak Station with the railway to the west, Meles River to the southeast, Mürselpaşla Boulevard, and the railway between Hilal Station and Halkapınar Station. In addition, the centrality of its location, the cultural heritage value it has with its historical building stock and the local neighborhood textures among neoliberal constructions make the backside of port a more valuable and identifiable region. There are buildings with different architectural features in the area. Located between the districts of Alsancak and Bayraklı, the backside of port constitutes an important and controversial part of the Alsancak-Salhane-Turan District.

Despite the backside of port is the central area of İzmir, it is physically and therefore socially separated from its surroundings by transportation lines and presence of a river. With this segregation, the backside of port has not been able to establish strong relations with the city and has not been able to integrate with the active daily life in its inner areas. This disconnect is a situation that further triggers the physical change of the area and the pressure of construction. The backside of port, whose physical change has been slow throughout history, has recently entered a process of rapid change due to this pressure of construction. The region, which developed as the first industrial zone of the city and functioned in this direction until recently, has moved away from this in recent

years and turned into a depressed area and a center of new construction outside the main streets.

4.2.1. Spatial Development of Case Study

Settlements of İzmir started to become apparent in the 16th century, but the first information about the study area dates to 17th century. The backside of port, which is a continuation of the İzmir Alsancak area called “Punta” or “Tuzla point”, is the first known industrial area of the city of İzmir. Punta, which developed with small-scale settlements, had settlements where industrial facilities were predominantly located rather than residences. Before the nineteenth century, the backside of port, which was mostly gardens and fields, was known as "Darağacı" (Çıkış 2009). In the first half of the 19th century, the site was still an undeveloped area. After the train station and port connection was established, the area was opened for development and various workplaces, warehouses and residences were built in a short time. Due to the train station and the tram line, the commercial life in Punta soon spread to the Darağacı district, where the first warehouses and factories were established (Çıkış 1999).

In general, the spatial developments in the backside of port are observed in the 19th century. In the early 19th century, scattered small-scale settlements emerged in the area and the city began to expand northward. Political and economic processes, such as the impact of the industrial revolution and trade agreements, are important factors shaping spatial development. Şimşek (2006), argues that the change in the urban space of Darağacı in this century is due to the developments in the field of trade and industry realized through foreign capital initiatives.

The İzmir-Aydın railway and Alsancak train station built by foreign entrepreneurs in 1856 accelerated the industrial development of the region. In this period, with the construction of the Punta train station, the Alsancak district became a new center within the city, while Darağacı emerged as a new industrial settlement next to this center (Şimşek 2006). Another project, the İzmir-Turgutlu railroad project called İzmir- Kasaba, was also one of the important projects that affected spatial development. The construction of railway was held quite rapidly as arrived in Turgutlu in 1863, following extended to

Alaşehir in 1872 and Manisa-Soma in 1888. The terminal station of railway was built in Basmane, at the east side of city center (Bilsel 2000).

The district developed further with the Pasaport harbor and increased railway activities. Another important development of this period is the dock, which was built by British entrepreneurs in 1868 and completed in 1876. As a result of the works, four kilometers of wharf between Konak and Alsancak Station, 20 hectares of harbor, 1200 meters of sea wall and 3600 meters of tram line were formed (Bilsel 2000). It is known that more minorities lived in the region before the construction of the railway in the 19th century. According to Atay (1998), low-income minorities, usually Greek families, or laborers, built their houses here.

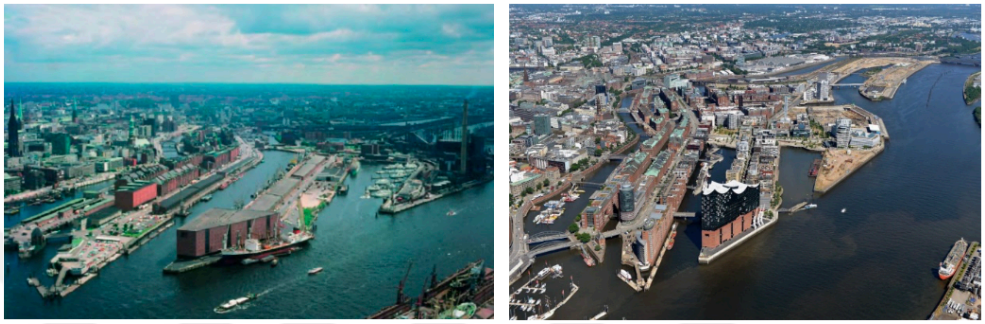
In the early 20th century, the area was mostly populated by industrial plants, warehouses, workers', and minority households. In this century, Darağacı first developed as a storage area, followed by industrialization activities. In the census between 1913 and 1915, it was recorded that six flour mills, a cement factory, a soap atelier, two leather factories, two olive oil and cottonseed oil factories were in service in Darağacı (Barboros 1994). Industrial facilities increased even more in this century. The 20th century is the century in which complete changes took place in the city. Especially for İzmir, the great fire of 1922 and the socio-spatial changes brought about by the Republican era in general caused changes in İzmir. The district was included in the New City Center Project and the decision was taken to renew the general landscape.

4.2.2. New City Centre Project and Planning Processes

Before starting on to the planning processes of the region, it would be useful to examine different examples of transformation around the world. One of them is the London Docklands Urban Renewal Project. This port, which was seen as the largest port in the world before the 1960s, was a busy place in the 1930s, but started to decline in the 1960s. In 1981, the port was closed and entered a process of renewal. London Docklands Development Corporation (LDDC) was established in 1981 for the regeneration of the area. The LDDC aims to raise living standards by improving the conditions of the area such as housing, work, service and social activities, and to create an area that attracts

investors with its facilities and physical appearance (Akyapı 2023). The area is divided into several zones and these zones include old dock buildings, luxury housing and studio spaces for artists, shopping centers and financial institutions in the form of skyscrapers. Structures to be protected for the historical heritage of the region were identified, but the protection could not be fully realized. In addition, the transformation process, in which the local people were excluded in the planning process, led to social change as a large-scale renovation work, and brought about gentrification with the change in the local population (Akyapı 2023). On the other hand, Hamburg Hafencity is an urban renewal project. In the 1800s, the active large port area was isolated when it lost its function over time. In the 2000s, a master plan was prepared for the region and the project aimed to integrate Hafencity, which was disconnected from the city center, and to bring mobility to the idle area and to implement cultural, social, touristic and commercial activities. In Hafencity, pedestrian-bicycle paths and open public spaces where people can spend time have a large place. A relationship was established between public spaces and the water element surrounding the port on the riverbanks, promenades for pedestrians without vehicle access have been created. Public spaces were created near the pedestrian paths where people can sit (Kuşçu 2018 cited by Akyapı 2023). Looking at these two plans, the process of the Docklands area progressing together with the projects and the integrative effect of the Hafencity project can be seen. Therefore, while the Hafencity project has a human, pedestrian and community-oriented, conservationist approach, the Docklands project aims to produce a prestigious image area. Both industrial heritage areas are examples of post-industrial planning areas that have come up with different criticisms and interpretations.

(a)



(b)

Figure 12. Examples of Old Industrial Heritage Sites (a); On the Left, Docklands Before Renewal; On the Right: Docklands 1993; (b) On the Left, Hafencity Before Renewal; On the Right, Hafencity 2020 (Akyapı 2023)

After the transformation targeted by the 1989 revision plan for the backside of port was not achieved, İzmir Metropolitan Municipality initiated a project to transform the area into a new urban center covering the area up to Turan. For this purpose, an international idea and design competition for the new city center was organized in 2001. The aim of this competition is to create a modern image for the city, to integrate the coast, and to change the city silhouette. The purpose of the competition is defined in the competition specifications as: "To obtain ideas to be used in the development of the urban space and architectural character of the backside of port, to give the city a more contemporary image and to create a new city center in the port area within the developing international status of İzmir" (İzmir Metropolitan Municipality 2001). The project includes large green areas and high-rise buildings. According to the Metropolitan Municipality, the area would open the blockage in the development of tourism and trade in the city and reduce the workload piled up in Çankaya and Kemeraltı. Thus, it was emphasized that the backside of port would become a destination rather than a place to pass through, and it was noted that the silhouette and face of İzmir would change (İzmir

Metropolitan Municipality 2018). In the winning project, Bayraklı and Salhane districts were defined as the city center, Bayraklı was identified as the starting point of urban development, Turan district was planned as a residential area and Alsancak district was organized as a pier area with public and residential buildings including green areas. According to Erdik and Kaplan (2009), the specifications of the İzmir Port Region International Urban Design Project Competition were not developed in a participatory approach. The opinions and requests of the interest groups in the city (universities, non-governmental organizations...) and studies for İzmir and the region were not effectively included in the specifications. When the structure of the competition jury is analyzed, the participation of different specialties was not provided.

With the ideas from the competition, the Metropolitan Municipality prepared a master plan for the New City Center in 2003. The main principles of this plan were to integrate the two sides around the bay, accelerate urban development, change the image of the city, and improve the quality of urban life. In line with the plan decisions and principles, the planning area is divided into three sections. As a new city center for İzmir, this area has been planned with an approach that emphasizes tourism and trade uses. In general, two major problems can be mentioned in the process of transforming the data obtained from the new city center project competition into a master development plan; the first is the planning process that does not adequately address the geographical data and ecological processes of the region, and the second is that the issue is largely reduced to providing favorable conditions for the investor. The multifunctional features proposed for the region in the project competition are replaced by the new city center and traditional development planning practices, which are determined only by economic dynamics (Erdik and Kaplan 2009). In the master development plan, regions are defined as tourism, business, and commercial functions. In this respect, Turan district is organized mainly for tourism-oriented touristic and commercial activities, and Salhane district as a central business district. In this plan, commercial, tourism and cultural uses are planned for the backside of port. In the conservation areas, new construction is not proposed, and it is planned that they will be re-functioned and used in accordance with their architectural identity with the special project area legend (WEB1 2023).

In the plan report, "tourism, trade and cultural facilities" are defined for the area south of Şehitler Street. This area is defined between 1525. Street and Alsancak Train Station. The lands of Gasworks, Sümerbank Complex, Electric Plant, Şark Industries Complex and the lot of Turkish Republic Railways were indicated as special project areas.

The area north of Şehitler Street and south of Liman Street is defined as special planning area and special project area due to the presence of registered buildings (Şimşek 2006). Across the Meles River, between Halkapınar and Hilal station, a central business area was proposed. This area is currently occupied by the skyscrapers of Mistral and Folkart projects. According to Şimşek (2006) prior to the 2003 plan, the heritage buildings were not emphasized in the planning studies. The 2003 master plan emphasized the protection of the industrial heritage but did not produce a comprehensive conservation strategy at the regional scale. Finally, for the port area, it was decided that the cargo section of the port would be separated and function only as a passenger port. The remaining area will be transformed into touristic activities and recreation areas.

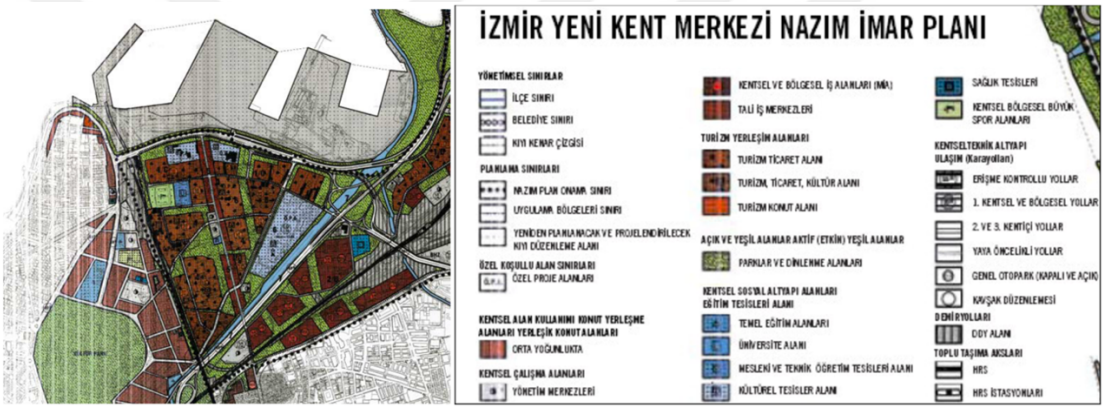


Figure 13. The Master Development Plan of İzmir's New City Centre (Şimşek 2006)

In 2006, the İzmir Metropolitan Municipality approved the revision of the master development plan for a 550-hectare area. "Provincial Directorate of Public Works and Settlement gave a negative report on the plan, stating the problem of green space and the insufficiency of social facilities such as parking lots" (Erdik and Kaplan 2009). After that, the İzmir Metropolitan Municipality prepared a second revision for the master plan in June 2007. "However, İzmir 3rd Administrative Court canceled the execution. According to the expert report, the geological studies of the plan were insufficient concerning the risk of the earthquake" (Erdik and Kaplan 2009). The 1/5000 scaled New Metropolitan Centre Master Development Plan was suspended with the decision of 2010 and was approved by the Municipal Council with the decision of 2011.

Today, conflicts continue in this region. Looking at the general view of the backside of the port area, there is a decaying historical and spatial texture between the skyscrapers. This situation is a result of this conflictual process in planning and the top-down planning process that cannot be reduced to the local scale. Backside of the port is an example of the conflict with the user created by the current planning approach in Turkey, that is, an approach that carries more economic concerns, top-down, does not have a local perspective and does not carry enough conservation concerns.

4.3. Current Uses in the Backside of Port

In this section, the land uses, and transformations of today's backside of port will be explained in general. Today, the general landscape of the backside of port includes old industrial areas and registered buildings, some of which have changed their functions and some of which have turned into state of ruins, stadiums, Alsancak port, public buildings, neighborhood textures, small repair shops and skyscrapers. With the 1980 decisions, investments shifted from industry to the service sector in Turkey, which transitioned to a free market economy. Thus, the process of deindustrialization and the privatization process, which gained more momentum especially with the 2000/2001 economic crises, affected the port and industrial buildings in the backside of port. The port was included in the privatization program in 2004, and the operating rights were transferred in 2005. Today the privatization process is continuing, and port continues to function as a cargo and cruise port.

The backside of port, which was reconsidered with the new city center project, has been subjected to construction pressure as a result of deindustrialization. It is possible to see this construction pressure as transformations in the historical building stock, transformations at the neighborhood scale, and constructions in the form of skyscrapers and residences within the scope of speculative projects. There are five current projects within the study area. These are Mahall Bomonti, Folkart Vega, Evora İzmir, Allsancak and Ege District Urban Transformation and Development Project. While Mahall Bomonti and Folkart Vega are completed projects, the others are still in construction stage.

The backside of port is a central region bordered by transportation lines. Railway, highway and sea transportation are actively used in the region. İzmir-Aydın railway in the west and south of the district is used as railway line (İZBAN). There is a tram line passing through Liman Street and Şehitler Street and ending at Halkapınar. In addition, Liman Street and Mürselpaşa Boulevard constitute two major highways. The presence of large industrial buildings on the land makes some streets stand out. 1525. and 1517. streets are the most prominent streets due to the bus lines. There are two neighborhoods within the area: Ege Neighborhood and Umurbey Neighborhood (known as Darağacı). The old production buildings in the area have generally been re-functionalized as offices, cultural centers, automobile showrooms and various sales units. Warehouses are used as warehouses, workshops, offices and sales units, art galleries, car showrooms, car repair shops and night clubs. The residential units are used as residential, office and for commercial activities such as small neighborhood units.

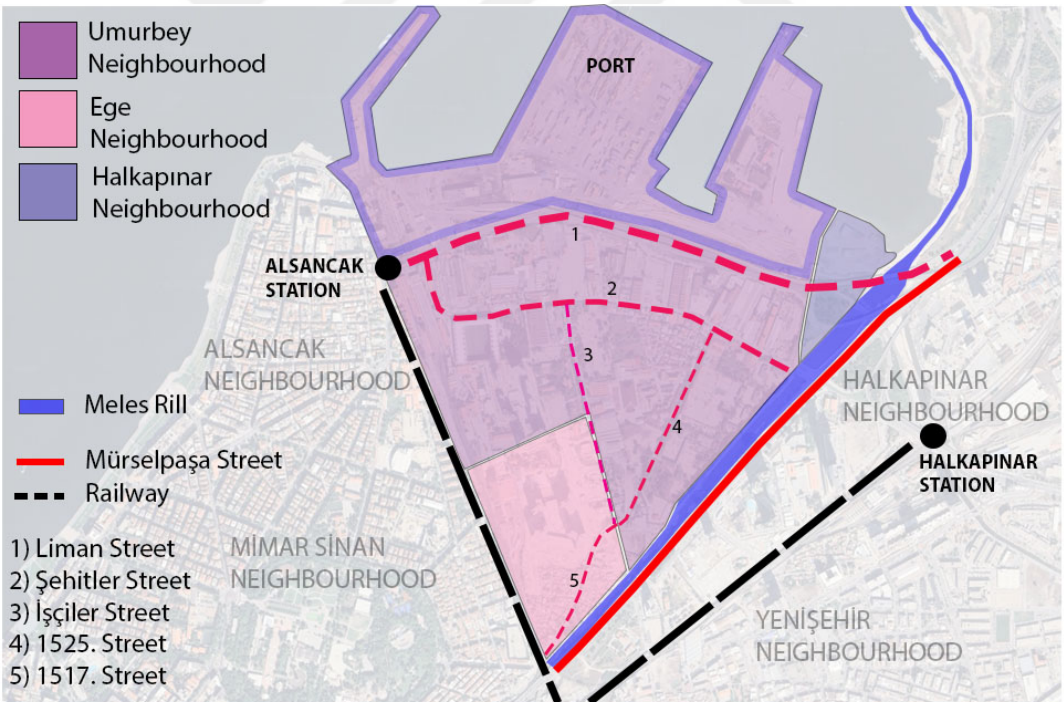


Figure 14. Neighborhood Unit and Basic Uses (Prepared by author)

The area includes buildings belonging to the Turkish State Railways, the Stadium, some small-scale units belonging to the District Directorate of Food Agriculture and

Livestock, the construction of the Allsancak project and Evora İzmir Project built on Tariş lands, an educational unit used as a primary school, and some housing units. Towards the south of the area is the Ege Neighborhood and the Ege Neighborhood Urban Transformation Project, which is currently in the construction stage. The triangular area bounded by 1525. street, Şehitler Street and İşçiler Street includes the Gomel Oil Factory, Darağacı (Umurbey) Neighborhood, the İzmir Metropolitan Municipality's Entrepreneurship Center and large areas of ruins. The Şark Sanayi Factory has not been used for a long time and stands in ruins. There is a water tower in the courtyard of the factory and a fountain named Piyer Verbek embedded in the garden wall. There are also repair shops, automobile showrooms and sales units clustered in the Darağacı neighborhood and Şehitler Street. There is also the Sümerbank campus, which constitutes the largest parcel of the district. In the south of this area, İzelman A.Ş., which is an important landmark for the Ege Neighborhood, is located. There is also an Equestrian Police Training Center in the south of the campus. The area between Şehitler Street and Liman Street is one of the densest areas in the region. There are mainly warehouse areas in the area. The area is bounded to the north by the port, which is bordered by an overpass and a highway, to the east by Tariş General Directorate and Alsancak Station, to the west by the Meles River and to the south by Şehitler Street.

Cultural heritage values are the strongest elements defining the identity of a region. These elements are factories, warehouses and buildings belonging to TCDD. Some of these elements have been transformed, some have been preserved and some have become ruins.

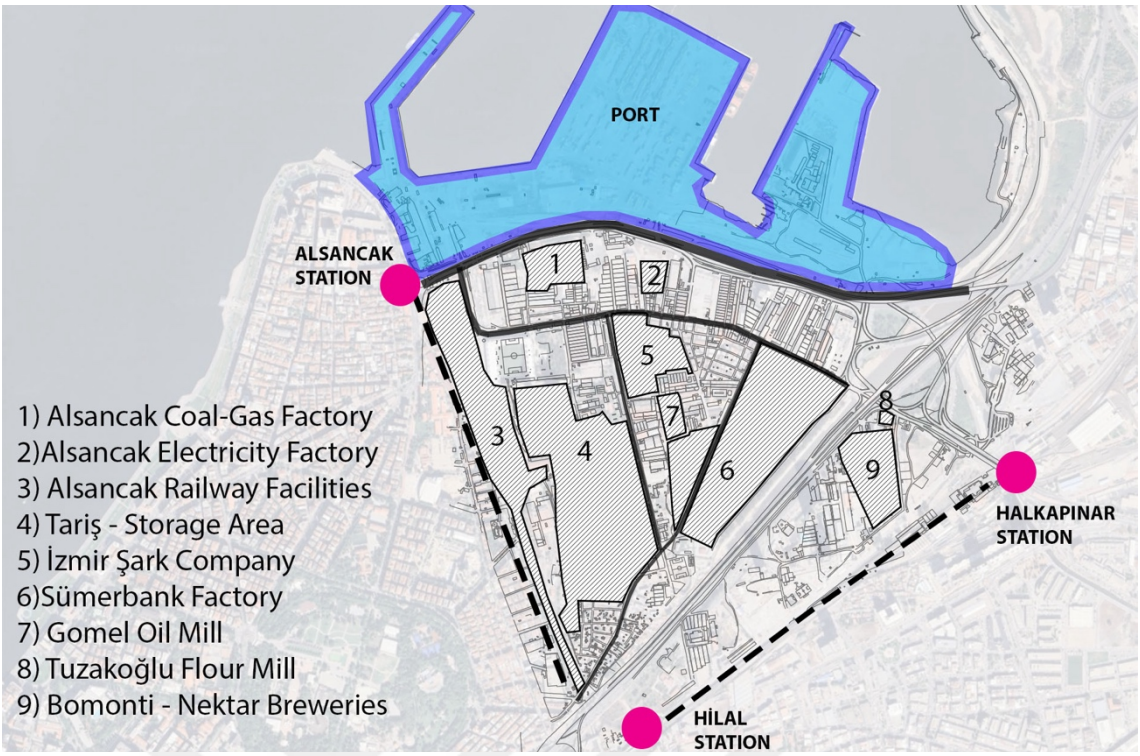


Figure 15. The Location Map of the Industrial Heritage in the Backside of Port (Prepared by author)

Şark Sanayi Company was established in Brussels in 1893. The company stopped operating in 1924 and the company named "Şark Sanayii Kumpanyası T.A.Ş.", which was opened in 1925, went bankrupt in 1976 (Karadağ and İncedere 2020). A fountain embedded in the wall of the factory was built in 1941 (Şimşek 2006). Today, the land of İzmir Şark Sanayi Factory is owned by the Koru and Paralı families. In the new city center master development plan (2011), "tourism, trade and culture functions" were planned for the factory and parcel of the İzmir Şark Factory.

Figure 16. Old View of İzmir Şark Factory (WEB2 2017) (accessed date: 10. 09. 2023)

After the opening of the spinning and weaving factories in 1953 and the print factories in 1955, İzmir Sümerbank Campus served İzmir for many years under the name "Sümerbank İzmir Basma Sanayi Müessesesi" (Karadağ and İncedere 2020). The textile operations building located on the compound grounds, the social facilities, steam power station, and water tower were registered in 2001. The same resolution ruled that any equipment involved in İzmir Sümerbank Basma Sanayi's production processes must be preserved to reflect its heritage and for the possibility of a future conversion of the site to a museum. (WEB3 2021). In the New Urban Center Master Plan (2011), the Sümerbank parcel was included in the "special project area". Therefore, cultural facility area, vocational and technical education facility areas and primary education areas are defined for this parcel. Currently, there is no work on the land.

Figure 17. Old view of the Sümerbank Complex (WEB3 2021)

The Coal-Gas Plant was founded in 1859 and provided illumination of the entire city with gas lighting in 1902. The factory was closed by İzmir Metropolitan Municipality in 1994 (WEB3 2021). It was registered within the scope of industrial heritage by the İzmir Cultural and Natural Heritage Preservation Board No. 1 in 1998 (Kardağ and İncedere 2020). Following the restoration project prepared for the power plant in 2008, the Factory was opened for use as the İzmir Historical Coal Gas Cultural Center in 2009. The factory includes administrative buildings, cafeterias, exhibition halls and art workshops. The construction decision for the Gas Plant is stated as "special implementation area" in the 1/5000 scaled master plan.

Figure 18. Campus Entrance of the Coal-Gas Plant (Kayın and Şimşek 2009)

Alsancak Electricity Factory started its service in 1928 and was closed down in 1989. The Plant was then registered as a “Designated Cultural Landmark,” in 1998 (WEB3 2021). With the cessation of production of the factory, the factory equipment and devices, which are very important in terms of industrial history, were scrapped, not protected and left to disappear (Karadağ and İncedere 2019). Alsancak Electricity Factory is stated as a "special project area" in the 1/5000 scale master plan and 1/1000 scale implementation plan. The factory is owned by İzmir Metropolitan Municipality.

Figure 19. Old view of Alsancak Electricity Factory (WEB3 2021)

Bomonti-Nektar Breweries was purchased by TEKEL in 1940 and closed after TEKEL was privatized in 2001. Between 1936 and 1944, it continued to produce wine and between 1944 and 2004, it continued to produce raki. Commercial and residential functions were added to this area, which was previously planned as a central business area. The Bomonti-Nektar Brewery is part of a mixed-use development zone known as “Mahall Bomonti”. Today, it is stated that it will be restored and kept alive with the functions of culture-art activities and a shopping center (WEB3 2021).

Figure 20. Old view of Bomonti-Nektar Brewery (WEB3 2021)

Mahall Bomonti and Folkart are two speculative projects located between the Meles River and Halkapınar and Hilal stations. The construction works of the Mahall Bomonti project started in 2018 and the project was completed in 2024. The Folkart Vega project is planned with 53 commercial units and 843 houses with many cultural facilities. The project is constructed on a 21 thousand square meter area with four blocks. The construction of the project started in 2018, and the project was completed in 2022.

Figure 21. Current View of Mahall Bomonti Project (WEB4 2023) (accessed date: 13.09. 2023)

Figure 22. Current View of Folkart Vega Project (WEB5 2023) (accessed date: 13. 09. 2023)

The Tariş Complex was built in 1938 in the Alsancak area, around Şehitler Street and on the west side of İşçiler Street. Tariş buildings consists of apricot, fig and grape cooperatives, as well as olive oil, cologne and vinegar factories. In 2006, Tariş moved to Aydın province and vacated the Alsancak Tariş facilities. In the following processes, the parcels were determined as risky building areas and demolished. There was a planning process on Tariş lands process was finalized with the 1/1000 and 1/5000 zoning plans approved by the ministry in 2017. Allsancak project and Evora İzmir project are being constructed on these lands. These projects, which are almost completed, are the prestige-oriented projects that make the most pressure on the case study.

Figure 23. Current View of the Evora İzmir Project (WEB6 2023) (accessed date: 13. 09. 2023)

Figure 24. The Renders for the Allsancak Project (WEB7 2023) (accessed date: 13. 09. 2023)

In the region, there is an urban transformation project - Ege District Urban Transformation and Development Project - for Ege Neighborhood. Ege neighborhood is the southeast part known as a residential district of low-income groups, mostly Roma people. Ege neighborhood was planned as a special planning area in the new city center master plan in 2003. The project was approved by İzmir Metropolitan Municipality in 2011 and entered into force in the official gazette in 2013. Construction works started in 2023 and it is still going on.

Figure 25. Current view of Ege Neighborhood (on the left); The renders for the Ege District Urban Transformation and Development Project (on the right) (İzmir Metropolitan Municipality 2014)

Considering the planning history and spatial development of the region, the backside of the port area is a region that has existed throughout history with its port identity and industrial identity. While there are many works that can be done for the region, with today's neoliberal urbanization process, construction pressure has increased in the region and speculative projects have started to increase in the region. The process observed in de-industrialized city parts around the world is also observed in this region, but more human and identity-oriented plans can be made with identity-priority urban design practices and local priority planning approach. However, within the scope of the New City Centre Project, the area is planned to be designed entirely for the upper income group. The spatial and social conflicts created and to be created by this process are a result of the planning approach in Turkey.

CHAPTER 5

THE EVALUATION OF RESEARCH FINDINGS

In this section, the findings of the research conducted with 70 participants will be presented. In the first part, the three main components of place identity will be analyzed: physical environment, activities and meaning. In the second part, cognitive maps will be analyzed. At the end of the chapter, the user perception of the place identity and placelessness of the backside of the port will be analyzed.

- **Gender**

In this study, 81 percent of the participants were male, and 19 percent were female. The structure of the district mostly consisting of workplaces caused the number of females to be lower.

Table 1. Distribution of Gender

Gender	**Percentage**	**Frequency**
Male	81	57
Female	19	13
Total	100	70

- **Age**

There are five age groups: <20, 20-30, 30-40, 40-50, >50. The majority of interviews were 50 years and older.

Table 2. Distribution of Age

Distribution of age	Percentage	Frequency
20-30	6	4
30-40	10	7
40-50	40	28
>50	44	31
Total	**100**	**70**

- **Duration of Residence**

Duration of residence is divided into five main categories: less than 1 year, 1-3 years, 3-7 years, 7-10 years and more than 10 years. Gender, age and duration of residence data only enabled the researcher to interpret the data and was not used in the analysis.

Table 3. Duration of Residence

Duration of Residence	Percentage	Frequency
1-3 year	2	1
3-7 year	7	5
7-10 year	14	10
>10	77	54
Total	**100**	**70**

5.1. Components of Place Identity in the Backside of Port

This study examines the components place of identity and placelessness of the backside of port in İzmir with inhabitants' perspective. After reviewing the place identity and environmental perception, interviews were conducted in line with the information obtained from the literature. In this study, place identity and placelessness are analyzed

through the three components of place identity as defined by Relph (1976), Montgomery (1998) and Punter (1991). Data were analyzed and interpreted using frequency values and graphing.

5.1.1. Physical Setting

According to many researchers, the physical environment is the most important element affecting the identity of a place. The backside of the port currently exhibits a complex physical environment with old, historical and new textures. As a result of the interviews, numerically more answers were obtained for the physical environment than for its other components (activities, meaning). This can be explained by the dominance of the change in the region, especially physically. In this context, residents were asked to identify five physical elements that define the identity of the back side of the port. A total of 288 responses were received. These elements are the elements that are evaluated as positive or negative belonging to both neighborhood identity, historical identity and the environment planned to be transformed.

Table 4. Physical Setting of the Backside of Port According to Locals

Physical Elements	**Percentage**	**Frequency**	**Physical Elements**	**Percentage**	**Frequency**
House Textures	**11**	**31**	Alsancak Port	3	9
Historical Settings	**8**	**24**	Water Tanks	3	8
Streets	7	21	Small Neighborhood Shops	2	7
Sümerbank Basma Factory	6	17	Gomel Oil Factory	2	7
Small repair shops	6	16	Public Institutions	2	7
İzmir Şark Factory	5	14	Alsancak Electricity Factory	2	6
Şehitler Street	5	14	Tariş Buildings and Lands	2	6
İzmir Coal- Gas Plant	4	12	Fountain	2	6
Alsancak Stadium	4	11	New Buildings	2	5
İşçiler Street	3	10	Darağacı (historically) Neighborhood	2	5
Hürriyet Building	3	10	Darağacı Collective Buildings	1	3
Ege Neighborhood	3	10	Arkas Holding Building	1	3
Coffee Houses	3	9	Others	3	8
Wall Painting	3	9			
			Total	**100**	**288**

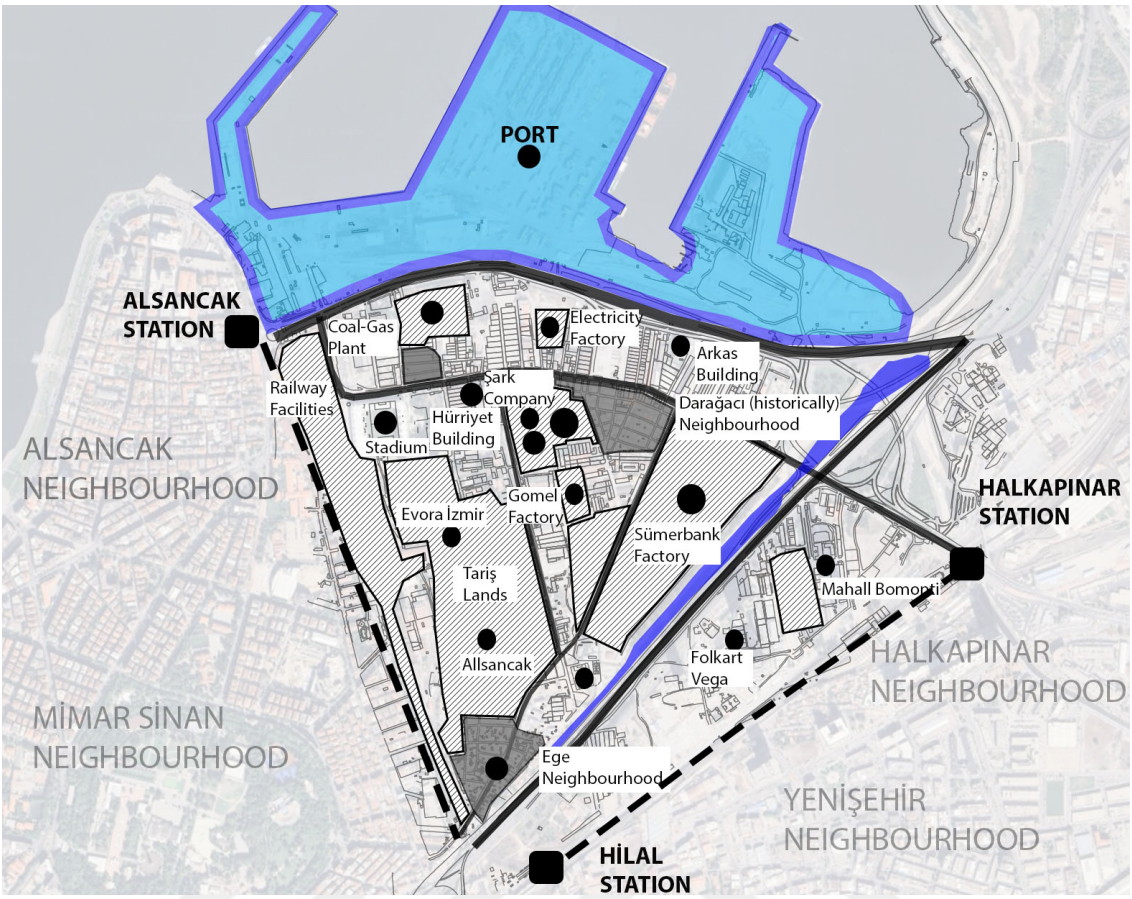


Figure 26. Physical Setting Map of the Backside of Port According to Locals

According to the inhabitants of the district, the physical elements that most reflect the identity of the backside of port are houses. Under the houses heading, the most common answers are "*old houses*", "*ruined houses"*, "*the Rum houses"* and "*shanty houses"*. In fact, it is an interesting result that the first identity element that comes to mind is housing, although the use of housing is less in the region. The concept of "house" referred to here corresponds to the concept of house, which is the living space with the vast majority, but it is also used in the sense of building in general. Although the houses in the district are perceived as old and poor quality, residents are accepted as unique values of the area. This situation explains the association of the concept of "place" with the concept of "home" in most literature. The concept of "home" as an element of place attachment, which has a multidimensional structure in the place literature, is opposed to the concept of "home" as a consumption element only. As can be understood here, "home" is variously identified with concepts such as family, shelter, and self, and constitutes the

most important part of place identity. *"The houses here, the stone buildings, the Rum houses, make this place different... These buildings were more beautiful in the past. Now they are ruins."*

Figure 27. Houses Textures in the Backside of Port (Author, 2024)

Secondly, historical settings are considered important elements of place identity for the people of the district. The general historical structure and meaning is expressed here. When specific factory names are given, Sümerbank Basma Factory, Şark Factory, Coal-Gas Plant, Gomel Factory, Electricity Factory and Tariş buildings and lands are recognized as the factories that form the identity of the district. Both the central location and the size of Sümerbank and Şark Factory further increased their legibility. Factories in the district are surrounded by large walls, reducing the opportunity for users to experience this, but the high perceptibility despite this situation is related to the meaning and legibility of these structures.

Figure 28. The View of the Sümerbank Land (WEB8 2024) (accessed date: 10.03.2024)

Another interesting case is related to the Tariş lands. Although Tariş lands are completely empty of any structures, Tariş buildings and lands are still remembered as an important physical element of the district. This can again be explained by the meaning of these buildings. *" This place was a factory district in the past... Apart from these known factories, there was an acorn factory, oil factories (Twin oils), a printing house... The district was named Umurbey because there were so many fig factories. Umurbey is a fig brand."*

Physical elements with historical and cultural meaning in the collective memory are perceived as elements of the district's identity, even if not experienced. This shows the importance of cultural heritage in shaping the identity of a place.

Figure 29. Gomel Oil Factory and Walls (Google Image (on the top); Author, 2024 (on the bottom))

Figure 30. Şark Factory (Author, 2024)

Figure 31. Alsancak Electricity Factory (Author, 2022)

Streets constitute an important element of identity for the inhabitants of the district. Streets are considered both a physical element and an activity area. Therefore, the intensive use and positive perception of the streets show that the backside of port still carries the neighborhood identity characteristics. Jacobs (1992) and Gehl (1989) argued that successful urban places are based on predominantly street life and the various ways in which activity occurs in it. Considering the relationship between the concept of place and the concept of interaction, the active use of streets is important in transforming a space into a place. *"When we are in the neighborhood, we usually gather on the street...We sit in front of doors, in front of workplaces... Everyone on the street already knows each other."*

Figure 32. The View of Streets in the Backside of Port (Author, 2024)

Repair shops are places that have increased in number after the region's collapse and are expressed as an identity element of the region. The reason why it is defined as an identity element here is not its meaningful value, but its dominance in the general texture of the district. It creates a negative perception with the majority. *"This has become a small industrial zone... Places that were houses are now workplaces...Families have decreased, and workplaces have increased."*

Figure 33. Repair Shops in the Backside of Port (Author, 2024)

Şehitler Street and İşçiler Street have been identified as two important axes of the region. These two axes are also identified with the historical identity of the region. In

addition, the fact that Şehitler Street is a tram axis also makes this axis important. *Şehitler Street is a historic place. Parades to scare the enemy were held on this road... İşçiler Street was the street most used by workers. There are factories on the left and right.*

The other identity elements of the backside of port are the Hürriyet building and the Stadium on Şehitler Street. The stadium was closed for a long time and reopened with its new texture in the last five years. Although it is not a part of daily life, it is highly memorable due to its size and historical identity.

Figure 34. Hürriyet Building on the left; Stadium on the Right (Google images, 2024)

Ege Neighborhood, or "Murteke" as the locals call it, is the largest neighborhood in the backside of port. The reason why the Ege neighborhood is perceived as an identity element is both because it has a unique structure and because it shows a strong neighborhood identity. The neighborhood, which is surrounded by skyscrapers, has entered a transformation process. "*Ege neighborhood is a neighborhood of Roma citizens...But they are the oldest inhabitants of this district. Now they are losing their homes."*

Figure 35. Ege Neighborhood (Author, 2024)

The rest of the list includes the fountain (Piyer Verbek) and water tank belonging to Şark Factory; small neighborhood shops and coffee houses used as gathering places; the Meles River, İzelman General Directorate and the train line, especially for users in the Ege neighborhood; and recent wall paintings that are also mentioned as identity elements, Darağacı Collective buildings (called "*Karargah*"), public institutions such as the Migration Administration or İzmir Entrepreneurship Center, Darağacı Neighborhood, known for its historical significance, the Arkas Holding Building, which has only visual dominance and finally the port, which is the most dominant physical part of the area but is not perceived strongly as an identity element because it has no interaction with users. *"Coffee houses keep this place vital. We also host our guests there... There were more in the past and it was livelier. Now there are only two lefts in Darağaç…*

Figure 36. Water Tower on the Left; Pierre Verbeke Fountain on the Right (Author, 2024)

The increasing number of skyscrapers in the area is perceived by some locals as an element of identity. Environmental cognition is a process of knowing and interpreting. Here, new buildings are the physical elements that represent the phenomenon of renewal. The transformation of the surrounding areas, the fact that these transformations were made in the form of skyscrapers for the upper income group, and the knowledge that this area would also be transformed caused the transformations to be perceived as part of the identity of the district.

> *"It has long been said that this area will be demolished and turned into a skyscraper. The whole surrounding area is already a skyscraper, and this place should be too. It needs to change... If there are constructions like skyscrapers, everything will change, otherwise no one will do anything here... It must be renewed, the bad image must disappear."*

In the second part, the physical elements that are not considered in accordance with the identity of the backside of the port and evaluated negatively have been tried to be obtained. A total of 137 responses were received and the majority of them are related to the image aimed to be produced in the region. The data obtained in this, and other chapters are important in terms of discussing the concept of placelessness.

Table 5. Negatively Perceived Physical Settings of the Backside of Port According to Locals

Negatively Perceived Physical Setting	Percentage	Frequency
High-rise buildings	**52**	**72**
Derelict landscape	**15**	**20**
Small repair shops	10	14
Current state of the cultural heritage	8	11
Migration administration office	6	8
Entertainment centers	4	5
Others	5	7
Total	**100**	**137**

High-rise buildings are the physical elements that do not reflect the identity of the region in the backside of port. Skyscrapers, residences and new buildings were the most common response in this section. The most frequently mentioned of these buildings is the Mahall Bomonti İzmir building, which is the closest to the region. *"First the surroundings changed, and skyscrapers were built. Now there is construction everywhere. These buildings do not belong to the identity of this place."*

The physical elements of the image aimed to be produced in the region are mostly considered to have a negative impact on the identity of the region. In this context, the concept of placelessness in the study area is related to basic definitions of placelessness such as loss of meaning in place or decontextualization as defined in the literature. *"This central location cannot be a skyscraper... The ground is slippery, and it's empty underneath, it shakes when a big vehicle passes... The places that are now skyscrapers were previously garbage dumps. Of course there should be change, but not skyscrapers."*

Figure 37. Evora İzmir and Allsancak Skyscrapers in the Backside of Port (Author, 2024)

Derelict landscape are other elements that are not considered to reflect the identity of the area. House textures are perceived as the elements that reflect the identity of the region the most, while ruined houses and undefined areas are characterized as unrepresentative and unsuitable textures for the region. Therefore, the derelict landscape of the district emerges as another dimension of placelessness. This view, which is not considered as belonging to the place identity according to the user perception, makes the region like other places and destroys its original texture. *"Everywhere has become a derelict... There are no parks, no markets, no health centers, just old buildings... It looks very bad now, it doesn't look like a neighborhood. It's very quiet after 7 p.m. It's not safe."*

In the previous section, small repair shops, motorcycle repair shops, small business were considered as an identity element of the area. Because these places are numerically dominant in the region. This can be explained as these elements are now perceived as a reality of the area of the backside of port but are perceived negatively.

The Migration Administration is a public institution. This institution is frequently mentioned by the people of the region. The reason for the negative perception is the

constant arrival of refugees to the region. This has been criticized that this institution should not belong to the region as a physical structure.

The fact that cultural heritage and the port are also included in this list seems to be a contradiction, but for the residents, their change is perceived as a negative situation. Two reasons can be listed for the factories and other historical elements; the first is that the residents do not interact with them, and the second is that the factories become ruins. In addition, the lack of interaction with the users creates a negative perception. The fact that the answer port overpass was given under this heading explains this situation. Experiencing a place is an important factor in the formation of its identity. In addition, considering that the environment is perceived more with interaction, these items can be expected to transform into a negative identity element. *"Until the 1980s, the port was very developed. We used to go to the sea in the port, swim in the port, watch movies, fish... Children used to play... After the overpass was built in front of it, no one went. Now the port is only for tourists."*

The increase in the number of entertainment venues in the region is perceived negatively by the local people. Especially between Şehitler Street and the port, the places that are not used by the locals are increasing. Other responses for negatively perceived physical setting included large parking lots (in the area between Şehitler Street and Liman Street), subsequently opened roads, new stadium, large advertising signs and undefined lands.

Many components have been identified in the literature to determine the physical environment of a place. In this study, a few of these components defined by Montgomery (1998) and Punter (1991) were analyzed for the region. Understanding how these components are perceived and evaluated will provide an opportunity to examine in more detail the reflection of the physical environment of the region on user perception. In this context, locals were asked on a Likert scale whether these values are unique.

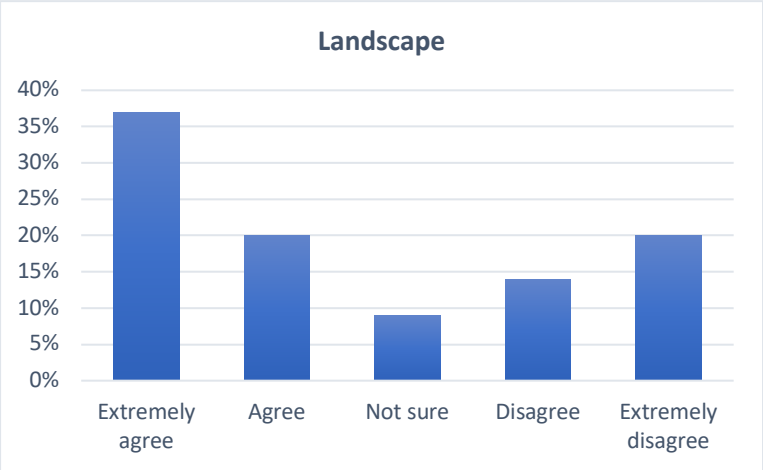


Figure 38. Perceived Landscape of the Backside of Port

The backside of port is a district with a central location and unique socio-physical values. Long-term population loss and the increase in repair shops and workplaces in the region have negatively affected the general appearance of the region. While most of the locals in the region think that the region has a unique landscape due to its unique structure and identity, a group close to this majority strongly disagrees with this idea. In this context, the homogenization of the landscape by both internal and external factors, the loss of diversity, and the loss of cultural heritage associated with the landscape create a negative impact by causing a sense of placelessness.

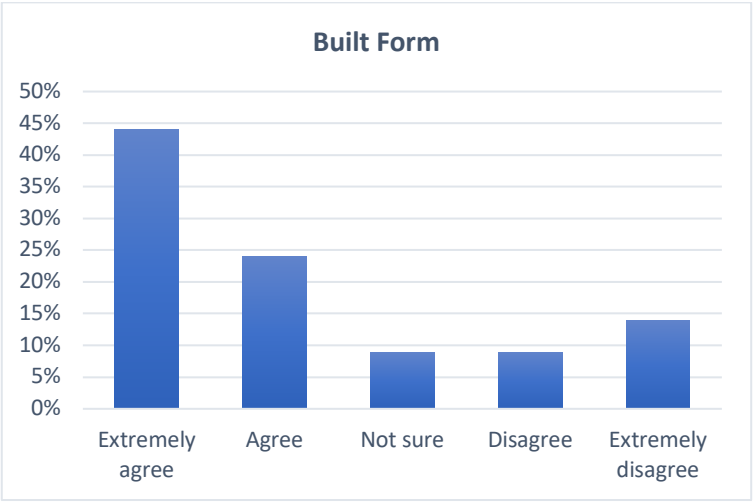


Figure 39. Perceived Built Form of the Backside of Port

"Built form" refers to the physical structures and infrastructure created by humans, including buildings, roads, bridges, and other constructed elements of the environment. It plays a significant role in shaping place identity and can also be indicative of placelessness. The house textures, historical and cultural buildings and other structures in the region are perceived as unique by most of the people in the region. This can be explained by the fact that these tissues are differentiated from their surroundings but are unique to the region. For the authenticity of building forms, examples such as stone buildings, Rum houses, buildings with wall paintings on the surface, cafe houses, registered buildings and factory buildings with large parcels were given. On the other hand, high-rise buildings, which are a reflection of homogenized architecture, and thus the loss of local character, and the reconstruction of historical buildings with modern functions contribute to the sense of placelessness.

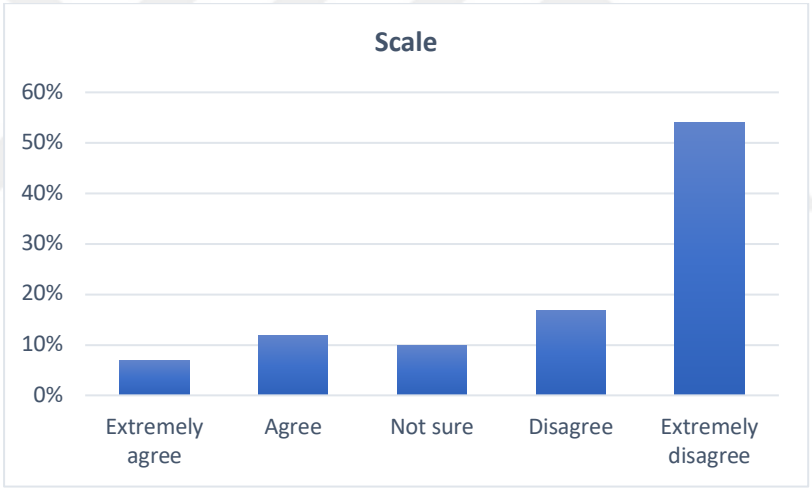


Figure 40. Perceived Scale of the Backside of Port

Scale, as a component of place identity, refers to the size and proportion of buildings, spaces, and overall urban or rural layouts in a region. It greatly influences how a place is perceived and experienced, contributing to its unique identity or, conversely, to a sense of placelessness. It is stated that there are two problems related to buildings in the region in general. The first is the existing building stock and its derelict state, and the second is the construction of new buildings and their form. The skyscrapers are too high, the existing building stock is low-rise, and the size of the factory buildings creates

confusion in building scales. The scales of the buildings in the area were perceived to be largely incompatible.

As a result, when the physical setting of the district is examined, it can be said that the most perceived identities are neighborhood identity and historical identity. This shows that there is still an adopted neighborhood culture and historical value in the region. Moreover, the influence of collective memory on place identity is clearly observed in this region. In addition, some elements can be part of the identity of a place even if they are perceived negatively. This situation can be associated with the pressure of these elements in the region. On the other hand, most of the negatively perceived physical environment is the new transformation areas. This shows that the new landscape is not embraced and perceived negatively by the users. At this point, as stated in the literature, the intertwined texture of place identity and placelessness can be observed in some places. Finally, all users stated that there is a scale incompatibility in the constructions in the region. But at the same time, the majority group stated that the building forms are unique. In this context, we can talk about the complexity created by new constructions and old constructions.

5.1.2. Activities and Daily Dynamics

Activities consist of events, situations and functional patterns of a place (Ziyaee M. 2018). Cultural practices and traditions, social interactions and community life, economic activities such as local businesses and markets, work and Industry, recreational and leisure activities define the spirit and everyday dynamics of a place. In this section, activities and daily routines that reflect the dynamics of the district will be interpreted. In this context, locals living in the district were asked to identify five daily routine that define the identity of the backside of port. Since it is a perception-based study, each answer given was evaluated and interpreted as data.

Table 6. Activities and Daily Dynamics in the Backside of Port According to Locals

Activities and Daily Dynamics	**Percentage**	**Frequency**
Gathering in third places	**40**	**77**
Street life	**24**	**47**
Negative impact of derelict landscape on daily life	9	18
Activities before deindustrialization	9	17
Activities of the Darağacı Collective	7	14
Dynamics of transformation process	6	11
Others	5	9
Total	**100**	**193**

When asked about the daily routines in the backside of port, the most common response was "gathering in third places". The concept of third place, first used by Oldenburg (1989), refers to a place in the neighborhood where time is spent outside of home and work. These places are mostly coffee houses, small neighborhood shops and small businesses. As a result of the interviews, spending time in these places constitutes a daily routine of the neighborhood. These places are perceived as gathering places. These places are also physical elements that form the identity of the place. *"There is not much activity here. We mostly gather on the streets, in coffee houses, small neighborhood shops and workplaces. Sometimes there is an antique market and a bird market. People go there".*

Streets are the most important physical elements of the region and one of the places where people spend the most time. Streets are deeply connected to the other elements of a place and create flexible networks throughout. Under the heading of street activities, answers such as gathering on the street, sitting in front of the door, street performances, children playing in the street, eating food in the street and making bread in the street (especially by women) were received. Due to the neighborhood identity in the region, streets constitute a part of the house and life. Tuan (1977) suggests that houses and streets by themselves do not create a sense of place, but if they are distinctive, they acquire a perceptual quality, which in turn helps residents to develop a broader sense of place. Streets strengthen place attachment and sense of place in relation to neighborhood consciousness.

In activities as well as the physical environment, the "derelict landscape" is a reality of the region that is perceived negatively. This situation has a restrictive effect on activities in the region. It directly affects the daily dynamics in the area and reduces interactions. This situation results in not spending time on the streets, not going out after certain hours especially for security reasons, going outside the neighborhood for entertainment. Although street activities are an important activity in the area, the changing texture of the neighborhood has greatly reduced this use. In this respect, the most common response is only "going from work to home and from home to work". *"We don't spend time here. We just go from work to home and home to work... We mostly go to Alsancak for activities... Everyone spends time at home. The streets are very dangerous especially in the evenings.*

For the before deindustrialization activities, the following answers were given in general: activities that used to take place at the port, theater and other events in the neighborhood, weddings and other events at Sümerbank, and the mobility created by factories and workers. These responses are from people who were born and raised in the region and responses from people who know the history of the region. Since there was more interaction with ports and factories in the pre-deindustrialization period, these structures are at the center of daily dynamics. *"We used to gather at the Sümerbank, we used to have weddings there... We would gather and go to the port, there would be neighborhood performances... The port was privatized, the factories closed, the workers left, and this place changed... Now there are only streets to gather."*

Darağacı Collective is an art collective that has been operating in the region. In 2015, a few artists who settled in the region established the Darağacı Collective and until today, this collective has been working on art in the region with various activities. They organize many events in the region, such as murals and sculpture work. They organize musical entertainment in the meeting areas they call "*Karargah*". These activities are carried out together with the local people. Involving residents in the process ensured that these activities were perceived as an element of identity. The Darağacı collective is an important detail for place identity. Although it was a short-term formation, the activities were carried out together with the people of the neighborhood, causing the residents to adopt the activities. Mostly it has a positive perception for locals. *"Students have been coming here for the last few years. They organize musical entertainment... They've painted pictures on the walls. Now we know them all... They have two gathering places. Most events take place there."*

Figure 41. Darağacı Collective Indoor Exhibition (on the top), Wall Paintings (on the bottom) (WEB9 2024) (accessed date: 10. 03. 2024)

The dynamics produced by the transformation process in the district are now perceived as part of the daily dynamics of the district. There are two dominant dimensions of these dynamics; construction works and foreign people coming to the region. The most important reason why these dynamics are perceived as activities that reflect the identity of the region is that they are accepted as a reality of the region. These dynamics are perceived negatively in most interviews because buildings will change the character of the district, while in some interviews they are perceived positively because buildings will lead to any change. Finally, other responses included the increase in entertainment venues, going to the bazaar, the mobility of Roma citizens, the increase in luxury cars...etc.

In the second part, it is explored how the perception of placelessness emerges in activities and daily routines. In this context, situations, daily dynamics and activities that were considered negative were analyzed. The aim here is to understand the changing dynamics of the region and how they are perceived.

Table 7. Negatively Perceived Activities of the Backside of Port According to Locals

Negatively Perceived Activities and Daily Dynamics	**Percentage**	**Frequency**
Dynamics of transformation processes	**34**	**49**
Derelict state of district	**31**	**44**
Current state of the cultural heritage	19	27
Art, culture, and entertainment-oriented developments	12	17
Others	4	6
Total	**100**	**143**

The socio-spatial transformations for new landscape taking place in the district create a negative perception on daily dynamics. Examples of these daily dynamics include an increase in construction, an increase in construction vehicles and sounds, the restriction of construction areas, and an increase in the number of foreigners. Some of these situations have a direct impact on daily life, while others are perceived only negatively. Transformation processes around the area have been going on for a long time. However, construction works inside the region have increased even more in the last years. This situation has increased the pressure of the transformation process even more. Most of the responses are related to the construction works in the district. *"A skyscraper would change the character of this place. Even now everything is mismatched. Only the property owners want a skyscraper for financial reasons. Most property owners don't live here anyway."*

The increase in foreigners is a change that is perceived both positively and negatively. There are five different definitions of "foreigners" in the region: firstly, locals leaving and non-locals coming; secondly, the foreign population attracted by the artistic works in the region; thirdly, the refugees from the Immigration Administration; fourthly, the mobility of the upper income group and finally, the population attracted by the increasing number of entertainment centers.

The negative perception of the derelict state on daily life is more than the negative perception of the physical setting. Because this structure directly affects daily life. Answers were given under this heading such as the decrease in activities of neighborhood dynamics, the leaving of local people from the area, the increase in repair shops, the decrease in the use of streets and therefore the increase in the time spent at home. The

derelict status of the region is both a reality of the region and a negative situation that does not represent the identity of the region. This situation affects human-space interaction and plays a restrictive role in both daily dynamics and physical environment. When the importance of the interaction factor in the formation of place identity is considered, this situation can be expressed as placelessness at some point. *"There are no more old people and old sincerity... People don't know each other, there is no neighborhood culture... Locals left, foreigners came... Most people stay because the rents are cheap, otherwise they would have left too."*

Changes in the historical textures in the district after deindustrialization is another issue in the district. The limitation of the port, the closure of the factories, the departure of the workers and the subsequent decay of these historical buildings, which were at the center of daily life, lead to a negative perception of the historical textures. The responses here are related to the negative perception of the limitation of the port and factories which are the main uses of the area. In addition, these responses mostly came from locals who interacted with and knew about these structures before deindustrialization.

Art, culture and entertainment-oriented change in the region is perceived negatively by users. In this respect, the dynamics perceived negatively are the increase in touristic activities (Darağacı Collective attracts foreigners), the limitation of the port (perceived as a service for tourists) and the increase in luxury entertainment venues. Touristic activities here mean the activities that attract foreigners to the region. These activities are the population attracted by art activities in the region. As mentioned in the elements of the physical environment that cause placelessness, such developments are perceived by users as a trigger for change. *"Entertainment venues are increasing in the area between Şehitler Street and the port. They come here in luxury cars from outside... These places are not for the neighborhood people."*

Other responses include the increase in the number of young people and decrease in families, decrease in the number of eating and drinking places, decrease in the number of coffee houses and increase in the number of students.

The components of the activities vary in the literature. Three components were analyzed for this research: diversity, vitality, street life These components are mostly components that can be directly observed, can be read with daily dynamics and can be defined within the mobility. The reflection of these components in user perception will express how mobility in the region is perceived and define the strengths of place identity.

In addition, it can also be interpreted to what extent the placelessness dominates daily life.

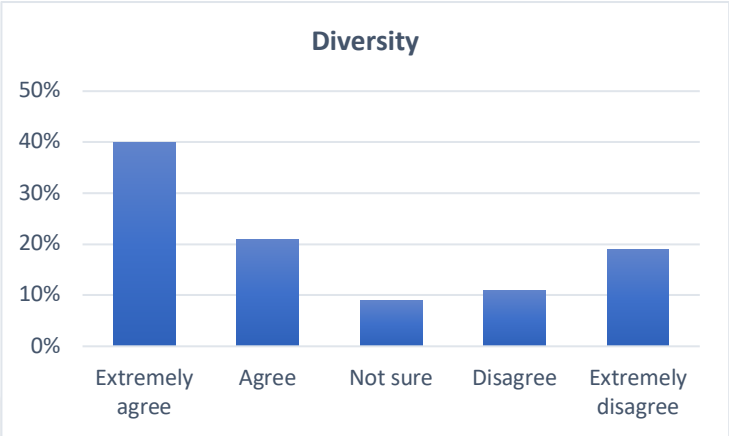


Figure 42. Perceived Diversity of the Backside of Port

Diversity enriches place identity by fostering a vibrant, inclusive, and multifaceted environment. Conversely, the loss of diversity through homogenization, gentrification, and standardized development leads to placelessness, where regions lose their distinctiveness and become indistinguishable from one another. Embracing and preserving diversity is key to maintaining the unique identity of a place. Most of the locals in the backside of port perceive that there is diversity in the area. This can be explained by the historical building stock, the presence of unique buildings and the social diversity created by the neighborhood culture. The second majority state that there is no diversity in the area. This situation can be explained by the fact that the dereliction of the area and the formation of new constructions resulted in a decrease in the visibility and value of the original textures.

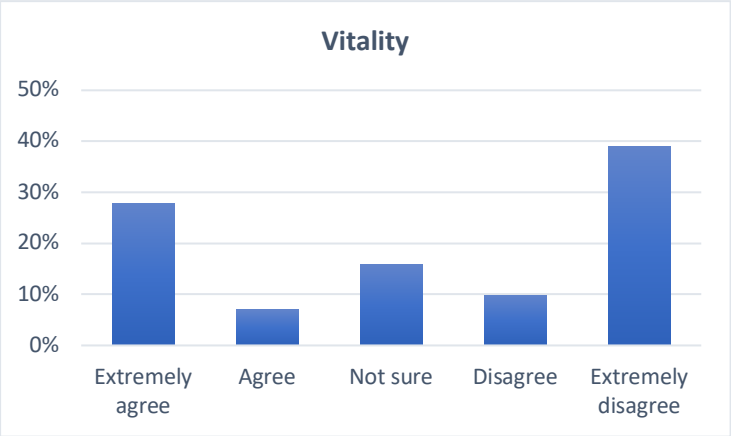


Figure 43. Perceived Vitality of the Backside of Port

Vitality is a very important aspect of place identity, reflecting the dynamic, active and engaging nature of a region. Economic activity, social interactions, cultural opportunities and recreational opportunities contribute to the vitality and uniqueness of a place. On the other hand, economic decline, social isolation, cultural monotony and limited recreational options lead to placelessness, where areas lack distinctiveness and energy. Most of the residents stated that the area has lost its vitality due to the complete silence in the evening hours, the increase in the number of small businesses, the increase in the number of undefined lands and the transformation of the area into a construction area. The second majority of the locals also stated that the neighborhood culture in the region continues, and this preserves its vitality.

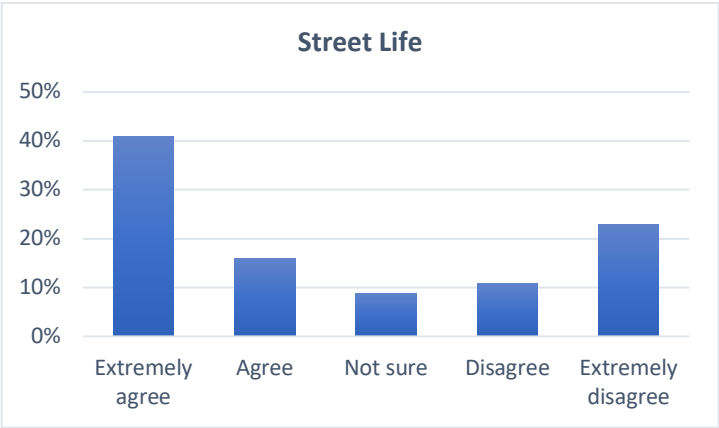


Figure 44. Perceived Street Life of the Backside of Port

Street life is a vital component of activities and daily dynamics, reflecting the social interactions, cultural expressions, economic activities, and urban design of a region. Vibrant, active streets with a mix of local businesses, cultural activities, and pedestrian-friendly designs contribute to a strong sense of place. Conversely, the lack of social interaction – empty or inactive streets or car dominated streets -, cultural homogenization, economic decline - underutilized public spaces or vacant buildings and shops -, and poor urban design lead to placelessness, where regions lose their unique characteristics and vitality. Most of the residents perceive the street life in the region as active due to the street culture created by the neighborhood identity. Streets are an important element both for the physical environment and for activities of the area. Therefore, it is expected that street life will be perceived as unique. The second majority states that the area has no street use before deindustrialization.

When the daily dynamics and activities in the region are examined, it is observed that the neighborhood identity is perceived as dominant. The derelict structure of the area has negatively affected the interaction between the individual and the environment, reducing the use of neighborhoods and streets. This situation shows that the concept of placelessness may also be related to the internal dynamics of the region. On the other hand, transformation processes, just like the physical environment, have the greatest impact on the negatively perceived activities of the area. Finally, in the activity components, there is a high perception that there is no vitality in the region, while street life is perceived positively with a high rate.

5.1.3. Meaning

Meaning is closely related to the perceived physical environment and activities. Therefore, the perception of place identity and placelessness will be further shaped by understanding the meaning factor. By analyzing the meaning of a place for its users, inferences of placelessness can be made through negative perceptions and experiences, lack of emotional attachment, standardization, lack of local character, poor social interaction, underused public spaces. Since the meaning factor is more individualized than the other factors, it expresses a more complex process. The place identity can help

its users to express their own identities and shape their social roles in the place. Places with a strong place identity become more meaningful and valuable to users. The meaning of place is closely related to the spirit of place, place attachment and place belonging. In this context, users were asked what meanings could be given to the district. The responses were coded and analyzed under certain headings.

Table 8. Meanings for the Backside of Port According to Locals

Meanings	**Percentage**	**Frequency**
Positive meanings related with neighborhood characteristics	**54**	**147**
Negative meanings related with the derelict state of the district	**24**	**66**
Positive meanings related with the cultural heritage of the district	11	30
Positive meanings related with art-entertainment oriented developments	4	10
Other positive meanings	7	20
Total	**100**	**273**

The strongest meanings about the district are related with the neighborhood characteristics of the district. This is an indication that the neighborhood texture is still accepted and felt more strongly than the negative developments in the region. Most responses are divided into the categories of social network, sense of belonging, feelings and emotions and security. The responses under the social network heading good people "*iyi insanlar*", humanity "*insanlık*", friendship "*dostluk*", sincerity "*samimiyet*", unity and solidarity "*birlik ve beraberlik*" and familiarity "*tanıdıklık*" are related with neighborhood dynamics. The concept of meaning is closely related to the concept of belonging. The sense of belonging to the region can be understood through responses such as "my neighborhood "*mahallem*", my home "*evim*", my life "*hayatım*", my family "*ailem*". Positive feelings of being in the district and a sense of security are also positive meanings that can be associated with neighborhood character. In this context, responses

such as a peaceful place “*huzurlu bir yer*”, a safe place “*güvenli bir yer*”, a relaxing place “*rahatlatıcı bir yer*”, a sense of refuge “*sığınağım*”, and a sense of freedom “*özgür bir yer*” were received. These descriptions show a strong sense of place and place attachment in the region.

The meanings defined for the district are mostly positive. The negative meanings given to the region were only associated with the derelict state in the district. In this context, these meanings defined are "ruin and complex appearance “*karmaşık ve harabe*”, empty “*boş*”, abandoned structure “*terkedilmiş*” and the meaninglessness “*anlamsız*” caused by this situation. The negative meanings associated with the district are mostly related to its physical structure and internal dynamics. Transformations in the region are not included in the meaning category. The meaning dimension of place identity is more related to place attachment and personal dynamics.

The historical structure of the district was expressed as an element of meaning for the residents. In particular, the dynamics of the region before deindustrialization and today's historical building stock are considered important for the identity of the district. In this context, the general answers given are "industry, factory, production, workers and labor “*emek*”.

The cultural and artistic activities that emerged in the region were perceived as an element of the district's identity both physically and in everyday dynamics. In this context, the activities of the Darağacı Collective with the majority are mentioned as examples. The general responses can be listed as attractive “*çekici*”, entertainment “*eğlence*”, different.

Another positive meaning is the economic affordability of the district. In this context, the general responses can be listed as affordable place “*uygun*”, work “*iş*”, income “*kazanç*”. The cheap rents in the area and its central location have made the region only economically meaningful for some locals. Finally, meanings such as like and happiness are defined. Thus, it is observed that positive meanings are more intense in the meaning category in general.

In the second part, users were asked about the changing meaning of the district. Accordingly, it was discussed what kind of meanings could be given to describe the changing environment of the district. The aim is to measure what socio-physical internal and external transformations mean for the residents of the district.

Table 9. Negative Meanings for the Backside of Port According to Locals

Negative Meanings	**Percentage**	**Frequency**
Negative meanings relate with derelict state	**44**	**68**
Negative meanings related with transformation processes	**11**	**17**
Negative meanings relate with cultural heritage	13	21
Negative meanings related with entertainment-oriented developments	6	9
Other negative meanings	26	40
Total	**100**	**155**

In the section of meanings for the region, the only negative meaning is associated with the derelict state of the region. Therefore, as expected, the most common response in this section is related to this situation. The abandoned view of the area, the increasing number of small businesses, the insecure atmosphere are associated with negative meanings.

The socio-spatial reflections of the transformation process in the district are the other situation that leads to the production of negative meaning. Physical change is currently the most obvious change in the district. Therefore, it produces more negative meanings. This physical change is expressed as the complexity created by the old image and the new image together. In this context, complexity "*karmaşık*", change "*değişim*", mismatch "*uyumsuz*" and construction are some of the responses.

Cultural heritage is an important phenomenon for the users as it is understood from the previous findings. The physical environment and activities that were perceived negatively were expressed by the discomfort with the current situation. Therefore, it is also included in the meaning category. In this context, the responses of deculturalization "*kültürsüzleşme*" and disidentification "*kimliksizleşme*" are interesting. The fact that cultural heritage items directly relate to collective memory makes the collapse of these structures meaningless. Other responses are related to the physical condition of the buildings such as ruins "*harabe*", empty "*boş*", old "*eski*".

The answers given for art-entertainment orientated developments are very few. In this section, the entertainment centers opened especially for the upper income group, the

vehicles coming to these centers and the tourism-oriented service of the port are mentioned. The answers given in this context are tourist "*turist*", entertainment "*eğlence*", foreigner "*yabancı*".

Other negative meanings cover all changes in general. In this context, the most common responses are differentiation "*farklılaşma*" modernization "*modernleşme*", alienation "*yabancılaşma*", meaninglessness "*anlamsızlaşma*", uncertainty "*belirsizlik*" and expectation "*beklenti*". In addition to these answers, there are also answers defined only for economic reasons (only work, money) and temporary environment (impermanence "*değişebilirlik*").

In general, the responses in the meaning category are in parallel with the responses in the other categories. The socio-spatial reflection of the image aimed to be produced in the region is seen less in the meaning component of place identity compared to other components. This situation can be explained by the fact that the meanings given are more related to internal dynamics and the meaning is more individualized.

5.1.3.1. Place Attachment

Some scholars have argued that place attachment in depressed neighborhoods could function as a form of social and community cohesion that could be used as a policy tool in neighborhood revitalization (Brown et al. 2003, cited by Mah 2009). In this context, understanding place attachment can provide data for the transformations that will take place in the region. In addition, in this study, place attachment is addressed for the specific case of the district. The analysis of place attachment in industrial decline areas draws attention to the physical and psychological effects of the uncertain and complex environment. In this context, participants were asked about the reasons that attracted them to the district.

Table 10. Place Attachment in the Backside of Port According to Locals

Place Attachment	**Percentage**	**Frequency**
Like	30	21
Familiarity	20	14
Affordability	16	11
Habit	11	8
Family	9	6
Social network	6	4
Lifestyle	4	3
Happiness	4	3
Total	**100**	**70**

In the table, only 16 percent of the reasons for place attachment constitute a compulsory (affordability) reason. The other reasons for place attachment consist of positive meanings specific neighborhood character. The place attachment for the back side of the port, which was abandoned after the deindustrialization, still continues with place-unique values. The issue of place attachment is a topic that needs to be explored in more detail but for this research, it has been addressed only because it is related to place identity, and it is a topic that needs to be analyzed in industrial decline areas.

5.2. Cognitive map and image of case study

In the place identity components section, the research findings are interpreted with two purposes. The first purpose is the perceived elements of identity, and the second purpose is the perceived elements of placelessness. In this respect, the research aims to investigate the weaknesses and threats of the district through the placelessness, and the strengths and opportunities of the district through the place identity by using user perception. In this section, the cognitive maps obtained from the residents will be interpreted in parallel with the previous section in terms of the existing landscape and the planned landscape and legibility. Lynch (1960) defines five components for a stronger

image. These components are paths, edges, nodes, landmarks and districts. In this section, these five components in the backside of port will be examined and the collective image of its residents will be interpreted. In this study, which uses user perception as a tool, the image of the region visualized with a cognitive map will be an important tool in understanding place identity and placelessness.

The cognitive mapping study conducted with the residents of the backside of port was compared with the interviews on both place identity and placelessness. A total of 13 cognitive maps were drawn. While creating the collective image, the elements common to the individual images were collected. The unnamed points for the image elements in the cognitive maps were found with the help of both observation and google map.

Table 11. Image Elements in Individual Cognitive Maps

Paths	**Frequency**	**Landmark**	**Frequency**
Şehitler Street	9	Sümerbank Factory	5
1525. Street	4	Arkas Holding	5
1517. Street	3	Şark Factory	3
1523. Street	3	Gomel Factory	3
İşçiler Street	2	Hürriyet Building	2
		Stadium	2
Districts	**Frequency**	**Edges**	**Frequency**
Ege Neighborhood	3	Alsancak Port	6
Darağacı Neighborhood	1	Meles River	3
		Train Line	2

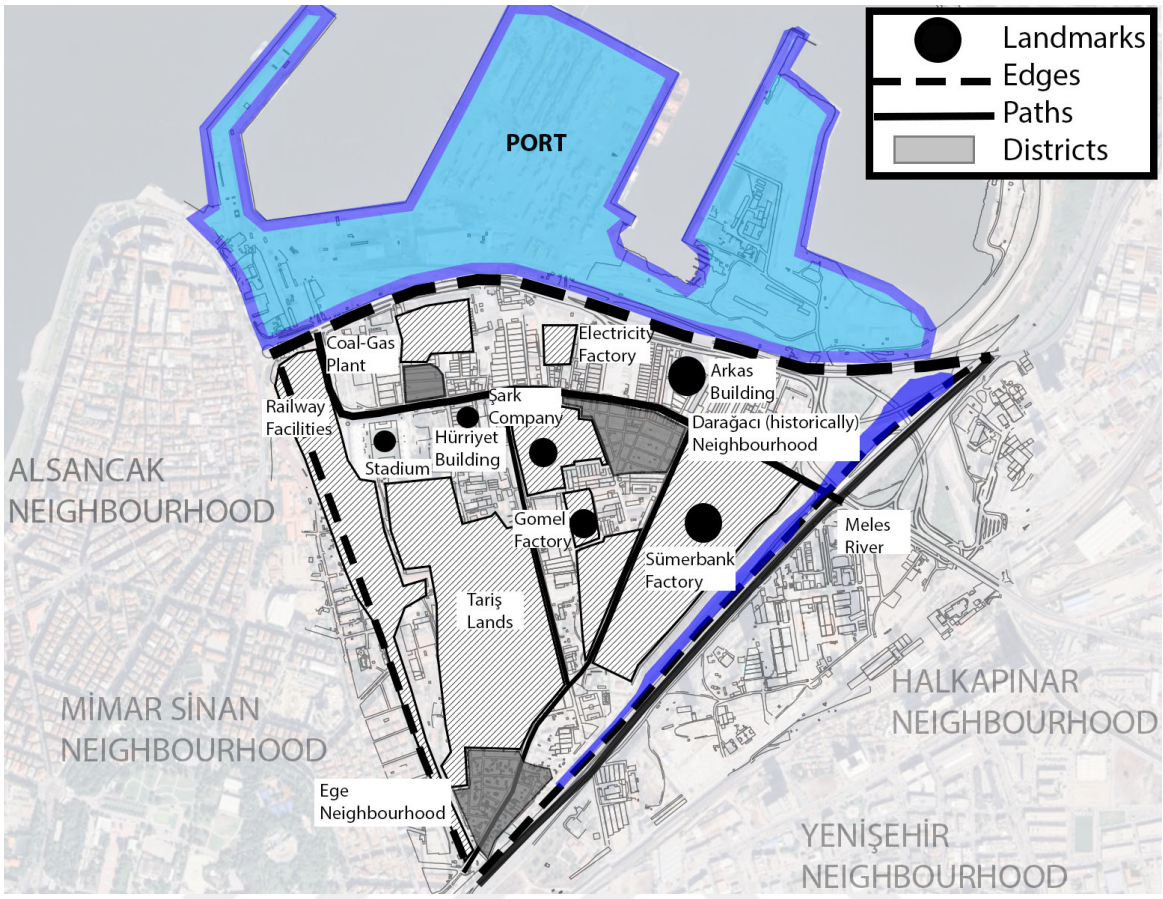


Figure 45. Collective Image Analysis of the Backside of Port (Prepared by the author)

The collective image map, which was prepared as a result of the individual image maps, provides information about the place identity, placelessness elements and legibility of the backside of port. In this respect, Lynch's (1960) image elements were first analyzed. The "node" point could not be identified due to the small size of the research area and the grid texture. The following information can be analyzed for the remaining four elements;

Paths are the lines and corridors used to move around the city. Streets, one of the main physical components in the district, are clearly expressed in the cognitive maps. Şehitler Street and İşçiler Street, which are considered to be part of the identity of the area, are also perceived as strong. Other streets are not mentioned as identity elements but are perceived as strong because they are the most frequently used streets in daily life.

Districts are relatively homogeneous and distinctive parts of urban areas. There are two places in the area that are perceived as districts: Ege neighborhood and Darağacı (historically) neighborhood. These two neighborhoods are also included in the physical

elements perceived as identity elements. In general, these two areas can be defined as two different "places". There is a clear distinction between the two socio-culturally differentiated neighborhoods. Therefore, these two neighborhoods are defined as two different places and two different districts.

Edges are perceived as a very strong element in the district. In the district, the port is perceived as the strongest barrier. It is a natural result that the sea is perceived as a border in coastal cities. The other reason why the port is perceived as an edge in this region is that there is no direct relationship between the users and the sea. The overpasses and walls in the hinterland of the port are perceived as barriers to interaction. Other edge elements are the Meles River, which is a natural formation, the train line and Şehitler Street. While the Meles River and the train line constitute a boundary for the Ege Neighborhood, Şehitler Street is a boundary for the Darağacı Neighborhood. These values are also included in the physical identity elements.

Landmarks are prominent elements in the city that are easily recognized and remembered. There are strong landmarks in the region. Sümerbank Factory, Şark Factory, Gomel Factory, Water Tank and Stadium are both large in size and have a historical identity. These values are also included in the perceived physical identity elements.

One of the important results of the cognitive map is that it is in parallel with the physical components map that defines place identity. The elements that define the identity of a place consist of the unique values of that place. Residents integrate these unique values into the identity of the place to the extent that they know, use, adopt and perceive them. In the previous section, it was concluded that residents tend to perceive the elements they interact with more as identity elements. On the other hand, in human-environment interaction, the individual uses his/her cognitive map before interacting with the environment. This process is related to perception, cognition processes and personal values as explained in the literature. Therefore, it can be said that there is a mutual relationship between cognitive map and place identity. The values defined in the cognitive map can give information about identity elements but cannot explain them in general. For this, the values of meaning and activities mentioned in the previous section should also be considered.

Secondly, one of the important results is that the image aimed to be produced for the region does not appear in the perception of the users. Skyscrapers, constructions and new buildings are not mentioned in this map. However, the absence of these highly visible structures, which surround the district, in the cognitive map creates a contradiction. While

they should be landmarks due to their size and dominance, it is an expected result that they are not included in the image map due to the fact that most of them are under construction.

Thirdly, one of the important results is that the Coal- Gas Factory is not included in the cognitive map. While Coal - Gas Factory is mentioned in the physical components of place identity with its historical identity, it is not included in the cognitive map with its identity as a newly transformed art and culture center. This situation can be explained by the recent transformation or insufficient interaction. In the previous sections, the transformation of this building with a historical identity was associated with placelessness. At this point, it is important to first understand the value of buildings with historical identity in the process of functional and architectural transformation, and then to protect and preserve them.

5.3. Final Remarks

The identity elements of the back side of the port, which are examined through user perception in this research, are both a criticism and a suggestion for the change and transformation processes in the region. In this respect, the perceived place identity elements of the district express the strengths and opportunities for the region, while the perceived placelessness elements express the weaknesses and threats of the region. This perception-based study, which was also supported by image analysis, was interpreted, and analyzed with the interpretative phenomenological analysis method.

When the **place identity** values defined for the backside of the port are analyzed, the following inferences can be made for the strengths and opportunities of the region;

- There are three strong identity elements that form the place identity for the backside of port: **neighborhood identity, industrial identity** and **port identity**. Neighborhood identity is the dominant identity both for the physical environment, activities, and the meaning factor. Industrial identity values are represented today by their physical presence as well as their place in collective memory. While these elements constitute an opportunity for the region with its historical identity, they constitute the weakness of the region with its current situation. Port identity is an

element that was part of everyday dynamics in the pre-deindustrialization period, but today remains only as an important value in collective memory.

- The relationship between the place identity elements of the district and **collective memory** is important. For the backside of port, the historical identity elements (industrial identity and port identity) are not dominant in the district today, but they are still present in the collective memory. The historic building stock from the pre-deindustrialization period is expressed as dominant for the physical environment of place identity. It is also strongly perceived as an identity element in the activities and meaning factor. This shows the strong relationship between collective memory and place identity.
- The physical environment is not only the main component of place identity but also constitutes **place image**. The perceived image elements in the cognitive map are also parallel to the perceived physical identity elements. This shows the strong relationship between place image and place identity as emphasized in the literature. An example of this is that the new landscape elements are both physically perceived more negatively and not included in the image map. It may also draw into question how compatible the proposed image is with the district. Considering that the main purpose of such projects is to attract attention, the fact that they are not included in the image analysis and user perception creates a contradiction.
- The relationship between place identity and the use of **public space** is important here. The use of public space increases positive perception by increasing individual-city interaction. Public spaces, which are an important part of social memory, are important for the sustainability of activities and identification with the space. While factories and workers constituted the daily routine of the backside of port in the pre-deindustrialization period, today it is neighborhood dynamics. In addition, the use of streets as active public spaces in the district can be associated with the traditional structure or neighborhood character that provides a strong place identity.
- The final component of place identity, meaning, shapes more specific experiences and can be associated with a **sense of place** and **place attachment**. Most of the meanings that can be given to the district are positive meanings. This can still be explained by a sense of attachment and belonging to the region. The negative

meanings given for the region are mostly related to the derelict structure of the district. As observed in the place attachment analysis, there is a high level of attachment to neighborhood identity and social relations despite the derelict structure of the district.

The second part of the study, **placelessness** analysis, represents a more complex process than place identity analysis. In this research, the placelessness analysis was carried out to explain the weaknesses and threats of the region. Relph (1976) defines the simplest form of placelessness as the weakening of the different and diverse experiences and identities of places. Relph (1976) mentions five situations that cause placelessness as 'other-directedness in places, uniformity and standardization, formlessness and lack of human scale and other in place, place destruction and impermanence and instability of place'. The common result of these definitions is what Arefi (1999) generalizes as "loss of meaning" in place.

There are four changes, transformations and developments that have led to a loss of meaning can be mentioned for the İzmir backside of port. These dynamics are divided into internal and external dynamics. Internal dynamics can be defined as the decline in the district and the loss of meaning in cultural heritage values. External dynamics can be defined as prestige-oriented transformations for the new city center and art and entertainment-oriented transformations in the district. Here it is possible to talk about gentrification for external dynamics and decay for internal dynamics. These four cases in user perception constitute negative evaluations of the place.

Table 12. Cases Associated with Placelessness

	Cases Relate with Placelessness	**Physical Setting**	**Activity**	**Meaning**
External Dynamics	Prestige-oriented transformations			
	Art, culture and entertainment-oriented developments			
Internal Dynamics	Current status of industrial heritage			
	The derelict state of the district			

In Table 12, dark colored cells represent the most common responses. The most common situation that can be associated with placelessness in the district is **prestige-oriented transformations.** These transformations are a result of the New City Center Project and are mostly in the form of skyscrapers. These constructions, which were first observed in the periphery of the district and are now being completed within the district, are mostly interpreted as symbols of global values rather than local values.

Secondly, the second cause of placelessness is **the decline of the district**. It is a situation that results in placelessness almost as much as the transformations in the district. The decline of the district has the most negative impact on the meaning of the place identity component. The decline of the district has negatively affected the user-place relationship and caused a loss of meaning in the place.

Thirdly, the situation that can be associated with placelessness is the **current dysfunctional and ruined state of the industrial heritage.** These values, which were at the center of daily life before deindustrialization, are perceived negatively by users due to the transformation of some of them and the ruined state of others. Before deindustrialization, these structures defined the most important identity element of the district. The fact that these buildings are part of the collective memory makes them an important element of identity today. However, the lack of interaction with the users and the lack of a place in daily dynamics may associate these structures with placelessness.

Art, culture and entertainment-oriented transformations in the district are the last reason cited as a cause of placelessness in the district. The activities of the Darağacı Collective and the transformation of the Coal-Gas Factory into a culture and arts center are liked and loved by the users. However, they create an attraction for the upper income group class in the region and that they have been formed recently have been evaluated negatively by the users with a low rate. Other entertainment-oriented transformations such as entertainment venues serving only for the upper income group and the port providing tourism services were evaluated as negative developments with a higher rate. While some of these transformations were observed directly in daily life, some of them were expressed by associating them with the acquired information.

The back side of the port is under the threat of placelessness with these four situations. Considering the basic definition of placelessness for the back side of the port, loss of meaning, construction contrary to human scale, uniformity, impermanence, decline and become like other places can be defined as examples of placelessness.

CHAPTER 6

CONCLUSION

Today, cities are reshaped and physically and socially reproduced by global policies. Modernization and globalization are the most dominant approaches for these production processes. In order to plan cities with a sustainable and fair approach in these change processes, the values that shape the basic structure and spirit of places need to be analyzed and implemented correctly. In this context, the concepts of place identity and environmental perception play an important role in understanding and analyzing the relationship between place and users. These concepts help to analyze both the physical and social values of an urban area more accurately and to understand the interaction of individuals with the city in all its aspects. However, since these concepts are multidisciplinary and multidimensional, there is no specific scheme for research designs. Especially for urban planning and urban design disciplines, there is no consensus on this type of research. Therefore, in this qualitative research, it is more important to understand the interaction between the individual and the environment and to make interpretations about planning and design through this relationship rather than a specific result.

Considering the current practices of planning and redevelopment in Turkey, it has always been a matter of debate that physical and social dimensions should be addressed together. The current planning system in Turkey is unable to respond to the transformation process of today's cities, which leads to conflicts in cities. An approach based on the protection of existing values, existing identity and existing spirit of place will protect both the physical environment and its users. In this context, the discipline of environmental psychology is a discipline that is used in this research to understand and protect the physical and social values of the city. In addition, a process in which urban planning and urban design disciplines are integrated with the discipline of environmental psychology in urban interventions will lead to the emergence of healthier cities.

While the backside of port was a region where port activities, storage areas and industrial activities took place before deindustrialization, it has turned into a decline area

after deindustrialization. It has been subjected to a neoliberal urbanization process involving urban entrepreneurship and gentrification as well as regional decay. Neoliberalism is based on luxury-oriented projects, private property, and entrepreneurship. This process, which is dominant in the study area, results in the increase of fragmented speculative projects in the district. The backside of port, which is a part of the New City Center project, is the old industrial heritage area unlike the other districts such as Salhane and Turan. As seen, all over the world, the old industrial areas remaining in the center after deindustrialization are becoming derelict in this region as well. Thus, the region also came under pressure from market-oriented developments. The backside of the port area is a region that creates conflicts between the existing texture and the targeted texture. Therefore, it is a region that should be handled differently. In addition, the chaos resulting from the intertwining of place identity and placelessness in the region creates both spatial and socio-psychological negativities. Therefore, planning and urban design studies for the region should be special.

The general structure of this thesis is based on the information obtained from the environmental perception and place identity literatures. This study aims to understand the current place identity of the backside of port and the elements that negatively affect the identity of the region (placelessness) by using the perception of the users. Three important conclusions emerged from the research. The first is that the region has a strong place identity, and that this identity is mostly related to neighborhood dynamics and cultural heritage. The second one is that place identity and the elements of placelessness are intertwined in internal dynamics in the region. The third one is that the factors in the literature that lead to the causes of placelessness are observed in the region, that the region is under the threat of placelessness, and that the most pressing factor causing placelessness is prestige-oriented transformation processes, which is an external factor. In general, the transformations that result in the user's perception of placelessness are related to the built environment produced with a neoliberal understanding in the region. The decline of the area, the increase in art and culture-oriented developments and the tendency towards gentrification are a result of this neoliberal understanding and current planning decisions.

When the studies conducted for İzmir port’s backside, which is the case study of the research, are evaluated, port and spatial use studies are dominant in general. Research on the identity of the region is insufficient. One of the values of this research is to conduct identity research specific to the region. The second value is the method. This research, in

which place identity and environmental perception literature are evaluated together and approached relationally, provides a more local and subjective view. In addition to spatial analysis, it is also very important to use such perceptual and social analyses in urban planning discipline. There is always a need for such human-oriented approaches in this discipline, which provides the planning of cities and thus human life.

There are also some challenges in the research. One of them is the subjective and multidisciplinary dimension of place identity and environmental perception. Although this research aims to explore these concepts in depth in the backside of port, definitions that include all dimensions of these concepts are still limited. The main objectives of this research for future studies are to provide a human-centered approach to the planning discipline, to take a new approach by evaluating perception and experience together, and to provide an identity-oriented perspective to such cultural heritage sites.

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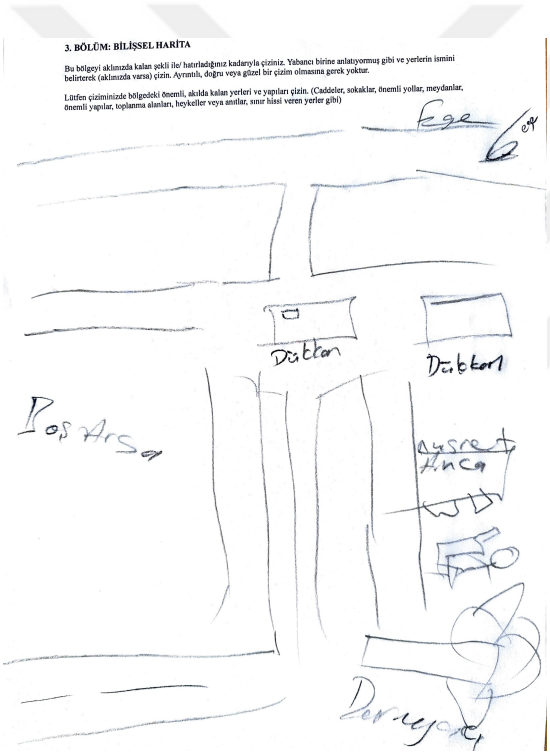
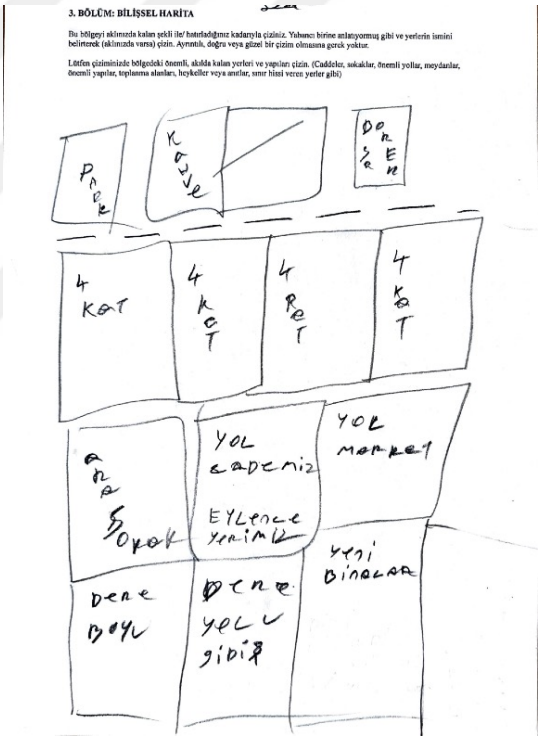
APPENDICES

APPENDIX A

COGNITIVE MAPS

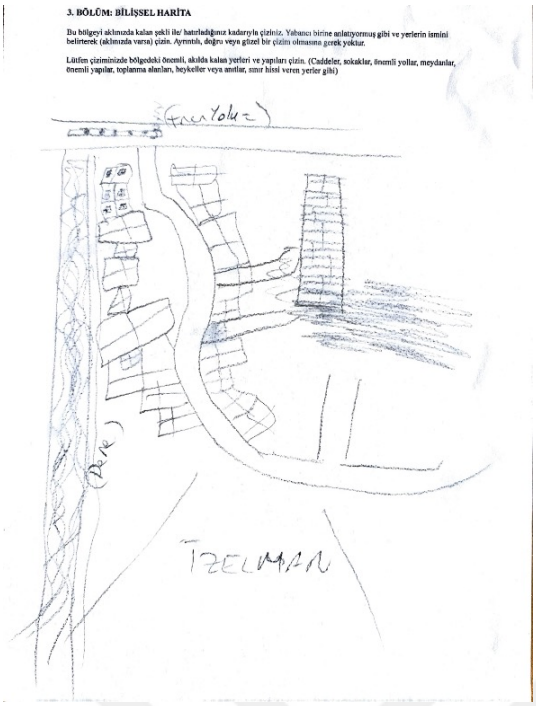




3. BÖLÜM: BİLİŞSEL HARİTA

Bu bölgeyi aklınızda kalan şekli ile/ hatırladığınız kadarıyla çiziniz. Yabancı birine anlatıyormuş gibi ve yerlerin ismini belirterek (aklınızda varsa) çizin. Ayrıntılı, doğru veya güzel bir çizim olmasına gerek yoktur.

Lütfen çiziminizde bölgedeki önemli, akılda kalan yerleri ve yapıları çizin. (Caddeler, sokaklar, önemli yollar, meydanlar, önemli yapılar, toplanma alanları, heykeller veya anıtlar, sınır hissi veren yerler gibi)



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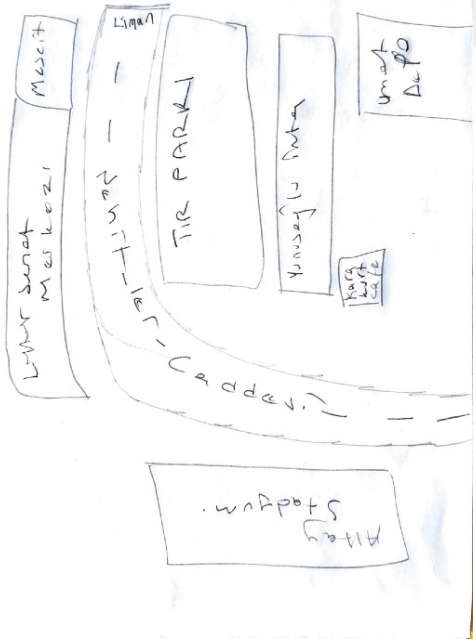

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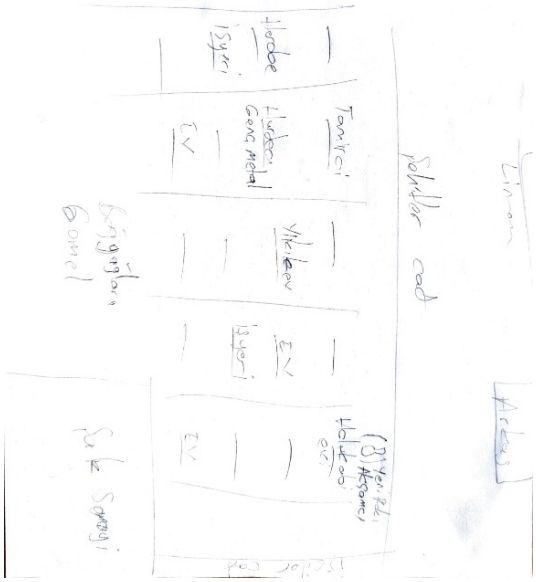

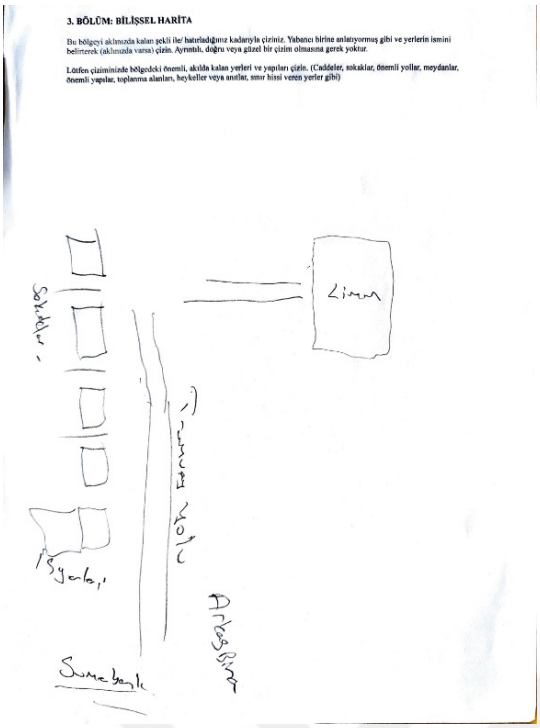
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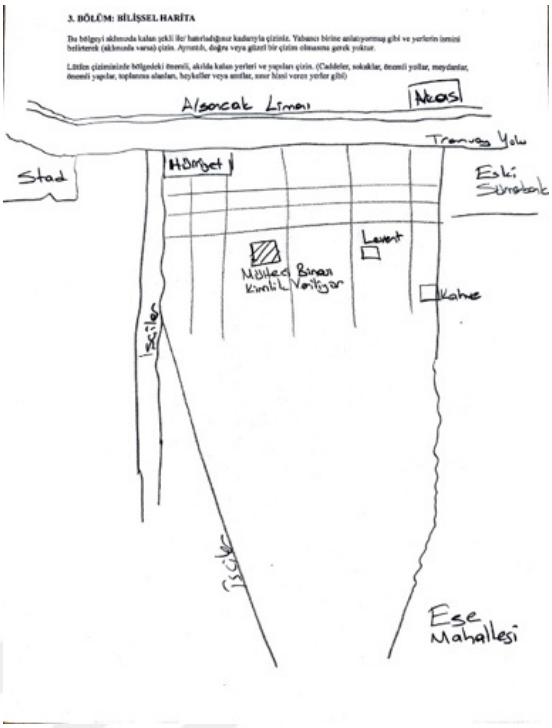
Liman
Sahiller
Sümerbank
Ege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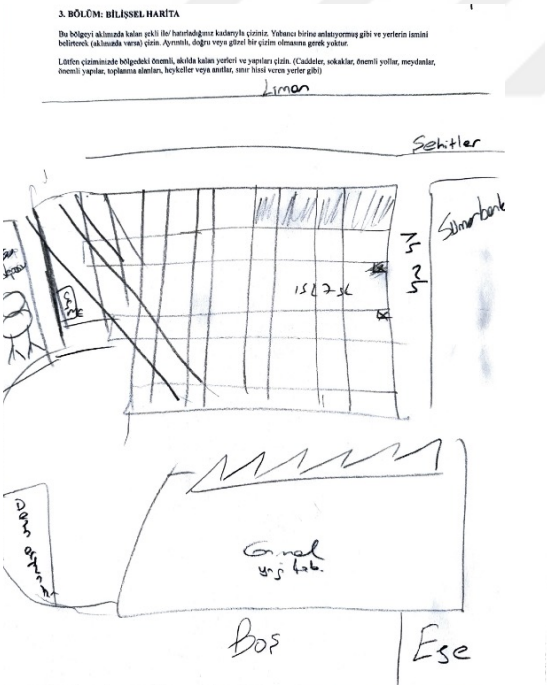
Alsancak Limanı
Nasıl
Tramvay Yolu
Stad
Hükümet
Eski Sümerbank
Lavant
Müteahhit Binası Kimlik Veriliyor
Kahve
Ege Mahallesi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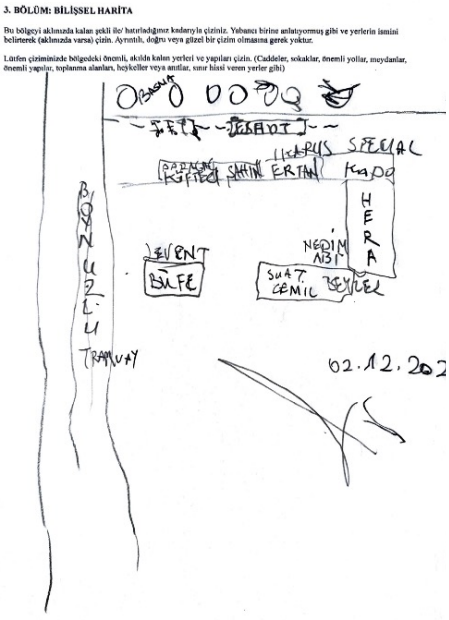
Liman
Sahiller
Sümerbank
Ege
Boş
Ege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BONCUKLU
TRAMVAY
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3. BÖLÜM: BİLİŞSEL HARİTA

Bu bölgeyi aklınızda kalan şekli ile/ hatırladığınız kadarıyla çiziniz. Yabancı birine anlatıyormuş gibi ve yerlerin ismini belirterek (aklınızda varsa) çizin. Ayrıntılı, doğru veya güzel bir çizim olmasına gerek yoktur.

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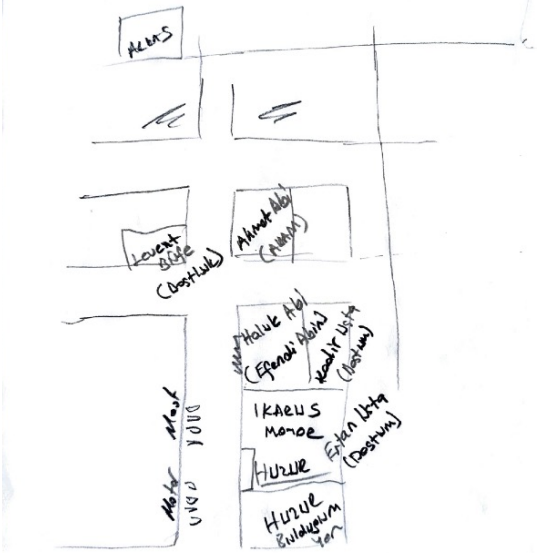

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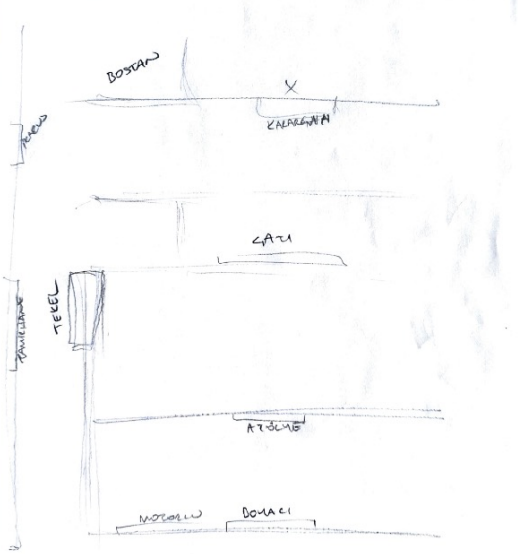

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3. BÖLÜM: BİLİŞSEL HARİTA

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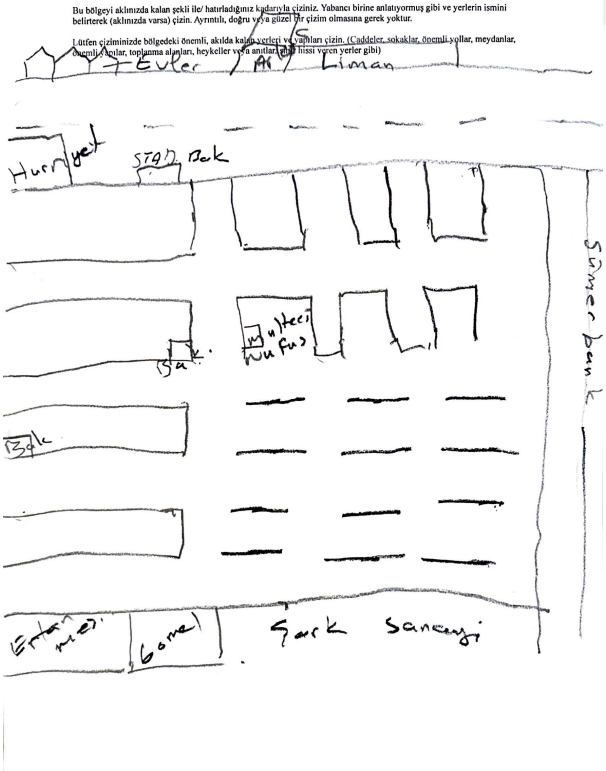

APPENDIX B

INTERVIEW QUESTIONS FOR LOCALS

Veliler İçin Ön Bilgi

Sizi İzmir Yüksek Teknoloji Enstitüsü, Mimarlık Fakültesi, Şehir ve Bölge Planlama Bölümü, öğretim üyesi Doç. Dr. Figen Akpınar tarafından yürütülen, "Yer Kimliğinin Birey Algısı Tarafından Değerlendirilmesi" başlıklı araştırmaya katılmaya davet ediyoruz. Bu araştırmaya katılmak tamamen kendi iradenizle olması koşulu esasına dayanmaktadır. Araştırmaya katılmama ya da istediğiniz zaman, hiçbir sebep göstermeden ayrılma hakkına sahipsiniz. Araştırma hakkında anlamadığınız herhangi bir konuyu çekinmeden sorun. Elde edilecek kişisel bilgiler tamamen gizli tutulacak olup, sadece çalışma kapsamında kullanılacaktır.

1.BÖLÜM: KİŞİSEL BİLGİLER

1. **Cinsiyet:** a) Kadın b) Erkek
2. **Yaş:** a) 20 den az b) 20-30 c) 30-40 d) 40-50 e) 50 den fazla
3. **İkamet Süresi:** a) 1 yıldan az b) 1-3 yıl c) 3- 7 yıl d) 7-10 yıl e) 10 yıldan fazla

2.BÖLÜM: YERİN KİMLİĞİNE DAİR BİLGİLER

4. **Fiziksel Ortam**

a) Aşağıdaki soruları yanıtlayınız. Tablonun hepsini doldurmak zorunda değilsiniz.

Liman Arkası Bölgesi'nin kimliğini tanımlayan 5 fiziksel öğe belirtiniz. (*bina,sokak heykel,anıt gibi*)	Liman Arkası Bölgesinin kimliğine uygun olmadığını düşündüğünüz ve olumsuz olarak değerlendirdiğiniz fiziksel öğeleri belirtiniz (*bina, sokak, heykel,anıt gibi*)

b) Aşağıdaki fiziksel özellikleri Liman Arkası Bölgesi'ne göre değerlendiriniz. En çok katıldığınızı "kesinlikle katılıyorum" ve hiç katılmadığınızı "kesinlikle katılmıyorum" olmak üzere verilen aralıklara göre yanıtlayınız.

	Kesinlikle katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Kesinlikle katılmıyorum
Liman Arkası Bölgesi'ne özgü bir manzara/görünüm vardır.					
Liman Arkası Bölgesi'ne özgü bina formları vardır.					
Liman Arkası Bölgesi'ndeki binaların ölçeği birbirleri ile uyumludur.					

5. Aktiviteler

a) Aşağıdaki soruları yanıtlayınız. Tabloyu doldurmak zorunda değilsiniz.

Liman Arkası Bölgesinin kimliğini tanımlayan 5 aktivite veya gündelik dinamik sıralayınız. *(Kahvede toplanmak, pazara gitmek, çocukların sokakta top oynaması gibi)*	Liman Arkası Bölgesinin kimliğine uygun olmadığını düşündüğünüz ve olumsuz olarak değerlendirdiğiniz durumları /gündelik dinamikleri / aktiviteleri sıralayınız. *(Yabancı insan ziyaretlerinin artması gibi)*

b) Aşağıda yer alan soruları Liman Arkası Bölgesi'ne göre yanıtlayınız. En çok katıldığınızı "kesinlikle katılıyorum" ve hiç katılmadığınızı "kesinlikle katılmıyorum" olmak üzere verilen aralıklara göre yanıtlayınız

	Kesinlikle katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Kesinlikle katılmıyorum

Liman Arkası Bölgesi'nde çeşitlilik vardır.					
Liman Arkası Bölgesi'nde canlılık vardır.					
Liman Arkası Bölgesi'ne özgü bir sokak yaşamı vardır.					

6. Anlam

a) Aşağıdaki soruları yanıtlayınız. Tabloyu doldurmak zorunda değilsiniz.

Liman Arkası bölgesi sizin için hangi anlamları ifade eder? 5 tanesini sıralayınız *(Huzurlu, güvenilir gibi)*	Liman Arkasındaki değişimlere ve dönüşümlere hangi olumsuz anlamları tanımlarsınız? 5 tanesini sıralayınız.

b) Sizi buraya bağlayan en önemli neden/nedenler nedir?

Çeşitli aktivitelerin olması… Aşinalık/tanıdıklık….. Ailevi bağ….Ekonomik nedenler….. Sevme…… Diğer:……..

3. BÖLÜM: BİLİŞSEL HARİTA

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