

PLACE ATTACHMENT IN TRADITIONAL TURKISH COFFEEHOUSES



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JANUARY 2018

PLACE ATTACHMENT IN TRADITIONAL TURKISH COFFEEHOUSES

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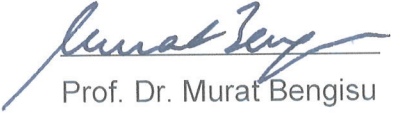
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ABSTRACT
PLACE ATTACHMENT IN TRADITIONAL TURKISH COFFEEHOUSES
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This study is about the concept of place attachment in coffeehouses in İzmir. In terms of the concept of place attachment, the encourage to explore the characteristics of places of socialization behavior selected coffeehouses in İzmir. Furthermore, İzmir as one of the most important port towns in the world offers places of socialization such as coffeehouses to contribute to the social capital of Muslim and non-Muslim community and the Western groups between 17th and 20th century. This study particularly aims to discuss, more detail in the future studies of place attachment in the city of İzmir with the coffeehouse' contribution. In that context, this study can enrich a better understanding of place attachment of the correlation between place and people with the feelings of attachment to the community with the coffeehouses' contribution in the scale of İzmir.

Keywords: Traditional coffeehouses, Coffee, Place attachment, Places of socialization, Interior architecture, İzmir

ÖZET
GELENEKSEL TÜRK KAHVE EVLERİ'NDE MEKÂN AİDİYETİ
Yılmaz, Seray

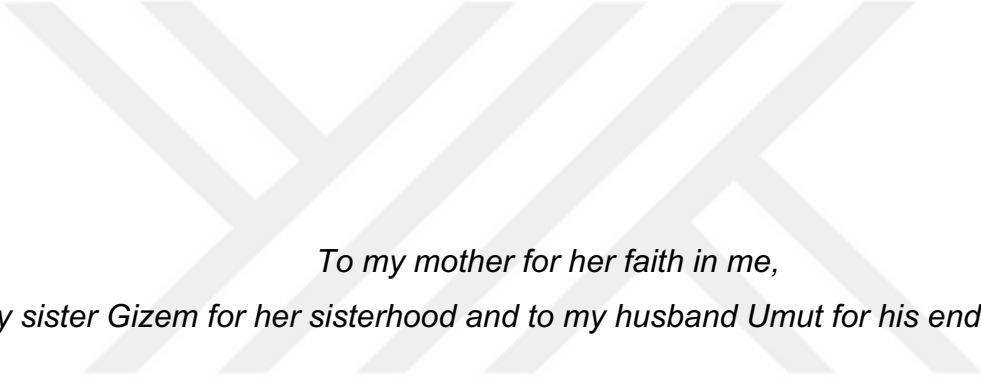
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Bu çalışma İzmir'deki kahve evleri ve mekân aidiyeti hakkındadır. Mekân aidiyeti kavramı açısından İzmir'de seçilen kahve evleri sosyalleşme mekânlarının karakteristiğini keşfetmeyi teşvik eder. Buna ek olarak, İzmir dünyadaki en önemli liman şehirlerinden bir tanesidir ve 17. ve 20. yüzyıllar arasında Müslüman olan ve olmayan topluluklar için kahve evleri gibi sosyalleşme mekânları sunar. Bu çalışma İzmir'deki kahve evlerinin mekân aidiyeti konusuna katkıları ile ilgili gelecekte yapılacak olan çalışmalara özellikle detaylı bir görüş sunacağına benziyor. Bu kapsamda, İzmir ölçeğindeki bu çalışma toplumun kahve evlerine duyulan aidiyet duygusuna yaptığı katkıyla birlikte mekân aidiyeti duygusunu mekân ve insan ilişkisi konusunda daha iyi bir anlayış ile zenginleştirebilir.

Anahtar Kelimeler: Geleneksel kahve evleri, Kahve, Mekân aidiyeti, Sosyalleşme mekânları, İçmimarlık, İzmir



*To my mother for her faith in me,
to my sister Gizem for her sisterhood and to my husband Umut for his endless support.*

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CHAPTER 1

INTRODUCTION

This study is about the place attachment in traditional coffeehouses of contemporary İzmir. In terms of the concept of place attachment that encourage to explore the characteristics of places of socialization behavior in selected coffeehouses in İzmir. Furthermore, İzmir as one of the most important port towns in the world and offers places of socialization such as coffeehouses to contribute to the social capital Muslim and non-Muslim community and the Western groups between 17th and 20th century.

Over the last century, there has been a major change in place attachment, both in between individuals and their meaningful environments. With the introduction of few proposals have been advanced in this connection and other advancements in place attachment, one exception being the framework one put forward for better place attachment outcome by Scannell and Gifford (2010). However, this change led to a new framework of place attachment that is considered more of integrate and structure the variety of definitions rather than a conceptual definition. According to place attachment concepts, consideration place attachment by researchers with concepts such as place identity or place dependence as a one-dimensional concept related, at the same level (e.g. Devine-Wright, 2011; Fornara, Bonaiuto and Bonnes, 2003; Giuliani, 2003; Hernández, Hidalgo, Salazar-Laplace and Hess, 2007; Rollero and De Piccoli, 2010, cited in Hidalgo, 2013). As a multidimensional concept related other researchers' proposals comprise a number of different factors: 2, 3 or 5. Based on Stokols and Shumaker (1981), Williams and Vaske (2003) approach both identities place dependence and place identity as two

dimensions of place attachment. Kyle, Graefe, and Manning (2005) make addition social bonds as a third factor in these concepts. Scopelliti and Tiberio (2010), Hidalgo (2013) proposed three factors-identification however lack of resources and social relations. Similarly, another three authors who are Raymond, Brown, and Weber (2010) proposing a model of place attachment which is a five-dimensional model including place identity, place dependence, nature bonding, family bonding and friend bonding (Hidalgo, 2013). For more general concept are taken into consideration, other authors such as Lalli (1992), place attachment is an identity of urban-related supplement, Jorgensen and Stedman (2001, 2006) identifies place attachment as one-dimensional concepts which are place attachment, place dependence and place identity as dimensions of sense of place. Similarly, another author who is Droseltis and Vignoles (2010), by approving factor analysis, differentiated three dimensions which are attachment/self-extension, environmental fit and place-self congruity of place identification which is another concept (Hidalgo, 2013).

However different ways in which place attachment has been defined conceptually in a recent study (Hernández, Hidalgo and Ruiz, 2013, cited in Hidalgo, 2013), there is a growing interest in the study of place attachment and its relation between place and people among the academic works and publications since the 1970s, it can be stated that there is a lack of research regarding coffeehouses and relations with place attachment in Turkey.

Although there are interior design experts on the field, coffeehouse design is very much shaped the management or other professionals. Although both culturally and economically, the area of the study is still influenced by its compelling historic roots, Turkish coffeehouses are not designed mostly according to culture links through shared historical experiences, values, and symbols to cover the optimum needs of sense of place attachment for the customers. Especially physical and social environment of Turkish

coffeehouses show a great effect on the place attachment. In fact, Turkish coffeehouses need more detailed assessment considering the improvement of designing coffeehouses to the improvement both physical and social environment, due to the customers spent the amount of time to socializing in places, visual and historic quality, and the space for socialization activities.

As stated by Osman (1931), stated that there was a constant model in the Turkish coffeehouses, on the other hand, bathhouses, public fountains, public buildings determined a constant style (Unver, 1962). Although this degenerates due to customer's preferences and socialization behavior in the contemporary coffeehouses have started to change constantly.

This study has aimed to investigate social bonds in traditional Turkish coffeehouses in İzmir, and The tripartite organizing framework dimensions of place attachment have been taken as items and each of them was investigated to see if they really affect the attachment to help develop the existing literature and may be useful to interior architects, management and design education. In that context, this study can enrich a better understanding of place attachment correlation between place and people with the feelings of attachment to the community with the coffeehouses' contribution in the scale of İzmir.

1.1. Aim and Scope of the Thesis

The aim of this thesis is to open up a discussion questioning what we can learn from traditional coffeehouses in terms of place attachment and how place attachment works in relation to coffeehouses in İzmir, Turkey. In terms of investigating Turkish coffeehouses as places socialization; history of Turkish coffeehouses and coffeehouses in İzmir, importance of İzmir for coffeehouses and physical and social environment of Turkish coffeehouses will be analyzed by using Scannell and Gifford's (2009) a tripartite organizing framework of

place attachment which is based on a Person, psychological process and place dimensions (PPP).

Scannell and Gifford (2009) claim that reviewing and synthesizing various definitions of the concept of place attachment into a three-dimensional, person–process–place organizing framework that help to clarify understanding of place attachment's relations to other concepts and provide consistency in place attachment research to stimulate new research.

This study focuses on the city of Izmir, that is located in an advantageous location at the head of a gulf in a deep indentation midway along the western Anatolian coast in western Turkey. Both culturally and economically, the area of the study is still influenced by its compelling historic roots. Exploring the characteristics of places of socialization behavior in selected coffeehouses in Izmir with the three-dimensional person–process–place organizing framework of Scannell and Gifford (2009) makes this investigation unique to this region and does not allow me to draw conclusions applicable to the world at large.

By doing so, the physical and social environment of Turkish coffeehouses and how customers used them are analyzed to investigate a better understanding of place attachment correlation between place and people with the feelings of attachment to the community with the coffeehouses' contribution in the scale of Izmir. The characteristics of places in terms of socialization behavior in selected coffeehouses in Izmir are explored to find out whether traditional coffeehouses places (where place attachment was strongly experienced) that people attached to can contribute to contemporary coffeehouses as social places.

There is a lack of research regarding coffeehouses and relations with place attachment. Moreover, the historical coffeehouses studied within the scope of this research have not been documented, although they appear to have had a

great significance in their contribution to social life in Izmir. Thus, this study presents original research on an empirical as well as theoretical level.

1.2. Methodology

This research investigates place attachment that encourages to explore the socialization behavior characteristics of places experience through analyzing the role of Turkish coffeehouses in place attachment.

Attachment to a place is defined both the individual and group levels. Although definitions of the term tend to emphasize one over the other, place attachment can occur to overlap the two may (Gifford and Scannell, 2009).

Although place attachment has been touched upon in interior architecture related research, according to the Hidalgo (2013), so far few proposals have been advanced in this connection, one exception being the framework one put forward by Scannell and Gifford (2009).

In order to investigate the place attachment in the coffeehouses, the framework of Scannell and Gifford (2009) has been selected, since it contains the main concepts of place attachment and focuses on synthesized into a three-dimensional, person– process–place organizing framework and thus clarifies the outcomes of place attachment in the Turkish traditional coffeehouses, and provide consistency in place attachment research on the unique effects and functions of the dimensions.

As a method, a questionnaire is prepared by linking three-dimensional framework of place attachment to each item of the framework of Scannell and Gifford (2009). As an addition to the existing framework, “Cultural” as a new dimension related to the traditional Turkish Coffeehouses has been added in

order to create a broader framework that is specifically addressing cultural experience in terms of place attachment.

The questionnaire has been conducted with 50 customers between the age of 20 and over the age of 60 to establish a better understanding of place attachment approach; which brings forward the dynamics between Turkish coffeehouses and place attachment. In addition to this, 5 managers that are responsible for the Turkish coffeehouses answered the questions, is made up of open-ended questions, to create awareness on the place and people relations while discussing attachment issues on coffeehouse environment.

The primary research question providing a focus for this study is (RQ): *What are the dynamics between Turkish coffeehouses and place attachment?*

In addition, the other additional questions addressed as follows:

(RQ1) Are/were traditional Turkish coffeehouses places (where place attachment was strongly experienced) that people were attached to?

(RQ2) Are contemporary Turkish coffeehouses places of socialization as it used to be traditional?

(RQ3) What can we learn from traditional Turkish coffeehouses that can be useful for researchers and practitioners (in terms of creating an inviting environment)?

Hypothesis (H):

Contemporary Turkish coffeehouses are places of socialization as it used to be traditional. Coffeehouse patronage who deals with the places strongly

experienced the feelings of attachment to the community. This can be learned from traditional coffeehouses in terms of place attachment.

Sub Hypotheses (SH):

(SH1): Traditional Turkish coffeehouses are and were places where place attachment was strongly experienced and that people attached to. This characteristic can contribute to contemporary socialization behavior in the coffeehouses.

(SH2): Contemporary traditional Turkish coffeehouses can still be qualified places of socialization.

(SH3): The original findings, the evaluation methods and the techniques represented in this study can be useful to interior architects, management, and design education.

1.3. Structure of the Thesis

This thesis contains five chapters. The introduction discusses the concept of place attachment in traditional Turkish coffeehouses in İzmir. This chapter is constituted of the aim and scope, research questions and the hypotheses of the research.

The second chapter talks about how coffeehouses have transformed as social places in the world and Turkey throughout the history. Turkish coffeehouses were important public places and coffee drinking which was a non-religious activity became an important social interaction. This part also discusses how created a unique culture in time influenced both the way of drinking and its presentation. Furthermore, the importance of İzmir for coffeehouses, contemporary Turkish coffeehouses in İzmir are analyzed and the physical and

social environment of the traditional coffeehouses are examined in this chapter.

The third chapter discusses definitions of place attachment and its historical overview. This chapter explains existing models of place attachment. The framework that is used in the research is introduced, the dimensions of the framework are discussed in this chapter.

The fourth chapter explains the case study. In this chapter the research coffeehouse is introduced; the physical and social environment of the selected Turkish coffeehouse are explained. The methodology of the thesis is explained in detail and the findings and observations are discussed. This part also discusses how the application is applied. Findings is evaluated and new dimension of the existing framework is proposed in this chapter. In terms of visual instrumentation, the study begins with the collection of information on the physical and social characteristics of the coffeehouses. Also, visual documentation is photographs shooting while questionnaire study. Observation sessions assist in the understanding of how the coffeehouses are used and how the design related to the activities that took place in the space. To better understand the preferences of the customers, questionnaires are distributed in each of the coffeehouses during three different time zones as in the morning, the middle of the day, and in the evening.

Finally, in the Conclusion chapter, the findings are interpreted to set up guidelines that could be used by further research and interior architects to enrich a better understanding of place attachment correlation between place and people.

CHAPTER 2

TURKISH COFFEEHOUSES AS SOCIAL PLACES

Since its first discovery, whether coffee was first used as a medicine in the 10th century by Arabians (Schivelbusch, 2012) or its refreshing effects were first discovered by trying the coffee berries in the high plateaus of Ethiopia by goats of Kaldi (Hattox, 1996), coffee has become part of our everyday lives and coffeehouses has represented scenes of everyday life where various social structures, professional groups, and social classes have a part (Bursa, 2016, p.1).

Coffeehouses were initially perceived as wineries and taverns which had a bad reputation. In time, this misconception has gradually changed and that “coffeehouses had become public spaces that can entertain guests”. Coffeehouses were seen as public places which offer opportunities for entertainment, amusement and playing the game without fear to lose the reputation of a faithful Muslim (Heise, 2001, p.21).

2.1. Etymology of Coffee

There is a possibility that the term “coffee” may be used before the practice of coffee drinking appeared in the Islamic countries in the middle of the fifteenth century. Coffee was a word about wine and was used as a “derogatory” word (Hattox, 1996).

According to Hattox (1996), it can be considered as befittingly coincidence that the “coffee” name comes from the province of the birth city which name is “Kaffa” in Ethiopia. Due to the fact that, in the mentioned country, the coffee trees, its berries and the fermented beverage from its coffee beans are called “bün/bunn”, the idea of “coffee” name comes from its province of the birth city

is refuted by this opinion.

As Hattox (1996) stated that the stem of the word from k-h-v or k-h-y means “to make something nauseating” or “to reduce the desire for something.” It can be said that the word has been used because it reduces or the desire for eating or lessens the appetite.

One of the oldest accounts of the history of coffee, Dwight (1915) emphasized the root of “kahve” as a Turkish word for what the Western world knows as Turkish coffee is derived from the Arabic word for coffee “qahwah” (Oral, 1997, p.5).

2.2. Origins of Coffee

Based on the most historians’ predominant view, coffee was first discovered by trying the coffee berries in the high plateaus of Ethiopia by goats of Kaldi (Hattox, 1996), and it was probably consumed by chewing its beans or brewing its leaves into a tea in the highlands of Ethiopia where the cultivation of the coffee bean began (Intitle, 2007).

Ukers is a well-known coffee researcher, (1922) emphasized that careful research discloses that most authorities agree that the coffee plant is indigenous to Abyssinia, and probably Arabia, whence its cultivation spread throughout the tropics.

In addition, the first reliable mention of the properties and uses of the plant is by an Arabian physician (Ukers, 1922) and the medical literature of Arabians refers to coffee was first used as a medicine in the 10th century and it is said that Muhammed recovered from sickly sleep addiction illness by help of coffee (Schivelbusch, 2012).



Figure 2.1. One of the Oldest Sketches of Coffee Tree's Fruit Branch, La Rouge, 1716

Source: <https://www.livresanciens.eu/house/anciens/16772.html>, [photo]

One of the oldest sketches of coffee tree's fruit branch reflects the original biological structure of the plant was made by La Rouge in 1716 in print in his travel book, the name is *Voyage de l'Arabie Heureuse* (Schivelbusch, 2012).

2.3. The Spreading of Coffee

Coffee was first brought from Yemen, Jeddah, Cairo, and Alexandria to Istanbul by the Muslim merchants of Yavuz Sultan Selim (1512 - 1520) following the Egyptian voyage (Emeksiz, 2009). According to Hattox (1985), Islamic religious ceremonies and through trade between countries are two ways to spread coffee drinking throughout the Middle East.

The first way to spread coffee during Islamic religious ceremonies, Hattox (1985) explained the logic behind that the practice of coffee drinking was the first to consume coffee to keep awake members who tired because of long devotional exercises of Sufism, an Islamic religious, in Yemen. Schivelbusch (2012) also emphasized that it is not surprising to call coffee the wine of the Islamic world in the 16th century as a refreshing beverage which is non-alcoholic and non-anesthetic because of the logic behind drinking coffee among Islamic members.

As a second way to spread coffee drinking throughout the Middle East, Ukers (1922) stated that coffee was not allowed to leave the country at the first. When Arabians recognized that coffee is important as an income, the trade of coffee as a vital economic product was begun through trade between countries in the Middle East, Yemen, Damascus, Aleppo, Cairo and Istanbul (Hattox, 1985).



Figure 2.2. John Frederick Lewis "The Coffee-Bearer" Oil Panel, 1857

Source: <https://artuk.org/discover/artworks/the-coffee-bearer-205434>, [photo], the City of Manchester Art Gallery

John Frederick Lewis lived in Cairo painted Middle Eastern subjects. "The Coffee-Bearer" Oil Panel is one of the paintings which reflects the how coffee began to drink in the Middle East.



Figure 2.3. John Frederick Lewis Cairo Life in the Harem, 1858

Source: <http://www.istanbulsanatevi.com/sanatcilar/soyadi-I/lewis-john-frederick/john-frederick-lewis-kahire-haremde-yasam-8801/>, [photo], London: Victoria and Albert Museum

John Frederick Lewis also emphasized the life of Cairo harem life in the oil painting.

There are records of coffee drinking in Istanbul before 1517 (Heise, 2001, p.21). Not only because of İstanbul geographic location but also trading and religion brought economic, cultural, and political power in the region serve as a bridge between the east and west (Oral, 1997). Based on Ottoman historian Ibrahim Pecevi, Hakem from Aleppo and the other named Şems from Damascus opened the first coffeehouse in İstanbul in the year 1554 (Hattox, 1996) and right after the city was rapidly populated by numerous coffeehouses with rich variety (Bursa, 2016, p.1).

Although İstanbul is seen as a bridge between the East and West to the distribution of coffee, İzmir also known as Smyrna, has also a significance in coffee trade (Frangakis-Syrett, 2006). Both Frangakis-Syrett (2006) and Gürsoy (2013) stated that, one of the first imports was cotton and the second was coffee via Smyrna port and wood products, tin, sugar, spices were considered as imported goods which arrived at the same time as coffee to Smyrna port (Frangakis-Syrett, 2006; Gürsoy, 2013).

In the late 16th century, Leonard Rauwolf a German botanist, was the first European to taste and scientifically describe coffee and to him also belongs the honor of being the first to refer to the beverage in print in his travel book, name is *Reise in die Morgenländer*, referenced to coffee as follows: “Among the rest they have a very good drink, by them called Chaube [coffee] that is almost as black as ink, and very good in illness, chiefly that of the stomach; of this they drink in the morning early in open places before everybody, without any fear or regard, out of China cups, as hot as they can; they put it often to their lips but drink but little at a time, and let it go around as they sit. In this same water, they take a fruit called Bunnu which in its bigness, shape, and color is almost like unto a bayberry, with two thin shells surrounded. This liquor is very common among them, wherefore there are a great many of them that sell it and others that sell the berries, everywhere in their Batzars” (Schivelbusch, 2012, p.23).

In the Ottoman period, this beverage which was contoured new forms with both the way of drinking and its presentation, after a while started to drink besides houses (Ayalp, 2008).



Figure 2.4. Chodowiecki Gravur Traditional Way of Drinking Coffee as Turks

Source: Keyif Verici Maddelerin Tarihi, by Schivelbusch W., Genesis Kitap, 2012, [photo], p.29

Although until 17th century, coffee was actually a strange beverage in the travel books's of European travellers who describe the exotic world of East, after 17th century, as Schivelbusch (2012) indicates Chodowiecki gravure in his book, it is clearly seen that the aristocrats adopted coffee drinking habits into their culture and went so far as to change clothes and disguising Turks

while they were drinking coffee due to the Turquerie which fashionable influences from the Ottoman Empire in Europe.

2.4. History of Turkish Coffeehouses

Whether coffee was first used as a medicine in the 10th century by Arabians (Schivelbusch, 2012) or its refreshing effects were first coffee was first discovered by trying the coffee berries in the high plateaus of Ethiopia by goats of Kaldi (Hattox, 1996), coffee has become part of our everyday lives and coffeehouses has represented scenes of everyday life where various social structures, professional groups, and social classes have a part (Bursa, 2016).

By the reason of coffee gained a place in society quiet and retiring, it is not possible to give an exact date with reference to the beginning of coffee drinking (Hattox, 1996), but it is commonly accepted that the custom of coffee drinking dates back to the sixteenth century at a time when İstanbul was controlled by the Ottoman Empire which had already broaden into parts of Europe (Oral, 1997).

According to Unver (1962), coffee was first heard in İstanbul in 1517, during the time of Sultan Süleyman the 1st, the custom of coffee drinking started a century later. Firstly, coffee was drink in the palace and then was rapidly begun to drink among to the public and its created a unique culture in time (Ayalp, 2008).

Based on Ottoman historian Ibrahim Pecevi, Hakem from Aleppo and the other named Şems from Damascus opened the first coffeehouse in İstanbul in the year 1554 (Hattox, 1996). So, coffee became a promotional beverage even in the Islamic world, relatively at a late date, just in the 15th century (Schivelbusch, 2012). This great cultural interaction formed with the

coffeehouses which were an important setting in that era in İstanbul (Oral, 1997).

In Turkish society, coffee brought a new perspective as a first non-religious social setting for recreation, communication, and community integration. Coffee drinking as a non-religious activity became an important social interaction and because of this activity was more secular religious law banned coffee and coffeehouses (Oral, 1997).

Throughout the time, drastic measures taken against coffee, initially in the form of prohibiting the practice of drinking, but later it had turned into preventing people from socializing in coffeehouses (Bursa, 2016, p.4). Until 1623, the public ignored the prohibition but Sultan Murat the IVth were considered coffee as a threat to the throne so coffee was banned personally by Sultan Murat the IVth in that era (Oral, 1997).

According to Hattox (1996), coffee was a symbol of hospitality, an excuse for sociable procrastination, one of the great legal, intellectual and literary obsession of age. It is significant to stated although the prohibition of coffee in the periods of prohibition, people used the barber houses which served as coffeehouses for men in these times and coming together and drinking coffee in the barber houses. This kind of places was a new type of camouflaged places for meetings forbidden by the authorities while people drinking coffee. For instance, “Koltuk Kahvesi” which is the type of coffeehouse usually installed at the back of a house hidden from the eyes and served as “coffee bars” where people stayed for a short time and coffee was drunk while standing up (Bursa, 2016).

By the end of the second half of the sixteenth century, Merani (1980) referred “Turkish” coffee as a synonymous with people who came from different levels of the society. After the 16th century, despite prohibiting the practice of drinking

coffee, coffee has become a widely-consumed drink in many cultures and has been preserved its availability until today (Oral, 1997).

2.4.1. Physical Environment of Turkish Coffeehouses

In terms of examining the spatial design of coffeehouses, the style of mosques and madrasahs were dominated by the stable forms and layout in the religious architecture. On the other hand, bathhouses, public fountains, public buildings determined a constant style (Unver, 1962).



Figure 2.5. Divan Seating Arrangement, Louis Dupré, 19th century

Source: Kahve - Kırk Yıllık Hatırın Kitabı by Naskali Gürsoy E., Yapı Kredi Yayınları, 2011, [photo], p.62

The divan seating arrangement indicates one of the most important interior design element in the interior of coffeehouses. “Kerevet” was also another named of this seating arrangement which elevated 20-30 cm with cushion cover and pillows in interior and mat can be seen on the outdoor seating arrangements. Coffeehouses which are especially considered as metropolis coffeehouses, “Kerevet” divan appears similar to mansion’s seating arrangements or Ottoman’s hospitality room (Ayalp, 2008).



Figure 2.6. Ottoman Coffeehouse at the end of the 16th century or at the beginning of the 17th century

Source: Bir Taşım Keyif Türk Kahvesinin 500 Yıllık Öyküsü by Pekin E., T.C. Kültür ve Turizm Bakanlığı, 2015, [photo], p.126

Another classic example of Ottoman coffeehouses, the descriptive miniature features a typical example of coffeehouse plan diagram as Ayalp (2008), stated that a centripetal style plan diagram was fictionalized and different types of equipment used in the interior took place all length of the wall.



Figure 2.7. Baş Sedir

Source: Bir Taşım Keyif Türk Kahvesinin 500 Yıllık Öyküsü by Pekin E., T.C. Kültür ve Turizm Bakanlığı, 2015, [photo], p.124-125

It can be seen on the left side of the miniature that the entrance of the coffeehouse with a round-arched door. When entering through the entrance, the main section of the coffeehouse which calls “Meydan” or “Orta” took place in the coffeehouse. It is significant to state that, the most prestigious place of the coffeehouse which is “Baş Sedir” is a kind of lodge that creates a place with more privacy. Also, this section which is a domed space recessed from a central part of the coffeehouse with the Bursa arch is situated higher than “Meydan” section that differs from other sections of the coffeehouse. It can be seen a blue tile coated railing and right in front of the railing there is a small niche which calls “pabuçluk” (Değirmenci, 2015).

This domed space covered similar blue tiles conformably with the railing and the window with the view of rose trees can be seen in the middle of the tile coated wall of the “Baş Sedir”. On the right side of the “Baş Sedir”, the section for cooking and serving coffee which calls “ocak” is situated in one corner of the coffeehouse. In the middle of this section, a square cubic “kahve ocağı” was located which is seen on the right side of the miniature. The “kahve ocağı” which consists of four parts one color stellate form tiles coated. The two walls of this section covered with blue-green hexagonal tiles and one each wall has a window. As a decorative element, the rush mat lays on the floor. Moreover, in terms of plan layout, the order of seating was called “Kerevet” sedir with the height of 20-30 cm which was placed running all length of the wall (Değirmenci, 2015).

When entering through the outer door of the coffeehouse, according to Değirmenci (2015), the main section of the coffeehouse with the wooden floor which calls “Meydan” or “Orta” zone in the form of square took place in the coffeehouse. In terms of plan layout, the order of seating was called “Kerevet” sedir with the height of 80-90 cm which was placed running the two or more length of the wall. Also, a small niche which calls “pabuçluk” to take off shoes. It can be seen a section for cooking and serving coffee which calls “Ocak” is situated in one corner of the coffeehouse. There is a capped cabinet inside of Kerevet to serve for “Ocak” section. “Baş Sedir” section which is a kind of lodge that differs from other sections of the coffeehouse, surrounded with iron rails and reaching the domed space which was recessed from a central part of the coffeehouse with the ladder platform. In this particular corner pertained to the regular privileged elders, masters, respected customers and influential person of the coffeehouses. It is significant to state that, in this section, illiterate young people disallowed to sit. Moreover, speaking or laughing loudly and smoking hookah are expressed disapproval by the influential persons. Near to “Baş Sedir”, there was a seat which was walnut wood drawer to consist of several niche drawers for the keeper of the coffeehouse. The divan which used indoor

and small fountain pools in the center of the coffeehouse reflected the aesthetic pleasure of that era. Partaking height difference in the place was used as a decorative element to make this distinction (Unver, 1962).

According to Ayalp (2008), depicting coffeehouses amongst the gravures featured fountain pools in the center of the coffeehouse's plan diagram and divan seating arrangement overlooking the pool, which was placed running all length of the wall.



Figure 2.8. Preziosi's earlier version watercolour Drawing of Turkish Coffeehouse, 1852

Source: Ömer M. Koç Koleksiyonu, Source: Kahve - Kırk Yıllık Hatırın Kitabı by Naskali Gürsoy E., Yapı Kredi Yayınları, 2011, [photo], p.66-67

In terms of style in terms of indoor place analysis with the intense Ottoman ornamentation, the coffeehouse was a reflection of Ottoman architecture.

Especially metropolis coffeehouses, the Ottoman influences intensely seen both in the equipment used in the interior and in the seating arrangements in the interiors of the coffeehouses.

As a fine example of Preziosi's observation of contemporary Ottoman life, this watercolor drawing features an accurate depicted details of Ottoman coffeehouse in Istanbul in the 19th century. As one of the finest detail is ornamentation is applied to the columns, beams, walls, ceilings, and configuration of decorative elements in the spacious place to represent the Ottoman life in that era. Heise (2001), indicates the intense Ottoman ornamentation in the coffeehouses with the word of "some of this distinguished coffeehouses' interior design as splendid as a European cannot imagine' (p.26-27). Drywall extended over the ceilings and a luxurious nineteenth-century baroque structure with the cosmopolitan guests of the coffeehouse can be seen in the coffeehouse.

According to Ayalp (2008), using fountain pools in the coffeehouses both functional and esthetical as a design element for the reason behind that calming effect of water and cooling indoor during summer were effective. Therefore, fountain pool in the center of the coffeehouse took place both as a decorative element and as an environmental design element to cool the place during summer. Moreover, according to Heise (2001), whether fountain pool took place in the coffeehouse or not that depends on the economic condition of the coffeehouse owner. This descriptive drawing compelled to think about the coffee owner who was a wealthy enough to afford a fountain pool in the coffeehouse.

On the left side of the scene, group of musicians which also called saz were placed in a small niche with the baroque style ornaments and right in front of this group a Greek with a long çubuk also called long cornel wood pipe and an African youth waiter applying a glowing piece of charcoal to the bowl, at the

same time carrying a nargile and as well as a Mevlevî or whirling dervish in his distinctive conical külâh also called conical hat was portrayed. On the right side, a group of merchants was seen self-complacent while smoking and talking. One of the merchants was sitting on a low cane chair and two of them placed on a cushion cover divan. In the background are merchants, one is a Persian, took place on "Kerevet". It is significant to state that some merchants took off their shoes to sit on the divan as same as mansion's hall. The coffeehouse equipment is clearly shown on the left side which arranged in an order nargile with some spare tubes and a large water pitcher. Behind the coffeehouse equipment, a fireplace was placed in the corner for heating the coffee on the charcoal grill, providing cinders for the nargile also called as a water pipe and heating the coffeehouse during harsh weather conditions.

Regarding indoor lighting, as Ayalp (2008), stated that waxed chandelier was used in the beginning, in time the coffeehouse interior was illuminated with oil lamps. It can be stated that waxed chandelier itself with corresponding to fountain pool in the center of the coffeehouse was used an ornament element.



Figure 2.9. Preziosi's later version watercolour Drawing of Turkish Coffeehouse, 1854

Source: Victoria and Albert Museum Collection, <http://collections.vam.ac.uk/item/O148085/a-turkish-coffee-house-constantinople-watercolour-preziosi-alloysius-rosarius/>

In addition, according to public access description in the website of Victoria and Albert Museum about Preziosi's watercolor drawing also accessible to reach a later version of the scene. Both an earlier version of the scene, signed and including the 1852 version by Amadeo Preziosi and later version of the scene, signed and dated 1854 by Amadeo Preziosi clearly indicate the contemporary Ottoman life with some differences such as one of the finest detail on the later version of-of the scene depicted different windows element both functionally and aesthetically.

The other details on the later version of the scene also sketched an unveiled beggar-woman on her rounds at the door and three of merchants were seen self-complacent while smoking and talking with the Circassian was sitting on a low cane chair. In spite of including some differences, both versions are portrayed a large gallery of characters which depicted all of the evidence of the cosmopolitan characters of nineteenth-century Istanbul.

2.4.2. Social Environment of Turkish Coffeehouses

The social nature of coffee can be divided into two points one is developing an acquaintance with this new beverage, and the other is fuelling communication. The sociable environment of a coffeehouse possibly within its process of the internalization and habituation of drinking coffee. Accordingly, its total experience comprised of the effects of the coffee was enjoyed and a taste was attained for it (Bursa, 2016).

Coffee preparation and coffee drinking habit can be a reference to understand that social environment of that era. Moreover, the miniatures emphasize the social status and orders in the coffeehouse hierarchy (Ayalp, 2008).

The miniatures feature a scene of the traditional coffee ceremony. Two dancer boys with brocade chains, frilled skirt and thick waistcloth in his waistband. Also, next to the “Baş Sedir”, the well-groomed coffee maker figure similar to the dancer boys is seen over the furnace pour the cooked coffee into the mug. This young and beardless coffee maker figure is represented with a yellow shirt, long stripe skirt and red waistcloth in his waistband. Also, similar to the customers of this coffeehouse except for the figure which is in the middle of the group has the same imamah with the carnation motif. The group of customers who mostly beardless sitting in two lines drinking coffee and watching dancers in the “Meydan”. In this group, two figure are drawn attention. One of them is having on his hand an open poet book, drinking coffee and

watching dancers. This figure demonstrates that being myself in the coffeehouse and attending the entertainment is possible at the same time.



Figure 2.10. Important Figure of Baş Sedir

Source: Bir Taşım Keyif Türk Kahvesinin 500 Yıllık Öyküsü by Pekin E., T.C. Kültür ve Turizm Bakanlığı, 2015, [photo], p.136, Dublin: Chester Beatty Library

Some customers have placed all length of the wall which is right in front of the window. It is obvious that the figure in the middle of the group which is shown bigger than other figures is an honorable member of “Baş Sedir” group. All except the figure which is in the middle of the group are seen embedded carnation motif.



Figure 2.11. Reader Figures

Source: Bir Taşım Keyif Türk Kahvesinin 500 Yıllık Öyküsü by Pekin E., T.C. Kültür ve Turizm Bakanlığı, 2015, [photo], p.127, Dublin: Chester Beatty Library

It is possible to say that this section of “Kerevet” allocates to the figures comprise of readers or in-depth researchers who make literature discussions. Not only usage of coffeehouses as promotion places of new publications but also coffeehouses are the primary places as entertainment places to consume literature among the customers.



Figure 2.12. Playing Game Figures

Source: Bir Taşım Keyif Türk Kahvesinin 500 Yıllık Öyküsü by Pekin E., T.C. Kültür ve Turizm Bakanlığı, 2015, [photo], p.128, Dublin: Chester Beatty Library

The bottom edge of the “Meydan” is allocated for the figures who play games. Playing backgammon and chess and are the primary activities doing in the

Ottoman coffeehouses on the other hand playing card games not common to be known amongst the customers.



Figure 2.13. Playing Packgammon and Mangala Figures

Source: Bir Taşım Keyif Türk Kahvesinin 500 Yıllık Öyküsü by Pekin E., T.C. Kültür ve Turizm Bakanlığı, 2015, [photo], p.129, Dublin: Chester Beatty Library

In the left side of the miniature, playing backgammon figures and two customers who pursue the game excitedly demonstrated. Also, playing “Mangala” figures can be seen on the right side of the miniature.

It can be seen in the lower left-hand corner, next to the playing backgammon figures, two figures draw attention to the miniature. One of the figure as it seen with a white long beard, blue dervish’s coat white cap can be likened to dervish. This old and thin dervish figure tells fortune to the sitting figure who extends his hand with a coffee mug.

In the left side of the “Kerevet” running all length of the wall, the musician figures are placed on the deodar chair. In the back side of the musicians, the

figure who is an encomiast can be seen while sitting on his assigned chest. It is common that eulogy show in Ottoman culture and its entertainment life.

This descriptive miniature as fiction scene demonstrates all communities who are fortune tellers, encomiast starting to tell the stories, dancers in company with musicians and all entertainment activities to make coffee as the center of attraction amongst the customer. On the other hand, on the contrary with saying as a fiction scene this descriptive miniature, described coffeehouse has an adequate place to make all activities together.

2.5. History of Coffeehouses in İzmir

With the aim of understanding the history of the city through different sources, there is a great number of publications and researchers about the history of İzmir. However, coffeehouses and history of coffee in İzmir are not popular research subjects where gaps are identified in the coffee literature. Therefore, there is a very limited number of studies on the topic.

There was a great variety in the economic boom that began in the 18th century in İzmir. In this variety, besides of the Turkish coffee sellers, the professions of the past comprise of the fig workers, carpet weaving, acorn shuckings, Turkish posters, green groceries at Turfan, Turkish lemonade vendors, tinsmiths, mute peanut sellers, cotton fluffers, packsaddles, basket weavers, coal peddlers, wood pedlers, fishermen, fire brigades, bear trainers, monkey trainers, fortune tellers, florist gypsies (Yeğin, 2009).



Figure 2.14. Turkish Coffee Seller

Source: Evvel Zaman İçinde İzmir: Once Upon a Time İzmir by Yeğin U., İstanbul: İzmir Ticaret Odası Kültür, Sanat ve Tarih Yayınları Editörü, 2009, [postcard], p.87

As one of a profession of the past, coffee sellers who were considered the manager of coffeehouses in the principal venues of neighborhood culture, they were known as a master of human nature and they were famous with their customers' likes, dislikes, and drink (Yeğin, 2009).

According to Yeğin (2009), in the İzmir's residential Turkish neighborhoods, coffeehouses were located in Tilkilik, Dönertaş, İkiçeşmelik, Mezarlıkbaşı, and Kadifekale. Due to that information, those neighborhoods where there was a lucrative business life. In addition, rowdies, wandering minstrels, public storytellers and shadow show operators would perform their arts in these neighborhoods' coffeehouses. (Yeğin, 2009. p.87).

As Yeğin (2009), stated that coffeehouses as social places including Turkish Coffeehouses, the Porter's Coffeehouses, The Lunapark Coffeehouse in Punta, the Paris Coffeehouse at Pier, the Garden and Coffeehouse of Eden, the Elhamra Coffeehouse at Pier as known as "Elhamra Bahçesi", made a great contribution to the social, economic and urban growth in İzmir.



Figure 2.15. Street Café

Source: İzmir kartpostalları 1900, İzmir in postcards 1900 by Yetkin, S., Yılmaz, F., Binzet, S. İzmir: İzmir Büyükşehir Belediyesi, [photograph]

The theme of this postcard features a street café which used to serve to the passers-by and to the houses in the market. The coffee seller in this postcard posed as drinking coffee from a coffee cup and holding long water pipe stick in front of the coffee cooking table. It can be seen coffee cooking equipment with the wood charcoal is clearly shown on the coffee table. Under the coffee cooking equipment, brass coffeepots can be seen and on the right side of the coffee cooking equipment, the coffee box was placed. In front of the coffee box, coffee cups can be seen. In addition, the cedar stool as an outside furniture was placed to the customer (Yetkin, Yılmaz, Binzet, 2003).



Figure 2.16. Turkish Coffeehouse

Source: Evvel Zaman İçinde İzmir: Once Upon a Time İzmir by Yeğin U., İstanbul: İzmir Ticaret Odası Kültür, Sanat ve Tarih Yayınları Editörü, 2009, [photograph], p.117

According to Yeğin (2009), Turkish coffeehouses conserved their traditional identity in İzmir. These places were known their whitewash interior walls with

covering legendary folks such as Khorasan warriors' pictures, ships, or caiques and small fountain pools. In terms of plan layout, the order of seating was divan which was placed running the length of the wall. It is significant to state that, a small barber counter was located in one corner of the coffeehouse for customers to provide an opportunity to drink their coffee and as well get a haircut (p.117).



Figure 2.17. Café Turks

Source: İzmir kartpostalları 1900, İzmir in postcards 1900 by Yetkin, S., Yılmaz, F., Binzet, S. İzmir: İzmir Büyükşehir Belediyesi, [photograph]

This postcard shows people sitting in front of a Turkish coffeehouse and a simit seller. As Yetkin et al. (2003) emphasized that it is commonly known that “state conversation” was made in the time since the coffeehouses are the place for all kinds of conversations and discussions.



Figure 2.18. Turkish Coffeehouse and Nargile

Source: İzmir kartpostalları 1900, İzmir in postcards 1900 by Yetkin, S., Yılmaz, F., Binzet, S. İzmir: İzmir Büyükşehir Belediyesi, [photograph]

It can be seen a group of people sitting in front of a Turkish coffeehouse and smoking nargile in this postcard. In addition, this postcard gives an idea about Turkish local outfits and dressing style. According to Yetkin et al. (2003), coffee and tobacco entered the Ottoman Empire in the second half of the 16th century and in spite of various restriction, the combination and tobacco were essential for Turkish coffeehouses' frequenters.



Figure 2.19. Café Culture.

Source: İzmir kartpostalları 1900, İzmir in postcards 1900 by Yetkin, S., Yılmaz, F., Binzet, S. İzmir: İzmir Büyükşehir Belediyesi, [photograph]

The postcard features Turkish community with the label of Smyrna. Although postcards are labelled as a Turkish coffeehouse, it is important to indicate that café culture was not only exclusive to the Turks but also all the local communities including Greeks, Armenians and Jews had their own cafés in that time in İzmir (Yetkin, Yılmaz, Binzet, 2003).

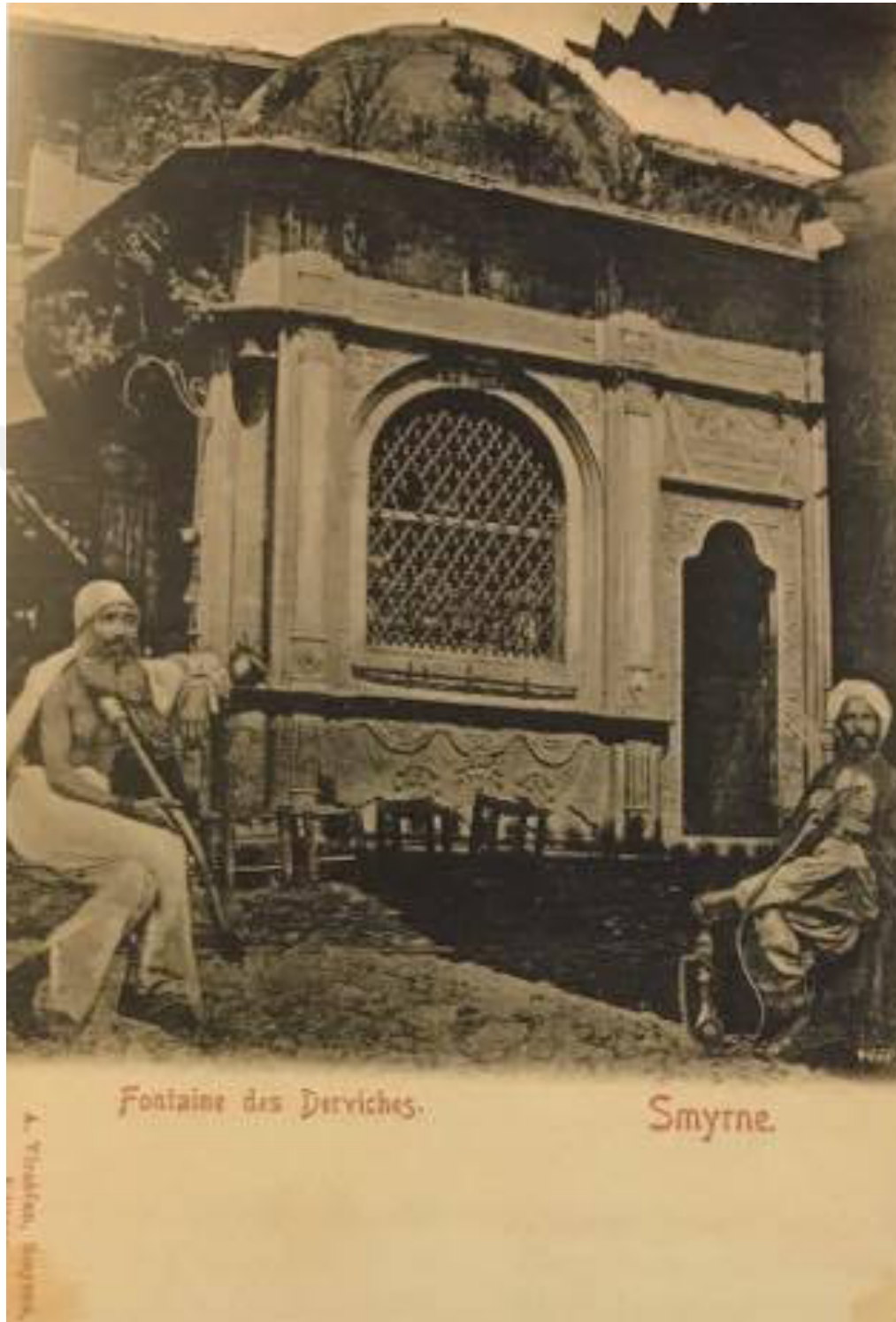


Figure 2.20. Dervish Fountain

Source: İzmir kartpostalları 1900, İzmir in postcards 1900 by Yetkin, S., Yılmaz, F., Binzet, S. İzmir: İzmir Büyükşehir Belediyesi, [photograph]

As Yetkin et al. (2003) emphasized that it is possibly mentioned about a life emerging around “sebil” which is known free water suppliers for charity. This postcard demonstrates people smoking water pipes around the “sebil”. The postcard editor named this picture the “Dervish Fountain” However, the entrance of Kemeraltı from the Konak direction, was also known as the Dervishes Street. By taking into consideration, this sebil in the postcard could be characterized as the one near Kemeraltı Mosque.



Figure 2.21. Turkish Coffeehouse in the Marketplace

Source: Evvel Zaman İçinde İzmir: Once Upon a Time İzmir by Yeğin U., İstanbul: İzmir Ticaret Odası Kültür, Sanat ve Tarih Yayınları Editörü, 2009, [photograph], p.118

Coffeehouses were not only just drink coffee, but also those known as “Kıraathane”, which were a gathering-place to read books, having a conversation about politics and literature in these venues. Furthermore, another type of coffeehouse was known as “Instrumental Coffeehouses”. As

the biggest feature of these types of coffeehouses was the wandering musician's job between minstrels with their instruments and riddle were solved in these kinds of venues. The postcard features the coffeehouse as a meeting venue was situated on suburbs of the city (Yeğin, 2009, p.118).



Figure 2.22. The Porter's Coffeehouse

Source: Evvel Zaman İçinde İzmir: Once Upon a Time İzmir by Yeğin U., İstanbul: İzmir Ticaret Odası Kültür, Sanat ve Tarih Yayınları Editörü, 2009, [postcard], p.122

As Yeğin (2009), stated that some coffeehouses played host meetings for groups comprising the same occupation as the same as contemporary chamber meetings.

The postcard features the İzmir's warehouse in and the porters who were waiting for works or relax after a day on the job (Yeğin, 2009, p.122).

These groups of people would gather to drink beverages as well to dispute their business-related issues, taking suggestions. It is significant to state that, these venues such as the musicians' coffeehouses, the fishermen's coffeehouses, the camel drivers' coffeehouses, the porters' coffeehouses were places to wait for jobs or relax after a rough day at work.



Figure 2.23. The Lunapark Coffeehouse in Punta

Source: Evvel Zaman İçinde İzmir: Once Upon a Time İzmir by Yeğin U., İstanbul: İzmir Ticaret Odası Kültür, Sanat ve Tarih Yayınları Editörü, 2009, [photograph], p.115

The right side of the postcard features the Cafe de la Pointe venue was also known as the “Lunapark” was located in the end section of the Pier as “Punta”. This section was also situated outside of town. Before Cafe de la Pointe venue, there was a theatre situated here with the name of Kivitos. After a while, this structure was burnt out and another structure was not built instead of Cafe de la Pointe venue (Yeğin, 2009).



Figure 2.24. The Paris Coffeehouse at Pier

Source: Evvel Zaman İçinde İzmir: Once Upon a Time İzmir by Yeğin U., İstanbul: İzmir Ticaret Odası Kültür, Sanat ve Tarih Yayınları Editörü, 2009, [postcard], p.116

The left side of the postcard features the Paris Coffeehouse at Pier and this venue was one of the western-style coffeehouses which aside from İzmir's traditional coffeehouses. Including Café Paris and Lunapark Café, mostly wealthy Levantine populace were preferred to spend time in these places which were large musical halls which were only open at night (Yeğin, 2009).

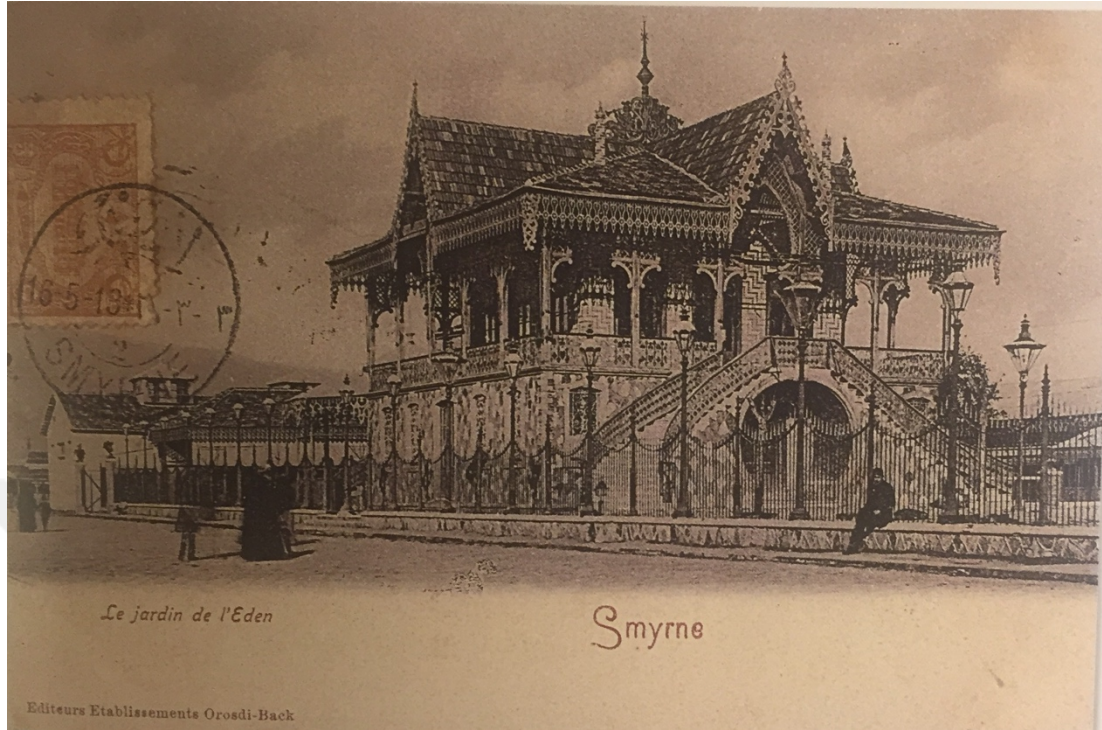


Figure 2.25. The Garden and Coffeehouse of Eden

Source: Evvel Zaman İçinde İzmir: Once Upon a Time İzmir by Yeğin U., İstanbul: İzmir Ticaret Odası Kültür, Sanat ve Tarih Yayınları Editörü, 2009, [postcard], p.119

According to Yeğin (2009), the Garden and Coffeehouse of Eden which features in the postcard with its architectural style was quite unique from past to present and this coffeehouse was situated near from the Buca Train Station which gives an idea about the Buca district. When we examine the contemporary situation, it is hard to presume the level of culture existed here with the coffeehouse of Buca as a way of life. Also, it is known that myriad performances were held in coffeehouses.

As an example, a giant called Marino who stood 2.25 m and weighed 215 kg would demonstrate a show at the coffeehouse across from the ferryboat landing. In addition to the Garden and Coffeehouse of Eden, Cafè Eden was situated along the shore of Karşıyaka was differ from these types of venues

and serving meals to the upper-class Levantine segment which generally addressing (Yeğin, 2009).



Figure 2.26. The Elhamra Coffeehouse at Pier

Source: Evvel Zaman İçinde İzmir: Once Upon a Time İzmir by Yeğin U., İstanbul: İzmir Ticaret Odası Kültür, Sanat ve Tarih Yayınları Editörü, 2009, [postcard], p.121

The Elhamra Coffeehouse was also known “Elhamra Bahçesi” was a venue to provide a traditional coffeehouse services and also was home to numerous events such as theater presentations were taking place during summer and autumn months. For instance, the periodic performances were staged by some groups based in İstanbul (Yeğin, 2009).

Moreover, in terms of comparison between Turkish coffeehouses and Christian cafes in terms of what is being offered, Turkish coffee and smoke water-pipe are limited options to serve in Turkish coffeehouses. When it comes

to prices and hygiene, Turkish coffeehouses are stated to be four times cheaper and more hygienic than the Christian cafes (Pinar, 1996).



Figure 2.27. Pier

Source: Evvel Zaman İçinde İzmir: Once Upon a Time İzmir by Yeğin U., İstanbul: İzmir Ticaret Odası Kültür, Sanat ve Tarih Yayınları Editörü, 2009, [postcard], p.200

Although the postcard features theater, cafes, and restaurants that along the Pasaport as a chic recreational structures, as Yetkin et al. (2003) stated that Turkish coffeehouses were the most popular places for socialization among Turks. By taking into consideration of the travelers' descriptions, narrations, and drawings which have a specific significance to understand the city and leisure inclinations through the experiences of the travelers who figure out the story of İzmir. For instance; we can understand that Turks spend most of their time out than at their home and they love to drink their coffee outdoors under pergolas except during harsh weather conditions (Beyru, 2011).

Kramer Palas, Kramer Lokantası, Cafe Loucas and The Hotel de la Villa which on the top floor of Cafe Loucas, Concert America and theaters were situated in this card (Yeğin, 2009).



Figure 2.28. The Bazaar

Source: Evvel Zaman İçinde İzmir: Once Upon a Time İzmir by Yeğin U., İstanbul: İzmir Ticaret Odası Kültür, Sanat ve Tarih Yayınları Editörü, 2009, [postcard], p.18

In addition to Sađır Sokađı (Deaf Street), Sulumazar has one of the characteristics of a typical İzmir bazaar. The postcard features the simple coffeehouses which comprised of a number of low tables and short stools to people who finished houseping from houses with all their goods bring together in the open by the reason of houses had no window display (Yeđin, 2009).



Figure 2.29. Square

Source: Evvel Zaman İçinde İzmir: Once Upon a Time İzmir by Yeđin U., İstanbul: İzmir Ticaret Odası Kültür, Sanat ve Tarih Yayınları Editörü, 2009, [postcard], p.183

The postcard features the square which is situated as a result of the Başoturak Hasan Hüseyin Mosque and its vicinity of the little houses. It is significant to say that Turks and non-Moslems were seemed comfortable with be in the same environment was applaudable. Moreover, as was every other square in Turkey, the square in Kemeraltı distinguished with the over-abundance of Street vendors (Yeđin, 2009).

Another consideration of travelers' impressions, coffeehouses were playing an important role to placing coffeehouses in the center of the social life of the men in the Muslim community (Taşcı, Özden, Davras and Akkurt, 2015). However, it is clear to understand that traveler narrations about the life of Turks in İzmir are oversimplified to only consist of smoking or water pipe, coffee drinking, and eating rice for dinner (Beyru, 2000).

2.5.1. Importance of İzmir for Traditional Coffeehouses

Although the exact date is not certain, Taşcı et al. (2015), stated that the city of Smyrna is known as one of the important coastal settlements in the Western Anatolia, was established approximately 8500 years ago.

This harbor city changed hands between respectively, the Romans, Byzantines, Arabian, once again Byzantines, Seljuks, Byzantines, Anatolian seigniories, and Ottomans (Beyru, 2000).

It is significant to state that İzmir had developed harbor and also had become an important market and a trade center during Ottoman Empire in the second half of the 16th century (Taşcı et al., 2015).

At the end of the 16th century, when İzmir was a small town with a population of about 2000. After four hundred years, as a leading metropolis in terms of economic prescriptive, İzmir, not only one of the Western Anatolian and Ottoman Empire but also the East Mediterranean Region as a whole (Kasaba, 1994).

As a port city of İzmir, the sharpness developed in two separate phases. The first phase was a short opening period from the middle of the 16th century. The second phase was a long phase, from the middle of the 18th century to the beginning of the 20th century. During this period, İzmir has evolved from being

a warehouse feeding Istanbul to being an important harbor in European and Asian trade. İzmir was the city presence in groups with wide connections to other areas in the Mediterranean. The first movement that started the rise of İzmir was the end of the 16th century when Aleppo lost its importance in trade between Europe and Asia. In the same period, according to Faroqhi (1984), the western part of the road first passing through Erzurum and Bursa and continuing towards the Balkans and extending to Venice began to slip from Bursa to İzmir. As a result, İzmir has become an important trading point for Europe's trade with Asia. We do not have systematic and precise information on the volume of goods bought and sold in these years but the expansion of Ottoman foreign trade from the middle of the 18th century can be documented much more easily than the previous turnover date. It is seen that between the years of 1770 and 1870, the İzmir port has increased by ten times in current values. Imports increased eight times in parallel. İzmir was undoubtedly the largest export port of the Ottoman Empire. Imports were immediately in second place after Istanbul. During the great depression of the nineteenth century, intermediaries who were restricted from handling usury and stock market symbols lost the unique advantages of allowing them to control all areas of economic activity in their territories. According to Keyder (1987), political developments and non-Muslims in the late 19th century were excluded from both economic and political power. At the beginning of the 20th century, the state bureaucracy supported the Muslim bourgeoisie (Kasaba, 1994).

Especially, late in the 17th century, the route of silk trade with camel train shifted from Aleppo to İzmir so that is considered as playing an important role on the development of İzmir in several areas such as trade and commerce (Frangakis-Syrett, 2006). Both Frangakis-Syrett (2006) and Gürsoy (2013) stated that one of the first imports was cotton and the second was coffee via Smyrna port. Wood products, tin, sugar, spices were considered as imported goods which arrived at the same time as coffee to İzmir (Frangakis-Syrett, 2006; Gürsoy, 2013).

İzmir was the first place in Turkey as a trade center to exceed İstanbul and other cities. In terms of comparing mobility port of İzmir with reviewing the import and export figures of the beginning of 18th century, in between 1752 and 1783, the member of French traders in İzmir reached the number of 29. In the same years, İstanbul had 11 French traders (Gürsoy, 2013).



Figure 2.30. Pasaport and the Entrance to İzmir Harbor

Source: Evvel Zaman İçinde İzmir: Once Upon a Time İzmir by Yeğin U., İstanbul: İzmir Ticaret Odası Kültür, Sanat ve Tarih Yayınları Editörü, 2009, [postcard], p.314

As an example of one of İzmir's first postcards, this card was decorated with a red bouquet in the lower left corner to herald the coming of spring and also this lithograph features Kordon, tramways and with horse-drawn carriages and the entrance of the Harbor. Moreover, in terms of to emphasize İzmir commerce, the postcard shows us the ship masts which was situated in the harbor (Yeğin, 2009, p.314).

The Ottoman Empire initiated a serious transformation process in the cities where the population is concentrated during 1839. This effort to create a city in a western sense of life in the plan of L. Storari for İzmir in 1852. This process has brought dynamism along with the development of economic potentials and demographic movements which brought class differences among the people and changed the cultural life associated with them (Kuyulu Ersoy, 2007).

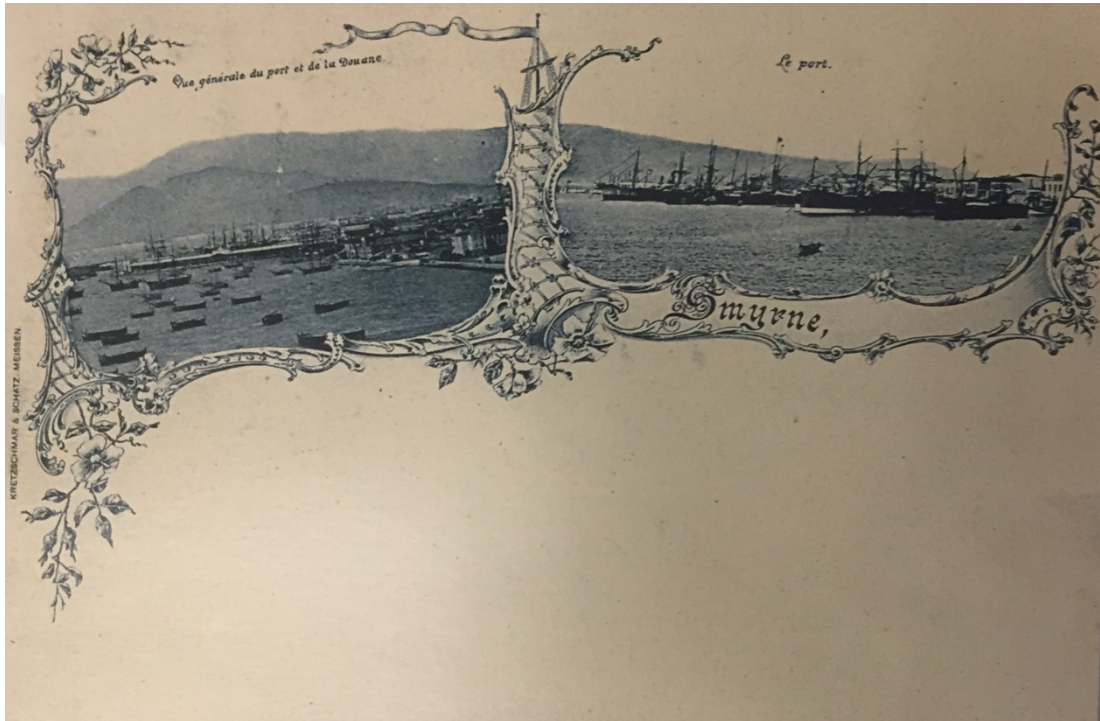


Figure 2.31. Lithograph Collage İzmir Postcard

Source: Evvel Zaman İçinde İzmir: Once Upon a Time İzmir by Yeğin U., İstanbul: İzmir Ticaret Odası Kültür, Sanat ve Tarih Yayınları Editörü, 2009, [postcard], p.308

İzmir was open to innovation by doing so the traveler Goupil Fesquet came to İzmir and took photos of İzmir in February, in 1840. Also, Rubellin was the one who made a great effort to develop of photography in İzmir. As this collage postcard represent us that arrival steamships to the İzmir harbor (Yeğin, 2009, p.308).



Figure 2.32. Activity at Pier

Source: Evvel Zaman İçinde İzmir: Once Upon a Time İzmir by Yeğin U., İstanbul: İzmir Ticaret Odası Kültür, Sanat ve Tarih Yayınları Editörü, 2009, [postcard], p.211

According to Yeğin (2009), the signing of the İzmir Harbor Construction Agreement in 1867 was quite an achievement to ships arriving in the city in a properly to come into the harbor. In 1875, the construction of the harbor was completed. Also, the storage warehouses were enlarged in time. Customs warehouses were built next to a side to side houses which measured 55 meters wide and 218 meters long. The postcard features numerous barges and the goods which were sacked would first be loaded onto these barges were brought to İzmir to help in the construction of the harbor and the transform of goods (p.211).



Figure 2.33. Custom Warehouses

Source: Evvel Zaman İçinde İzmir: Once Upon a Time İzmir by Yeğin U., İstanbul: İzmir Ticaret Odası Kültür, Sanat ve Tarih Yayınları Editörü, 2009, [postcard], p.206

The signing of İzmir Harbor Construction Agreement and the construction a new harbor in 1867 gave a new identity to İzmir. When the sea was filled in on 13 March 1880, new Customs Warehouse venue which was constructed by the architect of the Gustave Eiffel Tower, Monsieur Eiffel accomplished in İzmir. These warehouses have lost their function over time and turn into as a modern houseping mall at the present time (Yeğin, 2009, p.206).



Figure 2.34. The economic life of İzmir, Customs Warehouses

Source: Evvel Zaman İçinde İzmir: Once Upon a Time İzmir by Yeğin U., İstanbul: İzmir Ticaret Odası Kültür, Sanat ve Tarih Yayınları Editörü, 2009, [postcard], p.313

İzmir as an important coastal settlement attracted the attention of a large number of foreign businessmen and Western travelers from England, France, and Germany in between 17th and 20th century. International port in İzmir became one of the primary ports used by British, Dutch, and French merchants in West Mediterranean region (Frangakis-Syrett, 2006). The postcard features a scene of confusion at Customs Warehouses with numerous camels as well as their jockeys which were one of the city symbols to mirror the economic life of İzmir. Until 1900's, Caravans of camels continued their's activities to transport goods (Yeğin, 2009, p.313).

İzmir was the leading position to host a number of the first experiences both in the commercial life, in several of the visual arts and in the technological

applications by taking into consideration of the city's social and cultural life (Yeğın, 2009).

The Muslim and non-Muslim community and the Western groups made a great contribution to the social, economic and urban growth. İzmir's socio-cultural places such as theaters, operas, casinos and coffeehouses were emphasized with the interaction of the different ethnic and religious groups in that era (Taşcı, Özden, Davras and Akkurt, 2015).

Regarding to "*İzmirli Olmak*" symposium, we can mentioned as Tekeli (2009) stated that, there are three factors which make İzmir different and significant from other cities. The first factor is the advantageous location of İzmir at the head of a gulf in a deep indentation midway along the western Anatolian coast which makes İzmir one of the most important port towns in the world. The second factor is people of İzmir as an actor of town. The third factor is interaction with the first two factors which generated İzmir lifestyle (Tekeli, 2009). Turks spend more time outdoor than inside (Beyru, 2000). It is significant to state that, people of İzmir do not confine only business life or domestic life. People of İzmir's outdoor life take place along with roadside such as places of coffeehouses which spills over their tables along with the wayside (Tekeli, 2009, p.29).

This chapter summarized origins of coffee and and history of Turkish coffeehouses in terms of physical an social environment. In addition, the importance of İzmir for coffeehouses is discussed while the city of Smyrna and its great appreciation for "Beautiful İzmir" are introduced for thousands of years. The following chapter focuses on the place attachment. It will explain the definition and models of place attachment and there will be an overview about history of place attachment.

CHAPTER 3

PLACE ATTACHMENT

3.1. Definitions and Models of Place Attachment

“Place attachment, the bonding that occurs between individuals and their meaningful environments, has gained much scientific attention in recent years” (Gifford and Scannell, 2009, p.1). Harris, Brown, and Werner (1996) emphasized place attachment as both the feeling of being attached and the process of becoming attached. Besides this, Tuan (1974), suggested that traditional definitions of place attachment view it as an outcome, as a feeling of being attached.

According to Waxman (2006), place attachment serves a number of functions for people and their culture. Hidalgo and Hernández (2001), stated that there are many similar terms such as community attachment (Kasarda and Janowitz, 1974), sense of community (Sarason, 1974), place attachment (Gerson et al., 1977), place identity (Proshansky, 1978), place dependence (Stokols and Shumaker, 1981), sense of place (Hummon, 1992), etc., such that it is often difficult to tell whether the same concept with a different name or different concepts or not. On occasions, we see that one of the terms is used as a generic concept which embraces others for example, for Lalli, (1992), place attachment is a component of place identity. On other occasions, some authors use similar terms without distinction as if they were synonyms (Brown and Werner, 1985, talk of attachment and identity without differentiating them). (p.273-274).

Many authors (Giuliani and Feldman, 1993; Lalli, 1992; Unger and Wandersman, 1985) have pointed out the confusion about the terminology and the concept has severely prevented progress within this field. However, presently, there seems to exist a certain co-decision in the use of the term “place attachment”. (Hidalgo and Hernández, 2001).

Tuan (1974), proposed a suggestion on place attachment which identifies places as a center of experience, people realize places in regard to behaviors and associated those settings since initial research in this field in the 1970s until today. By doing so, very significant differences between space calls abstract and place calls meaningful were conducted in the growth of publications.

“For Shumaker and Taylor (1983), it is “a positive affective bond or association between individuals and their residential environment” (p. 233). Hummon (1992), considers it “emotional involvement with places” (p. 256), and Low (1992), defines it as “an individual’s cognitive or emotional connection to a particular setting or milieu” (p. 165)” (Hidalgo and Hernández, 2001, p.274).

Low and Altman (1992), defines “attachment” to refer to as a word “place” which can be defined as “environmental settings to which people are emotionally and culturally attached” to create a framework to understand the concept of place and to understand the way of people formalize the relationships with places. According to Low and Altman (1992) definition to “attachment” to refer to as a word “place”, place attachment has the potential to offer predictability in a daily routine, a place to relax from the more formal roles of life, and the opportunity for control in various areas of life (Waxman, 2006).

According to Scannell and Gifford (2009), place attachment defines as “a bond between an individual or group and a place that can vary in terms of spatial

level, degree of specificity, and social or physical features of the place, and is manifested through affective, cognitive, and behavioral psychological processes” (p. 5). The above-mentioned definition is accepted by several authors such as Brown and Perkins, 1992; Devine-Wright, 2011; Fornara et al., 2010; Giuliani, 2003; Jogersen and Stedman, 2006; Low and Altman, 1992; Manzo and Perkins, 2006 (Hidalgo, 2013).

According to the Waxman (2006), the people and place interact together to form the experience. Both Lawrence (1992); Hummon (1992) pointed out that it is important to remember that groups, families, community members, and even entire cultures often collectively share an attachment to various places.

According to Lawrence (1992), place attachment framework provides a useful model for organizing and synthesizing elements of an interactive process but suggests a number of questions for the examination of collective processes in spatial relations. Lawrence (1992) emphasized that key phrase in the literature such as “invest ... meaning” and “attach significance” indicate that meaning is somehow applied onto or into space making it “place”; space is the object to which significance is attached. Lawrence, (1992) stated that place attachment seems to suggest that as a result of the attribution of meaning onto the place, places retain and emanate meaning thereafter, and they may take on a mnemonic. Lawrence (1992), asked two question to evoke meaning of place as a result of place attachment that is the meaning created from the interaction of certain behaviors with space, and if so which ones? or is meaning applied from some other source? (p.212).

As Gifford and Scannell (2010) defines the concept of place attachment “a bond between an individual or group and a place that can vary in terms of spatial level, degree of specificity, and social or physical features of the place, and is manifested through affective, cognitive, and behavioral psychological

processes,” (p.5) and is also strongly correlated with age (Hidalgo and Hernández, 2001).

The different ways in which place attachment has been defined conceptually in a recent study (Hernández, Hidalgo and Ruiz, 2013, cited in Hidalgo, 2013) examined:

1. Taking into consideration place attachment by researchers with concepts such as place identity or place dependence as a one-dimensional concept related, at the same level (e.g. Devine-Wright, 2011; Fornara, Bonaiuto and Bonnes, 2003; Giuliani, 2003; Hernández, Hidalgo, Salazar-Laplace and Hess, 2007; Rollero and De Piccoli, 2010, cited in Hidalgo, 2013).
2. As a multidimensional concept related, other researchers' proposals comprise a number of different factors: 2, 3 or 5. Based on Stokols and Shumaker (1981), Williams and Vaske (2003) approach both identities as a concept which calls superordinate of place attachment with two dimensions: place dependence and place identity. Also, Kyle, Graefe, and Manning (2005) make addition social bonds as a third factor in these concepts. Moreover, another proposed by Scopelliti and Tiberio (2010), Hidalgo (2013) which are three factors-identification, lack of resources and social relations. Similarly, another three authors who are Raymond, Brown, and Weber (2010) proposing a model of place attachment which is a five-dimensional model including place identity, place dependence, nature bonding, family bonding and friend bonding (Hidalgo, 2013).
3. Lastly, as a subordinate concept or a dimension of a more general concept are taken into consideration place attachment by other authors. For instance, for some authors such as Lalli (1992), place attachment is an identity of urban-related supplement, Jorgensen

and Stedman (2001, 2006) identifies place attachment as one-dimensional concepts which are place attachment, place dependence and place identity as dimensions of sense of place. Similarly, another author who is Droseltis and Vignoles (2010), by approving factor analysis, differentiated three dimensions which are attachment/self-extension, environmental fit and place-self congruity of place identification which is another concept (Hidalgo, 2013).

In general, place attachment is defined as an effective bond or link between people and specific places. These definitions may be appropriate to describe this special feeling toward certain places, but they have the drawback of being too ambiguous and do not allow us to differentiate attachment from other closely-related concepts such as, for example, residential satisfaction, which has been defined as “the positive or negative feeling that the occupants have for where they live” (Weidemann and Anderson, 1985; p. 156)” (Hidalgo and Hernández, 2001, p.274).

Two models of the local community which explicate the work of competing theorists of the early Chicago school of urban sociology have come to dominate the thinking and research of contemporary social scientists. Due to the fact that increasing the population size and density of human communities Linear development model called linear as a first model. W. I. Thomas (1967), Robert E. Park and Ernest W. Burgess (1921, 1925) who sought to account for the range of “social worlds” and social solidarities which emerged in the urban metropolis supply the basis for an alternative model of community attachment which is called the systematic model as a second model. In terms of the exploring hypotheses about the social fabric of communities derived from two models of the local community which are the linear development model and the systematic model, besides case study, surveys and detail

participant observation become essential (Kasarda, J., and Janowitz, M., 1997).

According to the Giuliani (2003), Janowitz and Kasarda (1974) reappraised the results of a wide-ranging survey carried out in 1967 in the United Kingdom and community attachment is measured using three variables which are the feeling of belongingness to the place of residence; interest in what goes on in the neighbourhood; and the pleasure or displeasure that would be experienced as a result of moving.

Conversely, Gerson, Stueve and Fischer (1977) stated that their primary aim is precisely to clarify the “nature and cause of attachment” and proposed that model is defined as one of the *structural alternatives* which allow the individuals thus *choose* to be attached to their neighbourhood according to their personal needs, opportunities, and resources, as well as on the characteristics of the neighbourhood and their home (Giuliani, 2003).

As Bowlby, (1973) is produced “internal working models” as a property of the relationship and are thus initially comparatively flexible in the sense that they are modified as a function of the environment. Altman (1975) described a model of human territoriality as a model which is played a more central role by the emotional component in the model of human territoriality. In this model, territorial behavior, or control of the territory, is viewed not as instinctive behavior, but as purpose-oriented behavior subject to social rules, the primary function of which is to regulate social interaction.

Shumaker and Taylor (1983) have formulated a model of attachment represents both a deepening and a broadening of the concept of “place dependence” developed by Stokols and Shumaker (1981). The model which sets out to combine the concepts of satisfaction and attachment and its core

concept is the congruity between needs and the physical and social resources of the environment (Giuliani, 2003).

In addition to this formulated model, according to Waxman (2006), Shumaker and Taylor (1983) proposed a person-environment congruence model of place attachment which includes the person's social networks as a contributor to place attachment. Shumaker and Taylor's model (1983) suggested that "expectations of stability, feelings of positive affect, greater knowledge of the locale, and behaviors that serve to maintain or enhance the location" (p.237).

Brown and Werner (1985), suggested that an operationalization of the concept of attachment which fits their suggested model territories are classified as primary, secondary and public in terms of both occupancy and defense, as well as of psychological centrality. Later, Harris, Brown, and Werner (1996) relate home attachment to a central aspect of the territoriality model – namely the regulation of privacy (Giuliani, 2003).

According to the Giuliani (2003) suggest that cultural models or stereotypes play a very important role. Hidalgo and Hernandez (2001) emphasized that some authors such as Low and Altman (1992) have dealt with this question affirming that "places are repositories and contexts within which interpersonal, community and cultural relationships occur, and it is to those social relationships, not just to place qua place, to which people are attached" (p. 7). Similarly, Riger and Lavrakas (1981), via factorial analysis, identify rootedness or physical attachment and bonding or social attachment as an existence of two dimensions or "types" of neighborhood attachment. Later, other authors such as Taylor et al. (1985) obtained rootedness and involvement (equivalent to physical bonds) and the second local bonds, equivalent to social attachment (p.275).

In terms of understanding of gathering behavior and contribute to placing attachment, Waxman Place Attachment Model for the Coffeehouse (2006), emphasize social factors and physical factors.

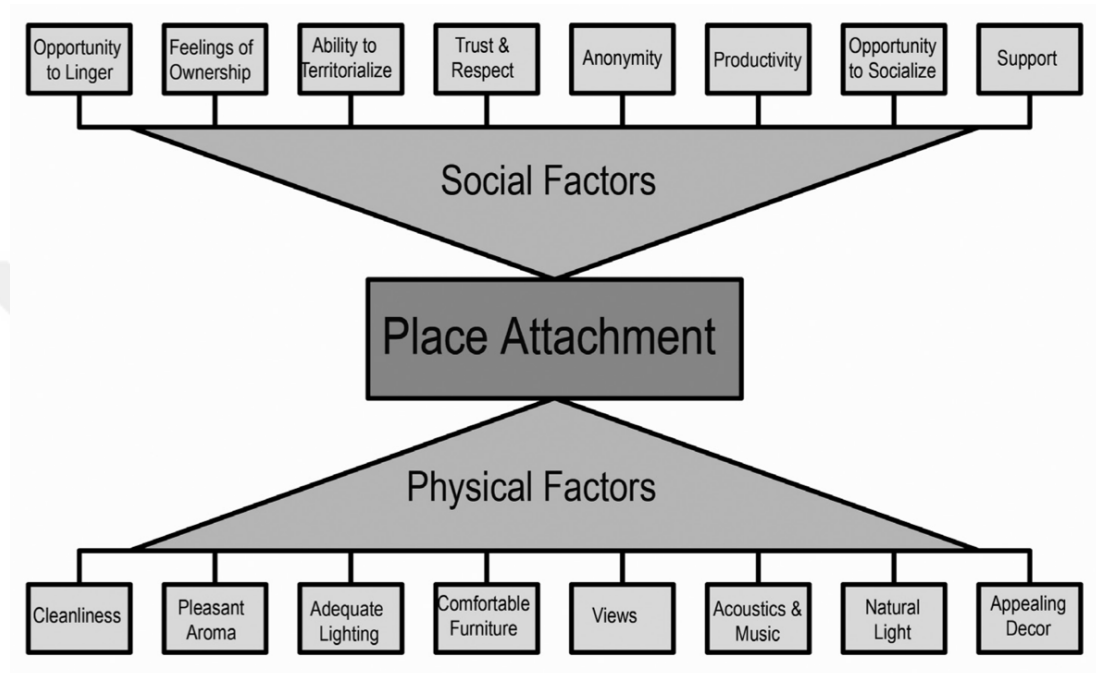


Table 3.1. Place Attachment Model for the Coffeehouse

Source: Waxman, L. (2006). The Coffeehouse: Social and Physical Factors Influencing Place Attachment. *Journal of Interior Design*, 31(3)

According to Waxman, Place Attachment Model for the Coffeehouse (2006), the social factors listed in the model include the opportunity to linger, feelings of ownership, ability to territorialize, trust and respect, anonymity, productivity, opportunity to socialize, and support and the physical factors included cleanliness, pleasant aroma, adequate lighting, comfortable furniture, access to a view, pleasant acoustics and music conducive to conversation or reading, access to natural light, and appealing décor (p.49).

3.2. Historical Overview of Place Attachment

As Lewicka (2011) state that, however, both theoretical and/or empirical level have not indicated coequally in research in the field of place attachment under the environmental psychology.

In the last forty years almost 400 papers have published about place attachment is the main concept in environmental psychology which is more than 60% have arisen in more than 120 various journals in the last decade. By doing so, it can be stated that there is a growing interest in the study of place attachment and its relation between place and people among the academic works and publications since the 1970s (Lewicka (2011)).

It can be mentioned that there is a growing interest in the study of place attachment and its relation between place and people among the academic works and publications since the 1970s, although as Hidalgo and Hernández (2001), emphasize that most studies carried out up till now have focused their range of analysis on the neighbourhood or community environment. "From the first studies about community attachment (Kasarda and Janowitz, 1974), or those previously carried out by Fried (1963), the neighborhood level has been the spatial range most often chosen by researchers" (Hidalgo and Hernández, 2001, p.275).

Similarly, as Hidalgo and Hernández (2001), state that some studies exist about place attachment that supports the need to take into account the physical component of the place (p.275).

"Riger and Lavrakas (1981), via factorial analysis, identify the existence of two dimensions or "types" of neighborhood attachment: rootedness or physical attachment and bonding or social attachment" (Hidalgo and Hernández, 2001, p.275). Later, as Hidalgo and Hernández (2001), point out that other authors have confirmed these two dimensions of place attachment (p.275).

According to Manzo (2005), the body of research on place attachment, identity and meaning has grown, sometimes building upon phenomenological theories, sometimes developing separately.

Also, some research looks at individual attachments, while others explore shared meanings (Manzo, 2005).

3.3. The Concept of Space and Place

Space and place together define the nature of geography and place, like space, lies at the core of the geographical discipline. Geographers appear to be confident of both the meaning of space and the methods suited to its analysis. Ad Hoc Committee of American (1965, 7) asserted that “the modern science of geography derives its substance from man’s sense of place (Tuan, 1979, p.387).

In the geographical literature, the place has been given several meanings (Tuan, 1979). A strongly evocative place may suggest nostalgia, sentimentality, or inspiration as a result of its infused meaning. It is not clear, however, that all meaningful places can be considered meaningful associated with spaces (Lawrence, 1992, p.212).

As for location, the place is one unit among other units to which it is linked by a circulation net; the analysis of location is subsumed under the geography’s concept and analysis of space (Tuan, 1979, p.387).

According to Tuan (1979) stated that place, however, has more substance than the world location suggests; it is a unique entity, a special “ensemble” and it has a history and meaning. Place incarnates the experiences and aspirations of people. The place is not only a fact of explained in the border of the frame

but is also a reality to be clarified and understood from the perspectives of the people who have given it meaning (p.387).

A major question is asked by Seamon and Sowers (2008) that geographers must sooner or later ask, however, is “What exactly is place? Is it merely a synonym for location, or a unique ensemble of nature and culture, or could it be something more?” (p.43).

Beginning in the early 1970s, Seamon and Sowers (2008) states that geographers such as Yi-Fu Tuan (1974), and Edward Relph (1976, 1981, 1993) grew dissatisfied with what they felt was a philosophically and experientially anemic definition of place. These thinkers sometimes called “humanistic geographers,” probed place as it plays an integral role in human experience (p.43).

In terms of having a sense of place, as Tuan (1975) and Agnew (1987), point out that the sense of place regards a relationship with the place (McEwen, 2014). Reconsidering what a place is, Agnew (1987), states that place is a setting for interaction, but this setting must be located within his words, “place is not just locale, as setting for activity or social interaction, but also location. The reproduction and transformation of social relations must take place somewhere” (Shelley, 2003, p. 27).

As Shelley (2003) states that, locale, or place as setting for social interaction; location, or place located in geographical space; and sense of place, or attachment between people and place are three elements of place.

As Relph (1976) and Tuan (1990), point out that place attachment begins with a full-grown personal sense of place, it is the reason behind that attachment to place it fulfills fundamental human emotional and psychological needs (McEwen, 2014). Seamon and Sowers (2008) states that Relph (1976) argues

that space is not a void or an isometric plane or a kind of container that holds places. Instead, he contends that studying space a more experientially-based understanding of place, in other words, space must be explored in terms of how people experience it (p.44).

Seamon and Sowers (2008) also states that Relph (1976), also sees space and place as dialectically structured in human environmental experience, since our understanding of space is related to the places we inhabit, which in turn derive meaning from their spatial context (p.44).

Seamon and Sowers (2008), imply that many geographers speak of both concepts but ultimately treat the two as separate or give few indications as to how they are related existentially and conceptually but for Relph, the unique quality of place is its power to order and to focus human intentions, experiences, and actions spatially (p.44).

According to Manzo (2005), place-based theories and research on the sense of place, place attachment, and place identity have made a critical contribution to our understanding of our relationships to place.

Glaser and Strauss (1967); Strauss and Corbin (1990); Manzo (2005) uses a grounded theory approach which focuses on the nuances of people's experiences to develop and explore concepts and theories.

According to the Waxman (2006), the experience of place is unique to each individual and is directly related to his or her lived experiences. Attachment to place is a set of feelings that emotionally binds people to a particular place (p.36). Cooper-Marcus and Frances, (1998), stated that places root us—to the earth, to our own history and memories, to our families and larger community (p. xi) (Waxman, 2006, p.36). Waxman (2006) emphasize that understanding

the concept of place provides an important framework for understanding the way people form relationships with places (p.36).

Proshansky (1978) originally defined place identity as those dimensions of the self that define the individual's personal identity. In terms of relation to the physical environment by means of a complex pattern of conscious and unconscious ideas, beliefs, preferences, feelings, values, goals and behavioral tendencies (Manzo, 2005, p.71).

3.4. Measurement of Place Attachment

Interest in the study of place attachment has increased significantly since the 1970s (Hidalgo, 2013, p.252).

According to Giuliani et al. (2003), quantitative research on place attachment has focused mainly on the relationship between strength of the bond and characteristics of the residential environment, while little attention has been devoted to how new bonds are formed, to what extent one place of attachment can be replaced by another, or whether multiple attachments can coexist (p.111).

According to Manzo (2005), as is typical of a grounded theory approach, data analysis began during the data collection phase to allow sampling to proceed on the basis of issues that emerged in the initial interviews. Also, Manzo (2005) stated that a diverse sample, varied on sex, ethnicity, income and household configuration reviewed to ensure throughout the data collection phase in a chart was maintained of the demographic data of participants because these demographics emerged as important in early interviews.

In the grounded theory approach, as Manzo (2005) emphasize that "open coding" techniques which were used by Strauss and Corbin (1990). By

describing discrete events, experiences and feelings reported in the interviews, a classification system was then developed for these concepts based on a comparison of all concepts represented in the data.

In terms of developing ways of measuring emotional/symbolic attachments to places, Williams and Vaske (2003) stated that articulate natural source values in the land management planning process provide a means for people and may help to resolve the natural resource conflict.

Williams and Vaske (2003) conducted that two different objectives and one of the objective are to evaluate the dimensional structure and construct validity of a place attachment measure by examining behavioral and psychological factors that influence the formation of attachments and the other objective is to examine the generalizability of a place attachment measure across multiple places. According to the Hidalgo (2013), so far few proposals have been advanced in this connection, one exception being the framework one put forward by Scannell and Gifford (2009) (p.253).

As Hidalgo (2013) stated that these authors propose a three-dimensional framework of place attachment that aims to integrate and structure the variety of definitions in the literature (p.253).

3.5. Understanding Person, Psychological Process, and Place Framework

A tripartite organizing framework, *Person, psychological process and place dimensions* (PPP) framework can be discussed in the field of the place attachment. "Person" dimension both refers to individual and group level in psychological processes for place attachment which are defined as affect (emotion), cognition (identity), and behavior (action). Social and physical place attachment can be seen in place dimension as two divided levels (Hidalgo, 2013, p. 253).

3.5.1. Person Dimension

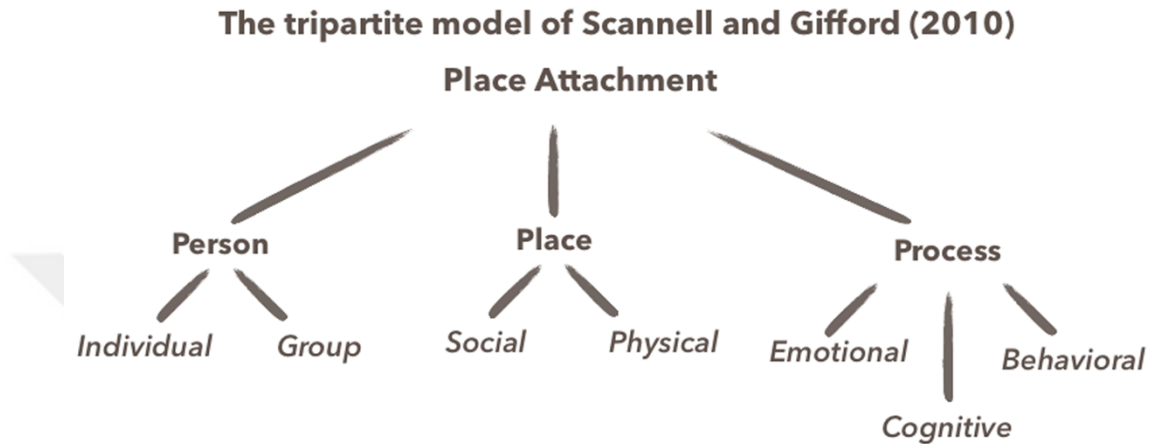


Table 3.2. The tripartite model of place attachment

Source: Scannell, L., & Gifford, R. (2009). Defining place attachment: A tripartite organizing framework. *Journal of Environmental Psychology*, 30, 1-10

According to the Hidalgo (2013), Within the *Person* dimension, no specific individual items were selected since all of them, except those corresponding to the group dimension, were individual; hence, the individual level was overrepresented (p.253). Low and Altman (1992) implies the role of “place” shared among all its members can be cultural, historical, religious, and the like. The person dimension consists of both individual and group level (Hidalgo, 2013). Low and Altman (1992) also stated, “Place attachment is the symbolic relationship formed by people giving culturally shared emotional/affective meanings to a particular space or piece of land that provides the basis for the individual’s and group’s understanding of and relation to the environment” (p. 165) (Waxman, 2006, p.36).

Classification of items for evaluating place attachment according to the Person dimension

<i>Person dimension</i>	
<i>Group level</i>	
People like me live here <i>People like me live elsewhere</i>	Scannel & Gifford, 2010 <i>Author</i>
This community reflects who I am <i>This community does not reflect who I am/what I am like</i>	Scannel & Gifford, 2010 <i>Author</i>
Most of my friends are in some way connected with my use of this place <i>Most of my friends are connected with other places</i>	Williams, 2000 <i>Author</i>
The people who live here identify with this place <i>The people who live here do not identify with this place</i>	Author <i>Author</i>
In this place there is a strong feeling of attachment/community <i>This place lacks a strong feeling attachment/community</i>	Author <i>Author</i>
This place has its own identity <i>This place lacks its own identity</i>	Author <i>Author</i>

Table 3.3. Classification of items for evaluating place attachment according to the Person dimension

Source: Hidalgo, M. (2013). Operationalization of place attachment: A consensus proposal. *Studies in Psychology*, 32(3), 254.

The items identified as being more directly related to this dimension were obtained from the scales of Scannel and Gifford (2010) and Williams (2000) and refer to a collective sentiment deriving from the sense of belonging to a place (Hidalgo, 2013,p. 254).

“Person level” of “Place dimension” is measured items as “People like me live here”, “This community reflects who I am”, “Most of my friends are in some way connected with my use of this place”, “The people who live here identify with this place”, “In this place there is a strong feeling of attachment/community”, “This place has its own identity”.

3.5.2. Place Dimension

Place dimension can be discussed under the title of two main place dimension which is a social level of place dimension and physical level of place dimension.

3.5.2.1. Social level

This stage refers to the most significant dimension of the place attachment. Social attachment topic can be touch upon this dimension, in fact, Fried, (1963, 2000); Kasarda and Janowitz, (1974); Low and Altman, (1992); Woldoff, (2002) describe place attachment is practically attachment to the people who live in that place (Hidalgo, 2013). Despite numerous studies but not all scales, Bonaiuto, Fornara and Bonnes (2003), Kyle et al. (2005) and Scopelliti and Tiberius (2010), describe mainly perspectives of place attachment which are integration, identification with the community and lack of solitude. In contrast to group attachment, place attachment more focus on an individual's feelings/emotions in the context of social. For instance; individual attachment rather than collective attachment (Hidalgo, 2013).

Classification of items for evaluating place attachment according to the Place dimension

Place dimension

Social level

I identify with the people of this neighbourhood <i>I don't identify with the people of this neighbourhood</i>	Bonaiuto et al., 2003 <i>Author</i>
I do not feel integrated in this neighbourhood <i>I feel integrated in this neighbourhood</i>	Bonaiuto et al., 2003 <i>Author</i>
People I am attached to are mostly from this place <i>People I am attached to are mostly from other places</i>	Adapted from Scopelliti & Tiberio, 2010 <i>Author</i>
I never feel alone here <i>I feel alone here</i>	Scopelliti & Tiberio, 2010 <i>Author</i>
I have a special connection to the people from this place <i>I don't have a special connection to the people from this place</i>	Adapted from Kyle et al., 2005 <i>Author</i>

Table 3.4. Classification of items for evaluating place attachment according to the Social level of Place dimension

Source: Hidalgo, M. (2013). Operationalization of place attachment: A consensus proposal. *Studies in Psychology*, 32(3), 254

As Gifford and Scannell (2010) proposed in the three-dimensional framework of place attachment, "Social level" of "Place dimension" is measured items as "I identify with the people of this neighbourhood", "I do not feel integrated in this neighbourhood", "People I am attached to are mostly from this place", "I never feel alone here", "I have a special connection to the people from this place".

3.5.2.2. Physical level

Contrary to the advance of studies in the social level, there is a lack of research studies done on physical attachment. The level of physical attachment contrasts with social level because of both theoretical and

empirical. Stedman (2003) discusses the level of physical attachment directly related to the importance of such places for people. At that point, there are three points to refer to describe this level which is all natural places: *I am attached to the green areas here, the green areas here are special to me* (Hammitt, Backlund and Bixler, 2006; Scannel and Gifford, 2010) and *the landscape of my hometown always makes me feel a strong emotion* (Scopelliti and Tiberius, 2010) (Hidalgo, 2013).

Physical level

This landscape always makes me feel a strong emotion	Adapted from Scopelliti & Tiberio, 2010
<i>This landscape doesn't make me feel a strong emotion</i>	<i>Author</i>
I am attached to this physical place	Adapted from Hammitt et al., 2006; Scannel & Gifford, 2010
<i>I don't feel attached to this physical place</i>	<i>Author</i>
This physical place is special to me	Adapted from Hammitt et al., 2006
<i>This physical place is not special to me</i>	<i>Author</i>

Table 3.5. Classification of items for evaluating place attachment according to the Physical level of Place dimension

Source: Hidalgo, M. (2013). Operationalization of place attachment: A consensus proposal. *Studies in Psychology*, 32(3), 254

As Gifford and Scannell (2010) proposed in the three-dimensional framework of place attachment, “Social level” of “Place dimension” is measured items according to this classification of items.

“This landscape always makes me feel a strong emotion”, “I am attached to this physical place”, “This physical place is special to me” for evaluating place attachment in the Physical level of Place dimension.

3.5.3. Psychological Process Dimension

Psychological process dimension refers to strong unanimity about the place and its emotional connection with the people. There are three levels of psychological process dimension which are emotional level, cognitive level, behavioral level.

3.5.3.1. Emotional level

Tuan, (1974) implies emotional link as love, Hummon, (1992) defines as involvement as a different emotion. Although some feelings such as feeling happy, relaxed or proud are not implying feeling attached, and also it could be another situation which is feeling attached to a place and not be happy or relaxed there are many reasons behind that situation relating to problems of personal finances, partner, family, etc. (Hidalgo, 2013).

Classification of items for evaluating place attachment according to the Psychological processes dimension

<i>Psychological processes dimension</i>	
<i>Emotional level</i>	
<i>I miss this place when I am away</i>	Adapted from Jorgensen & Stedman, 2006; Hernández et al. 2007; Lewicka, 2010; Nielsen-Pincus et al, 2010; Scannel & Gifford, 2010
<i>I don't miss this place when I am away</i>	<i>Author</i>
<i>I am very attached to this place</i>	Williams, 2000; Williams & Vaske, 2003; Kyle et al, 2005; Hernández et al. 2007; Scannel & Gifford, 2010
<i>I am not very attached to this place</i>	<i>Author</i>
<i>I am rooted here</i> <i>I am not rooted here</i>	Lewicka, 2010 <i>Author</i>
<i>I feel connected to this place</i> <i>I don't feel connected to this place</i>	Adapted from Scannel & Gifford, 2010 <i>Author</i>
<i>This place is very special to me</i> <i>This place is not really special to me</i>	Williams & Vaske, 2003; <i>Author</i>

Table 3.6. Classification of items for evaluating place attachment according to the Emotional level of Psychological processes dimension

Source: Hidalgo, M. (2013). Operationalization of place attachment: A consensus proposal. *Studies in Psychology*, 32(3), 254

As Gifford and Scannell (2010) proposed in the three-dimensional framework of place attachment, “Emotional level” of “Psychological processes dimension” is measured items as “I identify with the people of this neighbourhood”, “I do not feel integrated in this neighbourhood”, “People I am attached to are mostly from this place”, “I never feel alone here”, “I have a special connection to the people from this place”.

3.5.3.2. Cognitive level

Scannell and Gifford (2009), shows that cognitive level of attachment is a long tradition in research, on their perception of memories, beliefs, meanings, and knowledge have associated people and the place importance for them (Hidalgo, 2013).

(Continue)

Cognitive level	
This place is part of me	Adapted from Bonaiuto et al., 2003; Williams & Vaske, 2003; Hammitt et al., 2006; Lewicka, 2010; Scannell & Gifford, 2010; Scopelliti & Tiberio, 2010
<i>This place is not part of me</i>	<i>Author</i>
This place is part of my identity	Hernández et al., 2007
<i>This part is not part of my identity</i>	<i>Author</i>
This place reflects the type of person I am/who I am	Jorgensen & Stedman, 2006; Scannell & Gifford, 2010
<i>This place doesn't reflect the type of person I am/who I am</i>	<i>Author</i>
This place says a lot about who I am	Williams, 2000; Williams & Vaske, 2003; Hammitt et al., 2006; Jorgensen & Stedman, 2006; Nielsen-Pincus et al., 2010
<i>This place says very little about who I am</i>	<i>Author</i>
This place means a lot to me	Williams, 2000; Williams & Vaske, 2003; Kyle et al., 2005; Hammitt et al., 2006
<i>This place doesn't mean a lot to me</i>	<i>Author</i>
I identify strongly with this place	Valera & Pol, 1994; Williams & Vaske, 2003; Kyle et al., 2005; Hammitt et al., 2006; Hernández et al., 2007; Nielsen-Pincus et al., 2010
<i>I do not identify with this place very well</i>	<i>Author</i>
I feel I can really be myself when I am here	Jorgensen & Stedman, 2006;
<i>I don't feel I can really be myself when I am here</i>	<i>Author</i>

Table 3.7. Classification of items for evaluating place attachment according to the Cognitive level of Psychological processes dimension.

Source: Hidalgo, M. (2013). Operationalization of place attachment: A consensus proposal. *Studies in Psychology*, 32(3), 25

As Gifford and Scannell (2010) proposed in the three-dimensional framework of place attachment, “Cognitive level” of “Psychological processes dimension” is measured items as “This place is part of me”, “This place is part of my identity”, “This place reflects the type of person I am/who I am”, “This place says a lot about who I am”, “This place means a lot to me”, “I identify strongly with this place”, “I feel I can really be myself when I am here”.

3.5.3.3. Behavioral level

Behavioral level under the psychological process dimension represents with actions in a place with staying for sufficient time in terms of preferring the place to other places to do things that one likes. (Hidalgo, 2013). Also, according to Manzo and Perkins (2006), action can be inspired from emotional bonds to a place due to meaningful for people in case of motivating people, stay in, protect and improve places.

Behavioural level	
This is my favourite place to be <i>This is not my favourite place to be</i>	Jorgensen & Stedman, 2006; Nielsen-Pincus et al., 2010 <i>Author</i>
This is my favourite place to go during my free time <i>This is not my favourite place to go during my free time</i>	Williams, 2000 <i>Author</i>
I would like to move out from this place <i>I wouldn't like to move out from this place</i>	Lewicka, 2010 <i>Author</i>
This is my favourite place to live in <i>I would like to live in another place</i>	Hernández et al., 2007 <i>Author</i>
This is the best place for what I like to do <i>Other places are best for what I like to do</i>	Williams, 2000; Williams & Vaske, 2003; Jorgensen & Stedman, 2006; Nielsen-Pincus et al., 2010 <i>Author</i>
I would prefer to spend more time here if I could <i>I would prefer to spend more time out of here if I could</i>	Williams, 2000 <i>Author</i>

Table 3.8. Classification of items for evaluating place attachment according to the Behavioral level of Psychological processes dimension.

Source: Hidalgo, M. (2013). Operationalization of place attachment: A consensus proposal. *Studies in Psychology*, 32(3), 254

As Gifford and Scannell (2010) proposed in the three-dimensional framework of place attachment, “Behavioral level” of “Psychological processes dimension” is measured items as “This is my favourite place to be”, “This is my favourite place to go during my free time”, “I would like to move out from this place”, “This is the best place for what I like to do”, “I would prefer to spend more time here if I could”.

This chapter summarized the place attachment approach with its definition and historical overview. The concept of place and space is explained. In addition, the three-dimensional framework of place attachment is investigated from different perspective and the framework that is used in this study is introduced. The following chapter introduces the case study.

CHAPTER 4

CASE STUDY: HISTORICAL ALTINPARK COFFEEHOUSE, HISTORICAL EMNİYET COFFEEHOUSE, MUMCU COFFEEHOUSE, KANARYA COFFEEHOUSE and 95's COFFEEHOUSE

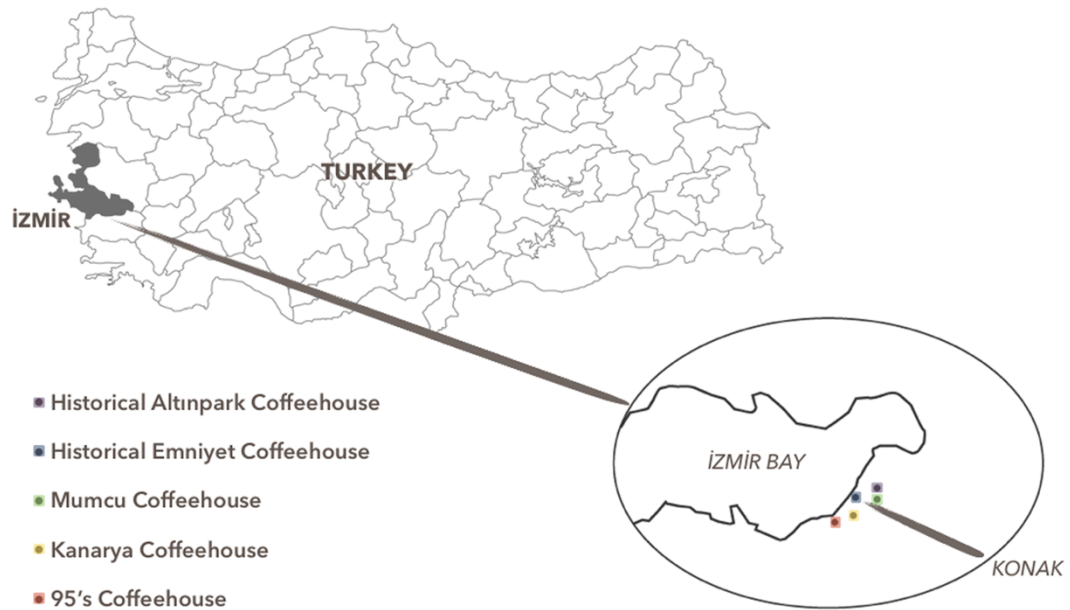


Figure 4.1. Site of contemporary traditional Turkish coffeehouses

Source: Photography by the author

5 Contemporary Traditional Turkish coffeehouses, Historical Altınpark Coffeehouse, Historical Emniyet Coffeehouse, Mumcu Coffeehouse, Kanarya Coffeehouse and 95's Coffeehouse in İzmir, were chosen as case studies, to examine if contemporary traditional Turkish coffeehouses are places of socialization as it used to be traditionally.

Today's Traditional Turkish Coffee Houses

The end of 1800's

Historical Altınpark Coffee House



From 1900's

Historical Emniyet Coffee House



From 1920's

Mumcu Coffee House



From 1940's

Kanarya Coffee House



From 1950's

95's Coffee House








-  95's Coffee House
-  Kanarya Coffee House
-  Mumcu Coffee House
-  Historical Emniyet Coffee House
-  Historical Altınpark Coffee House

Figure 4.2. Timeline of contemporary traditional Turkish coffeehouses

Source: Photography by the author

After “Turkish” coffee as a synonymous with people who came from different levels of the society, drinking coffee, coffee has become a widely-consumed drink in many cultures including Traditional Turkish coffeehouses in Turkish society. In this study, 5 traditional Turkish coffeehouses, has been preserved its availability until today, are chosen. One of the oldest coffehouses has been preserved its availability from at the end of 1800's until today and others have followed this period.

One of the common features of these places have represented scenes of everyday life where various social structures, professional groups, and social classes have a part. The other common features is that these places have become social places not only individually but also collectively held meanings by customers.

4.1 Description of the Research Traditional Coffeehouses

Historical Altınpark Coffeehouse: One of the oldest coffeehouses in İzmir, Historical Altınpark Coffeehouse, has been preserved its availability from at the end of 1800's until today, is located in one of the important centers of the urban identity of İzmir, Basmane Altınpark Square located at the end of the Altınpark Arkeopark area. Historical Altınpark Coffeehouse was used by various European artists and Europeans, Levantine or minority who came to visit this multi-identity and multicultural city or lived in, played a decisive role in the formation of the city's cultural and artistic environment from the 18th century onwards. It can be mentioned that there is a big tree and a historic fountain behind it and a very old coffeehouse that hosts that garden is home its tradition today.

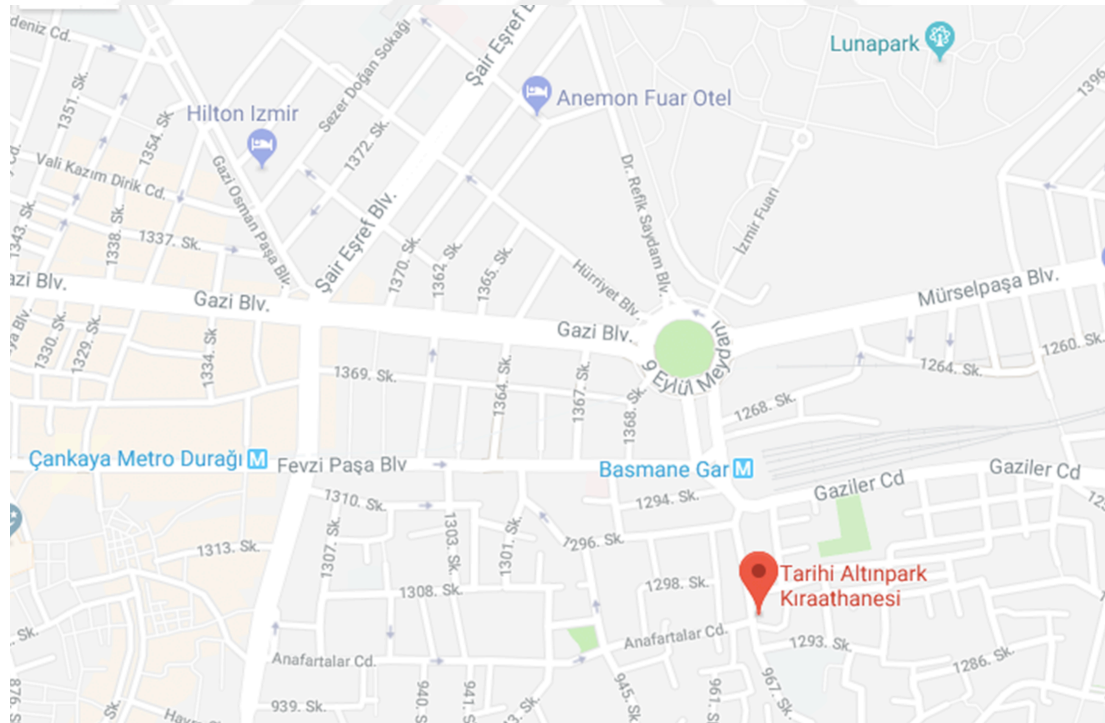


Figure 4.3. Map of the Historical Altınpark Coffeehouse

Source: www.googlemaps.com

It was first run by the Emmi Day, then a father and his son their name were Şeraffettin and Sakal Levent, run this historic coffeehouse as it is. Munir Tunç, who is the last manager of Historical Altınpark Coffeehouse run this historic place almost 10 years until now. According to the last manager, Munir Tunç, it used to play “Meşe” game in this place. Also, Basmane days used to organize in the Basmane Altınpark Square to keep alive the feelings of past traces.



Figure 4.4. Entrance of Historical Altınpark Coffeehouse

Source: Photography by the author

This Historical Altınpark Coffeehouse is used customers who are going to their job during mornings. During days, mostly retired people socialize in this historic place. In the afternoons, mostly young customers have used the place.



Figure 4.5. Interior View of Historical Altınpark Coffeehouse

Source: Photography by the author

This Historical Altınpark Coffeehouse is kept all interiors as used to be. It can be that how the tiles of the floor vanish. The coffeehouse equipment is clearly shown at the end. Regarding indoor lighting, the waxed chandelier was used in the beginning, in time the coffeehouse interior was illuminated with fluorescent lighting It can be seen, the coffeehouse's windows frame is kept as it is.



Figure 4.6. Exterior View of Historical Altınpark Coffeehouse

Source: Photography by the author

This part is outdoor of the Historical Altınpark Coffeehouse. Regarding lighting, the same style of lighting is used in the outdoor of the coffeehouse as it can be seen in the figure 4.6.



Figure 4.7. Customers of Historical Altınpark Coffeehouse

Source: Photography by the author

As it can be seen in the figure 4.7, this seating area is for the customers who want to play cards. This seating area is also marked by the customers as a favorite seating area in the questionnaire. As a supportive result from observational sessions, this place also marked in the behavioral map as one of the most used seats for playing cards.



Figure 4.8. Kitchen of Historical Altınpark Coffeehouse

Source: Photography by the author

Kitchen of Historical Altınpark Coffeehouse was set up to welcome all the space. Despite other kitchens of the coffeehouses, the kitchen of Historical Altınpark Coffeehouse does accommodate the aesthetic qualities of the coffeehouse. All kitchen walls and kitchen cabinets were kept as like the first day.

Historical Emniyet Coffeehouse: Another one of the oldest coffeehouses in İzmir, known as Historical Emniyet Coffeehouse, with a history of more than 100 years, dated to the first quarter of the 20th century.



Figure 4.9. Map of the Historical Emniyet Coffeehouse

Source: www.googlemaps.com

This coffeehouse is located in one of the important hotel buildings in İzmir which are known as Cihan Palace, also known as Emniyet Oteli.



Figure 4.10. Entrance of Historical Emniyet Coffeehouse

Source: <http://brostanca-emeindnyas.blogspot.com.tr/>

According to the declaration of a İzmir guide in 1926, Cihan Palas Hotel was known for its 50 large rooms and various lounges, as well as a coffeehouse and a cafeteria. Historical Emniyet Coffeehouse, is located on the ground floor of the hotel and opens to the entrance courtyard, is still used today (Kuyulu Ersoy, 2017).



Figure 4.11. Interior View of Historical Emniyet Coffeehouse

Source: Photography by the author

As Kuyulu Ersoy (2017) stated that from the 18th century onwards, this hotel and its coffeehouse was used by various European artists and Europeans, Levantine or minority and wrestlers who came to visit this multi-identity and multicultural city or lived in, played a decisive role in the formation of the city's cultural and artistic environment.

In contrast to European artists and Europeans, Levantine or minority, contemporary customers of this historic coffeehouse are bird sellers or mostly retired people with the full of feelings of attachment to the community in the scale of İzmir.



Figure 4.12. Semi-closed Exterior of Historical Emniyet Coffeehouse

Source: Photography by the author

“Meşe” game is used to play in this place. Nowadays, card games, backgammon, and Rummikub are common. While customers are playing card games, backgammon and Rummikub, some customers prefer to sit near the playing group to watch television.



Figure 4.13. Playing Chess of Historical Emniyet Coffeehouse

Source: Photography by the author

This semi-outdoor placed in the Historical Emniyet Coffeehouse is allocated to the customers who want to play chess. This seating area is also marked by the customers as a favorite seating area for playing chess in the questionnaire. As a supportive result from observational sessions, this place also marked in the behavioral map as one of the most used seats for playing chess.



Figure 4.14. Kitchen of Historical Emniyet Coffeehouse

Source: Photography by the author

Kitchen of Historical Emniyet Coffeehouse took place one side of the coffeehouse but the kitchen of the coffeehouse does not accommodate the aesthetic qualities of the coffeehouse.

Mumcu Coffeehouse: Before the proclamation of the Turkish republic, Mumcu Coffeehouse, is used Greek police station and after the proclamation of the Turkish republic, is used a post office for a while.



Figure 4.15. Map of the Mumcu Coffeehouse

Source: www.googlemaps.com

This coffeehouse is located on narrow and steep streets of Namazgah Quarter on the skirts of Balıkuyu and Kadifekale.



Figure 4.16. Entrance of Mumcu Coffeehouse

Source: Photography by the author

Even the place of the Greek flagpole is still standing at this traditional coffeehouse entrance of the door as the first day. Also, The back garden is being used as a summer cinema in that days and this place was known one of the places that kept the summer cinema experience in İzmir in the summer months. According to the last manager, Beşir Yüce claimed that this place was used to also as old candle factory and its name of this historic coffeehouse comes from this candle factory.



Figure 4.17. Interior View of Mumcu Coffeehouse

Source: Photography by the author

It was first run by Kara Fehmi, then the brothers Ali and Yusuf, the place called “Kibar Kiraathanesi”. As “Kırlı Mehmet”, then continued to serve by the nicknamed. Kırlı Mustafa run this place as a third manager. Now, a father and his son, Beşir Yüce and Şeyhmus Yüce Beşir, who are the last manager of Mumcu Coffeehouse, run this historic place more than 30 years. The seating area in right corner of the coffeehouse is marked by the customers as a favorite seating area in the questionnaire. As a supportive result from observational sessions, this place also marked in the behavioral map as one of the most used seats for playing cards or having conversations.



Figure 4.18. Game Area of Mumcu Coffeehouse

Source: Photography by the author

As other historic coffeehouses, it used to play “Meşe” game in this place but as the other places, card games, backgammon, and Rummikub are common nowadays. While customers are playing card games, backgammon, and Rummikub, some customers prefer to sit near the playing group to socialize with others and also watch them while playing.



Figure 4.19. Kitchen of Mumcu Coffeehouse

Source: Photography by the author

Kitchen of Mumcu Coffeehouse adjoined in the middle of the coffeehouse to serve both areas of the coffeehouse, but the kitchen of the coffeehouse does not accommodate the aesthetic qualities of the coffeehouse.

Kanarya Coffeehouse: Kanarya Coffeehouse also known as “Kaptan’ın Yeri” was used as a coal dealer for a while and people who came to cemetery visit started to use this place and sit in the place to drink coffee or tea to socialize as a coffeehouse.



Figure 4.20. Map of the Kanarya Coffeehouse

Source: www.googlemaps.com

Kanarya Coffeehouse in Cretan neighborhood was located where there were a graveyard and Cici Park opposite of the place.



Figure 4.21. Interior View of Kanarya Coffeehouse

Source: Photography by the author

Kanarya Coffeehouse is run by a grandfather to grandson. Although not yet certain, the place was turned into a coffeehouse in 1941 until today and is run by the third generation who is Ali Kartalcıklar.



Figure 4.22. Interior View of Kanarya Coffeehouse

Source: Photography by the author

It is significant to state that coffeehouses were not only playing games or watch television and the figure demonstrated that most of this people would prefer to sit alone and watch television instead of would gather to drink beverages as well to dispute their business-related issues, taking suggestions while socialization.



Figure 4.23. Playing Group at Kanarya Coffeehouse

Source: Photography by the author

It used to play “Meşe” game in this place but as the other places, card games, backgammon, and Rummikub are common in Kanarya Coffeehouse. While customers were playing card games, backgammon, and Rummikub, some customers would prefer to sit near the playing group to socialize with others and also watch them while playing. This seating area is also marked by the customers as a favorite seating area in the questionnaire for playing cards. As a supportive result from observational sessions, this place also marked in the behavioral map as one of the most used seats for playing cards.



Figure 4.24. Library Area of Kanarya Coffeehouse

Source: Photography by the author

Coffeehouses were not only just drink coffee, but also those known as “Kıraathane”, which were a gathering-place to read books, having a conversation about politics and literature in these venues. As the manager of Kanarya Coffeehouse stated that this coffeehouse was one of the places were a gathering-place to read books, having a conversation about politics and literature in these venues. The figure demonstrated that the manager would prefer to use the library as a storage area for extra chairs and other belongings.



Figure 4.25. Kitchen of Kanarya Coffeehouse

Source: Photography by the author

The kitchen of Kanarya Coffeehouse was set up in a niche of the place. All kitchen walls and kitchen cabinets were kept as like the first day but the kitchen of the coffeehouse does not accommodate the aesthetic qualities.

95's Coffeehouse: One of the traditional coffeehouses in Izmir, 95's Coffeehouse, is older than half a century.

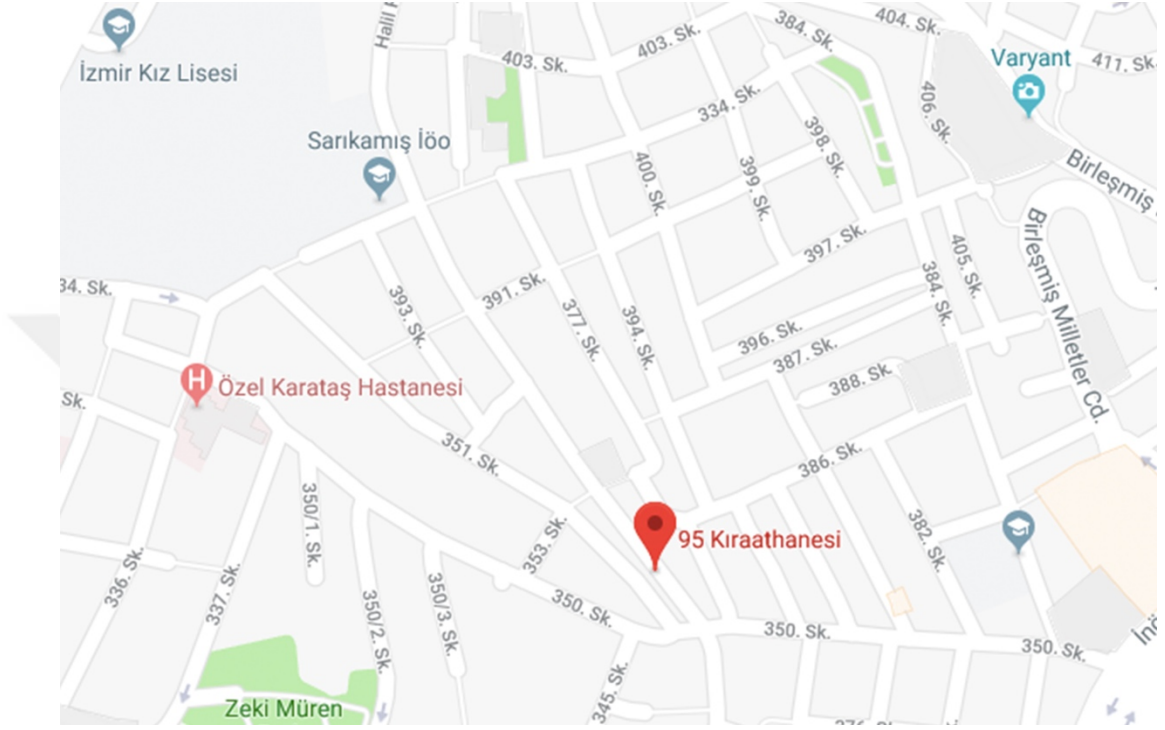


Figure 4.26. Map of the 95's Coffeehouse

Source: www.googlemaps.com

95's Coffeehouse is located in Konak on Halil Rifatpaşa Street which was known as one of the important meeting places of Izmir.



Figure 4.27. Entrance of 95's Coffeehouse

Source: Photography by the author

The first manager of this place was Mehmet Vasip Gözükara, by the nicknamed 95 Mehmet, who was a phaeton in İzmir for many years and his phaeton's plate numbers named the neighborhood as 95. In the place where the current coffeehouse is, his Payton was used to place by the Mehmet Vasip Gözükara by the nicknamed "95 Mehmet".



Figure 4.28. The Facade of 95's Coffeehouse

Source: Photography by the author

The facade of 95's Coffeehouse and its coffeehouse sign were kept as like the first day.



Figure 4.29. Interior View of 95's Coffeeshouse

Source: Photography by the author

As other historic coffeehouses, it used to play “Meşe” game and playing “Meşe” competition was held in the place. Nowadays, as the other places, card games, backgammon, and Rummikub are common.



Figure 4.30. Semi-Closed Exterior Area of 95's Coffeehouse

Source: Photography by the author

While customers are playing card games, backgammon and Rummikub, some customers prefer to sit near the playing group to socialize with others and also watch them while playing. This seating area is also marked by the customers as a favorite seating area in the questionnaire. As a supportive result from observational sessions, this place also marked in the behavioral map as one of the most used seats for playing cards.



Figure 4.31. Exterior View of 95's Coffeehouse

Source: Photography by the author

This is the garden of the coffeehouse. During summertime, the customers mostly prefer to sit outside of this coffeehouse. This seating area on the left side of the figure is also marked by the customers as a favorite seating area in the questionnaire for having a conversation. As a supportive result from observational sessions, this place also marked in the behavioral map as one of the most used seats for this purpose.

4.2. Methods

As Bhattacharjee (2012) explained quantitative and qualitative methods refer to the type of data being collected (quantitative data involve numeric scores, metrics, and so on, while qualitative data includes interviews, observations, and so forth) and analyzed (p.35). A variety of methods are used in this study, namely, observation session, visual documentation, behavioral map, and, interview. Kumar (2011) stated that both qualitative and quantitative research are the most used methods of data collection in research studies.

As with all qualitative and quantitative research, this study starts with both a hypothesis and initial observations with the collection of information on the physical and social characteristics of the coffeehouses. This study also starts with the understandings from the review of the literature and allowed the theory to emerge as the study progressed.

By conducting an examination of five coffeehouses using the techniques of observation session, visual documentation, interview, and analysis.

The study begins with the collection of information on the physical and social characteristics of the coffeehouses including the location of the coffeehouse, and features of the interior design of each coffeehouses.

Visual documentation allows me to support the information gathered from questionnaire study. One form of visual documentation used in this study is photography while questionnaire study. As non-written materials, photography can help to explore visual information through the analysis process and provided documentation in the related chapters.

One of the advantages of the visual documentation is that the observer can see it a number of times before interpreting an interaction or drawing any

conclusions from it. Also, it can be seen not only by the observer but also by other professionals to view the interaction in order to arrive at more objective conclusions (Kumar (2011). So, in this way, in terms of understanding which features of interior space may help to attract people and cause them to feel attached to the coffeehouses, space and its interaction with people best be documented visually.

Observation used in this study because as Kothari (2004) explained that the observation method is the most commonly used method especially in studies relating to behavioral sciences (p.96). Walliman (2011) stated that observation can take many forms (p.10), and in this study, observation recorded in a narrative or descriptive format as a part of the questionnaire study, it becomes qualitative information (Kumar, 2011). As Kothari (2004) emphasized that observation method is particularly suitable in studies which their respondents who are not capable of giving verbal reports of their feelings because of various reasons. So, observation sessions assist in the understanding of how Turkish coffeehouses are used spatially by long term and short term users and how the design related to the activities that took place in the space.

However, observation method has various limitations (Kothari, 2004), visual documentation also used to allow me to explore and understand the spaces and the behavior exhibited in the spaces. While observing the coffeehouses and their customers, the physical environment, along with all of the activities occurring within, were described in detail to examine the spatial design of coffeehouses and social or physical features of the place and to get a sense of customer's feelings.

According to Guerin and Dohr (n.a), the second type of observation is behavioral mapping which is a map on the actual chart of an area on which people's locations and activities are indicated. Guerin and Dohr (n.a) stated that place-centered and person-centered behavioral maps are used in the

studies. In terms of how people use a specific space, the place-centered map is used in the selected coffeehouses for this study. As an observer, the actions are being watched in a particular behavior setting and record them on plans.

Interviews are a more personalized form of data collection method than questionnaires (Bhattacharjee, p.78). Besides visual documentation, observations; interviews, and analysis allowed me to explore and understand the spaces and the behavior exhibited in the spaces. The questionnaire was used to gain access to descriptively qualitative information regarding user preferences in regard to the design of the coffeehouses. According to Bhattacharjee (2012), the most typical form of interview is personal or face-to-face interview is used in this study. To get a variety of perspectives, 10 respondents as a small group is interviewed in the selected coffeehouses as Bhattacharjee (2012) described of a focus group are usually 6-10 respondents. To better understand the preferences of the customers, interviews are distributed in each of the coffeehouses. The application was conducted to gather data at a variety of times during the day. In each of the five coffeehouses, approximately 3 survey participants were chosen in the morning, in the afternoon and in the nightfall.

Kumar (2011) stated that data generated by focus groups, oral histories, narratives, group interviews with the open-ended questions is always qualitative in nature and also if the interview developed as a structured interview the categories are developed and quantified out of descriptive responses to open-ended questions, it becomes a quantitative analysis. In this study, the interview developed both as structured interview with the categories and also generated by focus groups and their oral responses as with all qualitative and quantitative research.

According to Kothari (2004), when we are interested in investigating the reasons for human behavior (i.e., why people think or do certain things), we quite often talk of “Motivation Research” (p.3).

In this study, the interview applied to customers to reveal human behavior toward the physical and social environment of Turkish coffeehouses to analyze from a tripartite organizing framework of place attachment point of view which is based on a Person, psychological process and place dimensions (PPP) framework of Scannell and Gifford (2009).

Kothari (2004) stated that this type of research aims to discover the underlying motives and desires of the customers using in-depth interviews for the purpose. Through such research, we can analyze the various factors which motivate people to behave in a particular manner or which make people like or dislike a particular thing.

4.3. Methodology

This study has been conducted with 50 customers who use contemporary Traditional Turkish coffeehouses, and 5 managers who are responsible for the coffeehouses. The questionnaires with the customers have conducted a variety of times during the day, while they were using places, in the coffeehouses. The questions were asked referring to their place attachment to the coffeehouses which, regarding prior to socialization behaviors; Person, psychological process and place dimensions (PPP) of Scannell and Gifford (2009).

All the questions were related to traditional coffeehouses (Contemporarytraditional coffeehouses) which they spent time inside, staying in this coffeehouse to socialize with other customers or staff. Rating scales are needed to improve with adding midpoints (Krosnick and Presser. 2010),

the questionnaire is made up of questions in a Likert Scale in terms of reliability and validity of ratings, and open-ended questions to provide additional comments of customers. In the Likert scale, as Wetmore (2012) stated that even numbers of response categories are used to eliminate possible misinterpretation of mid-point.

These even numbers have been defined as 1 is "Totally disagree", 2 is "Disagree", 3 is "Partially disagree", 4 is "Rather agree", 5 is "Agree", and 6 is "Totally agree" in this study. One to three has been defined as negative effect on their feelings and three to six has been defined as the positive effect on their feelings that the customers have for where they attach.

For instance, in terms of examining the residential satisfaction, which has been defined as "the positive or negative feeling that the occupants have for where they live" (Weidemann and Anderson, 1985; p. 156) (Hidalgo and Hernández, 2001, p.274).

Also, the necessary permissions for this study have been taken from the participants.

The questionnaire is divided into 5 parts. The first close-ended part of the survey gathered basic demographic information on the participants. The second, third and the fourth parts were based on Scannell and Gifford (2009) and Hidalgo (2013). Scannell and Gifford's original instrument measured place attachment point of view which is based on a Person, psychological process and place dimensions (PPP) framework. The second part of the study based on the "Person dimension" both refers to "Individual level" and "Group level" according to the "Classification of items for evaluating place attachment according to the "Person dimension" of Hidalgo (2013). The third part of the questionnaire based on the "Place dimension" which is considered to be the most important dimension of place attachment according to the Hidalgo (2010)

because of social attachment is easily the most mentioned in this dimension which is divided into two sections. The first section of the third part measured “Social level” of the “Place dimension” and the second section measured “Physical level”. The fourth part of the study based on the “Psychological processes dimension” both refers to “Emotional level”, “Cognitive level” and “Behavioral level” according to the table of “Classification of items for evaluating place attachment according to the Psychological processes dimension” of Hidalgo (2013). The fifth part of the study measured “Cultural dimension” as a new framework of Scannell and Gifford (2009) “*The tripartite model of place attachment*”. The first section of the fifth part measured both “Individual level” and “Group level” of “Person dimension”. The second section of the fifth part measured “Social level” of the “Place dimension” and the third measured “Physical level”. The fourth section of the fifth part measured “Emotional level” of the “Psychological processes dimension” and the fifth section measured “Cognitive level”. The last section of the fifth part measured “Behavioral level”. As Scannell and Gifford (2010) stated that, by the way of sharing historical experiences, values, and symbols, culture create an attach between members and places. Besides the three-dimensional framework of Gifford and Scannell (2010), as a new dimension of Place attachment, Cultural dimension, were examined in the fifth part of this study.

In addition to that, the study with 5 managers who are responsible for the coffeehouses was conducted while they were running the coffeehouses. The questionnaire is made up of open-ended questions to provide additional comments of managers. The questions were asked referring to the original findings, can be useful to interior architects, management, and design education.

4.4. Findings

The statistics were calculated with a statistics software calls *Numbers* (version 3.3.1), using frequencies, percentages, and comparative data, and interpreted with participants' responses to the questions.

4.4.1 Person

As Gifford and Scannell (2010) proposed in the three-dimensional framework of place attachment, as a first dimension two questions are asked: who is attached? To what extent is the attachment based on held meanings in terms of individually and collectively?

The first dimension is the actor: who is attached?

COFFEE HOUSES	MAN	WOMAN
Historical Altınpark Coffee House	10	0
Historical Emniyet Coffee House	10	0
Mumcu Coffee House	10	0
Kanarya Coffee House	10	0
95's Coffee House	10	0

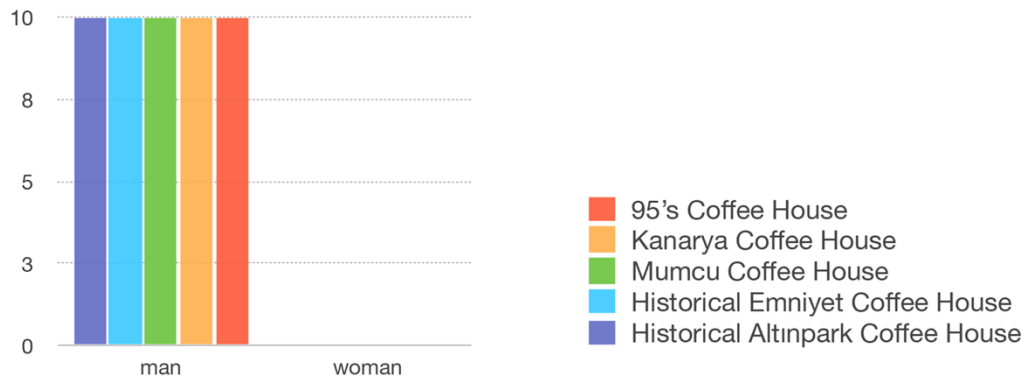


Table 4.1. Gender of the customers

Source: Photography by the author

In terms of the question of who attached is, 100% of the customers are male. No female customers are found in the coffeehouses.

The first dimension is the actor: what is your age?

ANSWER	FINDINGS
Under 20	0
20-29 years old	13
40-59 years old	16
60 or older	21

- Under 20
- 20-29 years old
- 40-59 years old
- 60 or older

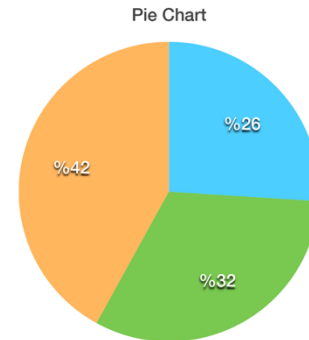
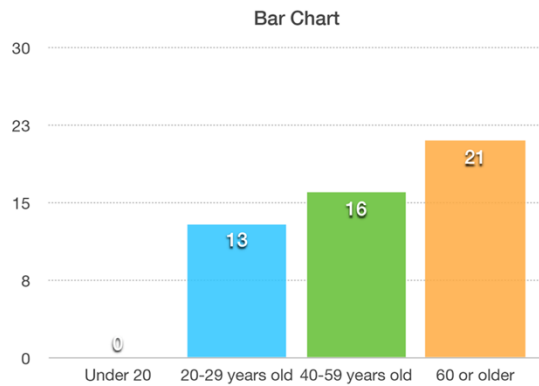


Table 4.2. Age of the customers

Source: Photography by the author

The findings show that 42% of customers are older than 60 years old, 32 % of customers in between 40 years old to 59 years old and 26% of customers are in between 20 years old to 29 years old. It is also significant to state that there are no customers who are under 20 years old.

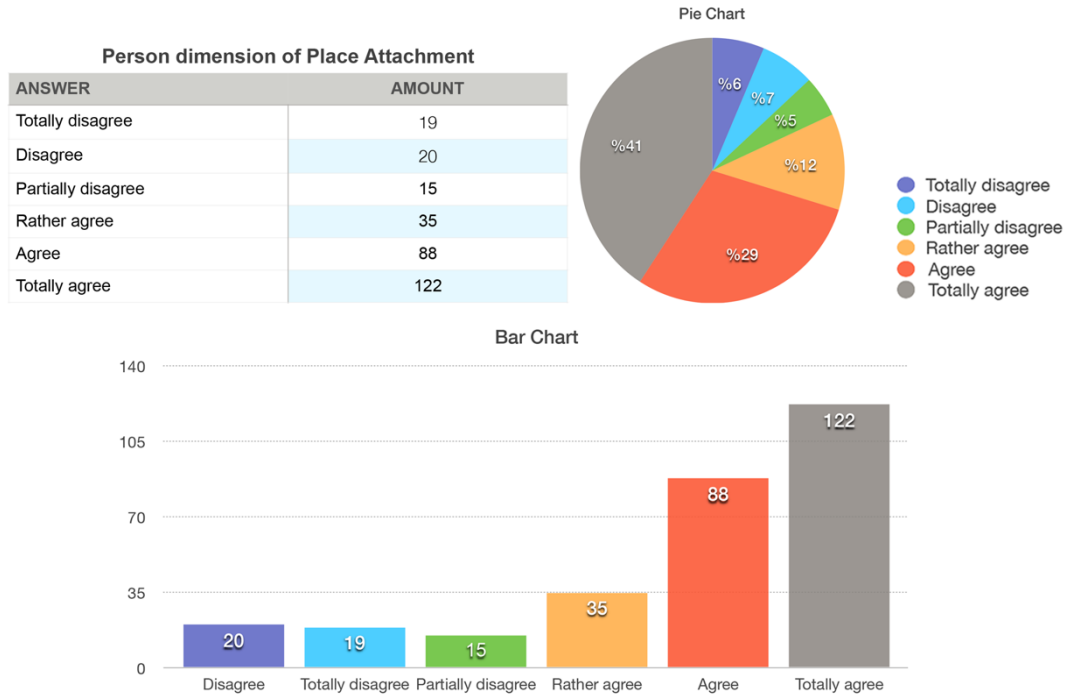


Table 4.3. Person dimension of Place Attachment

Source: Photography by the author

The findings show that 82% of the customers stated that the place attachment occurs in Person dimension, that affected them positively. 18% of the customers agreed that both the individual and group levels that had a negative effect on them. As a supportive result of the hypothesis (SH2), contemporary traditional Turkish coffeehouses can still be qualified places of socialization.

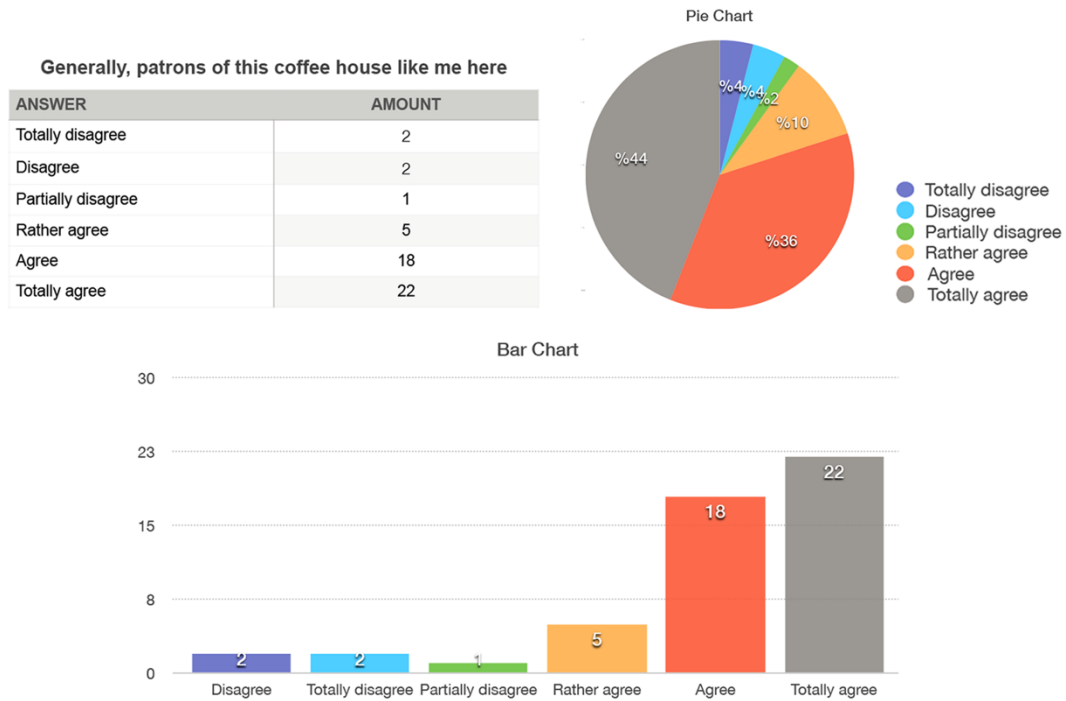


Table 4.4. Person dimension of Place Attachment, “Generally, customers of this coffeehouse like me here”

Source: Photography by the author

The findings show that 90% of the customers believe that the “Generally, customers of this coffeehouse like me here” that affected them positively at the group level of Person dimension. 10% of the customers stated that the “Generally, customers of this coffeehouse like me here” that had a negative effect on them in the group level of Person dimension. Being loved in the community was mentioned by customers as a supporting measure of attachment. It can be said that there a relationship between coffeehouse patronage and their feelings of attachment to the community.

Generally, patrons of this coffee house like me here

COFFEE HOUSES	POSITIVE	NEGATIVE
Historical Altınpark Coffee House	9	1
Historical Emniyet Coffee House	8	2
Mumcu Coffee House	10	0
Kanarya Coffee House	9	1
95's Coffee House	9	1

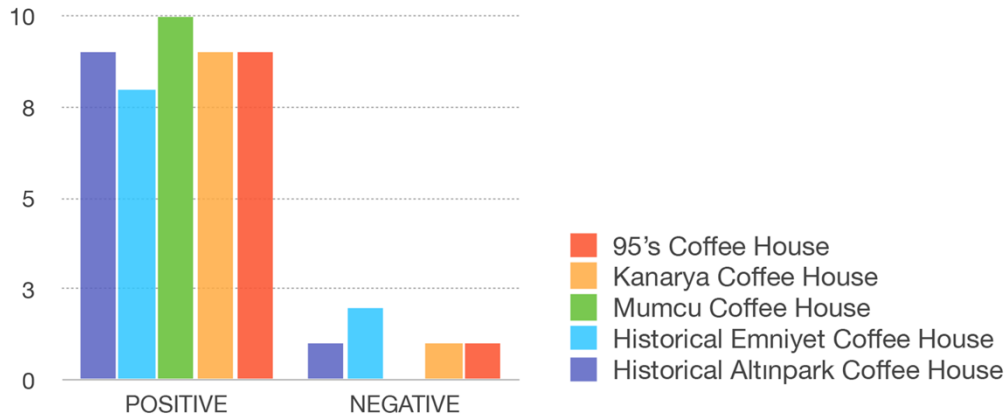


Table 4.5. The Person dimension that was experienced the most, “Generally, customers of this coffeehouse like me here”

Source: Photography by the author

It is significant to state that the most experienced Person dimension in the group level measured in the Mumcu Coffeehouse in terms of “Generally, customers of this coffeehouse like me here”. 100% of the customers believe that the “Generally, customers of this coffeehouse like me here” that affected them positively in both individual and group level of Person dimension and 60% of the customers totally agree. 100% of the customers stated that “I been coming to the Mumcu coffeehouse more than 6 months and almost every day” according to the findings.

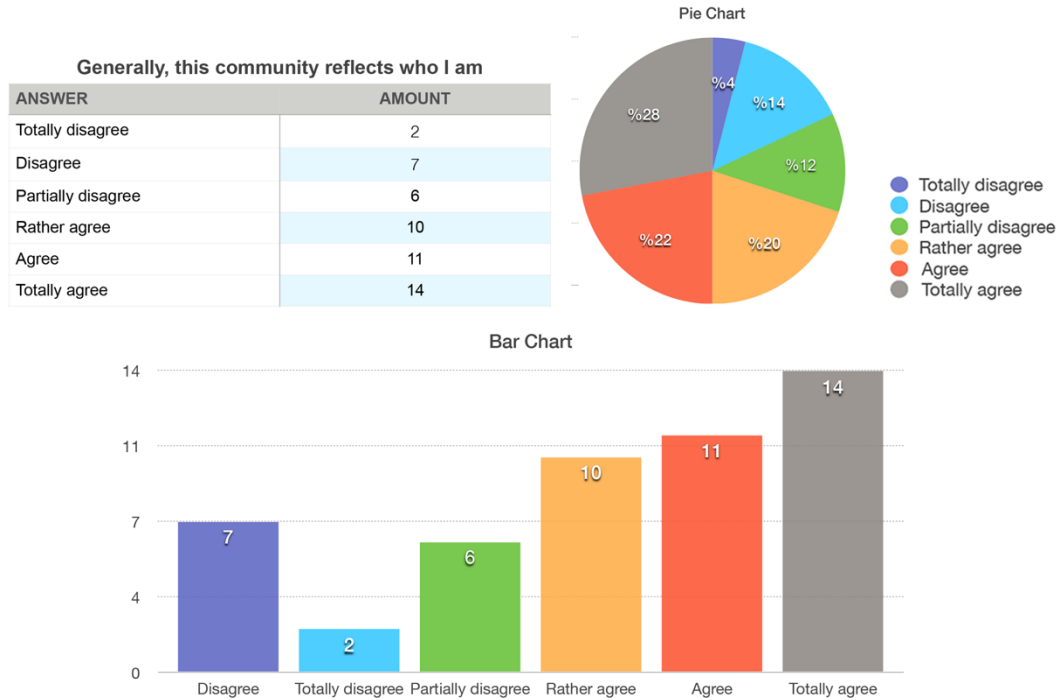


Table 4.6. Person dimension of Place Attachment, “Generally, this community reflects who I am”

Source: Photography by the author

The findings show that 70% of the customers believe that the “Generally, this community reflects who I am” that affected them positively in the Person dimension. 30% of the customers stated that the “Generally, customers of this coffeehouse like me here” that had a negative effect on them in the group level of Person dimension. It may help further stated that the contemporary Turkish coffeehouses showed positive effects since the social environment of the community interact with place attachment in Turkish coffeehouses.

Generally, this community reflects who I am

COFFEE HOUSES	POSITIVE	NEGATIVE
Historical Altınpark Coffee House	5	5
Historical Emniyet Coffee House	8	2
Mumcu Coffee House	7	3
Kanarya Coffee House	7	3
95's Coffee House	8	2

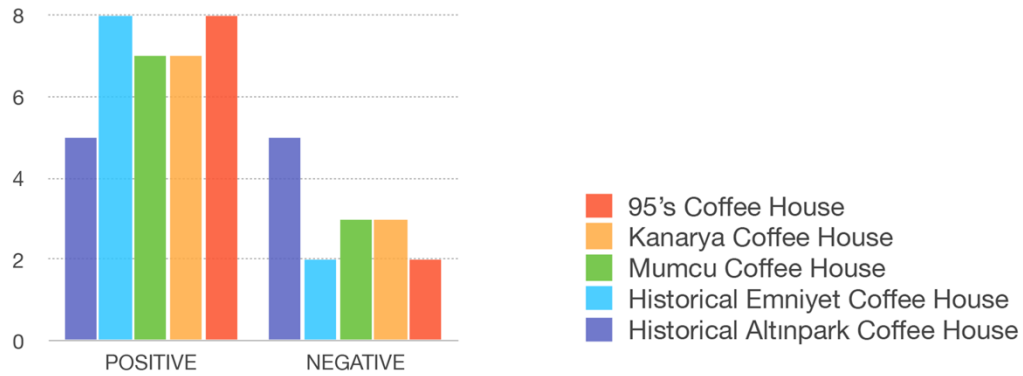


Table 4.7. The Person dimension that was experienced the most, “Generally, this community reflects who I am”

Source: Photography by the author

It is significant to state that the most Person dimension in the group level measured in both Historical Emniyet Coffeehouse and 95's Coffeehouse in terms of “Generally, this community reflects who I am”. 80% of the customers of both Historical Emniyet Coffeehouse and 95's Coffeehouse believe that the “Generally, this community reflects who I am” that affected them positively in the group level of Person dimension. Seeing the most of friends in the place was mentioned by customers as a supporting measure of attachment both Historical Emniyet Coffeehouse and 95's Coffeehouse.

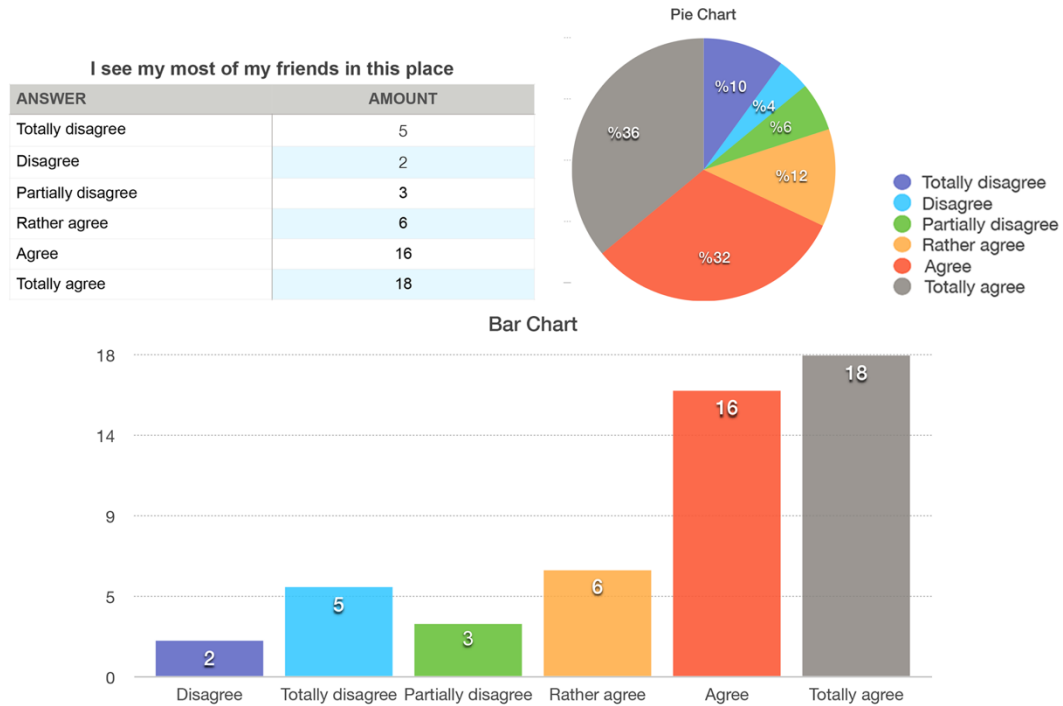


Table 4.8. Person dimension of Place Attachment, “I see my most of my friends in this place”

Source: Photography by the author

Seeing the most of friends in the place was mentioned by customers as a supporting measure of attachment to the community at the group level of Person dimension. Also, it can be seen from the results that Seeing the most of friends in the place contribute to positive effect on them in the group level of Person dimension. 80 % of customers stated that “I see my most of my friends in this place” has strong positive effects on the Person dimension of Place Attachment. In this study. As a supportive finding to the literature review about the positive effects of socialization in the places such as coffeehouses to contribute to the social capital Muslim and non-Muslim community and the Western groups between 17th and 20th century. Seeing the most of friends in the place shows strong positive effects on customers Person dimension. There is a strong relationship between group level experiences and seeing the most of friends in the place as used to be.

I see my most of my friends in this place

COFFEE HOUSES	POSITIVE	NEGATIVE
Historical Altınpark Coffee House	6	4
Historical Emniyet Coffee House	8	2
Mumcu Coffee House	6	4
Kanarya Coffee House	9	1
95's Coffee House	9	1

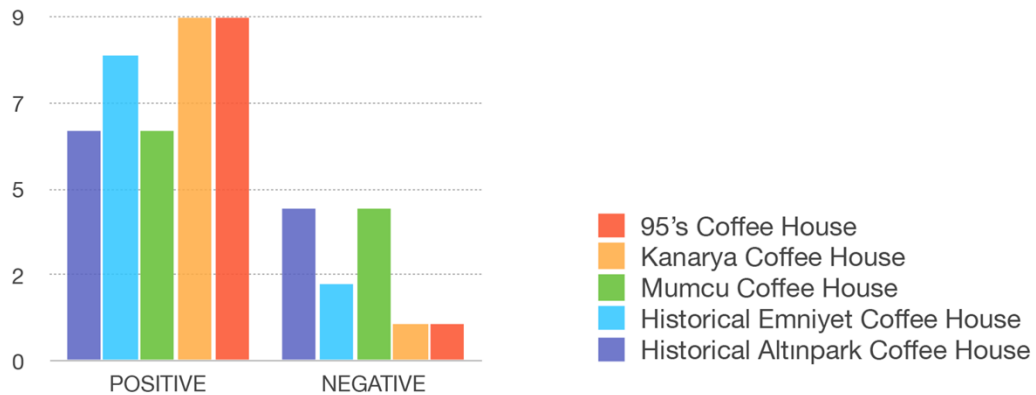


Table 4.9. Person dimension that was experienced the most, “I see my most of my friends in this place”

Source: Photography by the author

It is significant to state that the most Person dimension measured in both Kanarya Coffeeshouse and 95's Coffeeshouse. In terms of “I see my most of my friends in this place”. 100% of the customers of both Kanarya Coffeeshouse and 95's Coffeeshouse state that they see my most of their friends in this place. It affected them positively in the Person dimension. Seeing the most of friends in the place was mentioned by customers as a supporting measure of attachment both Kanarya Coffeeshouse and 95's Coffeeshouse.

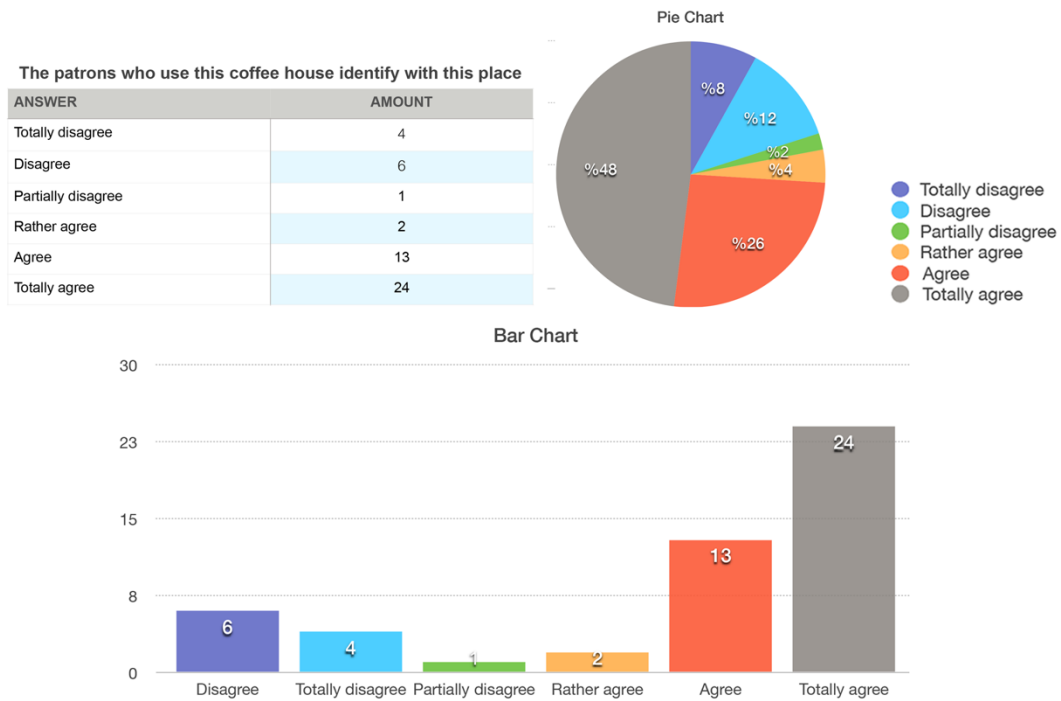


Table 4.10. Person dimension of Place Attachment, “The customers who use this coffeehouse identify with this place”

Source: Photography by the author

78% of the customers were identified with the place because they stated customers who were mostly in their’s own time use this place, so “The customers who use this coffeehouse identify with this place” that affected them positively in Person dimension. As a supporting result, five managers, all of them, agreed that the customers who use regularly this coffeehouse and identify with this place that affects the place experience.

22% of the customers believe that the “The customers who use this coffeehouse identify with this place” that had a negative effect on them in the group level of Person dimension. As a supporting result, the reason behind this statement was that customer’s preferences have started to change constantly and the customers have started to not use this place anymore in their’s own time.

The patrons who use this coffee house identify with this place

COFFEE HOUSES	POSITIVE	NEGATIVE
Historical Altınpark Coffee House	6	4
Historical Emniyet Coffee House	8	2
Mumcu Coffee House	7	3
Kanarya Coffee House	9	1
95's Coffee House	9	1

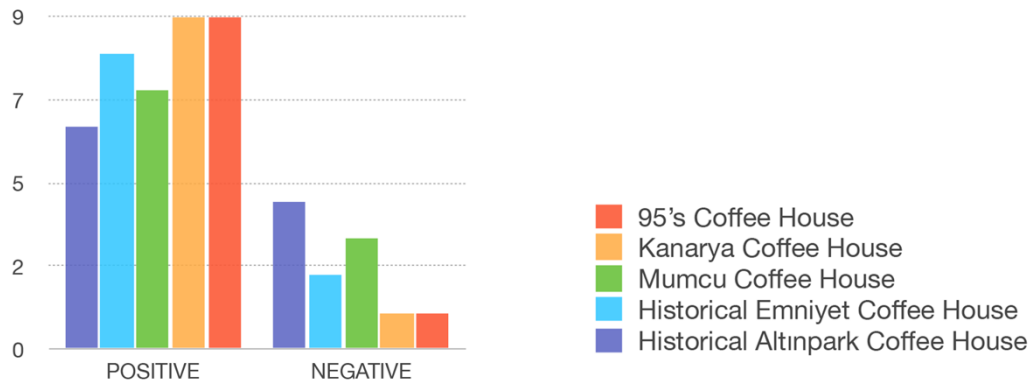


Table 4.11. The Person dimension that was experienced the most, “The customers who use this coffeehouse identify with this place”

Source: Photography by the author

90% of the customers of both Kanarya Coffeehouse and 95's Coffeehouse believe that the “The customers who use this coffeehouse identify with this place”. The most Person dimension in the group level measured in both Kanarya Coffeehouse and 95's Coffeehouse in terms of “The customers who use this coffeehouse identify with this place”. that affected them positively at the group level of Person dimension. It can be found the answer of the research question (RQ), What are the dynamics between Turkish coffeehouses and place attachment? It could be further stated that one of the dynamics between Turkish coffeehouses that can be the customers use regularly of both Kanarya Coffeehouse and 95's Coffeehouse showed positive effects the place experience.

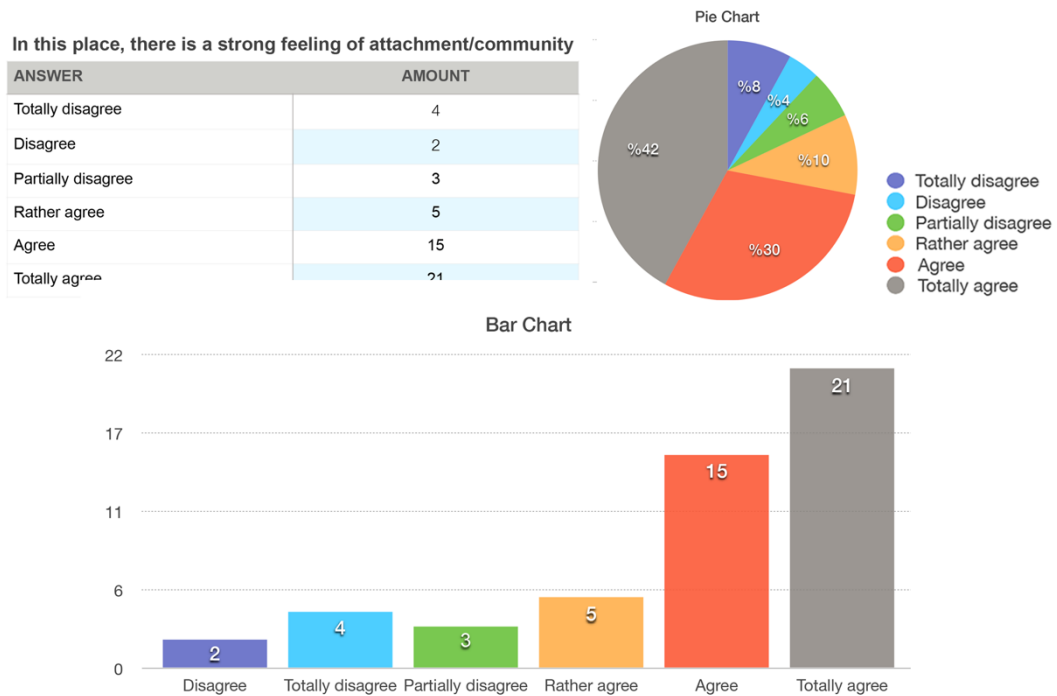


Table 4.12. Person dimension of Place Attachment, “In this place, there is a strong feeling of attachment/community”

Source: Photography by the author

The findings show that 82% of the customers believe that the “In this place, there is a strong feeling of attachment/community” that affected them positively in the group level of Person dimension. 18% of the customers stated that the “In this place, there is a strong feeling of attachment/community” that had a negative effect on them in the group level of Person dimension. As a supportive result of the hypothesis (H), contemporary Turkish coffeehouses are places of socialization as it used to be traditional. Coffeehouse patronage who deals with the places strongly experienced the feelings of attachment to the community. This can be learned from traditional coffeehouses in terms of place attachment.

In this place, there is a strong feeling of attachment/community

COFFEE HOUSES	POSITIVE	NEGATIVE
Historical Altınpark Coffee House	7	3
Historical Emniyet Coffee House	8	2
Mumcu Coffee House	7	3
Kanarya Coffee House	9	1
95's Coffee House	9	1

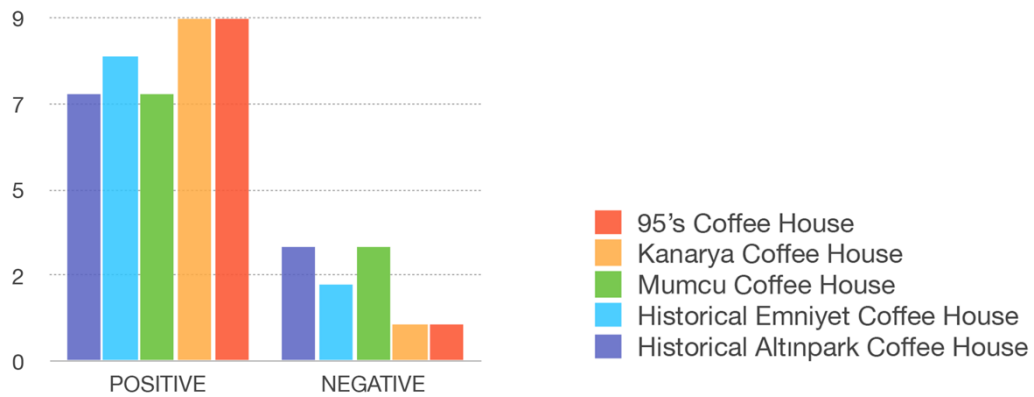


Table 4.13. Person dimension that was experienced the most, “In this place, there is a strong feeling of attachment/community”

Source: Photography by the author

Both Kanarya Coffeehouses and 95's Coffeehouse are strongly experienced place attachment by their customers. This supportive result of the hypothesis (H), it can be said that Kanarya Coffeehouses and 95's Coffeehouse are places of socialization as it used to be traditional. 90% of Coffeehouse patronage who deals with the places strongly experienced the feelings of attachment to the community. It can be learned from both Kanarya Coffeehouses and 95's Coffeehouse in terms of place attachment. Coffeehouse patronage who deals with the places believe that they are attached to this place and they have felt that they have already included in this community.

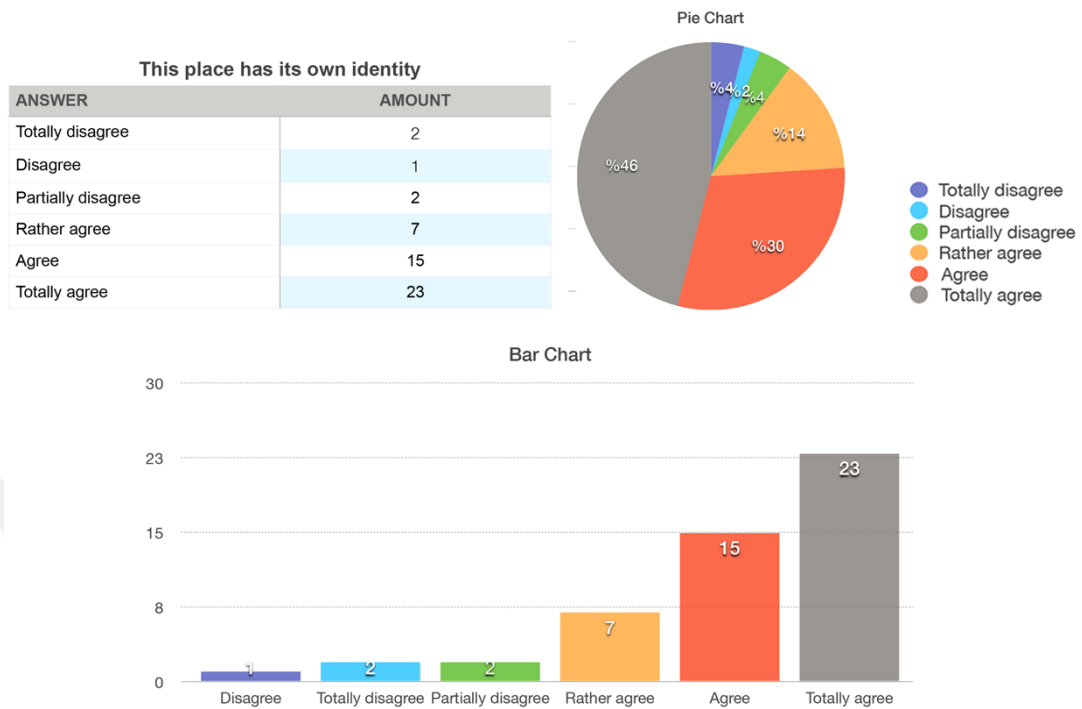


Table 4.14. Person dimension of Place Attachment, “This place has its own identity”

Source: Photography by the author

It can be seen from the results that this place has its own identity contribute to positive effect on them in Person dimension of Place Attachment. 90 % of customers stated that “This place has its own identity” that has strong positive effects on them in the Person dimension of Place Attachment. It can be found the answer of the research question (RQ), What are the dynamics between Turkish coffeehouses and place attachment? It could be further stated that one of the dynamics between Turkish coffeehouses to place attachment that can be its own identity of the place showed positive effects on the place experience.

This place has its own identity

COFFEE HOUSES	POSITIVE	NEGATIVE
Historical Altınpark Coffee House	9	1
Historical Emniyet Coffee House	9	1
Mumcu Coffee House	9	1
Kanarya Coffee House	9	1
95's Coffee House	9	1

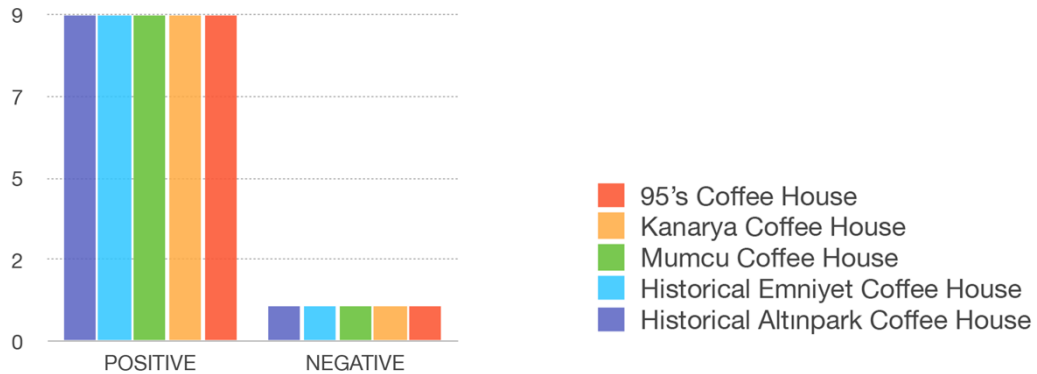


Table 4.15. Person dimension that was experienced the most, “This place has its own identity”

Source: Photography by the author

The findings show that 90% of the customers of all coffeehouse believe that the “This place has its own identity”. As a supporting result, five managers, all of them, agreed that this place has its own identity that affects the place experience.

4.4.2. Place dimension

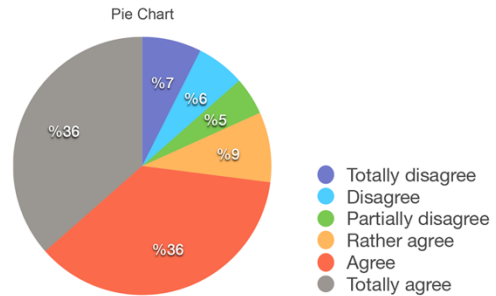
As Gifford and Scannell (2010) proposed in the three-dimensional framework of place attachment, Place dimension, as a third dimension, one questions are asked: What is the attachment to, and what is the nature of, this place?

4.4.2.1 Social level

In the questionnaire, the 3 items referring to Social level were examined: *I love to socialize with other customers of this coffeehouse, I prefer to sit with other customers and I feel integrated into this coffeehouse and I never feel alone here because I always connect with other customers or staff.*

Social Level in the Place dimension of Place Attachment

ANSWER	AMOUNT
Totally disagree	11
Disagree	9
Partially disagree	7
Rather agree	13
Agree	54
Totally agree	54



Bar Chart

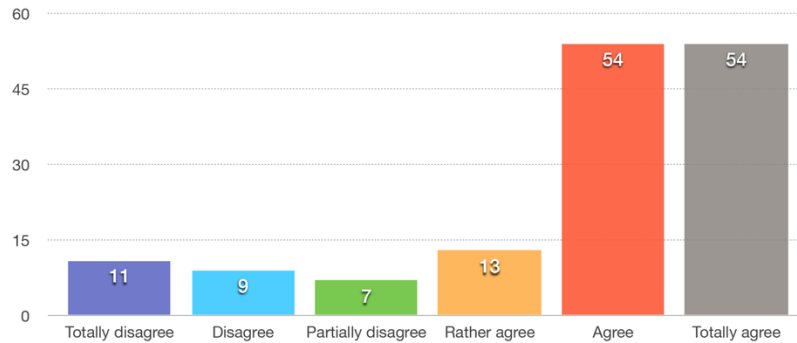


Table 4.16. Social level of Place dimension

Source: Photography by the author

The findings show that 81% of the customers state that the social attachment that influenced them positively in the Place dimension. 19% of the customers believe that the social attachment that had a negative effect on them in the Place dimension. As a supportive result of the sub-hypothesis (SH2), contemporary Turkish coffeehouses can still be qualified places of socialization. This can be learned from contemporary Traditional Turkish coffeehouses in terms of place attachment.

The most experienced Social level of Place dimension

COFFEE HOUSES	POSITIVE	NEGATIVE
Historical Altınpark Coffee House	21	9
Historical Emniyet Coffee House	25	5
Mumcu Coffee House	25	5
Kanarya Coffee House	25	5
95's Coffee House	25	5

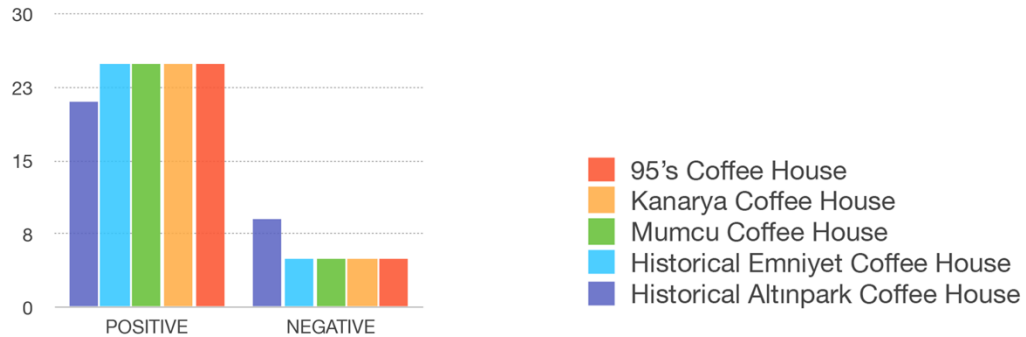


Table 4.17. Social level of Place dimension that was experienced the most

Source: Photography by the author

Both 95's Coffeeshouses and Kanarya Coffeeshouse, Mumcu Coffeeshouse, Historical Emniyet Coffeeshouse are strongly experienced social attachment. This supportive result of the sub-hypothesis (SH2), it can be said that 95's Coffeeshouses and Kanarya Coffeeshouse, Mumcu Coffeeshouse, Historical Emniyet Coffeeshouse can still be qualified places of socialization.

4.4.2.2 Physical level

In the questionnaire, the 3 items referring to Physical level were examined: *This coffeeshouse always makes me feel a strong emotion, I am attached to this physical place* and *This physical place is special to me*.

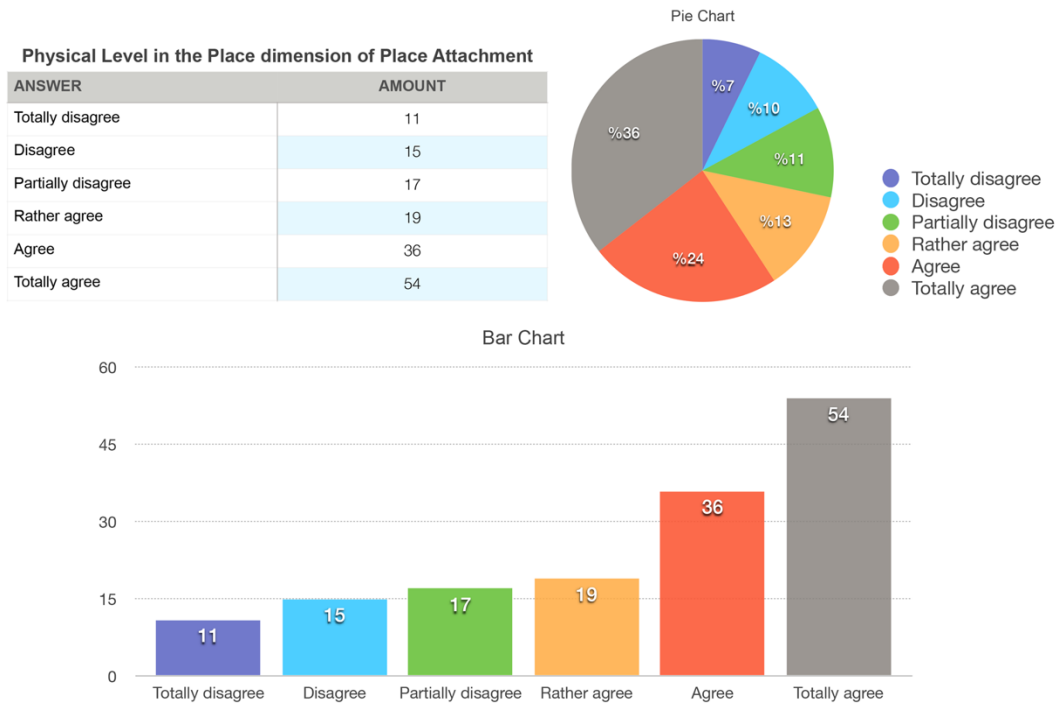


Table 4.18. Physical level of Place dimension

Source: Photography by the author

According to the questionnaire of 3 items referring to Physical level, the findings show that 73% of the customers stated that physical attachment to place influenced them positively while %27 of the customers stated that physical attachment does not have a positive effect on place dimension. Since physical attachment to places does not develop directly, as much as social attachment developed in the scale of İzmir, as a supportive result (SH3), the original findings, the evaluation methods and the techniques represented in this study can be useful to interior architects, management, and design education.

The most experienced Physical level of Place dimension

COFFEE HOUSES	POSITIVE	NEGATIVE
Historical Altınpark Coffee House	20	10
Historical Emniyet Coffee House	19	11
Mumcu Coffee House	22	8
Kanarya Coffee House	21	9
95's Coffee House	23	7

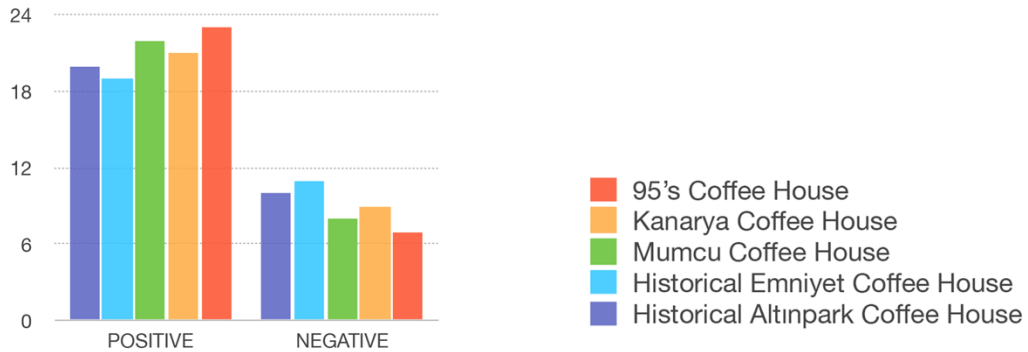


Table 4.19. Physical level of Place dimension that was experienced the most

Source: Photography by the author

95's Coffeeshouses is strongly experienced Physical attachment. This supportive result of the sub-hypothesis (SH2), it can be said that Physical level of Place dimension that was experienced the most in the 95's Coffeeshouses can still be qualified places of socialization. As a supportive result of the Sub hypothesis (SH3), the original findings, the evaluation methods and the techniques represented in this study can be useful to interior architects, management, and design education.

4.4.3 Psychological Processes Dimension

As Gifford and Scannell (2010) proposed in the three-dimensional framework of place attachment, Psychological processes dimension, as a second dimension, one questions are asked: how are affect, cognition, and behavior manifested in the attachment?

4.4.3.1 Emotional level

In the questionnaire, the 3 items referring to Emotional level were examined: *I miss this place when I am away, I am attached to this place and I feel connected to this place.*

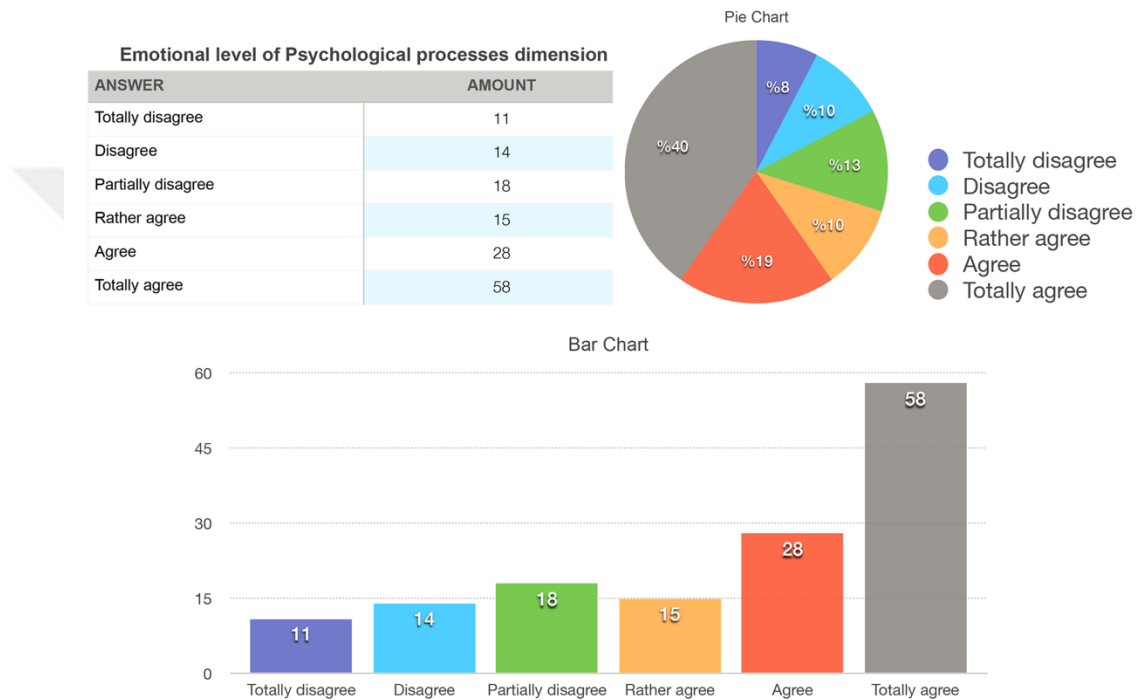


Table 4.20. Emotional level of Psychological processes dimension

Source: Photography by the author

69 % of customers believe that emotional connection the nature of the psychological interactions to the places that have positive effects on them in the Emotional level of Psychological processes dimension. The participants were asked if they had missed the place and also if they have felt attached to this place and have felt connected to this place and %40 of them totally agreed. Only %19 of the customers agreed that %10 of the customers rather agreed on the subject. It is significant to state that 70 % customers stated that they miss this place when they are away, 66 % of customers expressed they're

attached to this place positively and 66% of customers agreed on they feel connected to this place. It can be said that there a relationship between coffeehouse patronage and their feelings of attachment to the community.

4.4.3.2 Cognitive level

In the questionnaire, the 3 items referring to Cognitive level were examined: *This place is part of me and part of my identity, I identify strongly with this place and I feel I can really be myself when I am here.*

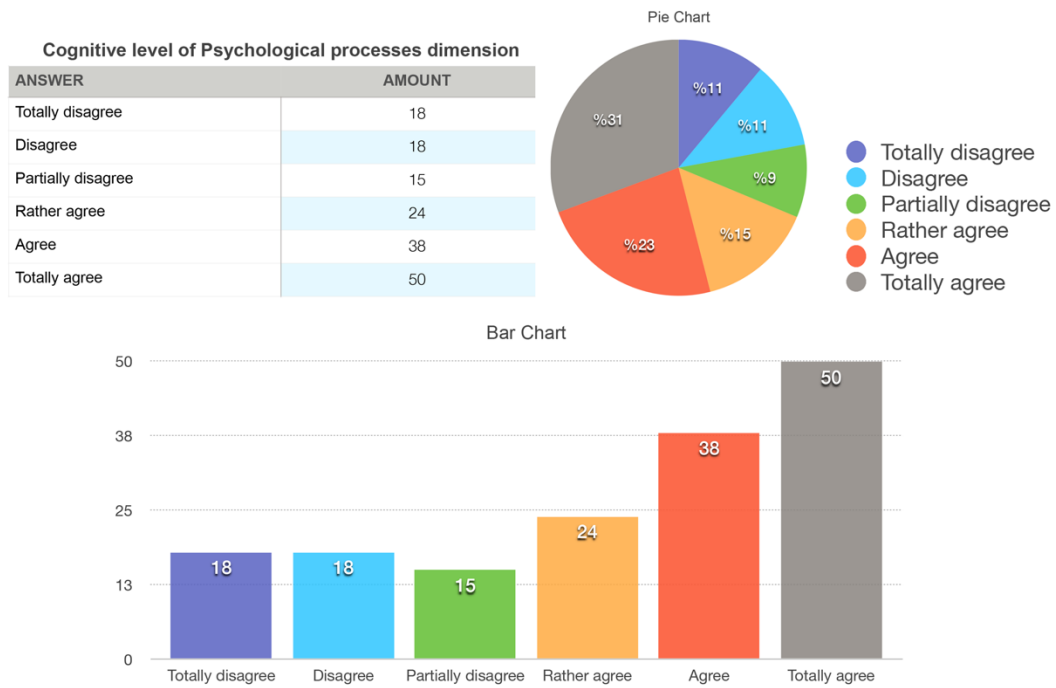


Table 4.21. Cognitive level of Psychological processes dimension

Source: Photography by the author

The participants were asked if this place is part of part of their identity, if their best place for what they like to do and if they would prefer to spend more time here if they could and 69 % of customers believe that cognitive elements that have positive effects on them in the Cognitive level of Psychological processes

dimension. Three out of five managers, also described that most of the customers who use regularly these coffeehouses which grow attached to these places because their memories are based on the representations of the past. It can be found the answer of the research question (RQ1), Are/were traditional Turkish coffeehouses places (where place attachment was strongly experienced) that people were attached to? It could be further stated that traditional Turkish coffeehouses places where place attachment was strongly experienced that people were attached to and also traditional Turkish coffeehouses places where place attachment is strongly experienced.

4.4.3.3. Behavioral level

In the questionnaire, the 3 items referring to Behavioral level were examined: *This is my favorite place to be, This is the best place for what I like to do and I would prefer to spend more time here if I could.*

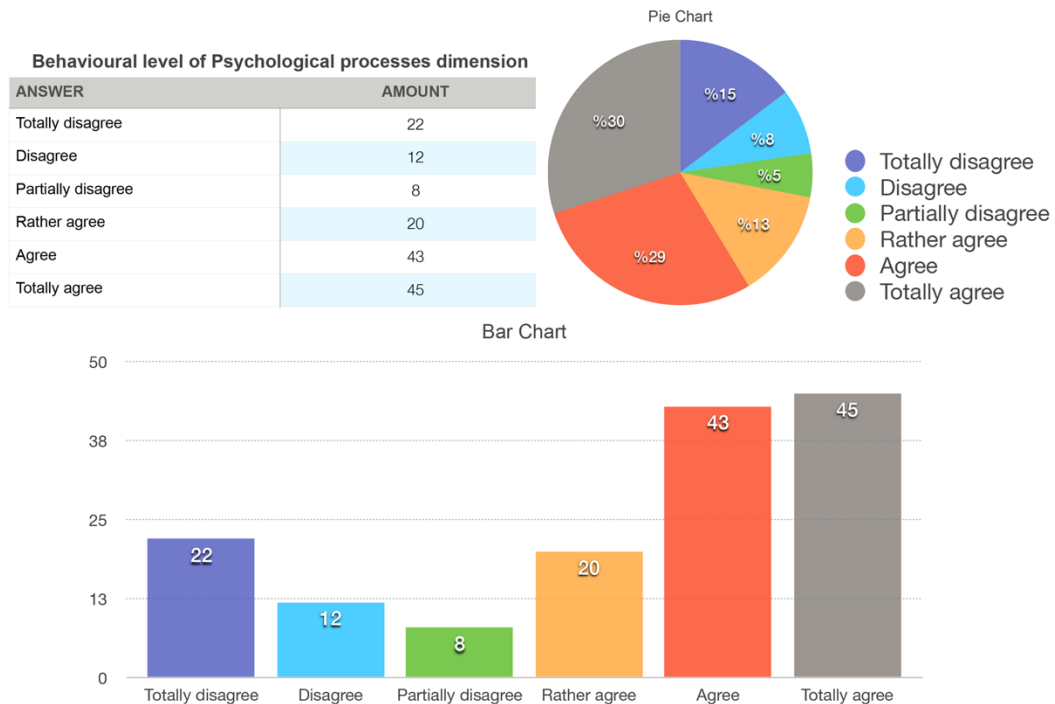


Table 4.22. Behavioral level of Psychological processes dimension

Source: Photography by the author

The participants were asked if this place is part of part of their identity, if this is their favourite place to be, if this is the best place for what they like to do and if they would prefer to spend more time there if they could, 72 % of customers believe that attachment is expressed through actions that have positive effects on them in the Behavioral level of Psychological processes dimension.

It is significant to state that 78 % of customers preferred that the place to other places, 72 % of customers expressed that the place is the best place for what they like to do and 66 % of customers preferred to remain for sufficient time in the place. As a supportive result of sub-hypotheses (SH1), traditional Turkish coffeehouses are and were places where place attachment was strongly experienced and that people attached to. This characteristic can contribute to contemporary socialization behavior in the coffeehouses where place attachment is strongly experienced.

4.4.4. Cultural dimension

Besides the three-dimensional framework of Gifford and Scannell (2010), as a new dimension of Place attachment, Cultural dimension, were examined in this study. Three questions are asked: How culture creates a link between members to place and what cultural determinants of place attachments are most and least common and how culture influences different levels of place attachment?

4.4.4.1. Person level

In the questionnaire, the 3 items referring to Person level for Cultural dimension were examined: *Generally, I like this coffeehouse that keeps the characteristics of traditional Turkish coffeehouses, The customers who use this coffeehouse identify with the past of this place and In this place, There is a strong feeling of attachment/community to the history of this coffeehouse and I am attached to this history of place and its community.*

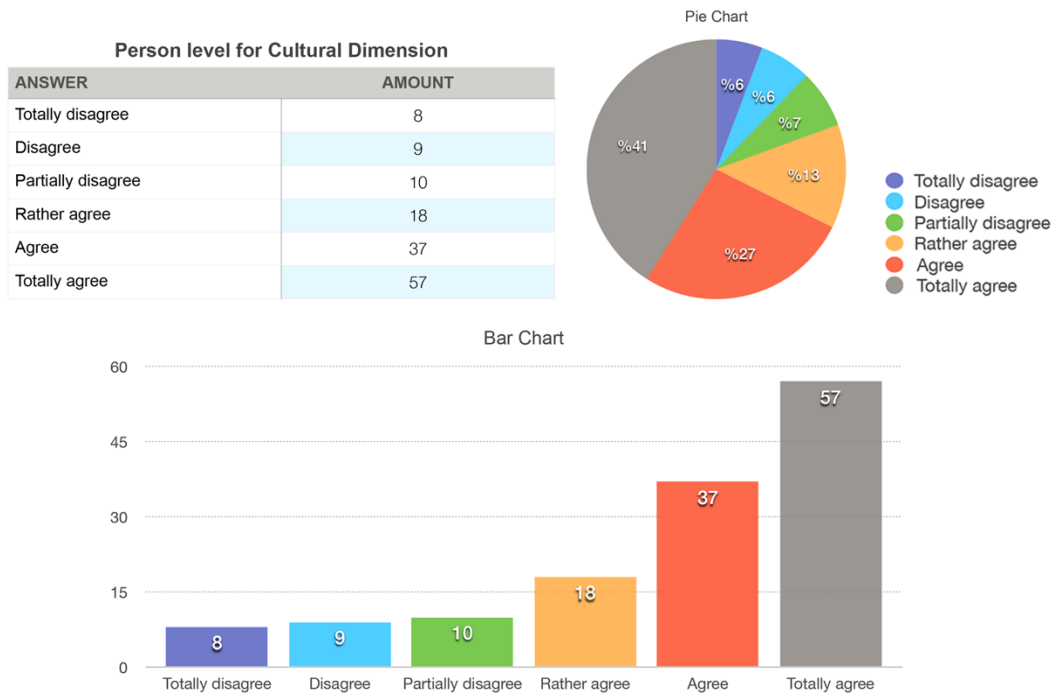


Table 4.23. Person level for Cultural dimension

Source: Photography by the author

According to the questionnaire of 3 items referring to Person level of Cultural dimension, the findings show that 81% of the customers stated that Person level of cultural attachment to place influenced them positively while %19 of the customers stated that cultural attachment does not have a positive effect on Person level of place attachment.

There can be seen strong cultural links, as a supportive argument of the hypothesis (H), contemporary Turkish coffeehouses are places of socialization as it used to be traditional. Coffeehouse patronage who deals with the places strongly experienced the feelings of attachment to the community. This can be learned from traditional coffeehouses in terms of place attachment.

According to the findings of the study, the customers like the coffeehouse that keeps the characteristics of traditional Turkish coffeehouses. However, the reason could be due to the fact that, culturally they are accustomed to preserving their cultures through shared historical experiences, values, and symbols.

4.4.4.2. Social level

In the questionnaire, the 3 items referring to Social level of Place for Cultural dimension were examined: *I identify with the history of this coffeehouse, The past I am attached to is mostly integrated with this place and I have a special connection to the past of this place.*

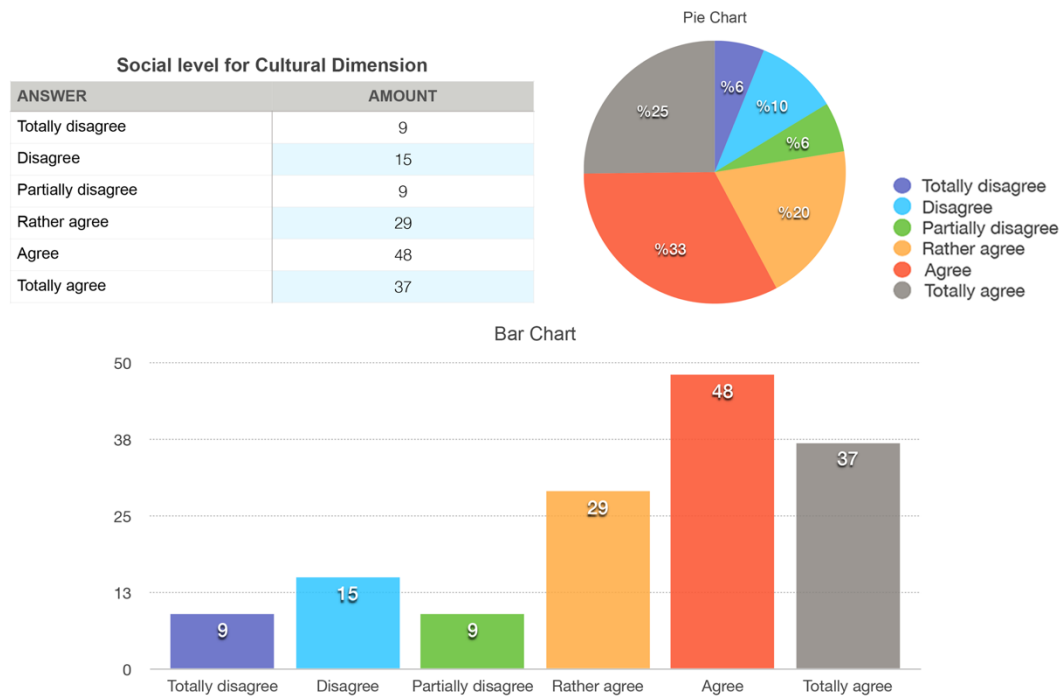


Table 4.24. Social level of Place for Cultural dimension

Source: Photography by the author

According to the questionnaire of 3 items referring to the Social level of Cultural dimension, the findings show that 78% of the customers stated that Social level

of cultural attachment to place influenced them positively while %22 of the customers stated that cultural attachment does not have a positive effect on the Social level of place attachment. As a supportive result of the hypothesis (H), contemporary Turkish coffeehouses are places of socialization as it used to be traditional. Coffeehouse patronage who deals with the places strongly experienced the feelings of attachment to community. This can be learnt from traditional coffeehouses in terms of place attachment with Social level of Place for Cultural dimension.

The customers were asked if they would identify with the history of the coffeehouse. 84% of them would want to identify with the history of this coffeehouse and 16% of them stated they would not want to be identifying.

The customers were also asked if their past they are attached to are mostly integrated with this place. 72% of them stated that their past they are attached to are mostly integrated with this place and 28% of them stated their past they are not attached to are mostly integrated with this place.

The customers were asked if their past they are attached to are mostly integrated with this place. 74% of them stated that they have a special connection to the past of this place and 28% of them stated they have not a special connection to the past of this place.

In terms of identifying cultural determinants of place attachment, the sub-hypothesis (SH2) providing a focus for this study is that contemporary traditional Turkish coffeehouses can still be qualified places of socialization.

4.4.4.3. Physical level

In the questionnaire, the 3 items referring to the Physical level of Place for Cultural dimension were examined: *This coffeehouse always makes me feel a strong historic emotion, I am attached to this historic place and This historic place is special to me.*

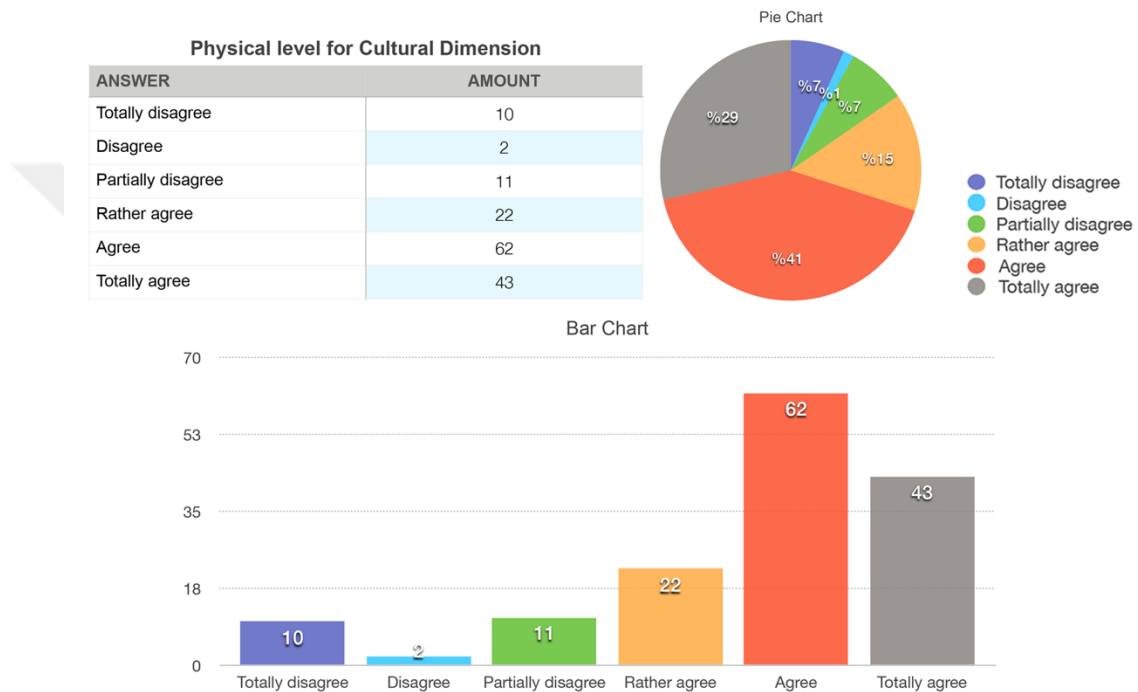


Table 4.25. Physical level of Place for Cultural dimension

Source: Photography by the author

According to the questionnaire of 3 items referring to the Physical level of Cultural dimension, the findings show that 85% of the customers stated that Physical level of cultural attachment to place influenced them positively while %15 of the customers stated that cultural attachment does not have a positive effect on the Physical level of place attachment.

The customers were asked if this coffeehouse always makes them feel a strong historic emotion. 90% of them agreed that this coffeehouse always

makes them feel a strong historical emotion and 10% of them not agreed on that this coffeehouse always makes them feel a strong historic emotion. It can be said that there is a relationship between coffeehouse patronage and their feelings such as historic emotions of attachment to the community.

The customers were asked if they are attached to this historic place. 82% of them stated that they are attached to this historic place and 18% of them is not agreed on that this coffeehouse always makes them stated that they are not attached to this historic place.

The customers were also asked if this historic place is special to them. 82% of them stated that this historic place is special to them and 18% of them is not agreed on that this historic place is special to them.

4.4.4.4. Emotional level

In the questionnaire, the 3 items referring to Emotional level of the psychological processes for Cultural dimension were examined: *I miss this place when I am away because this coffeehouse always makes me feel a strong historic emotion, I am attached to this place because its maintains tie with these Turkish cultural traditions and I am attached to this place because its own identical history.*

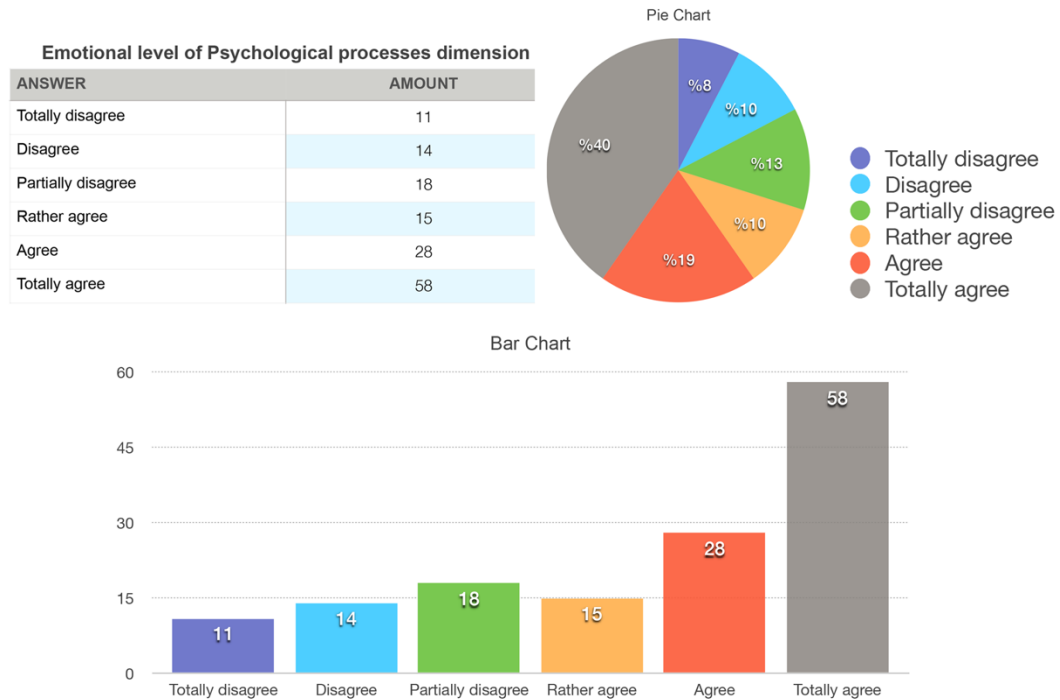


Table 4.26. Emotional level of the Psychological processes dimension for Cultural Dimension

Source: Photography by the author

According to the questionnaire of 3 items referring to Emotional level of the Psychological processes dimension, the findings show that 83% of the customers stated that Emotional level of the Psychological processes dimension influenced them positively to attach to place culturally while %18 of the customers stated that Emotional level of the Psychological processes dimension does not have a positive effect on to attach to place culturally. It can be said that there a relationship between coffeehouse patronage and their feelings of attachment to the community culturally.

The customers were asked if they miss this place when they are away because this coffeehouse always makes them feel a strong historic emotion. 74% of them agreed on that they miss this place when they are away because this coffeehouse always makes them feel a strong historic emotion and 10% of

them not agreed on that they miss this place when they are away because this coffeehouse always makes them feel a strong historic emotion.

The customers were asked if they are attached to this place because its maintains tie with these Turkish cultural traditions. 84% of them is influenced by this Turkish coffeehouse maintains a tie with these Turkish cultural traditions and they are attached to this place and 18% of them is not influenced by this Turkish coffeehouse maintains a tie with these Turkish cultural traditions and they are attached to this place.

The customers were also asked if they are attached to this place because of its own identical history. 90% of them stated that they are attached to this place because its own identical history and 18% of them not agreed on that this historic place is special to them.

4.4.4.5. Cognitive level

In the questionnaire, the 3 items referring to Cognitive level of the Psychological processes for Cultural dimension were examined: *This place is part of my identity because its maintains tie with this Turkish cultural tradition, I identify strongly with this place because its own identical history and I feel I can really be myself when I am here because I have a special connection to the past of this place.*

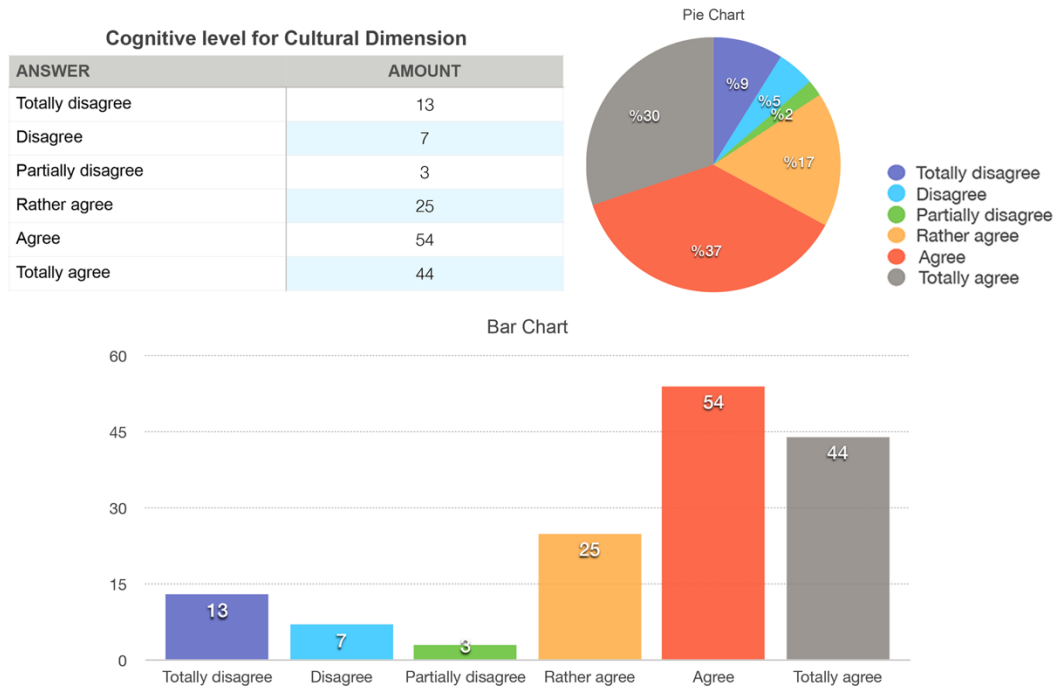


Table 4.27. Cognitive level of the Psychological processes dimension for Cultural Dimension

Source: Photography by the author

According to the questionnaire of 3 items referring to Cognitive level of the Psychological processes dimension, the findings show that 84% of the customers stated that Cognitive level of the Psychological processes dimension influenced them positively to attach to place culturally while %16 of the customers stated that Cognitive level of the Psychological processes dimension does not have a positive effect on to attach to place culturally. As a supportive result of the hypothesis (SH1), Traditional Turkish coffeehouses are and were places where place attachment was strongly experienced and that people attached to. This characteristic can contribute to contemporary socialization behavior in the coffeehouses.

The customers were asked if this place is part of their identity because its maintains tie with this Turkish cultural tradition. 82% of them agreed on that

this place is part of their identity because its maintains tie with this Turkish cultural tradition and 18% of them not agreed on that this place is part of their identity because its maintains tie with this Turkish cultural tradition.

The customers were asked if they identify strongly with this place because of its own identical history. 82% of them stated that they identify strongly with this place because its own identical history and 18% of them is not stated that they identify strongly with this place because of its own identical history.

The customers were also asked if they feel they can really be themselves when they are here because they have a special connection to the past of this place. 82% of them stated that they feel they can really be themselves when they are here because they have a special connection to the past of this place and 18% of them not agreed on that they feel they can really be themselves when they are here because they have a special connection to the past of this place.

4.4.4.6. Behavioral level

In the questionnaire, the 3 items referring to Behavioral level of the Psychological processes for Cultural dimension were examined: *This is my favourite place to be because there is a special connection between the past of this place and me, This is the best place for what I like to do because I feel I can really be myself when I am here, I would prefer to spend more time here if I could because this place is part of me.*

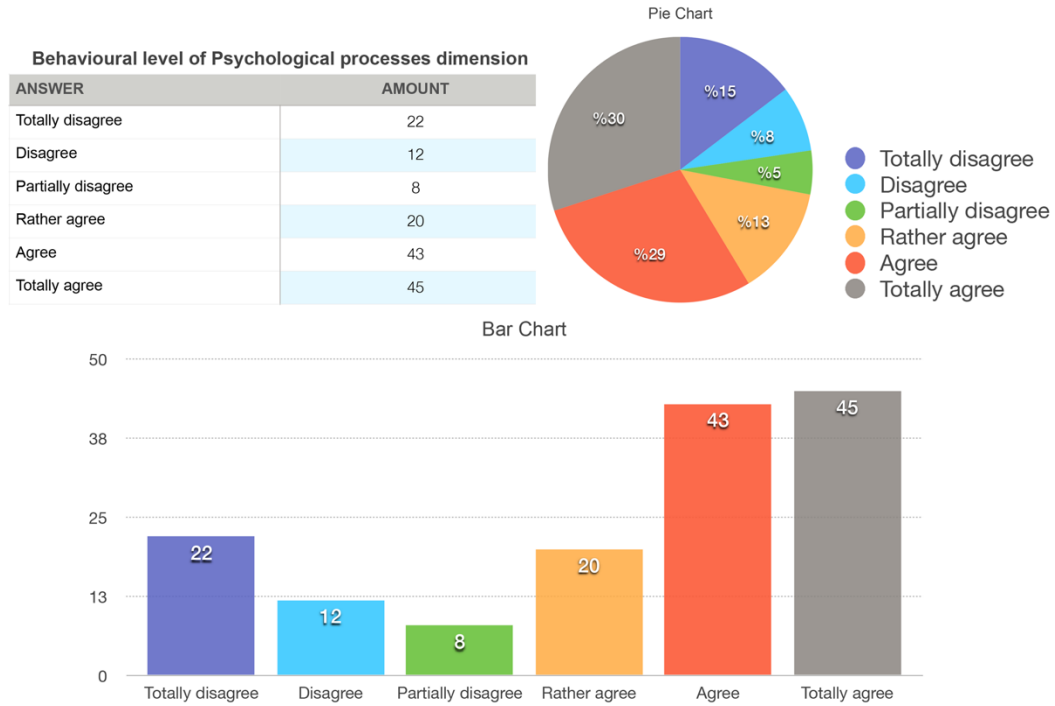


Table 4.28. Behavioral level of the Psychological processes dimension for Cultural Dimension

Source: Photography by the author

According to the questionnaire of 3 items referring to Behavioral level of the Psychological processes dimension, the findings show that 72% of the customers stated that “Behavioral level” of the Psychological processes dimension effected them positively to attach to place culturally while %28 of the customers stated that “Behavioral level” of the Psychological processes dimension does not have a positive effect on to attach to place culturally. As a final level of Psychological processes dimension for “Cultural Dimension”, the actions such as being in a favorite place, doing things that one likes and preferring the place to other places are expressed by the customers in contemporary traditional Turkish coffeehouses. As a supportive result of the hypothesis (H), Contemporary Turkish coffeehouses are places of socialization as it used to be traditional. Coffeehouse patronage who deals with the places strongly experienced the feelings of attachment to the community.

This can be learned from traditional coffeehouses in terms of place attachment.

The customers were asked if this is their favorite place to be because there is a special connection between the past of this place and those. 80% of them agreed on that t this is their favorite place to be because there is a special connection between the past of this place and those and 20% of them not agreed on that this is their favorite place to be.

The customers were asked if this is the best place for what they like to do because they feel they can really be themselves when they are here. 82% of them stated that this is the best place for what they like to do because they feel they can really be themselves when they are here and 18% of them is not stated that this is the best place for what they like to do because they feel they can really be themselves when they are here

The customers were also asked if they would prefer to spend more time here if they could because this place is part of them. 66% of them stated that they would prefer to spend more time here if they could because this place is part of them and 34% of them is not agreed on that they would prefer to spend more time here if they could because this place is part of them.

4.4.5. Managers Questionnaire

The study with 5 managers who are responsible for the coffeehouses was conducted while they were running the coffeehouses. The questionnaire is made up of open-ended questions to provide additional comments of managers. The questions were asked referring to the original findings, to be useful to interior architects, management, and design education.

Some of the questions are asked: *What kind of social activities (meetings, program organization, etc.) are you doing in this place to ensure that customers come to this coffeehouse on a regular basis? What sort of arrangements (space layout, furniture, light, etc.) do you make in this space to ensure that customers come to this coffeehouse on a regular basis?*

The manager was asked what kind of social activities (meetings, program organization, etc.) you are doing in this place to ensure that customers come to this coffeehouse on a regular basis, one manager responds that organizing “Basmane Days” in the coffeehouse can attract customers to come to the place regularly. As a supportive result of this comment, some customers also stated that “There can be some special meetings to gather certain type of people together to be ensure this place to ensure that customers come to this coffeehouse on a regular basis”. Two managers stated that “My customers are satisfied with the coffeehouse as it is”. As a supportive result of this comment, some customers also agreed on that “There is no need to make meetings in this place”. As some customers stated that, one manager also stated that “I have no idea”.

Manager was asked what kind of arrangements (space layout, furniture, light etc.) you are doing make in this space to ensure that customers come to this coffeehouse on a regular basis, one did not reply these two question and one manager stated that “I have no idea”. As supporting this, also one of the customers are replied to the open-ended question as “I have no idea”. Another manager stated that “I want to renovate the interior walls. I want to make wood wall covering.” Also, he added, “Having internet connection in the coffeehouse can attract customers come to this coffeehouse on a regular basis”. One manager stated that “No need to make any arrangements”. As a supportive result of this comment, most of the customers also stated that “There is no need to make any arrangements in this place”. The others not agreeing with the comment as “There is no need to make any arrangements in this place”.

This could be due to the fact that lack of communication between managers to the customers. In addition to that, the other manager stated that “It is important to clean the coffeehouse every day and giving consequence to the customers to ensure that customers come to this coffeehouse on a regular basis. Also, the lighting and all playing cards are renewed every year.”

However, lack of both manager’s and customer’s understanding of the terms “attachment” and “place”, as a supportive result of the hypothesis (SH3), the original findings, the evaluation methods and the techniques represented in this study can be useful to interior architects, management, and design education. Addition to that, the need to have a better understanding of coffeehouse staff can be more useful to interior architects, management, and design education. Also, this part of this study could be broadened to adapt to different objects, approaches, and topics in the PPP model of Scannell and Gifford (2010) is adequately flexible.

4.5 Results

It can be significant to state that the most of the physical and social environment of Turkish coffeehouses show a great effect on the place attachment. According to the findings of this study, not only individually and collectively held meanings by customers, but also culture links through shared historical experiences, values, and symbols were prioritized by customers.

“Person dimension” both refers to “Individual level” and “Group level”, “Place dimension” both refers to “Social level” and “Physical level”, “Psychological processes dimension” both refers to “Emotional level”, “Cognitive level” and “Behavioral level” and “Cultural dimension” both refer to both “Person dimension” both refer to “Individual level” and “Group level”, “Place dimension” both refer to “Social level” and “Physical level”, “Psychological processes

dimension” both refer to “Emotional level”, “Cognitive level” and “Behavioral level” showed great importance on customers.

The mostly “Cultural dimension” that was experienced the most that show the value of historical experiences, values, and symbols most shared between coffeehouse staff and the customers. It has been seen, in this study, “Physical level” rest on the physical characteristics of coffeehouses provide attachment culturally held meanings to supports customer’s goals. “Physical level” of Place that was experienced the most in the “Cultural dimension”.

The other two dimensions were mentioned less than the dimension above. In order to experience the most; “Emotional level”, “Cognitive level” of “Psychological processes dimension” had less effect on customers. However, “Emotional level” and “Cognitive level” of the “Psychological processes” for “Cultural Dimension” showed great positive effects on customers are expressed through actions such as remaining for sufficient time in the place, doing things that one likes and preferring not other places instead of the place because of a strong historic emotion, its maintains tie with the Turkish cultural traditions, its own identical history or special connection to the past. Besides “Emotional level” and “Cognitive level” of Psychological processes dimension”, the results of “Behavioral level” are close to each other. Other dimensions such as “Person dimension” both refer to “Individual level” personal connections or “Group level” the symbolic meanings of a place, shows also importance. “Place dimension” both refers to “Social level” and “Physical level” is also a dimension that customers have focused on social aspects of coffeehouses and the physical characteristics of coffeehouses showed great importance on customers. “Person dimension” for “Cultural dimension” that shows that the customers like the coffeehouse that keeps the characteristics of traditional Turkish coffeehouses, culturally they are accustomed to preserving their cultures sharing via historical experiences, values, and symbols. “Place dimension” refers to “Social level” for “Cultural dimension”,

shows also importance contemporary Turkish coffeehouses are places of socialization as it used to be traditional. On the contrary “Physical level” of Place for “Cultural dimension”, “Place dimension” refers to “Physical level” were emphasized less than others. Although some dimensions were emphasized less than the others, the customers could benefit from having traditional places and multiple options which give them a choice according to their preferences. “Place attachment” that was experienced the most in the 95’s Coffeehouse that show a positive effect on place attachment and customers. “Place attachment” that was experienced the less in the Historical Altınpark Coffeehouse. In short, over the 4 dimensions and their levels, most of them show a positive effect on place attachment and customers and some of them shows the importance of attachment via historical experiences, values, and symbols.

5. Conclusion

This study investigated the place attachment by focusing on contemporary traditional Turkish coffeehouses in İzmir and its positive contribution to attachment.

The tripartite organizing framework of Gifford and Scannell (2010), which explores the place attachment as a multidimensional concept with person, psychological process, and place dimensions and their effect on individuals and their meaningful environments have been applied to contemporary Turkish coffeehouses to investigate if contemporary Turkish coffeehouses are places of socialization as it used to be traditionally.

The case study was conducted with a questionnaire based on this framework. The questionnaire was further developed with items specifically related to place attachment. The open-ended questions were also asked the managers responsible for the Turkish coffeehouses, to bring together the customer’s and

coffeehouse staff's views. The tripartite organizing framework dimensions of place attachment have been taken as items and each of them was investigated to see if they really affect the attachment.

According to the findings of this study, 100% of the customers are male. No female customers are found in the coffeehouses. So, related to the findings, the male customers prefers having these socialization opportunities in the selected coffeehouses in İzmir. Major percentage of the customers are older than 60 years old and It is also significant to state that there are no customers who are under 20 years old. In terms of educational level of the customers, the findings shows that primary school is the major percentage of education level. It is important to increase of education level to being acknowledged the terms "attachment" and "place" may help develop a better understanding of place attachment correlation between place and people. Major percentage of the customers prefers to come the coffeehouses more than 6 months and that shows the positive affects social bonds in traditional coffeehouses in İzmir.

According to the findings of this study, all dimensions and their levels, most of them show a positive effect on place attachment and customers. The most of the physical and social environment of Turkish coffeehouses show a great effect on the place attachment. According to the findings of this study, not only individually and collectively held meanings by customers, but also culture links through shared historical experiences, values, and symbols were prioritized by customers.

As customers' emphasis of importance on organizing: "Basmane Days", "Reading Book Days", "Coffee Days", "Nargile Days", "Historical Meetings", "Pantomime Days", "Symbolic Meetings", "Cultural Meetings", "Father and Son Meetings", "Backgammon Tournament", "Game of Draught Tournament" showed great importance on customers in terms of social dimension. Organizing special days, meetings and tournaments can be given customers

as a choice for customers who prefer to use this socialization opportunity showed great importance on customers. So, related to the findings, the customers could benefit from having these socialization opportunities and left the choice to their preference.

In terms of physical dimension, customers' emphasis of importance on renovation: "Furniture Arrangements", "Historical Decoration Arrangements", "Outdoor Arrangements", "Climatic and Lights Controls", "Hygiene Controls" can be given customers as a better physical environment for customers who prefer to use this socialization opportunity showed great importance on customers. Customers suggest of importance on keeping historical texture of the coffeehouses also adding "Library" and "Special Reading Room" in the coffeehouses showed great importance on customers. So, related to the findings, the customers could benefit from having these physical environment and having these socialization opportunities according choice to their preference.

As a conclusion, it could be stated that correlation between place and people affects place attachment in Turkish coffeehouses. Also, it could be stated that coffeehouse customers who deals with the places strongly affects place attachment in Turkish coffeehouses. Contemporary Turkish coffeehouses are places of socialization as it used to be traditional can increase the sense of attachment to place and support customers during socialization. This can be learned from traditional coffeehouses in terms of place attachment. The aim is to create a framework that could be used to create better understanding of place attachment correlation between place and people on this important subject. However, lack of understanding of the terms "attachment" and "place", the original findings, the evaluation methods and the techniques represented in this study can be useful to interior architects, management and design education but the need to have a better understanding of coffeehouse staff to be useful to interior architects, management and design education. For both

interior architects and management, the original findings and the evaluation methods may contribute to increase the sense of attachment to place via cultural link. For interior architects, the original findings and the techniques may contribute to the improvement of designing coffeehouses. For management, the original findings may help to the improvement both physical and social environment of Turkish coffeehouses. For design education, the evaluation methods and the techniques may be broadened to adapt to different topics, and contribute to develop design students' understanding of place attachment in interiors.

One of the limitations of the study was that firstly, the questionnaires with the customers were conducted at various times during the day, while they were using the places, in the coffeehouses and there was a limited amount of customers, which made it difficult to speak to the same number of people at various times during the day. Another limitation of the study was that most of the customers were playing card games, backgammon, and rummikub, which made it difficult to conduct the questionnaires. Lack of research regarding coffeehouses and relations with place attachment is also another limitation of the study.

This study principally aims to discuss, in more detail in the future studies of place attachment in the city of İzmir with the coffeehouse's contribution. In further studies, the sample group can be developed and increased. According to this, a study may be made in women's coffeehouses to compare results. Also, the study could be broadened to adapt to different topics, approaches and objects in the PPP model of Scannell and Gifford (2009) are adequately flexible. Coffeehouses can be compared to different social environments. A study may be made in the historical coffeehouses of other major cities to compare results. This study has aimed to investigate social bonds in traditional coffeehouses in İzmir, and I hope that, in a small way, it will help develop the existing literature and may be useful to researchers and practitioners.

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APPENDICES

Appendix A: QUESTIONNAIRE FOR CUSTOMER

Place Attachment in Turkish Coffeehouses Questionnaire for Customer / Interview Form – 2017

Researcher Seray Yılmaz (Interior Architecture and Environmental Design, ozbicerseray@gmail.com): I am a graduate student of Master's Program in Design Studies (Thesis) in the İzmir University of Economics in the faculty of the graduate school of social sciences. I conducted "Place Attachment in Turkish Coffeehouses" Master thesis with the supervisor Assoc. Prof. Dr. Deniz Hasirci who is the lecturer of Interior Architecture and Environmental Design, İEÜ. Through this questionnaire/interview form, it is aimed to explore the characteristics of places of socialization behavior in selected coffeehouses in İzmir.

Customer permission: I agree that the information and photographs collected for this academic research could be used without revealing personal information.

Name, signature: _____

- 1) What is your age?
 Under 20
 20-29 years' old
 40-59 years' old
 60 or older
- 2) What is your highest level of education?
 Primary school
 Secondary School
 High School
 Other: _____
- 3) How long have you lived in İzmir?
 0-1 year
 2-10 years
 11-20 years
 20 years-... _____
- 4) What is your profession?
 Self-employed
 Private sector employee
 Education employee
 Other: _____
- 5) Since how old have you been in coffeehouses?
 Under 20
 20-39 years
 40-59 years
 60 or older
- 6) By whom did you first come to coffeehouse?
 Father
 Brother
 Relative
 Other: _____
- 7) Which one the answer that best applies to coming to this coffeehouse?
 I take time to go to coffeehouse
 I go to the coffeehouses in my spare time
 Both
 Others: _____
- 8) How long have you been come to the coffeehouse?
 Less than 3 months
 Between 3-6 months
 Over 6 months

- 9) How often do you come to this coffeehouse?
 Almost one day in a month
 Approximately once a week
 Almost everyday
 Other: _____

- 10) How long have you been staying in this coffeehouse?
 Less than 2 hours
 2-4 hours
 More than 4 hours
 Other: _____

- 11) Why do you prefer this coffeehouse?
 I like the manager
 I like the regular customer
 I feel
 Other: _____

(1: Totally disagree / 2: Disagree / 3: Partially disagree / 4: Rather agree / 5: Agree / 6: Totally agree)

Section 1

1. Generally, customers of this coffeehouse like me here

1	2	3	4	5	6
---	---	---	---	---	---

2. Generally, this community reflects who I am

1	2	3	4	5	6
---	---	---	---	---	---

3. I see my most of my friends are in this place

1	2	3	4	5	6
---	---	---	---	---	---

4. The customers who use this coffeehouse identify with this place

1	2	3	4	5	6
---	---	---	---	---	---

5. In this place, there is a strong feeling of attachment/community. I am attached and I am integrated into this community.

1	2	3	4	5	6
---	---	---	---	---	---

6. This place has its own identity

1	2	3	4	5	6
---	---	---	---	---	---

Section 2

2.1.

1. I love to socialize with other customers of this coffeehouse

1	2	3	4	5	6
---	---	---	---	---	---

2. I prefer to sit with other customers and I feel integrated into this coffeehouse

1	2	3	4	5	6
---	---	---	---	---	---

3. I never feel alone here because I always connect with other customers or staff

1	2	3	4	5	6
---	---	---	---	---	---

2.2.

1. This coffeehouse always makes me feel a strong emotion

1	2	3	4	5	6
---	---	---	---	---	---

2. I am attached to this physical place

1	2	3	4	5	6
---	---	---	---	---	---

3. This physical place is special to me

1	2	3	4	5	6
---	---	---	---	---	---

Section 3

3.1.

1. I miss this place when I am away This place is part of me and part of my identity

1	2	3	4	5	6
---	---	---	---	---	---

2. I am attached to this place

1	2	3	4	5	6
---	---	---	---	---	---

3. I feel connected to this place

1	2	3	4	5	6
---	---	---	---	---	---

3.2.

1. This place is part of me and part of my identity

1	2	3	4	5	6
---	---	---	---	---	---

2. I identify strongly with this place

1	2	3	4	5	6
---	---	---	---	---	---

3. I feel I can really be myself when I am here

1	2	3	4	5	6
---	---	---	---	---	---

3.3.

1. This is my favorite place to be.

1	2	3	4	5	6
---	---	---	---	---	---

2. This is the best place for what I like to do

1	2	3	4	5	6
---	---	---	---	---	---

3. I would prefer to spend more time here if I could

1	2	3	4	5	6
---	---	---	---	---	---

Section 4

4.1.

1. Generally, I like this coffeehouse that keeps the characteristics of traditional Turkish coffeehouses

1	2	3	4	5	6
---	---	---	---	---	---

2. The customers who use this coffeehouse identify with the past of this place and in this place

1	2	3	4	5	6
---	---	---	---	---	---

3. There is a strong feeling of attachment/community to the history of this coffeehouse and I am attached to this history of the place and its community.

1	2	3	4	5	6
---	---	---	---	---	---

4.2.

1. I identify with the history of this coffeehouse

1	2	3	4	5	6
---	---	---	---	---	---

2. The past I am attached to is mostly integrated with this place

1	2	3	4	5	6
---	---	---	---	---	---

3. I have a special connection to the past of this place

1	2	3	4	5	6
---	---	---	---	---	---

4.3.

1. This coffeehouse always makes me feel a strong historic emotion

1	2	3	4	5	6
---	---	---	---	---	---

2. I am attached to this historic place

1	2	3	4	5	6
---	---	---	---	---	---

3. This historic place is special to me

1	2	3	4	5	6
---	---	---	---	---	---

4.4.

1. I miss this place when I am away because this coffeehouse always makes me feel a strong historic emotion

1	2	3	4	5	6
---	---	---	---	---	---

2. I am attached to this place because its maintains tie with these Turkish cultural traditions

1	2	3	4	5	6
---	---	---	---	---	---

3. I am attached to this place because its own identical history

1	2	3	4	5	6
---	---	---	---	---	---

4.5.

1. This place is part of my identity because its maintains tie with this Turkish cultural tradition

1	2	3	4	5	6
---	---	---	---	---	---

2. I identify strongly with this place because its own identical history

1	2	3	4	5	6
---	---	---	---	---	---

3. I feel I can really be myself when I am here because I have a special connection to the past of this place

1	2	3	4	5	6
---	---	---	---	---	---

4.6.

1. This is my favorite place to be because there is a special connection between the past of this place and me

1	2	3	4	5	6
---	---	---	---	---	---

2. This is the best place for what I like to do because I feel I can really be myself when I am here

1	2	3	4	5	6
---	---	---	---	---	---

3. I would prefer to spend more time here if I could because this place is part of me

1	2	3	4	5	6
---	---	---	---	---	---

Section 5

1. Please, indicate like or dislike about this coffeehouse

--

2. Please, indicate your favorite seating area in this coffeehouse

3. What kind of social activities (meeting, program organization, etc.) are you doing in this coffeehouse to ensure that customers come to this coffeehouse on a regular basis?

4. What sort of arrangements (space layout, furniture, light, etc.) do you make in this coffeehouse to ensure that customers come to this coffeehouse on a regular basis?

5. Please, indicate that if you have any additional comments about this coffeehouse

Thank you!

Appendix B: QUESTIONNAIRE FOR MANAGER

Place Attachment in Turkish Coffeehouses Questionnaire for Manager / Interview Form – 2017

Researcher Seray Yılmaz (Interior Architecture and Environmental Design, ozbicerseray@gmail.com): I am a graduate student of Master's Program in Design Studies (Thesis) in the İzmir University of Economics in the faculty of the graduate school of social sciences. I conduct "Place Attachment in Turkish Coffeehouses" Master thesis with the supervisor Assoc. Prof. Dr. Deniz Hasırcı who is the lecturer of Interior Architecture and Environmental Design, İEÜ. Through this questionnaire/interview form, it is aimed to explore the characteristics of places of socialization behavior in selected coffeehouses in İzmir.

Manager permission: I agree that the information and photographs collected for this academic research could be used without revealing personal information.

Name, signature: _____

- 2) What is your age?
- Under 20
 - 20-29 years' old
 - 40-59 years' old
 - 60 or older

- 2) What is your highest level of education?
- Primary school
 - Secondary School
 - High School
 - Other: _____

1. When this coffeehouse established? Which manager are you and how many years have you been running this place?

2. What is the busiest time of this coffeehouse?

3. Please, indicate like or dislike about this coffeehouse.

4. What is the favorite seating area of this coffeehouse?

5. What kind of social activities (meeting, program organization, etc.) are you doing in this coffeehouse to ensure that customers come to this coffeehouse on a regular basis? What sort of arrangements (space layout, furniture, light, etc.) do you make in this coffeehouse to ensure that customers come to this coffeehouse on a regular basis?

Thank you!



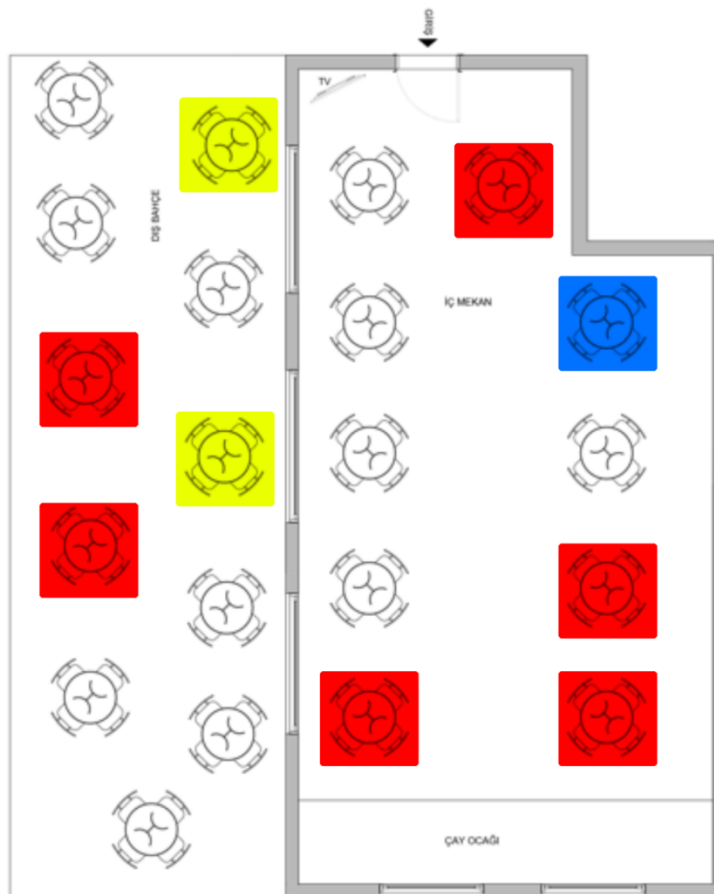
Appendix C: EXAMPLE OF BEHAVIOURAL MAP FROM OBSERVATION SESSIONS

Historical Altınpark Coffeehouse

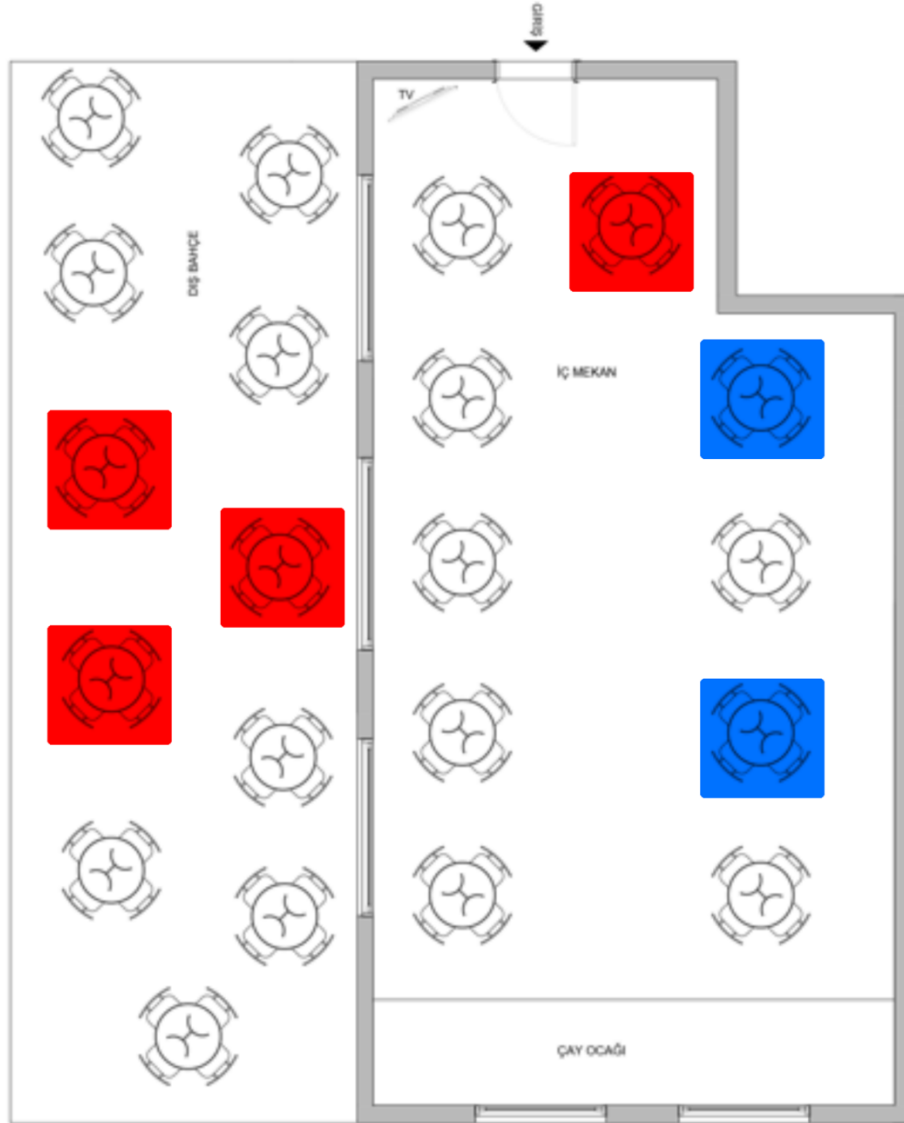
Daily Use Legend:

Sitting Alone	Sitting in a Group	Playing Cards	Reading Newspaper	Having Conversation	Watching Television

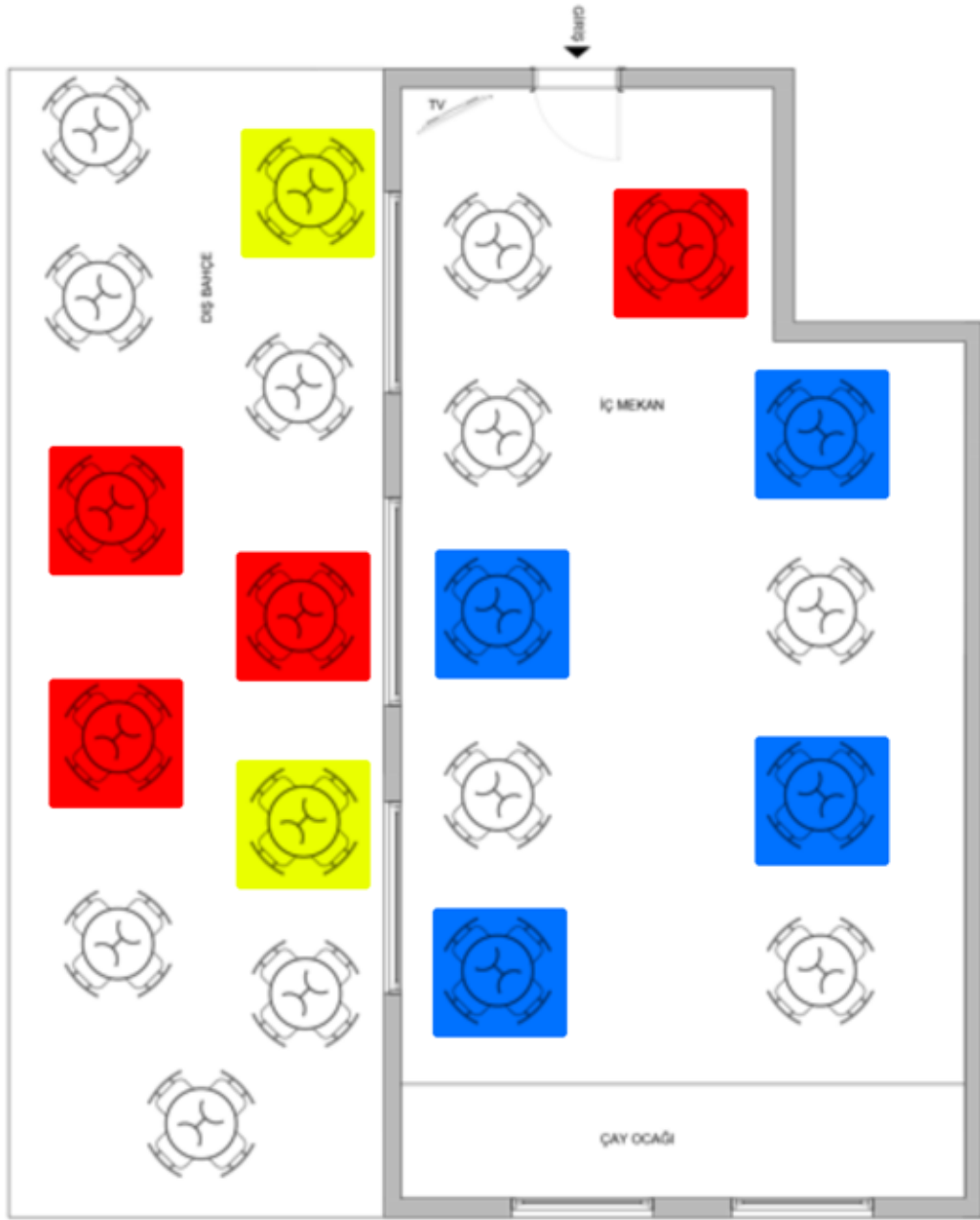
09:00-12:00:



12:00-15:00:



15.00-18.00:



Appendix D: FAVORITE SEATS AT HISTORICAL ALTINPARK COFFEEHOUSE

