



A Study on Revealing the Original Spatial Character, Collective Memory of Adapazarı/ Uzunçarşı

Adapazarı/ Uzunçarşı'nın Özgün Mekansal Karakterinin ve Kollektif Belleğinin Ortaya Çıkarılması Üzerine Bir Çalışma

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ABSTRACT

One of the memory spaces mentioned by Pierre Nora, which carries the collective memory and the traces of each group and touches all walks of life, is the bazaars from the Ottoman Empire to the present. However, these bazaars have been losing their characteristics of being a "lace of memory" day by day for various reasons. One of these places is Adapazarı Uzunçarşı. It has been determined that there is no study or research on the current state of Uzunçarşı, which has undergone significant changes after the restoration in 2017 and is one of the memory places of Adapazarı. Therefore, the aim of the study is to reveal the spatial character and collective memory of Uzunçarşı, and to develop suggestions for a livable bazaar. In line with the stated purpose of the study, a four-stage path was followed. First: The analysis of the history of the settlement (Adapazarı city center commercial spaces and Uzunçarşı). Second: The current situation assessment of the Çarşı via on-site observation (Spatial character of Adapazarı/ Uzunçarşı). Third: The analysis of the "evaluation criteria for the quality of urban space" on Uzunçarşı spaces (Spatial character of Adapazarı/ Uzunçarşı). Fourth: In-depth interviews with 16 Uzunçarşı shopkeepers (Collective memory of Adapazarı/ Uzunçarşı). As a result of the study, the spatial character and the collective memory of Adapazarı Uzunçarşı, its place in memory for Uzunçarşı shopkeepers, the features that the shopkeepers like/dislike and the suggestions to develop have been revealed. Using the collected data, the current features of the bazaar, especially after the restoration, were explained and interpreted by obtaining the users' views on the current state of the bazaar. As a result of the interpretation, it was determined that the users of the bazaar were dissatisfied with many aspects of Uzunçarşı after the restoration (such as making the bazaar an open place, prohibiting the use of displaying elements, problems such as insulation and the bazaar being unappealing to the customer, etc.) and in response to this, suggestions have been developed to address the spatial character of the bazaar and its place in the user's memory.

Keywords: Traditional bazaar, Character of public spaces, Quality of urban space, Collective memory, Adapazarı-Uzunçarşı

Öz

Kolektif belleğin sürdürüldüğü, her grubun izlerini taşıyan ve yaşamın her kesimine dokunan Pierre Nora'nın hafıza mekanlarından biri de, Osmanlı'dan günümüze kalan çarşılardır. Ancak bu çarşılar; kullanıcıları değiştikçe, doğal sebepler nedeni ile (sel, deprem... vb. gibi) geçirdiği değişikliklerle ve bunlara karşı yapılan onarımlarla gün geçtikçe "kolektif belleğin sürdürüldüğü kentsel hafıza mekanı" olma özelliklerini yitirmektedirler. Bu mekanlardan biri de Adapazarı Uzunçarşısı'dır. Adapazarı'nın bellek mekanlarından biri olan ve 2017 restorasyonu sonrası önemli değişiklikler geçiren Uzunçarşı'nın özellikle restorasyon sonrası güncel durumu üzerine herhangi bir çalışma ve araştırma bulunmadığı saptanmıştır. Bu nedenle çalışmanın amacı; Uzunçarşı'nın günümüzde özgünlüğünü yitiren mekânsal karakterinin ve kolektif belleğinin ortaya çıkarılması, yaşanabilir bir çarşı için öneriler geliştirilmesidir. Çalışmada belirtilen amaç doğrultusunda dört aşamalı bir yol izlenmiştir: 1. Yerleşimin tarihi: Adapazarı kent merkezi ticaret mekanları ve Uzunçarşı. 2. Çarşı'nın yerinde gözlem yolu ile mevcut durum değerlendirmesi (Adapazarı Uzunçarşı'nın mekânsal karakteri). 3. "Kentsel mekânın kalitesi için değerlendirme kriterleri"nin Uzunçarşı mekanları üzerinde analizi (Adapazarı Uzunçarşı'nın mekânsal karakteri). 4. 16 Uzunçarşı işletmecisi ile derinlemesine görüşme (Adapazarı Uzunçarşı'nın kolektif

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belleği). Çalışma sonucunda Adapazarı Uzunçarşının mekânsal karakteri, Uzunçarşı esnafı için kolektif bellekteki yeri, esnafın beğendiği/ beğenmediği yönler ile bunlara karşı geliştirdikleri öneriler ortaya konulmuştur. Toplanan verilerden yararlanılarak özellikle restorasyon sonrası Uzunçarşı'nın güncel nitelikleri (genel cephe ve plan özellikleri, dükkan fonksiyonları ve kat sayıları, kent mobilyaları ve tabelalar vb. özelinde) açıklanmış ve kullanıcıların güncel durumla ilgili görüşleri elde edilerek yorumlanmıştır. Yapılan yorumlama sonucunda çarşı kullanıcılarının restorasyon sonrası Uzunçarşı'nın birçok yönünden (çarşının üstü açık hale getirilmesi, teşhir yapılamaması, yalıtım ve müşteriye hitap edememe problemleri vb. gibi) memnuniyetsizlik yaşadıkları saptanmış, buna karşı ve çarşının mekansal karakteri ile kullanıcı belleğindeki yerine hitap edecek öneriler geliştirilmiştir.

Anahtar Kelimeler: Geleneksel çarşı, Kamusal mekan karakteri, Kamusal mekan kalitesi, Kolektif bellek, Adapazarı-Uzunçarşı

INTRODUCTION:

"How is the memory of groups relocated and preserved?". This fundamental question is the starting point of Connerton's book "How do societies remember" (2014). He claims that there is nothing at the starting points while there is an element of remembrance in every beginning. He underlines that remembrance can be done through "commemorative ceremonies and bodily practices". Because in these commemorative ceremonies, personal and cognitive memory turns into "collective" and reminiscence takes place. Halbwachs also emphasizes "collective memory" in his book "Social Framework of Memory" (2016), stating that individual memories can be "revived with the help of the frames of social memory" and thus "groups can reproduce their own histories". According to him, collective memory is limited in time and is different for each community. Individuals continue to maintain the traces of their previous society in the new community they joined (Halbwachs, 2007, 54-57). In addition, he (1877-1945) emphasizes the importance of space in remembering. Changing events are attached to unchanging spaces. As long as this space exists, events are remembered and collective memory continues (Halbwachs, 2017).

From this point of view, urban spaces are where collective memory is maintained and maps of memory geography are drawn (Nora, 2006), which is experienced, socially shared, and its reflections can be remembered (Mayo, 1996) while bearing the traces of each group (Halbwachs, 2017); They are places that have a life story and touch every part of social life (Winter, 2015). Memory is carried from the past to the future through urban spaces, which Nora (2006) describes as "memory spaces". Mayo (1996) states that the city and its architecture enable people to create, reproduce, remember and ultimately maintain "meaning".

The bazaars which remain from the Ottoman Empire's reign and were used to the present day are an example of the memory spaces of Nora (1931- ...). Traditional bazaars as memory spaces offer a social reality for users; here, spatial practices generate code, the memory metaphors created by cultural capital are remembered by individuals (Draaisma, 2007) and with the articulation of the recalled actions (Lefebvre, 2014) the individuals experience the social time together.

The bazaars which are important spaces as one of the important spaces of trade maintained their presence from the time it was first seen in Mesopotamia until today, while continuously transforming (Ancient Greece- agora, Roman-forum, 17th and 18th century European and Eastern markets) (Eczacıbaşı sanat ansiklopedisi, 1997, p.386). Socially the bazaars or the markets are retail places that are open to all, where the hearts of the Ottoman city beat, where all the social groups of the period can be found (Mortan & Küçükerman, 2011, p. 107). Şahinalp and Günal (2016, p. 335- 359) point out that bazaars are at the intersection of intracity and interurban roads; that the street axes within the

bazaar reach neighborhoods and city walls; that in addition to the commercial functions in the bazaars, they include religious and social functions needed such as khans, baths, mosques and madrasas³.

It is a fact that the structures of Uzunçarşı, which were active during the Ottoman period, were also influenced by these elements (Erendil, 1990). However, according to Okyar and İnalçık (1980), the Ottoman shopkeepers system works differently in various centuries, areas and cities. For this reason, in interpreting an Ottoman bazaar structure, not only the history and cultural backgrounds it was influenced, but also the changes it has undergone from the day it was built and the effects of these changes on the role of the structure in urban memory should be taken into consideration.

However, these places, which have original features, lose their characteristics of being a place of memory day by day due to natural disasters (such as floods, earthquakes, etc.) and with the repairs made up to the present. Unkapanı, Piriçpazarı and Uzunçarşı, which are located in Adapazarı, are among the public spaces in the memory of the city. These are public spaces that have been creating different spatial practices over time but have been transformed.

It has been determined that there is no study or research on the current state of Adapazarı Uzunçarşı, which has undergone significant changes after the restoration in 2017 and is one of the memory places of Adapazarı. Therefore, the aim of the study is to reveal the original spatial character and collective memory of the Uzunçarşı, which is one of the memory spaces of Adapazarı, and to develop recommendations for a liveable bazaar.

Before the determination of the method, the studies on traditional bazaars as shopping places and the character of the public space were examined in detail.

Traditional bazaars as shopping places

The word bazaar is derived from the Persian word “çihar-suk” (four streets), and is the name given to shops, covered or open streets or squares suitable for shopping. This Persian word changed to “çarsu” and took the form of “çarşı” (Cezar, 1985).

Traditional bazaars are characteristic structures located in Turkish and generally Islamic city centers (Kuban, 1968). The bazaars in Anatolia did not emerge at a single time but developed in three stages. In the first stage, the peddler (çerçi) settled by opening a shop, and in the second stage, he started to take the two functions as settled and mobile side by side. Meanwhile, if the peddler's business goes well, others have started to form clusters around his shop by opening shops (Mortan & Küçükerman, 2011, p. 58). As the spatial organization, there are examples of small shops on each side of a narrow

³ The focus of these structures (khans, baths, mosques and madrasas) built in connection with the bazaars is the mosque, and the structures are built for social purposes. A mosque is a place of worship where Muslims gather to pray together (Ahunbay, 1988, p. 239) and religious ceremonies can be held when necessary. The first examples emerged in the early days of the religion of Islam (7th century) (Ödekan, 1997, p. 316). Madrasas are higher education institutions (Akozan, 1969, p. 304) and educational structures where Islamic law and religious knowledge are taught. While religious teachings were first carried out in special sections (suffa) in mosques, these sections became insufficient over time. The inadequacy of suffas necessitated the construction of teaching structures, namely madrasas, outside of mosques. The first madrasas were built by the state in the Karakhanid period in the 10th century (Ödekan, 1997, p.1188). Khans are places that are built on the stops on the inter-city roads or in the settlement areas on the road and generally have accommodation functions (Yediyıldız, 1989, p. 112). The first Ottoman inner-city khans were built in Bursa and its surroundings (eg Emir Han – 14th century). Today, khans have moved away from their accommodation function and become a trade center (Yalçiner, 1997, p. 753). Baths, on the other hand, are buildings built to meet the need for cleaning the body (Akozan, 1969, p. 304). The baths, which mean "to be warm" in Hebrew, did not exist independently in the early ages, but only in the rich houses or palaces (Ödekan, 1997, p. 750). It can be said that the widespread use of bath structures emerged with the construction of low boats under the fountains that provided the general water need in the Greek period. This systems were solved in closed spaces starting from 5th century (Athens, 5th century BC, public independent baths) (Abbasoğlu, 1997, p. 751).

street or a passage, as well as a single shop or a group of shops. The presence of a large number of entrances is for easy access and transportation within the market (Eczacıbaşı Sanat Ansiklopedisi, 1997, p.386). Shopkeepers are placed according to a certain order.

Traditional bazaars are usually centered around the city's largest mosque. The street texture that makes up the bazaar has been turned into a "closed bazaar", sometimes open and sometimes covered with vaults or domes (Özdeş, 1998). Another feature of the Anatolian Turkish city is that residential areas and commercial areas are planned separately from each other (Kuban, 1968).

Open-top type bazaars are common among the traditional bazaar examples. These bazaars, which consist of simple rows of shops, are found in almost every city and town center in Anatolia (Özdeş, 1998). In Adapazarı, an example of this can be found in the centrally located Uzun Çarşı.

Although there are field studies on various Uzunçarşı places in Turkey focusing on issues such as urban identity and space quality (Gündüz & Reyhanoğlu, 2018; Üçecam Karagel & Karagel, 2014; Özkan, Zorlu & Avan, 2019; Güngördü, 2020) (Table 1), there is no study/field study on the spatial character, urban identity and/or memory of Adapazarı Uzunçarşı. All of the studies for the development of Adapazarı Uzunçarşı are within the zoning plans (1957, 1977 dated zoning plans and 1998 conservation zoning plan, (Özdogu, 1998)) carried out by the municipality, and no academic study has been found. In many regions in the zoning plan prepared in 1998, the purpose of conservation was ignored (Artırma, 2007). The lack of a study on Adapazarı Uzunçarşı, especially after the restoration in 2017, results in the spatial character and collective memory of the place not being revealed, so conservation and/or development efforts are lacking.

Table 1. Studies on Uzunçarşı places

| Study/ Author(s) | Methodology | Aim | Findings |
|---|--|---|--|
| - Analysis of a Historical Commercial Centre in Terms of Marketing Geography: Uzun Çarşı/the Long Bazaar (Antakya/Turkey) - Üçecam Karagel and Karagel, 2014 | Survey technique (200 surveys to businesses and 200 surveys to customers, a total of 400 surveys) | To explain the role of Antakya Uzunçarşı, its current position in competition with the still developing shopping mall culture, the priorities of public in buying and/or selling and the attitudes of shopkeepers regarding their businesses in the bazaar To identify the reasons why customers preferred Antakya Uzunçarşı | The majority (%65) of the respondents informed that the sales were not affected, in their answers to the question regarding how the shopping mall affected sales in Antakya Uzunçarşı. |
| - Kent Kimliğinin Değişim Sürecini Geleneksel Çarşılar Üzerinden Düşünmek: Antakya-Uzunçarşı Örneği - Gündüz and Reyhanoğlu, 2018 | Using literature review, fieldwork and face-to-face interview techniques Using Geographic Information System for spatial comparison | Revealing the identity of Antakya Uzunçarşı and examining the identity change process. Establishing a relationship between the elements that trigger the identity change process and the elements that make up the urban identity. | The consumption culture and planning that developed with globalization have an effect on the functional changes in the traditional bazaar. |
| - Şehir Turizminde Kültürlerarası Duyarlılığın Arz Yönlü Değerlendirilmesi: Afyonkarahisar Uzun Çarşı Esnafı Örneği - Özkan, Zorlu and Avan, 2019 | Obtaining data from 79 tradesmen in Afyonkarahisar Uzunçarşı by survey technique | Determining the intercultural sensitivity levels of the shopkeepers of Uzunçarşı in Afyonkarahisar with descriptive data | The intercultural sensitivity level of the artisans of the historical Uzunçarşı is quite high, and in this context, the dimensions of trust for interaction and respect for intercultural differences gain importance. |

Table 1. (Continued) Studies on Uzunçarşı places

| Study/ Author(s) | Methodology | Aim | Findings |
|--|--|---|--|
| - Kadim Kentin Kimliği Antakya Uzun Çarşı - Güngördü, 2020 | Visiting Antakya Uzunçarşı in various time periods in 2017, conducting interviews with the shopkeepers of the bazaar with on-site observation and random sampling technique. | Tracing the change-transformation of the social memory, due to certain beliefs, traditions and customs peculiar to the bazaar and its shopkeepers, in Antakya Uzunçarşı | Revealing various traditions that continued or ended in Uzunçarşı: - Some professions are finished or about to end - Uzunçarşı still carries the same number of customers, continues to be a frequent destination for people and maintains its importance. |

Character of Public Space

In order to carry out studies in line with the above-mentioned purpose, first of all "space character" was emphasized, many studies on this subject were reviewed and the stages of the study were determined accordingly. While conducting the research on the "character of public space", it was seen that the studies on "the features of public space", "the features that should be found in a successful public space" and "the quality of the public space" and the methods followed showed similar characteristics with each other. Therefore, the studies which were mentioned and shown in Table 2- Table 3 were also used. The reason why the studies shown in Tables 2 and 3 were used in determining the analysis stages in the article is that they developed discourses on some of the criteria analyzed in the article. The studies given in the table have developed approaches that measure common or old uses of space, lost or distorted features of the space, urban furnitures, features that make the use of space difficult or easier (DETR & CABE ,2000; The Bartlett School of Planning, UCL ve Office of the Deputy Prime Minister, 2004), sense of belonging, sense of place, urban memory (APA, t.y.; Pancholi, Guaralda, Yigitcanlar, 2017, space quality and usability (Gehl, t.y. Project For Public Spaces. t.y; Muminovic 2017; Carmona, 2019; CABE, 2007; Francis, 1989).

Table 2. Studies on " character of public space" which are used in the study

| Study | Considered features |
|---|--|
| DETR and CABE (2000) | Memories, traditions; the history of the settlement; architectural quality; common and historical building materials; green spaces, trees, fences, etc. contribution of the elements to the character of the space, present (or previous) uses of the space, plan forms and building types, features that are lost or that disturb the character of the area; active and dead facades at ground floor level: positive factors such as entrances, shop windows and windows; and adverse factors such as long blank facades and high boundary walls, shutters to sturdy shop windows, and service entrances and gardens; active and dead facades on the upper floors: positive factors such as habitable windows facing the public space; and adverse factors such as negative empty side walls and unused spaces on shops; where buildings meet the public space: situations such as changes in floor levels; gates, railings, fences and boundary walls; spatial containment: planting (such as trees and hedges), natural features, landform, retaining walls that surround and define blocks and spaces; cross-sectional studies examining the relationships between building heights and defined spaces |
| APA (n.d.) | Unique features: Features that make the public space stand out, sense of belonging, change over time, history of the space, contributing to the sense of community, features that make the space special |
| Pancholi, Guaralda, Yigitcanlar (2017) | Scale, character, climate and environment Analyzing the "sense of place" through the character of public space |
| Gehl, (n.d.) | Emphasis on the quality of public spaces in the character of public space, Subheadings that measure quality: "protection, comfort, entertainment" |

Table 2. (Continued) Studies on " character of public space" which are used in the study

| Study | Considered features |
|--|--|
| The Bartlett School of Planning, UCL ve Office of the Deputy Prime Minister, (2004) | The character of the public space: 1. Elements of public space (buildings, infrastructure, landscape, uses), 2. Characteristics of public space – Attributes, 3. Actions- Socio-economic and physical/spatial environment. |
| Yazıcıoğlu Halu (2010) | 1. Features originating from the whole city, 2. Historical features: Presence of walking in historical continuity, Habits 3. Perceptual/cognitive features: - Simplicity, clarity, transparency; place and sense of place, identifiability, belonging, identity, exemplary value, status symbol, presence of vehicles, 4. Social/behavioral features: Public - private space relations, use of different floors / elevations, use of pavements, presence of different activities, accessibility, security (the feeling of peace and perceived security), 5. Physical/formal features: Linear/curvilinear structure, texture, the existence of the neighborhood and neighborhood pattern, density/third dimension, land uses, building diversity, function diversity, building island pattern, building occupancy/space pattern, the juxtaposition of buildings, street pattern/ continuity |
| Terzi, Akay, Erdem Okumuş, Gökçe, S. (2019) | The seven components of the characteristic features of the city square and a "multivariate quantitative method" that measures these seven components with 39 indicators: 1. Accessibility, 2. Dimension, 3. Characteristics of the structure, 4. Density, 5. Morphology, 6. Landscape, 7. Identity. |

Table 3. Studies on "qualities of public space", "features of a successful public space" and "features of public space" which are used in the study.

| Study | Considered features |
|--|---|
| Project For Public Spaces. (n.d.) | 1. It must be accessible, 2. People should be able to participate in the events 3. The place should be comfortable and have a good image 4. It should include social spaces |
| Muminovic (2017) | Two approaches to the design of good public spaces: 1. Approach that deals with spatial aspects of the built environment (size, scale, figure) 2. The approach that deals with activities in the public domain. |
| Carmona (2019) | "Successful public spaces" 1. Developing, 2. Different, 3. Free, 4. Determined, 5. Impressive, 6. Meaningful, 7. Social, 8. Balanced (between traffic and pedestrians), 9. Comfortable (feeling safe and relaxing) 10. Resistant (adaptive and different in the face of change)" |
| CABE (2007) | Spaceshaper, user guide 41 features and 8 groups: access, use, other people, care, environment, design and appearance, community, and the person himself/ herself. |
| Francis (1989) | The most important dimension of good public spaces: "environmental meaning of public space and human-space relationship" |
| DETR ve CABE (2000) | 1. Floor arrangement, 2. Vegetation, 3. Street furniture, 4. Structures, 5. Posters and signs, 6. Lighting, 7. Public art and features, 8. Showcases, 9. Advertisements, 10. Private maintenance and supply, 11. Safety and security, 12. Traffic and highway installations, 13. Use and management of public space |

1. Methodology Of The Study

When the studies on Uzunçarşı spaces are examined (Table 1), it is determined that the field studies were carried out by survey (Üçecam Karagel & Karagel, 2014; Özkan, Zorlu & Avan, 2019) or face-to-face interview (Gündüz & Reyhanoğlu, 2018; Güngördü, 2020) techniques. Based on this inference and the aim of revealing Adapazarı Uzunçarşı's feature of being a place of memory, it was decided to use face-to-face interview technique in the study.

Based on the studies in Table 1, Table 2 and Table 3, a four-stage path was followed to reveal the now lost original spatial character and collective memory of Uzunçarşı, which is one of the collective memory spaces of Adapazarı (Figure 1). The first stage evaluation was made using the sources of DETR and CABE (2000), APA (n.d.), Yazıcıoğlu Halu (2010). The second stage/ Current situation assessment of Uzunçarşı through on-site observation was developed with references to the works of The Bartlett School of Planning, UCL and Office of the Deputy Prime Minister (2004), Yazıcıoğlu Halu (2010), Terzi, Akay, Erdem Okumuş, Gökçe, S. (2019), Muminovic (2017). The area determinations in the second stage were processed on the 1/1000 scale map obtained by Sakarya Municipality. Photos without any references were taken by the authors of the study. The third stage/ "Evaluation criteria for the quality of urban space" was developed with references to the works of Gehl (n.d.), DETR ve CABE (2000), CABE (2007), Francis (1989), Project for public spaces (n.d.) and Carmona (2019). The fourth stage/ In-depth interviews with 16 Uzunçarşı shopkeepers was developed with references to the works of Çolak (2014), Pancholi, Guaralda, Yigitcanlar (2017) and Terzi, Akay, Erdem Okumuş, Gökçe (2019).

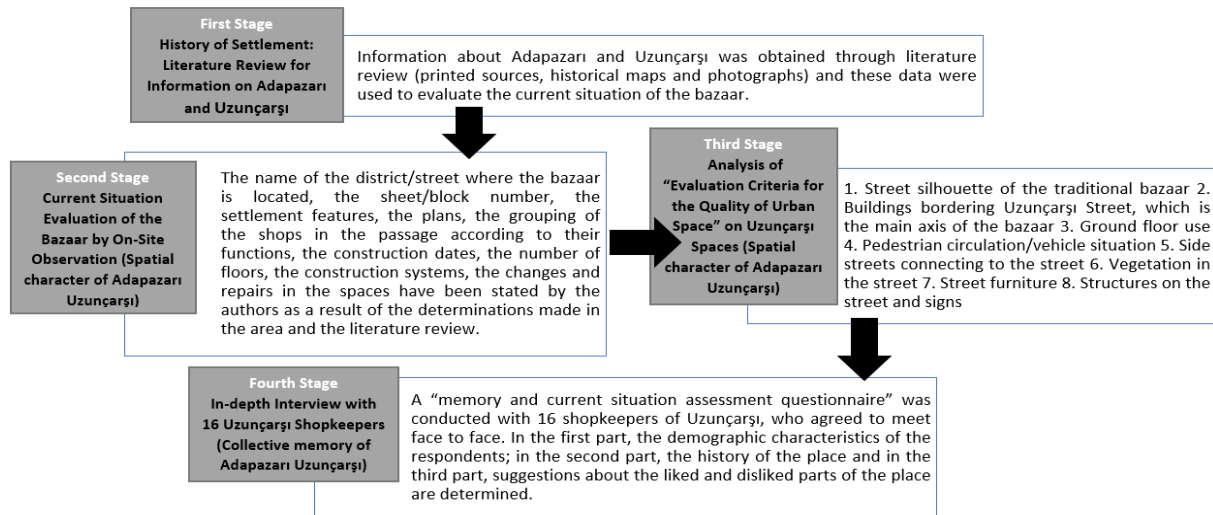


Figure 1. The diagram showing the four-stage path followed to reveal the original spatial character and collective memory of Uzunçarşı, which has been lost today.

2. Revealing the Original Spatial Character and Collective Memory of Adapazarı Uzunçarşı

2.1. First Phase/ History of Settlement: Literature Review for Information on Adapazarı and Uzunçarşı

Adapazarı is one of the 16 districts of Sakarya province and it is the central district (Figure 1). Sakarya province is surrounded by Düzce in the east, Bolu in the southeast, Bilecik in the south, Kocaeli in the west and the Black Sea in the north. It is at the intersection of roads and railways. Adapazarı (Ada) was converted into a district of Kocaeli Şehremaneti in 1878 while it was a district of Kocaeli-Anatolia in the 1530s. Adapazarı has become a district of Kocaeli after the Republic of Turkey was founded in 1924. In 1954, it was separated from Kocaeli and connected to the province of Sakarya (Sezen, 2006, p.6). The name of Adapazarı continues as the name of the central district. According to TUIK data for 2020, the total population of Sakarya is 1,042,649 while the population of Adapazarı district is 279,127 (TUIK, 2020).

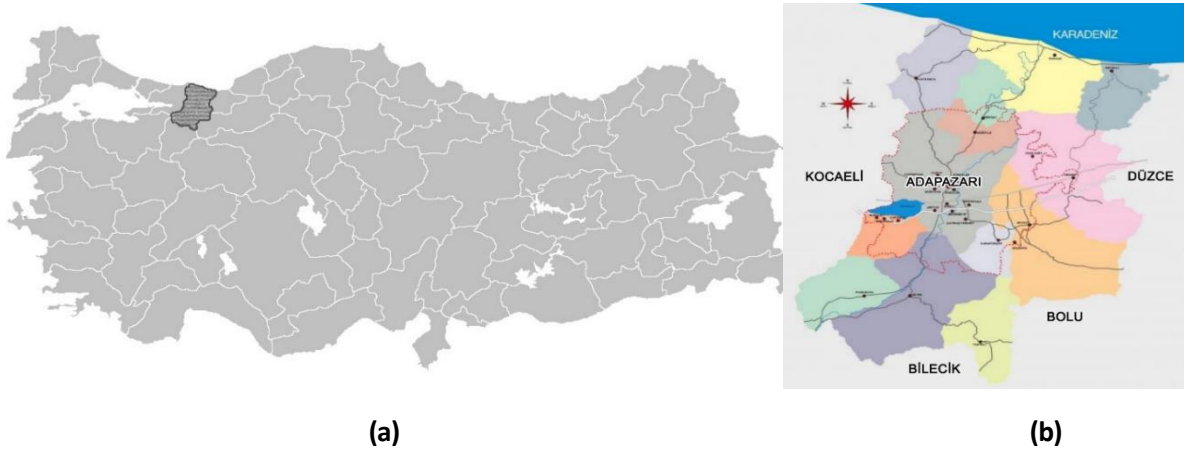


Figure 2. (a) Sakarya Province's location in Turkey (URL-1), **(b)** Representation of the provinces around Sakarya and Adapazarı, the central district of Sakarya, on the map (Sakarya Büyükşehir Belediyesi, 2015). Adapazarı can be seen as a late Ottoman city. Established on a plain, the oldest institutions and buildings of the city center do not exceed 250-300 years. With the Orhan Mosque (1316), the Middle Mosque (1750) the Aga Mosque (1809), the traditional bazaars gathered around the mosques and the neighborhoods clustered around, these bazaars have the typical features of the Turkish bazaar traditions (Kuban, 1968).

In the Sakarya province, even though very few, buildings from the Ottoman period still continue their presence. The bazaars in the central region are examples of these buildings. With the development of trade in these bazaars, many changes have been made in order to respond to contemporary commercial forms and needs. While some of them are still undergoing restoration, the changes also caused changes in the original characteristics of the buildings. It can be said that the traditional bazaars of Adapazarı are the reference points that keep the urban pattern and identity alive (Mortan and Küçükerman, 2011; Aktaş, (t.y.)). Whilst these bazaars have traces of Ottoman and Armenian architecture (Erendil, 1990, p. 80), they have been the biggest witnesses in the history of urban shopping in Adapazarı.

The oldest market in the city center of Adapazarı is Uzunçarşı which is shown in Figure 3. Starting from the western end of the Atatürk Boulevard, the bazaar extends towards Kömürpazarı and is located in the Cumhuriyet District, where the oldest residential and commercial buildings are located in the center of Adapazarı, restricted by Atatürk Boulevard, Soğan Market and Ankara streets (Çetin, 2006, p. 60). Factors affecting the choice of the location of the Uzunçarşı and its preference as a trade center are not limited to this. The city was developed on a north-south axis. This axis is mostly a green area which was previously a swamp (Öztürk, 2005, p. 281). This swamp was filled in the first years of the Republic and the residential areas were spread on both sides of the stream bed. The roads are also located on the edge of this river, parallel to the stream, forming the mentioned axis. Uzunçarşı is located in the continuation of this axis. While the migrants in the center of Adapazarı opened stores on food, clothing and fuel; the ones on the Boulevard opened stores on gas-gasoline and groceries. The first founders of the bazaar were Armenians and Greeks, and the establishment of the bazaar coincided with these periods (Eröz, 1967, p. 68; Birgören, 2008, p. 261). Today, this axis is called "Bulvar" (Göçer, 2011, p. 173).



Figure 3. The proximity of Uzunçarşı with other historical buildings in the region

With the help of the photos of the bazaar taken at the end of the 19th century and the beginning of the 20th century, it can be understood that the original pattern of Uzunçarşı has been partially preserved until the time (Figure 4, Figure 5) (Çetin, 2006, p. 60). In the parts of the bazaar and in Kömürpazarı and Piriñpazarı which are close by and of the old pattern of the city, shops that are dated to the end of the 19th century can be seen. These shops have been repaired over time by their users (Figure 6), although most of them have preserved the facade features of the top floors (Figure 7, Figure 8a). Some of these shops (Piriñpazarı Fadıl Pırıldar Bakehouse) are single storey and have a mezzanine inside (Figure 8b). The plans of these shops are quite plain. Just as in Unkapanı Asım Kuriş Shop, some of the shops have a simple rectangular plan and single storey as seen in Figure 9 (Çetin, 2006, p. 62-66).



Figure 4. Uzunçarşı in 1901 ("Tarihi Adada Dönüşüm Başlıyor," n.d.).



Figure 5. Uzunçarşı in 1930 (Türkoğlu, n.d.).



Figure 6. The Bazaar's current pattern – Uzunçarşı, 2 Ekim 2021.



Figure 7. Facades from Unkaparı shops, 2019, January 11.

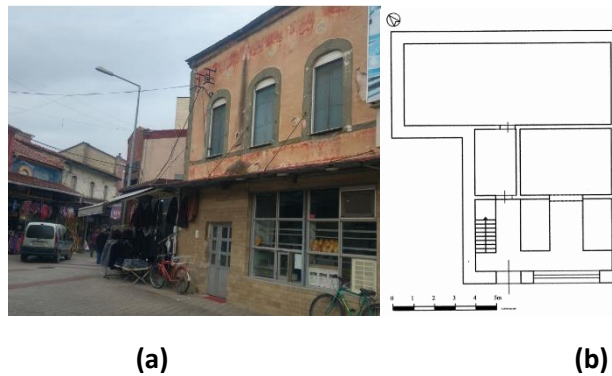


Figure 8. (a) Buildings dated to the end of 19th century in Pirinçpazarı, 11 January 2019 and (b) Pirinçpazarı Fadil Parıldar Bakehouse ground-floor plan (Çetin, 2006 p.64)

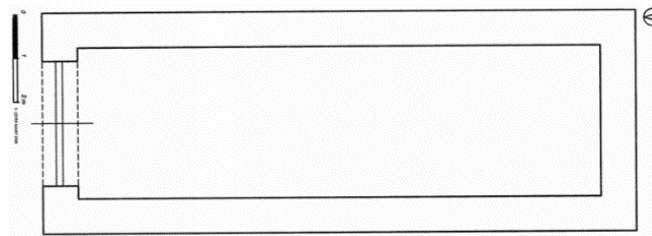


Figure 9. Unkaparı A. Asım Kuriş shop plan (Çetin, 2006 p. 62).

2.2. Second Stage/ Current Situation Evaluation of the Bazaar by On-Site Observation (Spatial character of the Adapazarı/ Uzunçarşı)

The features of the bazaar that are subject to on-site observation and current situation assessment (district-street name, sheet/block number, settlement features, passages, grouping of shops in the bazaar according

to their functions, construction dates, number of floors and construction systems, changes and repairs in the bazaar is shown in Table 3.

The bazaar consists of pedestrian roads. The Ağa Mosque, the Orta Mosque and the Orhan Mosque (Figure 10, Figure 11), located on the same city block as the bazaar, are important focal points in the region.



Figure 10. (a) Ağa Mosque (1809), (b) Orta Mosque (1750), 11 January 2019.



Figure 11. Orhan Mosque (1316), 11 January 2019.

Table 3. Adapazarı- Uzunçarşı site observation and current situation assessment

| | | | |
|--------------|--------|---------------|---------------------|
| Sheet number | 36 | District name | Cumhuriyet District |
| Block number | 80-124 | Street name | Uzunçarşı Street |

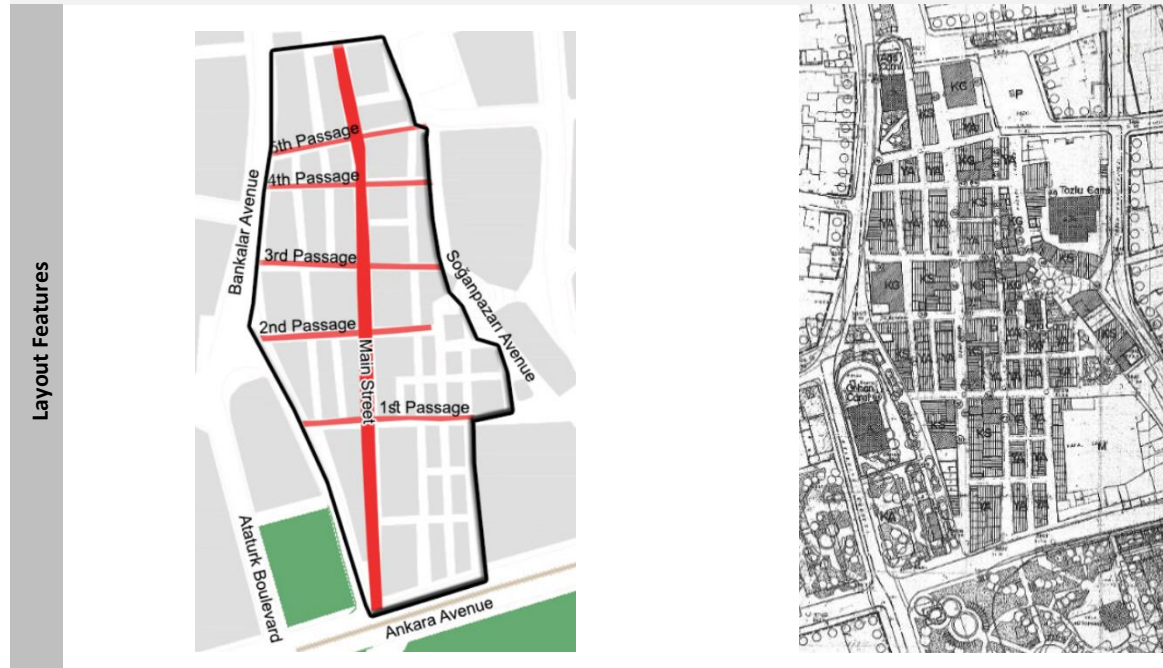



Table 3. Adapazarı- Uzunçarşı site observation and current situation assessment

| Sheet number | 36 | District name | Cumhuriyet District |
|--|--|--|---|
| Block number | 80-124 | Street name | Uzunçarşı Street |
| Uzunçarşı main entrances in the north-south direction and side roads (passages) perpendicular to these entrances (Sakarya Municipality Archive 2018) | | Uzunçarşı on the 1998 zoning plan (Sakarya Municipality Archive 2018) | |
| Grouping of shops in the bazaar according to their functions |  | | Grouping of shops in the bazaar according to the number of floors |
| | <p>Of the 71 buildings, 11 of them were jewelers (20%); 6 were food stores, (11%); 3 were souvenir stores, 3 were herbalists, 3 were banks (5% each), 4 were optics (7%) 5 were pharmacies (9%) and 21 were clothing stores (38%).</p> | | |
| | | <p>Of the 71 buildings examined on the main axes, 5 of them were one storey (7%), 64 were two storeys (90%) and 16 were three storeys (23%).</p> | |

The bazaar is named after a long street (Uzunçarşı Street) extending in the north-south direction that has shops lined on both sides of it. It can be observed that additions are made to the bazaar and that the bazaar was expanded with time. The bazaar with two main entrances to the north and south has side entrances to the east and west that are named as "Passage 1, Passage 2" (Table 3)⁴.

Uzunçarşı, according to the characteristics of the Anatolian Turkish city (Mortan, 2011) was completely purified from residential areas and programmed as a trade area. When the functions of the shops in Uzunçarşı Street, which is the main trade axis of the bazaar, are examined, it is observed that the most common function at the bazaar is clothing (21 pieces, 38%) while the least common are souvenirs, herbal and bank functions (3 each, 5%). In addition to these, it has been observed that there are commercial spaces with jewelry, pharmacy, food and beverage functions.

The pattern of the bazaar consists of two or three storeys, adjacent and restored historical buildings, whose ground floors are for trade, and the first floors are usually used as an office or waiting to be operated. It is observed the buildings that have 2 floors (64 buildings, 90%) is the most common while the buildings that

⁴ Analysis of the bazaar which is shown in Table 3 was made on the maps obtained from the Sakarya Municipality archive.

have 5 floors (1 building, 7%) (Table 3) is the least common on this axis. Stone and brick were used in the buildings, while their exteriors were plastered and painted (Figure 12).



Figure 12. Facades of some of the Uzunçarşı shops-1 April 2, 2018.

The bazaar, which has been repeatedly damaged by many earthquakes in Sakarya, has lost some of its original features after every repair. In some parts of the bazaar, facade restorations were made similar to the 19th-century shops in Kömürpazarı and Pirinçpazarı. Some of the mostly repaired shops have preserved their upper floor facades. The facades of these shops where stone and brick were used were determined with outward-facing profiles. The round arches of the windows and keystone of these arches were moved outwards (Figure 13).

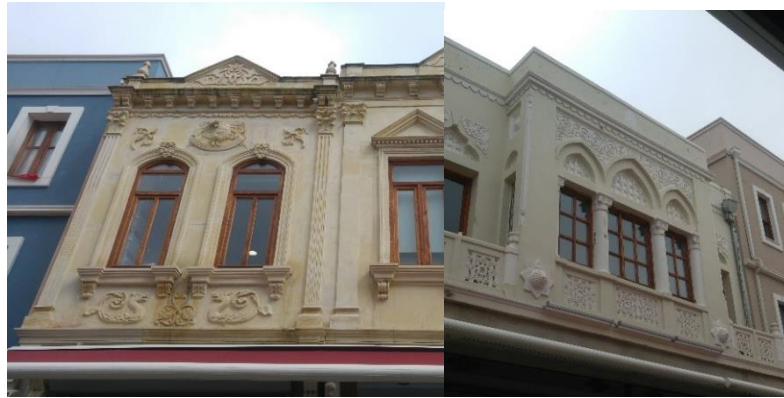


Figure 13. Facades of some of the Uzunçarşı shops-2 April 2, 2018.

The top of the bazaar was open in the past and then was closed with a semi-cylindrical transparent roof. For this reason, the façades of many shops with original façades were left out of sight by this roof (Figure 14). This semi-cylindrical transparent roof was completely removed when it collapsed due to snow load (Figure 15).



Figure 14. This semi-cylindrical transparent top cover made in 1992 ("Uzunçarşı", 2013, December 19).



Figure 15. The collapse of the top cover due to snow load in 2015. (“Tarihi Uzunçarşı’nın Çatısı Çöktü”, 2015, January 10).

Uzun Çarşı, which is aimed to be transformed into a modern shopping center with the aforementioned changes and repairs, provides the typical features of traditional Turkish bazaars with its location in the city center, its proximity to the historical city center and the facade/structural features of some of its shops. The bazaar has survived to the present day by preserving its main texture in general terms.

2.3. Third Stage/ Analysis of “Evaluation Criteria for the Quality of Urban Space” on Uzunçarşı Spaces (Spatial character of the Adapazarı/ Uzunçarşı)

2.3.1. Street silhouette of the traditional bazaar

The buildings in the bazaar are adjacent to each other but at different heights. The hipped roof system is used on the roofs of the buildings. Non-original additions to the buildings in the bazaar were removed in the 1st Stage of the restoration organized by the municipality (Figure 16). A portion of the additional layers that were removed afterward is shown in Figure 17 in red. The window and door types on building facades were detected to have similarities as shown in Figure 18.



Figure 16. 1st Stage of the restoration in 2017 (Balci, 2017, May 5).



Figure 17. Non-original additions, which were removed during the first stage of the restoration (Sakarya Municipality Archive 2018)



Figure 18. Uzunçarşı Street (Main Trade Street) 2017 (“Uzunçarşı Tarihi Kimliğine Kavuşuyor,” 2017)

2.3.2. Buildings bordering Uzunçarşı Street, which is the main axis of the bazaar/ground floor use/pedestrian circulation/vehicle situation

The adjacent buildings with doors opening directly to the street serve as borders of the streets in the area. The progression of these buildings in order and the absence of indentations cause the continuity of the street, making it a major axis. The ground floors of all the buildings in the bazaar are used as shops. The bazaar consists of pedestrian walk axes. There is no vehicle circulation within the city block which is restricted by Atatürk Boulevard and Ankara Avenue. As the street whose entrance is shown in Figure 19a and its location on the map in Figure 19b, the streets which are connected to the street and are discontinuous haven't been named. These streets are used as pedestrian passageways in the bazaar. The roads that cut the bazaar perpendicularly were called passages and are named "1st Passage", "2nd Passage" (Figure 19).



(a)

(b)

Figure 19 (a) The passage which connects to Uzunçarşı Street, April 2, 2018 **(b)** Map: Sakarya Municipality Archive 2018).

2.3.3. Passages connecting to the street/ vegetation on the street/ street furniture/ structures and signs on the street

Uzunçarşı Street, which is the main trading street in the area, has no street furniture since it is a fast-moving, non-stop street. Likewise, no vegetation was found on the street. The sign elements in the region are the signboards of the shops. As shown in Figure 20, the signs of the shops are positioned on the sunshades. However, there are also signs in the area that do not comply with this code (Figure 21).



Figure 20. Shops that meet the signage code in the area, 2018, April 10.



Figure 21. Shops that do not meet the signage code in the area, 2018, April.

2.4. Fourth Phase/ In-depth Interview with 16 Uzunçarşı Shopkeepers (Collective memory of the Adapazarı/ Uzunçarşı)

The current state assessment survey of Uzunçarşı was made with sixteen of the shopkeepers who accepted to give a face-to-face interview. The interview consists of three parts. In the first section (Demographic characteristics interviews), the shopkeepers were asked questions concerning their demographic characteristics (age, gender, educational status, job, income, qualifications as an owner or an operator, number of employees and how long they have been operating the shop). In the second part of the interview (Memory and Place Interviews), the shopkeepers were asked what they knew about the early uses of the bazaar, usage areas and users of Uzunçarşı, and they were asked to make a comparison with the current bazaar. With the second part of the interview, the collective memory of the built environment and the nature of Adapazarı Uzunçarşı as a place of memory have been revealed. In the third section, which is the last section of the interview, the positive and negative qualities of the bazaar were asked to the users and what suggestions they brought about were analyzed. Positive and negative features and suggestions are written together in a common denominator.

2.4.1. Demographic characteristics findings

All of the participants of the interview are over 26 years of age and the majority consists of men (68% – 11 people) and people between the age of 41 and 55 (56% -9 people) (Figure 22.a and Figure 22.b). It has been determined that the education levels of the employees are mostly high school (50%- 8 people), the least primary education (6% - 1 person) and graduate (6% - 1 person) (Figure 22.c).

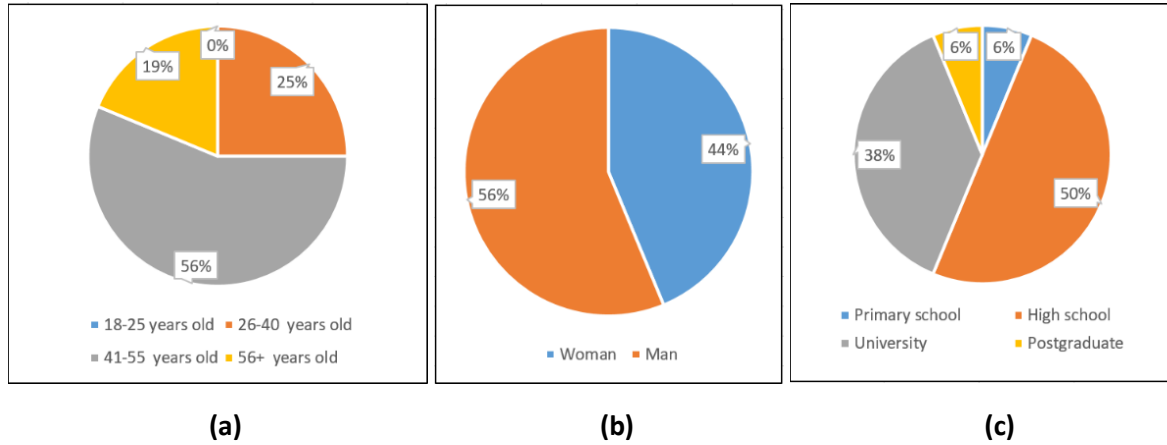


Figure 22. Graphical representation of survey participants' (a) age, (b) gender, and (c) education level findings

Users with an income level of 4500 and above are the majority among the survey participants (43% - 7 people) (Figure 23.a). In the survey, income levels below 1500 were not encountered. Shop owners in the bazaar were found to be in the majority (56% - 9 people) compared to the shopkeepers (Figure 23.b).

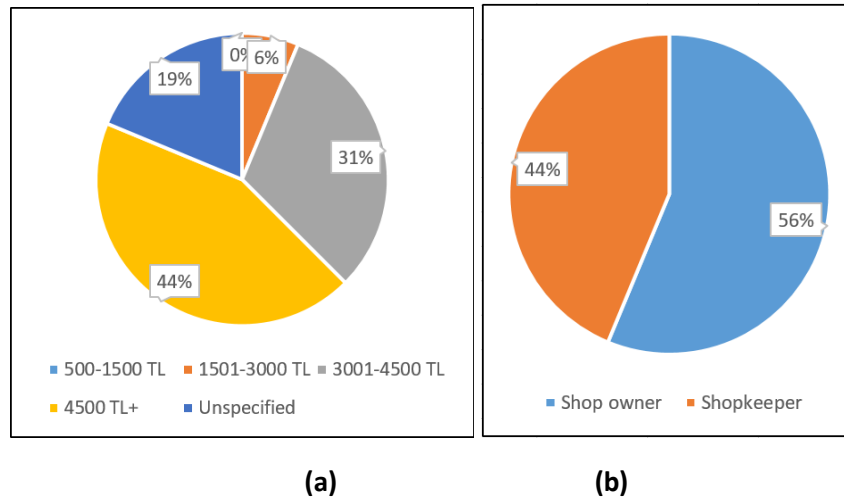


Figure 23. Graphical representation of survey participants' (a) income level and (b) being a shop owner/operator

Among these owners, some stated that they owned their shops because they were inherited from their father. Shops with two (43% - 7 shops) and one (37% - 6 shops) employees are in the majority in the bazaar (Figure 24.a). Since the shopkeepers are mostly local people of Sakarya and in some cases run their inherited shops, the question "how many years they have been using the place" was answered for 15-30 years at most (31%-5 people), and 30-45 years/more than 40 years at least (6%-1 person each) (Figure 24.b).

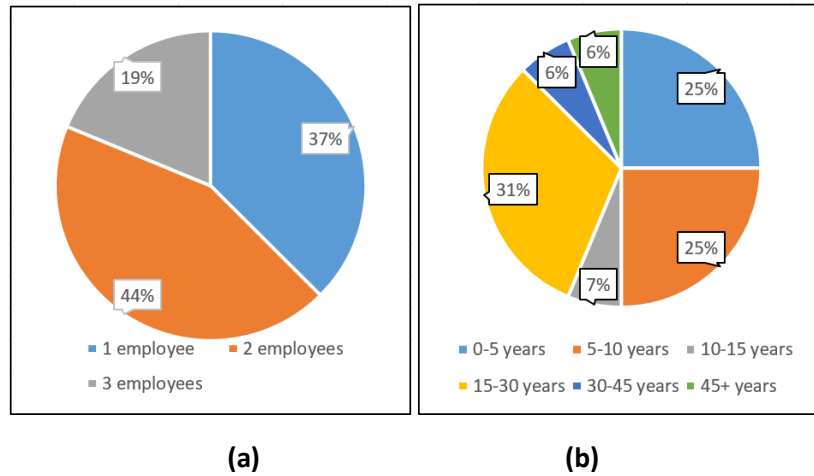


Figure 24. Graphical representation of the findings of the survey participants' **(a)** shops' number of employees and **(b)** the number of years of using the place

2.4.2. Findings of the Memory and Place Interviews

Within this section, two questions have been directed to the shopkeepers to have their perceptions and knowledge on the history of the bazaar understood:

1. What do you know about the bazaar's first usages and its first tradesmen? Or what have you heard of the different kinds of places and their usages from the former owners of the shops? Who used to use this place?
2. Could you make a comparison with today's bazaar?

It is determined at the end of the interviews that there are several perceived features of the bazaar ⁵:

-Adapazarı, Uzunçarşı as a place for various types of tradesmen: "...The bazaar has been formed to gather all kinds of shopkeepers of its time such as fishmongers, copper dealers, shoe-sellers, ironmongers, clothiers and has been used to this day as a shopping center. The historical character of the bazaar has been maintained until today..." (Clothing store shopkeeper, personal connection, April 10, 2018), "There used to be shoemakers, herbalists, clothiers..." (Nuts store shopkeeper, personal connection, April 10, 2018), "The bazaar is a place where shopkeepers who run small business are located at. The majority of the historical structures resemble the Greek architecture. It's the oldest bazaar in the city... As well as an attraction for both the shopkeepers and the local people as a result of its inclusion of a variety of shops. The majority of the former owners of the shops could be regarded as gentries" (Bridal store shopkeeper, personal connection, April 10, 2018), "Compared to the past, there is quite a difference in the shopping potential. The number of customers decreased. There were various shops for children, teenagers and older men. But as time went by, the number of shops for men and children decreased." (Optician, personal connection, April 10, 2018)

-Uzunçarşı as the center of Adapazarı: "The bazaar was a center before the new shopping center culture. There would be different types of trades. As the forms of shopping changed, and the culture of AVM settled, this place had receded and formed its current style in its own peculiar way." (Clothing store shopkeeper, personal connection, April 10, 2018), "The fact that this bazaar was formerly the center of the city was a captivating feature. It was the first place that came to mind in the mention of Adapazarı... It had taken place

⁵ In accordance with the "condition of not specifying the name of the institution and person", which is the decision of the ethics committee, the functions of the shop of the shopkeepers interviewed in Uzunçarşı was written instead of the names.

in the memory of both our customers and us as it was a place we roamed while holding our mothers' hand." (Herbalist, personal connection, April 10, 2018),

- Uzunçarşı as an enclosed space: "...Its top used to be covered; neither rain nor mud was an issue." (Scarf store shopkeeper, personal connection, April 10, 2018), -"The bazaar used to be better. Those who ran away from the rain would show up at the bazaar. Especially the customers who came from a distance would come because they liked the authenticity even when we first started to operate this shop." (Fabric store shopkeeper, personal connection, April 10, 2018), "The former style of the bazaar was more beautiful and nostalgic. After the restoration, the bazaar became immaculate, but we prefer the way it used to be. I liked it better when it was a closed space." (Scarf store shopkeeper, personal connection, April 10, 2018), "Our customers have been asking us why the roof of the bazaar has been removed. They are looking for the old features because those are what is still left in their minds. The people here may have been accustomed to the new form, but those who came from a distance saw and admired it as a different and unique bazaar." (Optician, personal connection, April 10, 2018).

-The shopkeepers: "The shopkeepers of Uzunçarşı used to be Greeks. Turks have become the owner of the shops afterward. The style of the buildings is more like Greek houses... Everybody knows this bazaar due to its historical feature." (Clothing store shopkeeper, personal connection, April 10, 2018), "...Even though the visual features were left from the Greek merchants, the bazaar was a place adapted by the people..." (Nuts store shopkeeper, personal connection, April 10, 2018).

-Uzunçarşı as a trade center: " In today's conception, big stores are prominent in shopping. Therefore, the shops which are small-scale can not respond to the trends of the day..." (Clothing store shopkeeper, personal connection, April 10, 2018).

2.4.3. Findings of the opinions and suggestions of the shopkeepers on the positive and negative features of Uzunçarşı (The quality of the place)

Within this section, the tradesmen of Uzunçarşı who have participated in the interview have been asked to assess the current situation of the bazaar and make suggestions on its positive and negative features. The answers have been combined in Table 4.

Table 4. Opinions and recommendations of the tradesmen of the bazaar on the positive and negative treats of Uzunçarşı (the quality of the place)

| Favorable Features perceived by users | Unfavorable features perceived by users |
|--|---|
| <ul style="list-style-type: none"> • The bazaar is easy to access and is closed to vehicular traffic. • It's a place that generates and collects identification and memory through its character as a historical bazaar. • The customers and the shopkeepers are mostly local people. • It's a known and used place for generations. | <ul style="list-style-type: none"> • The top of the bazaar is uncovered. • There are no places to take shelter from the rain or the sun. • The modifications after the restoration are perceived to be dysfunctional. • The pavement on the main street and in front of the stores are highly criticized. • The bazaar is not advertised enough for potential customers, and the number of customers is decreasing. • Some of the stores are too small to meet the demands of the customers. • Roof leaks on most of the buildings. • The precautions in case of a fire are not sufficient. • Displaying cannot be done in front of the stores. • The use of a signboard is restricted. |
| | <ul style="list-style-type: none"> • The top of the bazaar to be covered. • The pavement on the streets and the front of the stores to be remade. • Several precautions to be taken against the common and ongoing issue of water leakage at the bazaar. • The displaying of the products to be allowed in front of the stores. • Fairs, promotion days and festivals to be executed to familiarize the bazaar. • An acceptable common code to be created for the signboards of the stores. |

CONCLUSION:

As stated in the introduction, there are no studies/field studies on the spatial character, urban identity and memory of Adapazarı Uzunçarşı, and all of the studies for its development are only the development plans made by the municipality (1957, 1977 development plans and 1998 conservation development plan). In addition, the reasons such as the neglect of the protection purposes in these zoning plans reveal the necessity of conducting an up-to-date study/field study on Adapazarı Uzunçarşı. With this article, the necessary up-to-date study/field study has been carried out on the issues of spatial quality and collective memory of Adapazarı Uzunçarşı. Due to the lack of spatial quality/urban identity and memory research on Adapazarı Uzunçarşı in the literature, the study could not be compared with previous studies, and its supporting or opposing features could not be revealed.

The aim of the research is to reveal the spatial character and collective memory of Adapazarı Uzunçarşı, which has lost some of its original characteristics today, and to develop suggestions for a livable bazaar. This was achieved with the findings obtained from the following stages (“Uzunçarşı as a memory space” and “The spatial character of Uzunçarşı” of the study).

The original spatial character of Adapazarı Uzunçarşı, which has been lost, is revealed through the results of the first stage (history of the settlement: Adapazarı city center commercial spaces and Uzunçarşı). The character of the bazaar is revealed through the findings of the second (valuation of the current situation of the bazaar through on-site observation) and the third stages (analysis of “evaluation criteria for the quality of urban space” on Uzunçarşı spaces). Lastly, the collective memory of Adapazarı Uzunçarşı is revealed through the results of the fourth stage (in-depth interview with 16 Uzunçarşı shopkeepers).

Adapazarı Uzunçarşı as a memory place: As long as Uzunçarşı is a memory place of Adapazarı, which collective memory is maintained in (Nora, 2006), that carries traces of each group (Halbwacs, 2017) and touches every part of life (Winter, 2015) exists, the collective memory will be able to be transferred to the future. In this respect, the Uzunçarşı memory space interviews revealed that the following characteristics of the bazaar were still remembered:

- Adapazarı Uzunçarşı as a place that hosts different types of trades
- Uzunçarşı as the center of Adapazarı
- Uzunçarşı as an enclosed place: For the participants of the interview were mostly between 41-55 years old and for them to come to know the bazaar as an enclosed place where displaying could be made in front of the shops causes the enclosed form of the bazaar to be remembered the most. However, the original form of Uzunçarşı street, which extends north south and has adjacent shops on each side of the street, was an open place.
- Uzunçarşı shopkeepers: Uzunçarşı is a space that will change as long as the characteristics of the society change. It has ceased to be the place of the Greeks and Armenians and has become the place of the people of Sakarya.

It was observed with the second part of the survey which is a questionnaire on memory search, that the majority of the shopkeepers of the bazaar are the owners of their shops and are local people of Sakarya, but they have little information about the history and culture of Uzunçarşı. While the majority (13 out of 16 people interviewed) made a traditional bazaar-shopping center comparison, restoration criticism and mentioned customer potential or non-original top cover of the bazaar; the minority commented on what place the bazaar took for the memory, culture and life of the city. As a result of these data, it can be thought that current Uzunçarşı has a commercial feature rather than a nostalgic and historical place where individual memory can be included in a social formation and urban culture can be experienced.

The spatial character of Adapazarı Uzunçarşı: As a result of the four-stage analysis made in Adapazarı Uzunçarşı, which was tried to be restored to its original characteristics (open top, pedestrian path with shops on both sides) with the restoration carried out in 2017, it was observed that the bazaar was relatively returned to its original state. However, there are great differences between the current state of the bazaar after the restoration and the bazaar in the memory of its users, and the current state of the bazaar creates dissatisfaction for the users.

After the 2017 restoration, which is a breakthrough in order to regain the place of Uzunçarşı in the urban context and memory, the standpoint of the bazaar shopkeepers against the changes has been determined by in-depth interview. According to the findings of the interviews, the insulation problems which are still encountered after the restoration due to precipitation and flood in Sakarya, the removal of the covering of the bazaar, the prohibition of the exhibition elements in front of the shops are the points that the shopkeepers criticize.

The shopkeepers also complain that the bazaar and the customer potential are not the same as the former and that the feature of the stone pavement of Uzunçarşı Street, the main trade axis, isn't an attractive point bazaar after the restoration. It is perceived by the users that restoring the bazaar in memory will be done by closing the top, allowing displays in front of the shops, arranging promotional fairs and solving the waterproofing problem which is causing moisture/spillage.

The following suggestions have been developed, taking into account the wishes of the shopkeepers for the improvement of the quality of the place and the reproduction of the bazaar in their memory. While developing the proposals, the original character of the place was also taken into consideration:

- Functional groupings of the shops should be made as in the original state of the bazaar. As in the history of the local people and in the history of the bazaar, clusters of jewelers, verbalists and clothing shops, etc. should be formed, and the bazaar should be taken away from its current state which only allows the shops on the main axis with different functionalities to attract customers and not the ones in the back streets. For this purpose, artificial lighting should be provided to the back trade streets which have a small degree of natural lighting and different kinds of street furniture should be installed.
- Covering the top of the bazaar; An alternative proposition should be made since it will be an action against its state as an open place, which is the feature of the original bazaar and the tradition of the Long Bazaars. It would be advisable to define the eaves in front of each shop to protect the tradesman's product from water that will also provide shade on sunny days and shelter under rainy days so as not to decrease the number of customers. These covers should be positioned in such a way that they do not interrupt the appearance of the facades of the buildings that preserve the original façade typology.
- The exhibition elements which are in the memory of the local people and associated with the bazaar tradition can be allowed to be built under these proposed eaves in a space defined so as not to disrupt the main walking axis.
- According to the interview results, shopkeepers are complaining about the loss of the customer potential of Uzunçarşı day by day. They think that the bazaar is in the shadow of contemporary shopping centers and shops. Therefore, there is a need for some activities to introduce Uzunçarşı. In the area, it can be ensured that Uzunçarşı will gain the old life with the events and fairs that to bring the original character of Adapazarı to the forefront.

The last restoration of Adapazarı Uzunçarşı is intended to turn the bazaar into its original state. However, the original state of the bazaar and its state in the users' memory show different qualities. The fact that these two different situations cannot be integrated in the current situation causes the market not to be accepted by the local people and customers from outside the city. Solving these two situations in accordance with the suggestions will enable the market to regain its lost position in the city's memory and transform the bazaar into a social space that unites shopkeepers and customers.

This study contributes to the studies (Tables 2 and 3) used in the development of the method. When the study is compared with the previous studies on Uzunçarşı places (Table 1), it is seen that some of their findings confirm while some contrast with the findings of this study. In the studies of Karagel and Karagel (2014) and Güngördü (2020), it was stated that the customer potential and density of Antakya Uzunçarşı did not change as a result of the development of the shopping mall culture, while the study of Gündüz and Reyhanoğlu (2018) stated that the customer density decreased. According to the inferences of Gündüz and Reyhanoğlu (2018), the reason for the changes in Antakya Uzunçarşı is the consumption culture and planning that has developed with globalization. In this study, it has been revealed that the customer potential in Adapazarı Uzunçarşı has decreased with the developing shopping mall culture, and the 2017 restoration made to eliminate this decrease did not provide the expected effect.

Again, in the previous studies on Uzunçarşı places, only the quality of the place (Üçecam Karagel & Karagel, 2014) or the identity/memory of the place (Gündüz & Reyhanoğlu, 2018; Özkan, Zorlu & Avan, 2019; Güngördü, 2020) were emphasized. In this study, the quality of the space and its memory/being a memory place were associated, and suggestions were developed based on this relationship. While trying to increase the spatial quality of the space in future studies, it is recommended to consider the concepts of spatial memory and spatial quality together and to acknowledge the memory of the space while developing a solution.

In the previous studies, only the survey (Üçecam Karagel & Karagel, 2014; Özkan, Zorlu & Avan, 2019) or only the face-to-face interview (Gündüz & Reyhanoğlu, 2018; Güngördü, 2020) techniques were used. In this study, a four-stage survey/face-to-face interview form was prepared by combining these two techniques. While the first stage was a survey (demographic characteristics questionnaire), the other sections were face-to-face interviews. In addition, alternatives to filling out the form manually or with an audio recording were offered to the participants. Thanks to this alternative, it was ensured that more people participated in the survey. It is thought that this approach provides convenience to the busy bazaar shopkeepers and allows more detailed information to be obtained.

Compliance with Ethical Standard

Conflict of Interests: The authors declare that for this article they have no actual, potential or perceived conflict of interests.

Ethics Committee Approval: Ethics committee approval is required and provided for this study.

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