



ANALYSIS OF SPATIAL TRANSFORMATION IN THE CONTEXT OF URBAN MEMORY: THE CASE OF SIVAS CITY

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ABSTRACT

Individuals feel the "need to belong somewhere" from a psychological and sociological perspective. The city, which hosts our perceptual and actional experiences, makes us feel that we belong somewhere. In people's mind, the discontinuity and rupture of the city they live in destroy the "sense of being belong to a place". In order for people to continue their lives in a healthy way, the city memory, and the social and individual memory elements must be sustainable. This study, which aims to ensure the sustainability of urban memory, includes the creation of a 'Digital Urban Memory Hub Model Proposal' for the collection and transfer to the future of individual and collective memory elements that have formed in cities over time, through materials such as experience, memories, verbal and visual media analyses. In this study, a methodology proposal consisting of three stages was presented: collection of urban memory elements, analysis of today's city and creation of a digital archive for transfer to the future. Thanks to the developed methodology, urban memory spaces were transferred to the future in a digital environment. By establishing a connection between the past and the present with the digital city memory archive method, it is possible to protect the city's identity and memory spaces and support the cultural heritage of the city.

Keywords: *Urban memory, public space, collective memory, digital archive, Sivas.*

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1. INTRODUCTION

It is possible to define the city phenomenon as living spaces that belong to everyone where individuals from different cultures live together. The city contains individual and social memories, traces, experiences, symbols and references. In the public spaces where life in the city is quite active, the spatial components that find the most place in memory are located. The city, which contains traces of individuals' own lives, becomes an area of experience. The city, which hosts perceptual and actional experiences, makes the individual feel the sense of 'belonging somewhere'. Individuals who cannot find traces of their lives in the city begin to feel like they no longer belong to that city. One of the reasons why individuals cannot feel like they belong to the city they live in is the rapid change and transformation that cities have undergone over time. This rapid transformation causes discontinuity in the mind of individuals and causes breaks in memory.

Public spaces are the most critical places in the city that allow individuals to establish a connection between the past and the future. Public space is a living organism that brings individuals together, establishes sharing and interaction, and forms public opinion at the same time and can change over the years. According to Ünal (2013), these spaces while providing space for public activities within the city, it creates an opportunity for the development of social communication in society. The function and form of public spaces differ through various sociocultural groups.

Public space is defined as built environments such as streets, avenues and squares that are easily accessible to the public, or natural environments such as parks, gardens and open spaces (İnceoğlu, 2007). The public space, where the pulse of the city beats and is furnished with memories, is a tool that shapes urban images and a whole of spaces that witness historical events and people.

Public spaces are open or closed spaces such as squares, streets, avenues, parks, gardens, theaters, schools, hospitals, which are open to all segments of society and where social relations and interactions develop. They stand out as spaces that are outside of private spaces, where people can easily enter and exit, where ideas can be freely expressed in a democratic manner, and where social networks are located. Public spaces, which provide opportunities for encounters and contain images that have been engraved in the city's memory for many years, are changing under the influence of many factors such as urban transformation, capitalist consumption mentality, needs and expectations. Public spaces that change and develop may lead to the destruction of urban identity.

Individual memory, which is the section where personal experiences are stored, can only develop in the presence of an individual who can combine their experiences and turn them into memories (Draaisma, 2012). Individual memory receives help from the collective memory to verify, clarify and recall forgotten memories while placing memories in a personal past (Connerton, 2019; Halbwachs, 2018).

Cities not only provide spatial contributions to the formation of individual and collective memory but also created their own memory. Urban memory is a memory that is formed by individuals' experiences and impressions of urban space and can also become collective. Urban memory allows individuals to feel that they belong to a 'place' specific to the city. According to Cengiz Taşlı et al. (2023) Urban elements, which are recorded, perceived and experienced with a meaningful and harmonious connection with each other, contribute to the dynamic and sustainability of urban life by improving the sense of belonging to the city.

For Çalpak (2012), urban spaces are the most critical connecting points of the relationship between the past, present and future. The relationship established with the past also creates reference points for the relationship to be established with the future. As can be understood from this expression, a memory with common elements towards the future is formed through the connection established through urban memory elements belonging to the past and present. Thanks to this process, by ensuring the continuity of memory, a society with a common memory and urban culture is formed. In places where memory elements have been destroyed or disappeared, it is not possible for an individual to revive spatial elements that they cannot see, no matter how hard they try. Elements that cannot be revived or remembered cause losses in memory and breaks in the transfer from the past to the future. It is inevitable for an individual who does not have common elements with society to be disconnected from the place they live and alienated from their surroundings. We can comment that the disappearance of

social values and characteristics within the context of the physical environment, namely cities for this study, causes a weakening in social relations.

Urban memory can continue to exist when elements from the past come together meaningfully with the present. Cities that can preserve their memory are embraced by society and can spatially reflect identity definitions specific to society by ensuring the continuity of urban identity (Elhan, 2009). For the existence and sustainability of urban memory, it is necessary to know the history of the city, to preserve the urban components that bear the traces of history today, and to ensure that the changes that may occur do not harm the individual's urban memory (Saylan, 2016).

When urban elements and reference points in memory change or disappear, the individual begins to lose trust in urban space. For this reason, urban spaces should be designed by paying attention to the individual's needs, their relationship with the environment, and urban elements that appeal to memory. Since the individual and the city complement each other, deficiencies in this relationship cause the individual not to feel like they belong to the city they live in and not to experience the city.

As the city grows, it acquires a memory and makes its memory specific with the interactions, developments and changes it undergoes. Urban artifacts, architecture and memory are directly related (Rossi, 2006). Urban artifacts have components, each with different values. Urban artifacts constitute the city itself and its memory. In this direction, it is thought that urban memory established with urban artifacts has some components. It is possible to name the artifacts that contain traces of the city's past and present as 'urban memory components' (Figure 1). Urban memory components shaped by the experiences of the individual and society consist of two subheadings, architectural space and urban space, depending on the space. Madran (2001) examined the types of structures under four main headings: symbolic structure, memorial structures, witness structure and period structures. In this study, symbolic structure, witness structure and period structure define the architectural space. Symbolic structures define the space and become a reference point for the city. The fact that a building that is not normally included in the urban memory becomes an integral part of the urban memory by witnessing an event in the city causes the building to be evaluated in the category of 'witness structure'. Periodic structures are a group of structures that have qualified architectural elements and were popular in the years they were built. Natural structures and urban facilities constitute 'urban space'. Monumental/sculptural structures are structures built in memory of an important event that took place in the city. Urban furniture, mostly in the squares, is in public spaces such as streets, avenue, and coasts. While personal experience varies according to the place where people live, personal values, perceptions, experiences and interpretations; social experience is obtained as a result of events such as war, migration, natural disasters, epidemics, religious and national rituals that affect the whole society and the city.

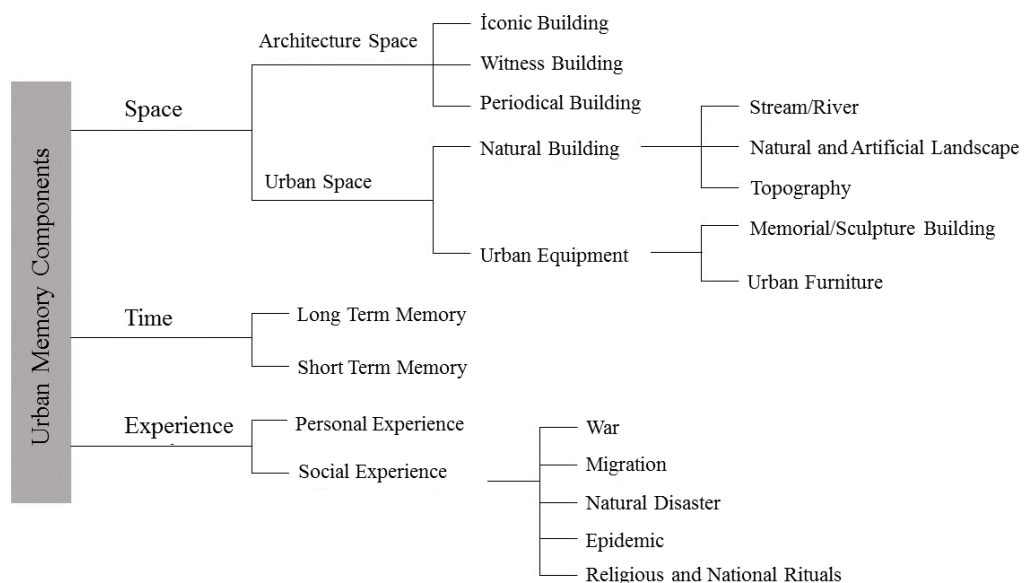


Figure 1. Urban memory components (Source: Prepared by the author based on the studies of Tefek (2020) and Madran (2001).)

People feel the “need to belong somewhere” from a psychological and sociological perspective. The occurrence of discontinuities and ruptures in the memories of people living in Sivas regarding the city they live in destroys the sense of belonging to the place the problem of this work. In order for people to continue their lives healthily, urban memory, social and individual memory elements must be sustainable. This study, which aims to ensure the sustainability of urban memory, includes the creation of a ‘Digital Urban Memory Hub Model Proposal’ for the collection and transfer to the future of individual and collective memory elements formed in cities over time through materials such as experience, memory, verbal and visual media analysis. The method of study in the model proposal design was literature research, survey study and in-depth interview. Within the scope of this study, with this “Urban Memory Hub” design model, which is planned to be designed in a digital environment using today’s technologies; individuals who have lived in this city at different times, the expected gains are that they will be able to transfer urban and cultural memory to future generations by adding their memories to the hub with visual and literary materials.

In this study, the city of Sivas was chosen as a sampling area. The reason for choosing Sivas is that the city has experienced different social and cultural ruptures in its history and that it is one of the important representatives of the Anatolian city with its historical values. The fact that Sivas hosts cultural and architectural layers belonging to different civilizations together has created many images belonging to different periods in the memories of individuals. This cultural diversity, ruptures and different images that find a place in memories have played an important role in the selection of Sivas.

2. MATERIAL AND METHOD

In this study, a methodology proposal consisting of three stages, namely collection of urban memory elements, analysis of today’s city and creation of a digital archive for transfer to the future, was presented (Figure 2). Literature research, survey study and in-depth interview methods were used in the methodology proposal.

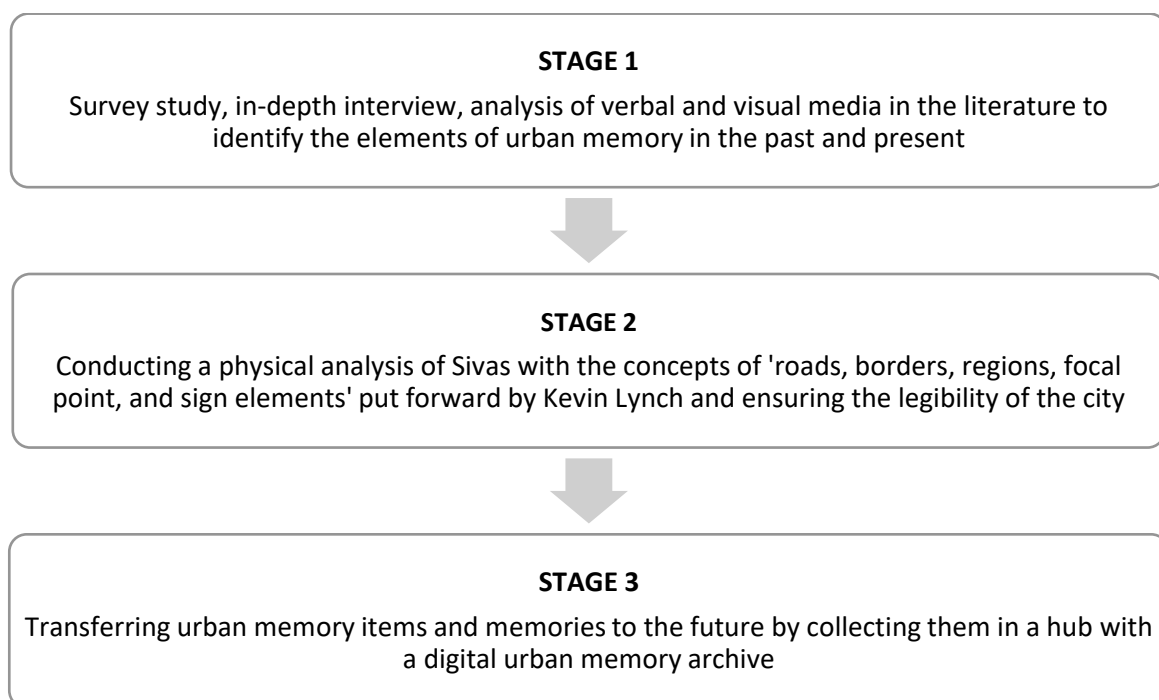


Figure 2. Methodological recommendation chart (Source: Prepared by the author)

In the three-stage methodology proposal, each stage contains different methods. In the first stage, verbal and visual media were analyzed to investigate the urban memory elements in the media. Novels, memoirs, stories, poems, interviews, newspapers (verbal media) written about Sivas and documentaries, series, films and photographs (visual media) shot in Sivas were analyzed. After these

analyses, a survey study and in-depth interviews were conducted to obtain the experiences and memories of individuals living in the city.

In order to collect the past memory elements of Sivas city, in-depth interviews were conducted with people aged 60 and over. In-depth interview questions consist of two parts. In the first part, questions aimed at learning the demographic information of the participants, and in the second part, questions were asked about the urban spaces they used in the past or that were engraved in their memories. Information about the places that left a mark on the memories was obtained through the memories, events, feelings and thoughts that the participants explain.

In order to determine today's urban memory elements, a survey was conducted with people between the ages of 18-80 who live or have lived in the city of Sivas for a while. The survey applied to the participants consisted of two parts. In the first part, questions were aimed at learning the demographic information of the participants; in the second part, questions were asked about the city identity and image perception and analyzing active experiences. In the second part, questions were asked about the city identity of Sivas, urban changes, symbolic structures, walkability, accessibility, frequently used districts and landmarks. The survey study was conducted face-to-face and digitally. Face-to-face surveys were conducted for participants who could not access the survey digitally. The digitalized survey form was sent to the participants via e-mail.

In the second stage, where the analysis of today's urban is made; in order to determine the current situation of Sivas city, a physical analysis was made on the 'paths, borders, districts, focal points, landmarks' put forward by Kevin Lynch in his book *The Image of the City*.

In the third stage, a 'Digital City Memory Model Proposal' was created using digital archive technology to transfer city memory to future generations. The digital city memory archive will provide the opportunity to 'go without going' to a physical place. Walter Benjamin's flaneur, the person who wanders through the arcades of Paris, will become the person who wanders through the digital archive of the 21st century.

3. FINDINGS

In this section, newspapers, films, documentaries, series, books (memoirs, stories, novels, poems, life stories) and photographs in the literature on the spatial structure of Sivas were analyzed. A physical analysis of Sivas was made by referencing the concepts explained by Kevin Lynch for urban readability. The findings of the in-depth interview and survey conducted within the scope of the study were evaluated.

3.1. Verbal and Visual Media Analysis Regarding the Spatial Structure of Sivas City

According to Colomina (2020), the place of architectural production is not only the construction site, mass media such as publications, exhibitions, magazines, photographs and films related to architecture are also part of architectural production. The use of photography in architectural practice, which has continued since the Romantic movement, has increased especially with Le Corbusier's periodical *L'Esprit Nouveau*, where he manipulated photographs when necessary to convey his own architectural understanding and discourse. With the inclusion of representational tools such as photography in architectural publication culture, it has become possible to reproduce structures faithfully, by different people and at different times, and to present representations of these structures to people who do not have the chance to access them (Yıldız, 2019). For this reason, in order to analyze the spatial structure of Sivas, a detailed literature review on architectural production was conducted by preferring written and visual sources that have a memorial value and include urban spaces.

When the printing press came to the Ottoman Empire, newspapers that started publishing in Sivas city laid solid foundations for local and national press. While the first official newspaper published in Sivas, which played an important role in the establishment of the Republic, was the 'Sivas' provincial newspaper named after the city, the first private Turkish newspaper started publishing in 1909 with the 'Vicdan' newspaper.

News items from newspapers published after the Republic period, in which important spatial events and decisions were made for the city, were analyzed. With this study, the chronological reflections of important decisions taken on behalf of Sivas in newspaper clippings were monitored.

The news reflected in local newspapers were examined in the context of urban space, urban space change, transformation, development, and destruction due to the scope of the research. When the post-Republican period is examined, many institutions and organizations were opened to create national language and historical awareness and to build a society with cultural competence. Community centers were one of the organizations with this vision. Painting, handicraft, yarn work and carpet exhibitions were started in community centers; conferences were organized on language, literature and history with the participation of important people such as Afet İnan and Şemsettin Günaltay (Figure 3).

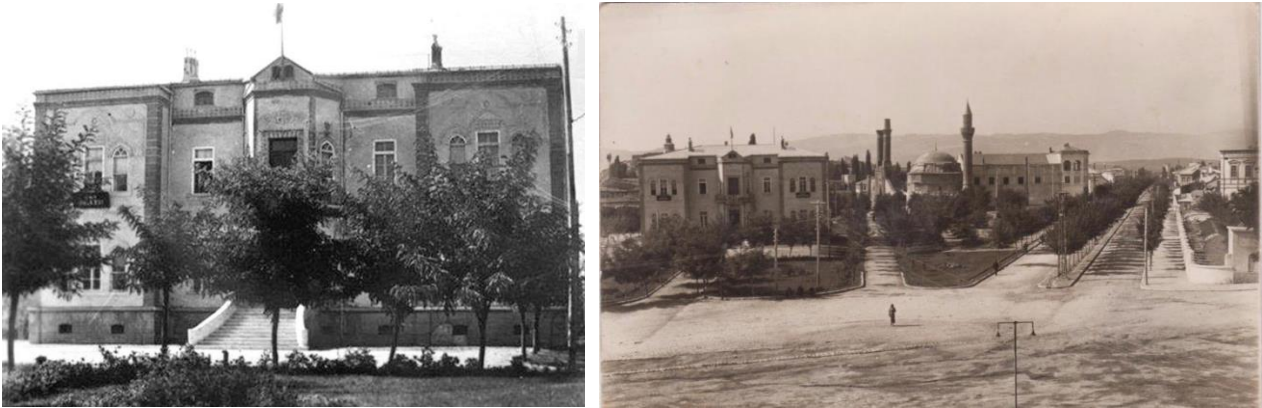


Figure 3. Community Centers and İstasyon Street (Source: Sivasli, 2024)

Economic development began for Sivas with the establishment of the Cement Factory and Cer Workshop in the 1940s. With the opening of the factories, Sivas began to receive migration, and with the increase in population, new housing was needed, and physical changes began to be seen in the city's appearance. İnönü Boulevard, known among the public as İstasyon Street, was opened to provide access to the Cer Workshop and subsequently, many new buildings were built (Figure 4). While new buildings were being built on the one hand, demolitions began on the other. While the wooden or masonry houses that dominated the city were being demolished one by one, the mills that operated on the rivers and with river water were closed.

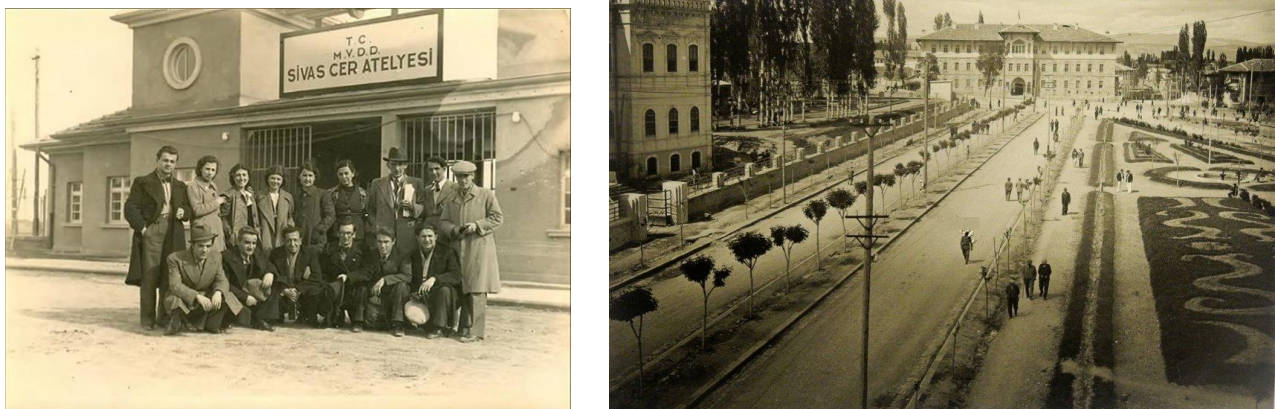


Figure 4. Cer Workshop and view of the square from İstasyon Street (Source: Sivasli, 2024)

Important steps were taken to protect and restore the monumental structures, and some of the restored structures were transformed into museums by changing their functions. The Madımak Hotel incident in 1993 received extensive coverage in the national and local press. The Madımak Hotel, which was expropriated by the Provincial Special Administration in 2010, was transformed into a Science and

Culture Center. It is possible to associate the stagnant period in Sivas between 2009 and 2014 with the change in political conjuncture. In the 2010s, the removal of the industrial zone and stadium that remained within the city was on the agenda. The stadium was removed from the city and a National Garden was built in its place. Work for the industrial zone is still ongoing. It is thought that the Demirağ Organized Industrial Zone, built on 814 hectares in the Kovalı region of the Ulaş district, will contribute to the economy and development of Sivas. Although the human mind has difficulty witnessing the rapid transformation that cities are experiencing, these transformations are recorded thanks to the press and media organs. Based on the news in the press, the urban development experienced is expressed chronologically in Figure 5.



Figure 5. Urban developments in Sivas press history (Source: Prepared by the author.)

While newspapers are important sources for following architectural developments, films, series and documentaries also provide an understanding of urban space through images. They provide an idea about the physical structure, identity and symbolic structures of the city in the years when videos were shot. With the emergence of the cinema sector in Turkey, many films were shot, generally in Istanbul, and in various parts of Anatolia. With the integration of television into homes, while almost every home turned into a cinema, the rapid rise of television disrupted cinema.

In the visual media literature research, many films, series and documentaries shot in Sivas city center were identified. Urban spaces of Sivas were examined in line with cinematographic elements. It was determined from visual media sources that monumental structures of Sivas were highlighted; the city

square was given special place in the sequences because it contained Seljuk, Ottoman and Late Ottoman structures; and Aksu Stream was shown as an important water element of the city. In the 1980s, eight-story apartment buildings attracted attention on İstasyon Street, where apartment buildings started to rise, in 1960. Thanks to the visual images highlighted in the sequences (Table 1), monumental, civil and public structures and urban spaces of the period were identified.

Table 1. Structures frequently mentioned and highlighted in the sequences

Film/Serial/Documentary Name	Prominent Buildings
Dört Kabadayı (Four Bullies)	Gendarme Building, Numune Hospital, Kongre Building, Atatürk Monument
Düğün Dernek 1-2 (Merry-making 1-2)	Çifte Minareli Madrasah, Şifaiye Madrasah, Buruciye Madrasah, Kale Mosque, Gendarme Building, Government Mansion, Yukarı Tekke
Bulutların Ötesi (Beyond the Clouds)	Kale Mosque, Çifte Minareli Madrasah, Gök Madrasah, Aksu (old Mısımlırmak), Yukarı Tekke, Paşa Mosque
İlden İle (From Province to Province)	İstasyon Street, Atatürk Street, Post Office, Aksu (old Mısımlırmak), Sigorta Hospital, Social Security Institution Building, Railways Public Housing, Cıbıllar Park, Kale Mosque, Çifte Minareli Madrasah, Government Mansion, Kongre Building, Buruciye Madrasah, Gök Madrasah, Ulu Mosque
Kaybolan Şehirler (Missing Cities)	Bezazlar Bazaar, İstasyon Street, Buruciye Madrasah, Kale Mosque, Çifte Minareli Madrasah, Post Office, Paşa Mosque

The analyzed novels, stories, poems, memoirs, life stories, interviews and essays help us to get to know Sivas and to analyze its spatial structure. In the analyzed books, the authors present their feelings and thoughts to the reader from a subjective perspective, while providing objective information about 'memory spaces', so the past spaces of Sivas have been identified. The spaces indicated by the authors have been grouped as 'spaces that do not exist now' and 'spaces that exist' (Figure 6). The collective memory of the city is formed by the combination of structures that have not survived to the present day and those that do.



Figure 6. Memory places in books (Source: Prepared by the author.)

3.2. Physical Analysis of Sivas City

The physical analysis of the city of Sivas was made according to the conceptual framework explained by Kevin Lynch in his book 'City Image'. Lynch (1960, p. 51) classified the city image under five headings as paths, borders/edges, districts, nodes/focal points and landmarks.

3.2.1. Paths

Paths are places where individuals use and move according to their habits and possibilities. Examples of these areas are streets, pedestrian paths, public transportation areas, canals and railways (Lynch, 1960). Figure 7 shows the road analysis of Sivas city evaluated in line with the conceptual framework put forward by Lynch. Although there is no rail system structure in urban transportation in Sivas; public buses, taxis or private vehicles are used. Ring roads are one of the important routes that relieve traffic in urban transportation. However, since this ring road is not sufficient for the city, it has been stated that the Northern Ring Road project aims to relieve traffic according to the 2020-2024 Strategic Plan prepared by Sivas Municipality (2020). Paths closed to vehicle traffic are important for the development and use of the bazaar. Pedestrianized paths make it easier for individuals to shop. Bankalar Street is a pedestrianized road that city dwellers generally prefer for glassware, haberdashery, stationery and clothing shopping, and for banking transactions.



Figure 7. Path analysis (Source: Prepared by the author.)

3.2.2. Borders/edges

Borders are linear elements that serve as a boundary between two districts and are not used by urban dwellers as transportation axes (Lynch, 1960). It is possible to divide borders into two as natural and artificial elements. While natural borders are elements such as streams, green areas, coasts, and slopes that form depending on topography, artificial borders can be railways, water channels, ramparts, and walls built by individuals (Erkan Biçer, 2002). Borders visually draw attention in urban space and define socio-cultural separation (Giritlioğlu, 1991).

The factors that limit the physical size of Sivas are Kızılırmak, mountain ranges, ring road, railway and high-speed train line. The other border elements expressed in Figure 8 are elements that do not prevent the growth of Sivas but have border characteristics. Kızılırmak, Aksu, Northern and Southern Anatolian Mountain ranges are natural borders; ring road, railway and high-speed train are artificial borders. Since the ring road is on the outer perimeter of the city, it is a factor that limits the growth of Sivas. Railways and high-speed trains are an obstructive border element that does not allow passage for pedestrians and vehicles.

The Akdağlar in the northeast of the city draw the provincial borders of Sivas-Tokat and Sivas-Yozgat. Kızılırmak, which flows from east to west, virtually divides the city into two. New living spaces are developing in the south of Kızılırmak. Thanks to the rehabilitation and recreational works carried out on the Aksu stream originating from Kızılırmak, a healthy appearance has been gained. The Kale in the city center forms a natural border with its surroundings as it is positioned on a high hill.

Cemetery areas and TÜRASAŞ are the boundaries defined by the regional border. TÜRASAŞ, known among the public as Cer Workshop, has a large campus in the city. While TÜRASAŞ, which provides maintenance, repair and manufacturing of freight cars, defines the regional border with the campus it operates in; the railway creates an artificial border in the city. It is possible to define Aydoğan, Halfelik and Yukarı Tekke cemeteries as regional borders. Yukarı Tekke cemetery is both a regional border and a striking natural border element. Mosques and cemeteries are located on a steep cliff approximately 70 meters above the ground.



Figure 8. Boundary/edge analysis (Source: Prepared by the author.)

3.2.3. Districts

Districts are urban areas that have common characteristics and constitute medium or large-scale sections of the city. The characteristic features that characterize the district are thematic continuities with unlimited diversity such as texture, area, form, symbol, building type, function, and urban (Lynch, 1960). Districts help the city to be perceived and recognized more easily thanks to their characteristic spatial features (Erkan Biçer, 2002).

When the analysis was made in line with Lynch's conceptual framework, it was determined that the city consisted of 8 main districts (Figure 10). Historical region and İstasyon Street, where there are many historical artifacts from the Seljuk, Ottoman and Late Ottoman Periods, are the most important district of the city. The bazaar area is an area where shops, restaurants and trade are dense, with Atatürk Street in the center. The railways area is an area that developed around TÜRASAŞ (Cer Workshop). With the construction of the station building in 1934 and the opening of the Cer Workshop in 1939, lodgings, an apprenticeship school, a hospital and a mosque were built to meet the needs of the people working in the workshop. People with different cultures and traditions live together in the Alibaba district. The borders of the Alibaba district are drawn by the Seyrantepe, Alibaba and Gökçebostan neighborhoods. The development district is grouped under two headings as 'university and its surroundings' and 'Karşıyaka'. While high-rise construction is seen in the university and its surroundings, Karşıyaka mostly has detached houses and villas. The 'development area', which started to gain popularity with the construction of TOKİ housing, has increased its development speed with the relocation of Numune Hospital to the southeast of the city, and the city has now grown towards it. The old Numune Hospital area covers the area starting from the 27 June Teachers' Park and extending to Selçuk Anatolian High School. After Numune Hospital, which has been providing health services since 1952, was moved to the southeast of the city, the historical building was demolished due to its low earthquake resistance. In the area where similar types of structures are located, the Archaeology Museum (School of Industry Blacksmith Workshop), School of Industry and Selçuk Anatolian High School are located on Rahmi Günay Street (Figure 9).



Figure 9. The old Numune Hospital area (Source: İhlas News Agency, 2023)

The school area is an area where the school campus consisting of seven high schools and two boarding houses, the University of Science and Technology, a stadium, a sports complex, a shopping mall and a courthouse are located. The school campus and the university campus cover a large area in the school area. Certain industrial sites have been built in the city for various industrial branches. The industrial sites spread throughout the city were combined under the name of industrial zones when physical analysis was conducted.

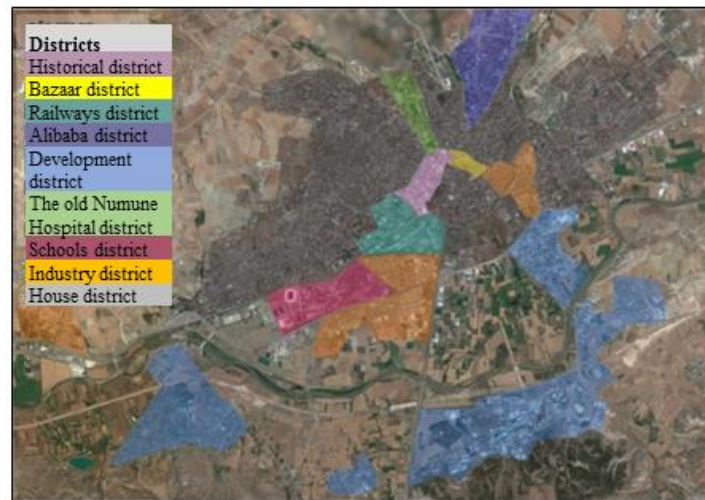


Figure 10. Districts analysis (Source: Prepared by the author.)

3.2.4. Node/focal points

Nodes/focal points are road junctions or the points that provide passage from one part of the city to another. Although nodes or focal points are small places for the city image, they can be large areas where usage increases under certain conditions. In such a case, the term 'focal point' is used instead of a node point. Theoretically, any intersection of a street is a node point, but these intersections have no other function than providing unimportant passages. The city image does not contain many node points (Lynch, 1960).

Lynch (1960) defined the intersection of paths as nodes and the points where individuals gather and meet as focal points. Therefore, Cumhuriyet Square (Government Square), Bankalar Street, Dörtüyl, Dikilitaş, Train Station, terminal and stadium were evaluated as focal points. In the map shown in Figure 11, the focal points of the city are concentrated in the city center. Cumhuriyet Square is the most important focal point of the city as it houses historical artifacts, hosts official parades and concerts, and

is a meeting and gathering place for individuals. According to Lynch (1960), although focal points are theoretically small points, some squares, extended linear areas and large areas can be focal points depending on the scale of the city. Bankalar Street, which consists of parallel streets, is accepted as a focal point since it is closed to vehicle traffic and is preferred for commercial activities. Dörtyol is an area where vehicle traffic and trade are quite intense. Dikilitaş, an intersection points frequently used by citizens and vehicles, is one of the important focal points of the city. Dikilitaş is one of the places preferred by the city dwellers for shopping because it is close to Wheat Market and Vegetable Market. Lynch (1960) evaluated the centers such as railway and metro stations and airports where transportation is provided as important focal points for the city. For this reason, the train station and the terminal are other focal points of the city of Sivas. The stadium, which is an important gathering place for the city dwellers and especially the fans, is concretely remembered with its current form.

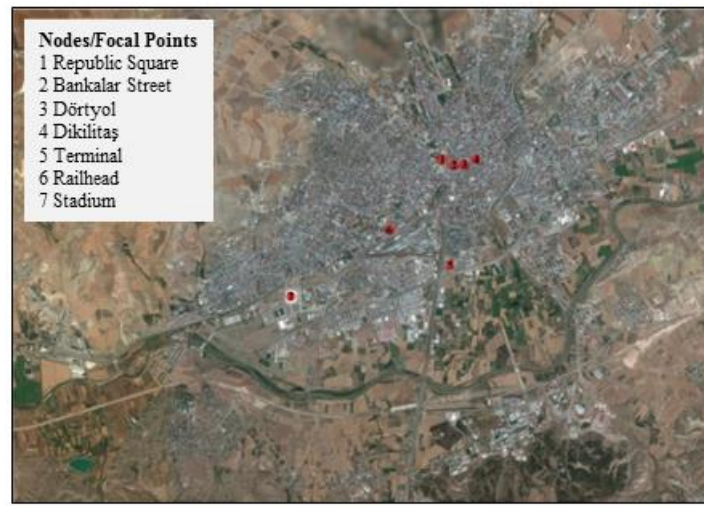


Figure 11. Node/focal points analysis (Source: Prepared by the author.)

3.2.5. Landmarks

Landmarks are physical formations that are a point reference source and are easily remembered in context. A building, signboard, shop or mountain can be a landmark (Lynch, 1960). They help individuals living in the city or visiting the city to find direction and place (Erkan Biçer, 2002). As the landmarks become familiar during the tour, their level of usability increases (Lynch, 1960).

Cumhuriyet Square contains places and historical artifacts frequently used by city dwellers. The Governor's Office, known by the city dwellers as the Government Office, the Gendarmerie Building, the Municipality and the Aynalı Bazaar are iconic structures in the city center. "The only tree" located in the square is a meeting point where city dwellers wait in its shade, and it is crowded at all hours of the day. There are many monumental structures in Selçuk Park (Figure 12). Buruciye Madrasah, Şifaiye Madrasah, Çifte Minareli Madrasah and Kale Mosque from the Ottoman period, which are structures from the Seljuk period, are considered as landmarks since they are impressive visual images. There are many structures on İnönü Boulevard, known among the public as İstasyon Street, that are easily remembered and have a place in the memory of city dwellers. Undoubtedly, the most important of these is the Congress Building, where the foundations of the Republic were laid. The Atatürk Monument, located northeast of the Congress Building, is an urban space where city dwellers come together, rest and chat under the shade of trees. The Grand Hotel, Şems-i Sivasi Library and the Old SSK Hospital are other landmarks on İstasyon Street. Sivas High School, located on the secondary artery connecting to İstasyon Street, has been accepted as a landmark since it is one of the oldest high schools in the city. Sivas Castle, located on a natural hill, is a striking and easily remembered landmark. Gök Madrasah, built at the foot of the Castle during the Seljuk period, is a point reference source with its magnificent crown gate, plant motifs, tiles, marble work and minarets.



Figure 12. Selçuk Park (Source: Haber 7, 2021)

While terminal and train station provide intercity transportation and are a point reference source known by all city dwellers, the fact that the train station building is one of the first station buildings built in the history of the Republic adds cultural value to this place. Migros is a landmark that is frequently preferred by city dwellers for shopping. It is possible to evaluate the venues in the bazaar area as a reference source since they are frequently used by city dwellers for shopping. Vegetable market, Subaşı Hanı, Taşhan, Yimpaş (Old) are preferred for shopping; Post Office, Meydan Mosque, Paşa Mosque, Çerkez's Coffee House, Ziya Bey Library are landmark elements with cultural values. Ulu Mosque, located in the area known as Mahkeme Bazaar, is a landmark element as the oldest mosque in the city. Numune Hospital and Medicana Hospital, which are buildings providing health services in the city, are landmark elements in the development district. In addition to the hospital buildings, Halfelik Cemetery, Cumhuriyet University and Historical Eğri Köprü in the development district are landmark elements. Villakent Mosque in Karşıyaka, located in the south of Kızılırmak, can be evaluated as a landmark element.

The cement factory, which covers a large area on the map shown in Figure 13, constitutes a landmark element with a historical context, as it is the first factory established in Sivas by state power in the history of the Republic and has a place in the minds of long-term city users. The National Garden in the city center is an urban space that is easily remembered as the old stadium in the minds of city dwellers, since it was built in place of the stadium. Since Sivasspor football team is highly valued and important in Sivas, the stadium structure of this team becomes a landmark element. The only shopping mall in Sivas, İvapark AVM and the courthouse are landmark elements in the same district. The Archaeological Museum, the Old Semi-Open Prison and Selçuk Anatolian High School are landmark elements that are important monumental structures of the city. 27 June Teachers' Park is one of the landmark elements in the same district. Cemevi, Old Madımak Hotel, Susamışlar Mansion and Alibaba Mosque, which host the activities of different ethnic groups in the city and are used as a meeting point, are evaluated as landmark elements. Yukarı Tekke, where the largest cemetery of the city is located, is a landmark element with its mosque built on a high mountain. Sivas, which contains many historical monuments from the Seljuk, Ottoman and Late Ottoman Periods, has monumental and civil architectural structures and urban spaces, as well as landmarks that city dwellers use as a reference source in their daily lives.

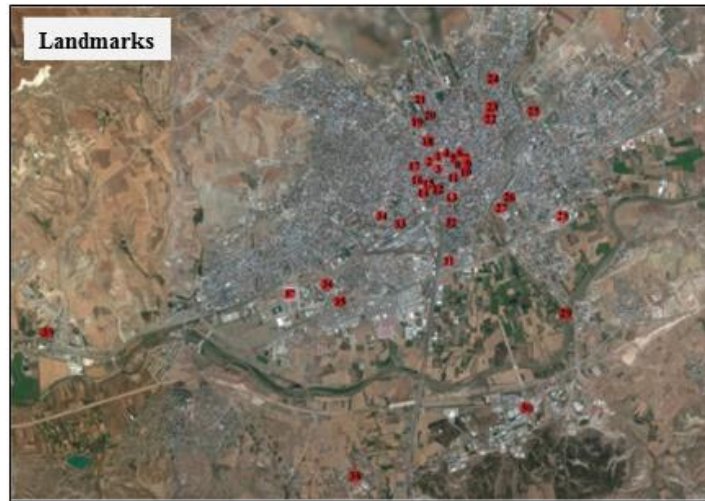


Figure 13. Landmarks analysis (Source: Prepared by the author.)

3.3. In-Depth Interview

Urban images and spaces are formed in the memories of individuals who experience the city over the years. In order to understand the change and development that the city of Sivas has gone through over time and to learn about urban memory spaces through the experiences of individuals, in-depth interviews were conducted, and the participants were asked to talk about their memories and the spaces they frequently used in the past, along with the spaces that did not survive to the present day.

Participants preferred to be individuals who have lived, worked or actively used Sivas since 1960. It was aimed at reaching various urban experiences by interviewing participants from different professional groups and education levels. The number of people who were interviewed in depth was 25 people, 6 of whom were women and 19 of whom were men. The open-ended questions given to the participants asked about the places they lived or frequently used and the transformations these places went through. The open-ended questions asked to the participants were as follows:

- Where would you meet and spend time with your friends in Sivas in the past? (cafe, park, bazaar, river, etc.)
- What are the urban spaces and buildings that you used or loved in the past but have not survived today? (park, cinema, river, cafe, etc.)
- If you have any memories or stories about these places, can you tell us?

As a result of the in-depth interview, it was determined that the participants frequently used certain buildings and urban spaces. The places frequently used by the participants, together with the structures that were demolished or still exist today, were classified under 6 main headings: bazaar, cinema, diner, patisserie, hammam and recreation spot. Memory places were determined from the memories and urban spaces that the participants talked about their urban experiences (Table 2).

Table 2. Places of memory

Spatial Components	Realms of Memory
Bazaar Space	İstasyon Street, Dikilitaş, Kepçeli, Buğday Bazaar, Bezazlar Bazaar, Bankalar Street, Atatürk Street, Sırer Street, Mahkeme Bazaar, Tandoğan Arcade, Koçer Arcade, Yıldız Arcade, Akça Arcade, Ankara Bus Terminal, İstanbul Bus Terminal, Şark Bus Terminal, Kristal Coffee, Çiçek Coffee, Çerkez's Coffee, Çimen Coffee, Kale Tea Garden
Cinema	Tan, Esen, Omay, Yalçın, Derya, Konak, Nur Cinema and Cer Atölyesi's cinema
Diner	Halzerfer Diner, Bahçeli Selçuk Diner, Madımak Diner, Belediye Diner, Alemdar Diner, Çiçekli Diner, Özden Diner, İmren Diner, Zevk Diner, Havuzlu Diner, Köşk Restaurant, Şehir Casino
Patisserie	İstanbul Patisserie, Uğrak Patisserie, Akman Patisserie, Beşkardeşler Patisserie, Hacı Beslen Patisserie, Kepenek Patisserie, Çınar Patisserie, Yaşmak Patisserie
Hammam	Porit, Paşa Bostanı, Meydan, Kurşunlu, Mehmet Ali, Hamamcıoğlu, Eski Paşa, Selçuk, Bostaş, Ak, Şirinoğlu Hammam
Recreation Spot	Murdurırmak, Ethem Bay Park, Muammer Bey Park, Paşa Factory, Kale, Cibillar Park, Kızılırmak, Paşa Meadow, Cold Spring, Hot Spring, Snaky Spring

3.4. Survey Study

Within the scope of the study, a survey was conducted in Sivas city center to determine today's urban images. Urban images were determined through the experiences of individuals living in Sivas or those who have lived in this city for a while.

For this survey study, the sample group was selected from the population of Sivas city center. The estimated population in the population analysis and the population that can be found are not always equivalent. Because the participants who answered the questions in the survey study may be individuals who go to Sivas but do not live permanently or who have lived in Sivas for a certain time but do not currently live. Therefore, this sample is representative. In the survey study, it was aimed to reach individuals of all ages over the age of 18 and to make the sample group represent the entire society. According to 2021 TÜİK data, the total population of Sivas city is 636,121 people and the population of Sivas central district is 388,079 people (TÜİK, 2021). In order to transform the survey study from quantitative study to a qualitative data analysis, a survey was conducted with 240 people. Within the scope of this study, since the data obtained in the questionnaire are within the scope of qualitative data, a content analysis including frequency/frequency was conducted.

The survey was conducted digitally and face-to-face between August 2021 and December 2021. In order to reach different user profiles, it was first preferred to conduct the surveys in a digital environment. The survey was conducted face-to-face for participants who could not conduct the survey in a digital environment. The survey form transferred to the digital environment, was sent to the participants by e-mail. In this way, participants from various professional groups and user profiles participated in the survey.

In the survey study consisting of two main sections, fourteen questions, one of which was open-ended, were asked to the participants. In the first section, demographic structure was obtained by asking the participants age, gender, education level, monthly income and place of birth. In the second section of the survey, there were questions about the participants' experiences in the city. This section is divided into two subheadings: city identity and image perception; and actional experience. In the title of city identity and image perception, the way the participants perceive the city according to their senses and how they describe the city identity were investigated. In the actional experience section, questions were asked about the usage pattern of Sivas city according to seasonal differences, walkability, accessibility, symbolic structures, frequently used areas and landmarks.

In the survey study, 240 participants, 114 of whom were female and 126 were male, 33.7% were between the ages of 18-30, 34.6% were between the ages of 31-50, and 31.7% were between the ages

of 51-85. It was determined that most of the participants were university graduates with 56.6% percentage, 19.6% had a postgraduate degree, 14.6% had a high school degree, 6.7% had a primary school degree, and 2.5% had a secondary school degree. According to the data obtained, it was seen that the participants had a high level of education.

It was determined that 82.9% of participants have lived in Sivas for more than 15 years, 9.2% for 0-5 years, and 7.9% for 5-15 years. Considering that the opportunity to experience the city and the sense of belonging to the city increases as the time spent in a city increases, the fact that most of the participants have lived in Sivas for more than 15 years gives reliance to the survey conducted to investigate urban memory.

3.4.1. City Identity and Image Perception

In the second part of the survey, the participants' perception of the city identity and image of Sivas and their active experience were analyzed. The first question for the participants was "What is the degree of the senses that are etched in your memory in the city of Sivas?". This question was asked according to the three-point Likert scale of the effectiveness of fragrance, noise, visual image, taste and texture in the city with the range of "1: Weak, 2: Medium, 3: Strong". It was determined that the most effective senses in the city were taste and sight with a rate of 84.6% and 85%, and that touch was felt quite weak compared to the other senses (Table 3).

Table 3. Degree of active senses

Active Senses	1: Weak	2: Medium	3: Strong
Fragrance	40 (%16,8)	65 (%27)	135 (%56,2)
Noise	40 (%16,8)	62 (%26)	137 (%57,2)
Visual image	6 (%2,5)	31 (12,9)	203 (%84,6)
Taste	10 (%4,2)	26 (%10,8)	204 (%85)
Texture	91 (%37,9)	71 (%29,6)	78 (%32,5)

Participants were asked to mark three characteristics that define the identity of Sivas city. The data obtained show that the definition of 'Historical city' was made 206 times, 'Quiet city' 142 times and 'Religious city' 78 times (Figure 14).

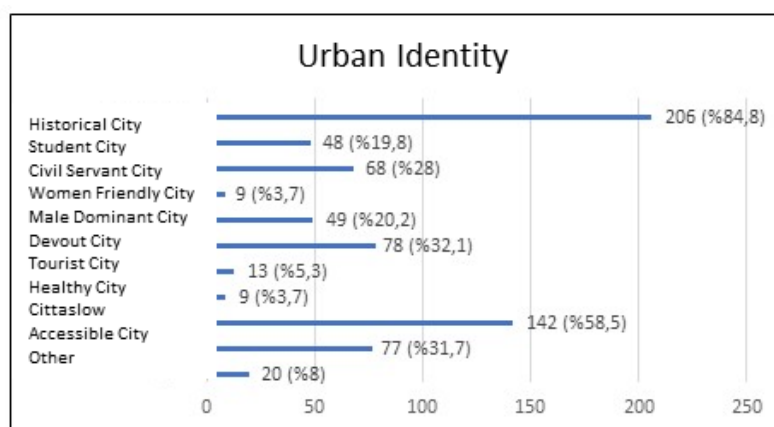


Figure 14. Expressions describing urban identity (Source: Prepared by the author.)

3.4.2. Actional Experiences

In the second subheading of the survey, the operational experiences related to the city were analyzed. In this heading, the effect of seasonal differences on the urban experience, the type and duration of urban

transportation, walkability, accessibility, symbols of the city, frequently used areas and the frequency of use of landmarks in these areas were evaluated.

The answer given to the question "Do seasonal differences and air temperature cause changes in the spaces you use in the city?" to the participants was "Yes, it causes changes, I prefer to go to indoor spaces in the winter", indicating that the majority prefer indoor spaces in the winter months with a rate of 81.2%. Since the winter months are quite harsh in Sivas, the air temperature has affected the use of urban spaces and the preferences of the city dwellers.

When asked about the three preferred means of transportation in the city, it was determined that walking was selected 237 times, private cars 212 times and bus 153 times. It was explained to the participants that they could give more than one answer to the question "What time of day do you frequently use Sivas city center as a pedestrian?". According to the obtained data, it was determined that the city was used as a pedestrian 28 times between 06.00-12.00, 149 times between 12.00-18.00 and 72 times between 18.00-24.00. When the participants' preferred walking duration in the city was analyzed, it was determined that 36.7% walked for 1 hour and 32.1% walked for 30 minutes.

The participants were asked how safe it is to walk in Sivas in terms of vehicle traffic, public order, street lighting at night, pedestrian paths and pavement covering material, and urban equipment. When the answers given were evaluated on a five-point Likert scale of "1: Not Safe, 5: Safe", it was concluded that walking is safe in terms of public order and night street lighting (Table 4).

Table 4. Degree of active senses

Walking in Sivas city (number of people/percentage value)	1: Not Safe	2: Less Safe	3: Medium Safe	4: Safe Enough	5: Safe
Vehicular traffic	14 (%5,8)	29 (%12,1)	63 (%26,2)	64 (%26,7)	70 (%29,2)
Peace	6 (%2,5)	10 (%4,2)	36 (%15)	78 (%32,5)	110 (%45,8)
Night street lighting	9 (%3,7)	13 (%5,4)	45 (%18,8)	69 (%28,8)	104 (%43,3)
Pedway and paving material	17 (%7,1)	28 (%11,7)	52 (%21,6)	66 (%27,5)	77 (%32,1)
Urban equipment	14 (%5,8)	35 (%14,6)	64 (%26,7)	71 (%29,6)	56 (%23,3)

The accessibility level of Sivas city center for the disabled, elderly and children was analyzed on a five-point Likert scale of "1: Not Accessible, 5: Accessible". According to the rates of 31.7% and 31.2% given to the values of 3 and 4, it is possible to say that the city center is physically accessible.

Participants were asked to choose three expressions that they thought were symbols of Sivas. When the frequency of choosing the symbols was examined, it was determined that the Historical Government House was chosen 180 times, the Anatolian Seljuk Madrasahs 124 times and the Kangal dog 96 times (Figure 15). The data obtained showed that in addition to architectural structures, cultural and social values also symbolized Sivas.

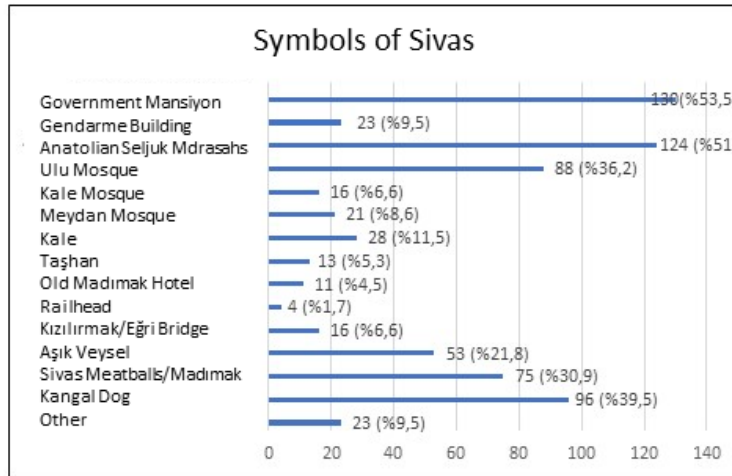


Figure 15. Symbols of Sivas (Source: Prepared by the author)

The frequency of use of the areas shown on the map, prepared with reference to Kevin Lynch's theoretical framework, was analyzed on a five-point Likert scale of "1: Never Used, 5: Frequently Used". It was observed that the most frequently used area in the city was the historical area with 50.4% and the bazaar area with 39.6% percentage (Figure 16).

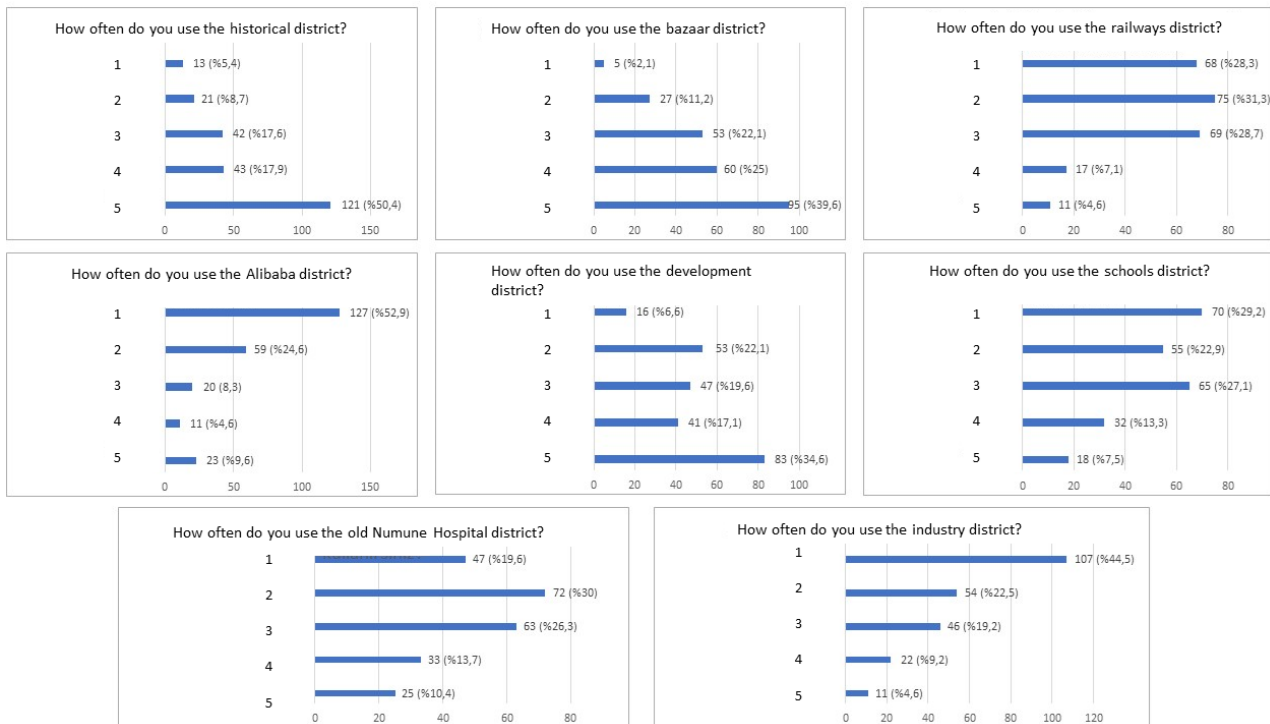


Figure 16. Frequency of use of districts (Source: Prepared by the author)

In the questions analyzing how often landmarks are used in directions and wayfinding, the answers were evaluated on a scale of "1: Never Use, 5: Frequently Use". The selection rate of 5 on a five-point Likert scale was written in tables prepared separately for each district (Figure 17).

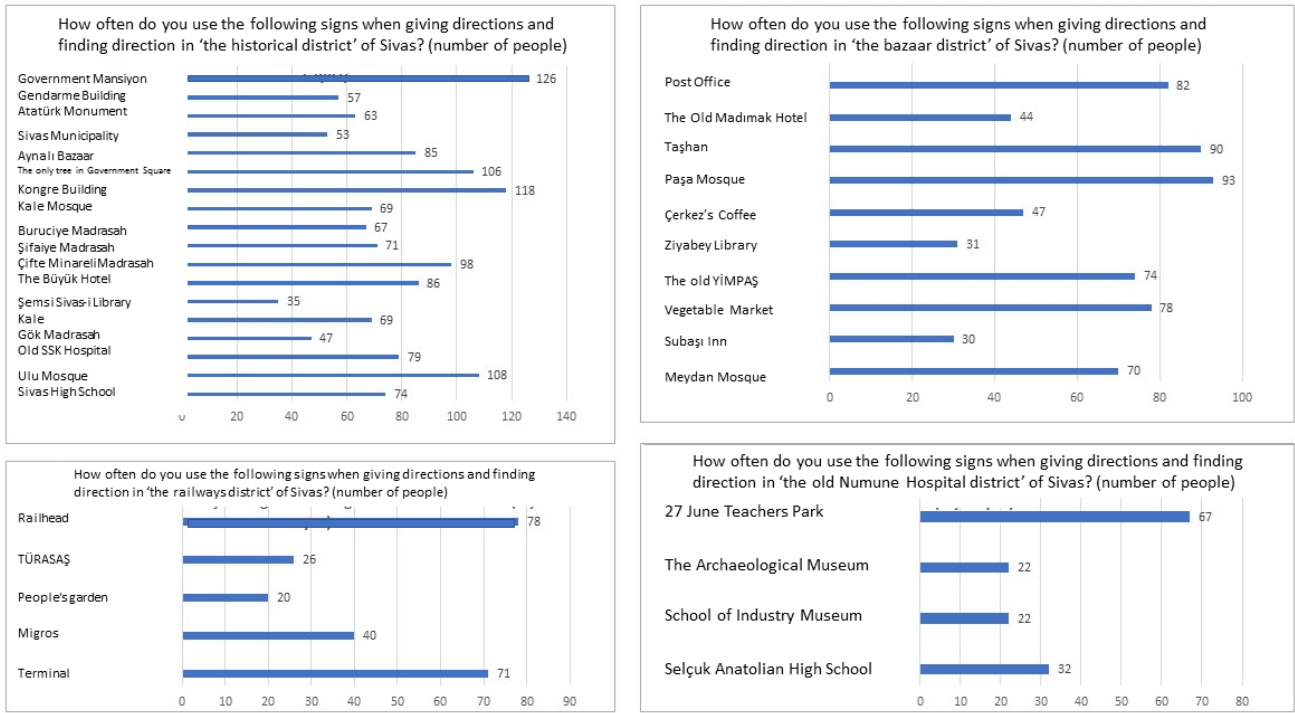


Figure 17. Frequency of use of landmarks for directions (Source: Prepared by the author)

In the historical district, it was determined that the Government House and the Congress Building were the most preferred landmarks when giving directions. It is possible to say that historical buildings are more striking than other landmarks. In the 'Bazaar district', it was determined that the Paşa Mosque and Taşhan were the most frequently used landmarks in directions. The fact that these structures are located opposite each other on the 'Dört Yol Junction' and that both structures are frequently preferred for directions confirms the definition of the 'Dört Yol Junction' as the focal point in the physical analysis of the city. In the 'Old Numune Hospital district', it was determined that the 27 June Teachers' Park was the most frequently used landmark for directions (Figure 18). In the 'Railway district', it was determined that the Train Station was the most frequently used landmark for directions. The fact that the train station and the terminal are in the foreground compared to other landmarks in the district confirms the definition of these structures as the focal point when making the physical analysis of the city.



Figure 18. Historical district, Old Numune Hospital district, Bazaar district (Source: Sivas Ekspres, 2024)

It was determined that Yukarı Tekke Cemetery in the Alibaba district was the most frequently used landmark when giving directions. Since Yukarı Tekke Cemetery is in the area of use of all city dwellers, it is possible to say that it has a high rate in the survey data. It was observed that Cumhuriyet University was the most frequently used landmark in the development district when giving directions. It is possible to say that hospital buildings and university campuses are preferred more than other landmarks for giving directions. It was determined that the shopping mall in the school district was the most frequently preferred landmark in giving directions. Since there is no qualified landmark in industrial zones, participants were asked how frequently the Cement Factory, one of the first factories established in Sivas, was used for giving directions. Although the Cement Factory is a factory that is included in the narratives and memories of the participants with whom in-depth interviews were conducted, the fact that the social facilities in the factory are not in use today caused a low rate in the survey data (Figure 19).

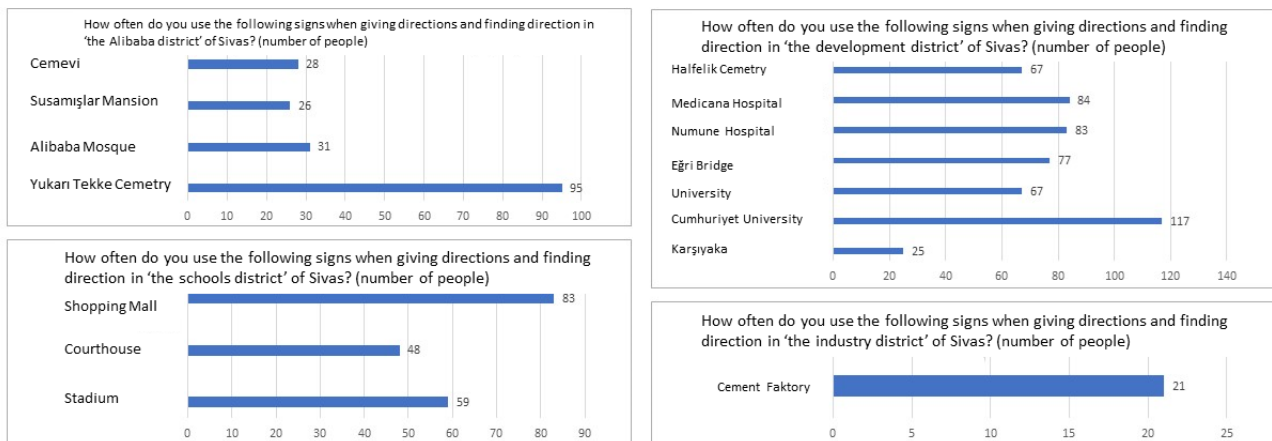


Figure 19. Frequency of use of landmarks for directions (Source: Prepared by the author)

Survey data show that visual imagery and taste are effective senses that have a place in the city's memory. The city being a cultural center during the Seljuk period, the foundations of the Republic being laid at the Sivas Congress, create a historical identity for the city with the definitions of 'Seljuk' and 'Republic'. Since the city's settlement area is small and everywhere is close to each other, individuals prefer to walk as their primary mode of transportation. In the city where there are not many options in terms of transportation, individuals go to places that cannot be reached within walking distance, by bus or private vehicle.

The data obtained show that the İstasyon Street and Atatürk Street axis form the backbone of the city, and that commercial spaces are preferred more in the historical district and bazaar area that developed around these streets compared to other districts. The fact that commercial spaces are close to each other causes the bazaar to be concentrated in a certain area. Although there are commercial activities in the historical district, the reason why this district is not called the 'bazaar' district is that the historical structures in the district visually dominate. The fact that the city was founded in Toprak Tepe, which is located within the historical district, confirms the 'historical' title given to this district. It is thought that the landmarks in the historical district and bazaar area have a greater place in the city's memory compared to the landmarks in other districts and are used more frequently.

4. DISCUSSION AND CONCLUSION

Although cities are experienced physically through the body, perception and impressions about the city bring some sensory elements to the forefront in memory. According to the questionnaire findings, the fact that the most effective senses are visual imagery and taste; and the detailed descriptions of the restaurants and patisseries that the participants visited during the interviews show that the sense of taste is strong in the city. As a result of the literature research and interview study, it was seen that the sense of sound was also quite effective, and it was determined that the sound of the pipes coming from the traction workshop shaped social life in the past.

The findings obtained as a result of the survey study and in-depth interviews were found to be related in terms of experience and perception. As a result of the interviews conducted with women, it was determined that women's social life was limited, and the street and social life were conservative. The fact that the identities of 'religious city' and 'male-dominated city' came to the fore in the survey findings shows that the city has a male-dominated social structure. The transformation of the city and the demolition process of qualified structures were monitored through the survey data and interviews. While the change and transformation continue in the city, it was observed that women are not as active in social life as men.

All findings obtained from verbal and visual media analyses, in-depth interviews and surveys conducted within the scope of the study were grouped under the headings of space, time and person according to urban memory components (Table 5).

When its place in urban memory is evaluated, before the incident that occurred in 1993, Madımak Hotel was just a hotel structure that existed in individual memories, as a result of the physical attack on the place, it became a 'witness structure' engraved in the urban memory of not only the people of Sivas but also the entire country. It was observed that books, articles, documentaries and television programs were prepared about the Madımak Hotel incident, which was covered in the national and local press, mostly through the national press and channels. In the in-depth interviews conducted within the scope of the study, it was determined that the participants did not mention the incident and the place (Madımak Hotel) and refrained from talking about this incident. In the survey study, when the participants were asked about the symbols of Sivas, the option 'Madımak Hotel' was repeated 11 times with a rate of 4.5%, indicating that this place was not seen as a symbol of Sivas. In short, while the Madımak Hotel incident was frequently mentioned nationally, it became a taboo and unspoken incident locally. It is thought that after the incident, the hotel facade was completely changed, and an attempt was made to fade the hotel symbol in memory.

Table 5. Urban Memory Components

Space	Architecture Space	Symbol Structures	Explanation
		Government House, Gendarmerie Building, Buruciye Madrasa, Şifaiye Madrasa, Çifte Minareli Madrasa, Kale Mosque, Congress Building	Buildings that are symbols of the city and featured in visual media such as movies, TV series, and cultural programs.
		Witness Structures	Explanation
		Madımak Hotel, Congress Building	While Madımak Hotel was just a hotel before the Madımak incident, it became an element of urban memory after witnessing the incident. The Congress Building witnessed the foundation of the Republic.
		Periodic Structures	Explanation
		Tan, Esen, Omay, Yalçın, Nur and Cement Factory Cinema*; Porit, Paşa Bostanı hammam* Kurşunlu, Mehmet Ali, Square, Şirinoğlu, Selçuk, Old Paşa hammam; Akman, Beşkardeşler, Hacı Beslen, İstanbul, Uğrak Patisserie*; Tandoğan, Koçer, Yıldız, Akça arcade*, Çiçekli, Özden, İmren, City, Municipality, Madımak, Bahçeli Selçuk, Havuzlu Restaurant*	Movie theaters, Turkish baths, restaurants, patisseries and arcades were frequently used during the period they were built. Structures marked with * are those which did not survive today.

	Urban Space	Natural Structures Streams/Rivers Mundarırmak, Pünzürük River (covered up), Mısmılırmak (Aksu), Kızılırmak Natural and artificial landscaping Paşa Factory, Ethem Bey Park, Kale, Tekke önü, Muammer Bey Park* Topography (Mountain, hill etc.) Kelkit Valley, Kulmaç Mountain, Köse Mountains, Karababa, Akdağlar, İncebel Mountain	Streams are places where urban dwellers wash carpets/rugs/wool and spend time sitting on the banks. On days such as Nowruz and Sıçancık, families used these places as recreation areas. Sivas has a plain topography surrounded by mountains and valleys.
	Urban Equipment	Monuments/Sculptures Atatürk Monument Urban Furnitures, Urban furniture in Selçuk Park, formerly known as 'Cıbillar Park'	Monuments are structures that maintain their physical and symbolic presence in the city. The monument structure representing the national struggle was built in the garden of the high school building where the Sivas Congress was held. Urban furniture, which can be used mostly in summer, has users of all ages.
Time	Long Term Memory	As the in-depth interview participants described the 'memory places' in their long-term memories, the places that have survived to the present day and those that have not were identified.	
	Short Term Memory	In the survey, information on short-term memory was obtained through the participants' experiences in the city center.	
Experience	Personal Experience	Personal experiences are experiences that are unique to the individual and develop with the spaces they use.	
	Social Experience	Social experiences are those that affect the whole society and are embedded in long-term memory.	

With the methodology developed to ensure the continuity of urban memory, urban memory spaces will be transferred to the future in a digital environment (Figure 20). With the 'Digital Urban Memory Hub Model Proposal', the collection of various life experiences of individuals who have passed their childhood, youth, middle or old age in the city, the archiving of individual and collective memory elements will be carried out to future generations for the sustainability of urban memory and culture. Even if urban spaces disappear from collective memory or memories, their traces can be traced through memory archives.

It has been suggested to create a digital urban memory archive as a memory space in order to preserve the city of Sivas with its historical and cultural layers in memory and to transfer it to the future. Thanks to the digital urban memory archive, individuals who have lived in the city in different time periods and cultures will be able to come together on a common platform, the city memory archive. The city memory archive has been turned into a web page in a digital environment to be accessible to everyone.

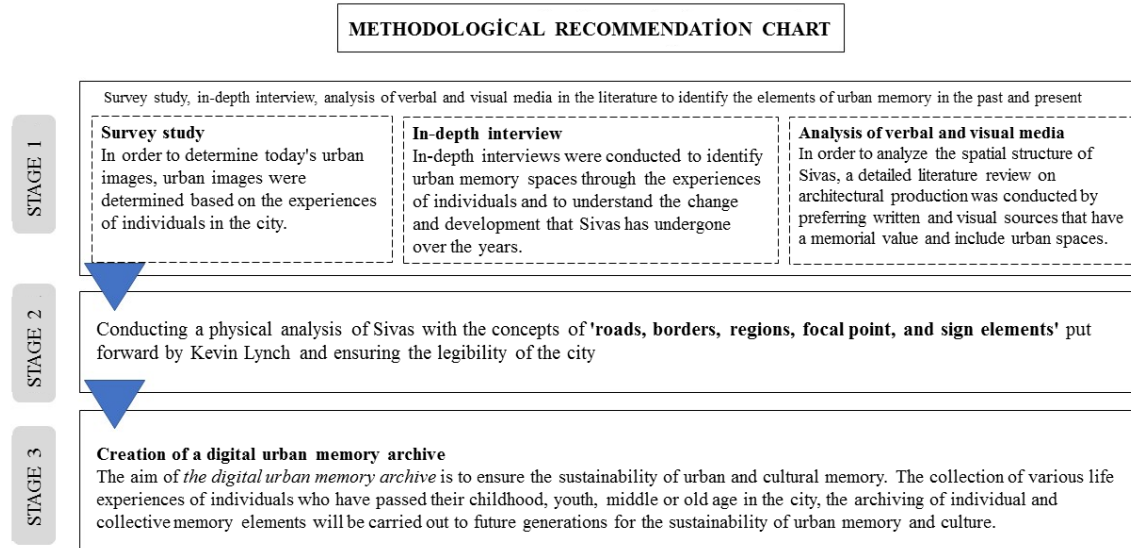


Figure 20. Methodological recommendation chart

Digital urban memory archive, the final product of this study with the <https://mervekelkit.blogspot.com/> extension, in the content of the web page

- Historical and cultural development of Sivas city,
- Analysis of sources in the literature in spatial context,
- Analysis of the city of Sivas in line with Kevin Lynch's theoretical framework,
- The text of the speech made in the in-depth interviews,
- Personal archives shared by participants with the author,
- Survey data and analysis,
- Graphics and diagrams prepared for specific topics,

is located. It is possible to reach via the link address <https://mervekelkit.blogspot.com/> or the QR code in Figure 21.



Figure 21. QR code providing access to the digital city memory archive

In this era of fast living and consumption, since urban spaces cannot remain in our lives long enough to create a memorial value, memories need to be protected. Creating an urban memory archive is extremely important to protect the memory that is the sum of our vital traces and to carry it to the future. With the digital urban memory archive method, it is possible to protect the urban identity and memory spaces by establishing a connection between the past and the present and to support the cultural accumulation of the city.

Author Contribution Declaration

A. Idea and editing **B.** Literature Review **C.** Writing
D. Data Collection **E.** Analysis **F.** Critical Review

Dilara Merve KELKİT : A/B/C/D/E/F

Ayşen ÇELEN ÖZTÜRK : A/B/F

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