URBAN CONSERVATION POLICY- THE CASE OF HAMAMÖNÜ-ANKARA-TURKEY

1. INTRODUCTION

With reference to globalization in the years of 2000, the shared ideology of the preferences of capital and political authority can be explained as "participation in urban competition through real estate and cultural heritage which constitute the fundamental monetary fund of cities" in Turkey. For this reason, the conservation of immovable cultural heritage and urban regeneration and urban renewal, which have moved away from the goal of public benefit to urban value increase, are in contradiction. Within the conceptual meaning and purposes of urban conservation, regeneration and renewal, transformation and/or upgrading has been utilized as a negotiation tool in this unearned income-focused conflict, thereby disseminating destructive and alterative interventions in conservation areas. The purpose of this study is to evaluate rehabilitation and/or upgrading applications in those parts of Hamamönü conservation area that have high unearned income profits and to define Turkey's urban conservation policies, thereby contributing to the ongoing process.

2. THE POLICIES AND APPLİCATIONS ON PRESERVING IMMOVEABLE CULTURAL HERITAGE IN TURKEY

In the 21st century, natural and cultural heritage is not regarded simply as a source of wealth but of political power and prestige, thereby providing an advantage in urban competition which has gained significance through globalization. Turkey's success in preserving the cultural layers in Anatolia since the Neolithic age up to the present will be its most important strength in this competition. Nevertheless, it can be claimed that there does not exist a macro-level conservation policy in Turkey that would not be randomly changed through political enforcements. As such, an understanding of conservation that was prepared and changed in accordance with international references and enforced by laws has been in practice, and as such, it has not been internalized by the society.

2.1. Legislation on Conservation

In Turkey, the conservation of immovable cultural heritage is carried out, under the custody of the government, according to *the Law on Preserving Cultural and Natural Assets*, dated 1983 and numbered 2863 (modified through laws 3386 in 1987, and 5226 in 2004) and the regulations related to this Law. According to Article 3, Item 1 of the Law, *cultural heritage* are all assets, over or underground or underwater, related to science, culture, religion and fine arts pertaining to prehistoric or historic periods, or those that have been a part of social life and have authentic value. According to Article 6 of the Law, *immovable cultural assets* are buildings in the form of cultural heritage which were constructed prior to the end of the 19th century and have been registered by *the Local Councils on the Preservation of Cultural Assets* (Local Councils), or those that were built after this period but the preservation of which has been considered necessary by *the Ministry of Culture and Tourism* (The Ministry), and buildings which have been witness to National History and Revolution, the Founding of the Republic and those that were utilized by Atatürk.

Urban Preservation Area is defined as an urban protection area where cultural assets of architectural, local, historical, aesthetic and artistic characteristics and natural environmental elements (buildings, vegetation, settlement patterns, and the like) coexist.

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Article 3, Item 8 of the aforementioned Law sets the criteria for preparing *conservation zoning plans*, for protected urban areas, taking buffer-zones into consideration, that are based on research that considers the genuine values of the area, that determine the protection, utilization and construction limitations based on the improvement and development of current conditions, that define upgrading-rehabilitation and renewal areas and projects, their implementation and financing, and that are modeled on participation-based management. Item 15 of the same Article of the Law defines *"street rehabilitation projects and implementations"* as all kinds of projects and their implementations in the fields of architectural planning, restitution, restoration, urban design and engineering which define the authentic street pattern of immovable cultural assets and other structures in the street and which aim to protect and document all the elements in urban preservation areas.

2.2. Administrative Organization and Financing

According to the Law on Preserving Cultural and Natural Assets dated 1983 and numbered 2863, conservation is carried out through *the Ministry of Culture and Tourism* (Ministry) and two separate councils on preservation under the jurisdiction of the Ministry. *The Higher Council on the Preservation of Cultural Assets*, the majority of the members of which are senior bureaucrats, determines the principles of conservation and evaluates the objections submitted to Local Councils. This Councils, composed of seven members (Architect, Urban Planner, Archeologist, Art Historian, Lawyer) elected by the Ministry, register the required immovable values and decide on the process of conservation-sustenance plans, projects, and their implementations. Based on the characteristics of the current values, the areas of jurisdiction of these councils are more than one province or more than one location in the same province. Special preservation councils are also composed for protection areas declared to be renewal locations according to the Law dated 2005 and numbered 5366. Bureaus for Preservation, Implementation and Inspection are set up for the purpose of carrying out, overseeing and auditing procedures relating to immovable cultural assets by Special Provincial Administrations, Metropolitan Municipalities and Municipalities permitted by the Ministry. Technical and administrative services of the Local Councils on the Preservation of Cultural Assets are performed by Directorates under the Ministry. By means of the same Law, government support for urban conservation has also been increased. Upon the request of the landowner, immovables in urban preservation areas with certified zoning plans are exchanged with immovables belonging to municipal or provincial administrations or a share of the Ministry's budget is devoted to their repair. Within the jurisdiction of Municipal or Provincial Administrations, the Contribution Margin for the Preservation of Immovable Cultural Assets, made up of the 12% of the property tax, is utilized. At least 10% of the credits of the Housing Development Administration are transferred to the restoration of registered buildings. Public institutions, local administrative bodies, special provincial administrations and municipalities are given the authorization to expropriate registered immovables. As these changes in the law prior to the restoration works are exempt from all taxes and charges.

3. THE UPGRADING-REHABILITATION PROCESS OF THE TRADITIONAL URBAN HOUSING PATTERN AT HAMAMÖNÜ

The cultural heritage value of Hamamönü can be explained through its significance and position in the history of the city of Ankara and its physical and spatial characteristics that have remained intact up to the present. Hamamönü is located within the borders of the Ankara Historical City Center-Urban Conservation Area, between the Old City and the New City

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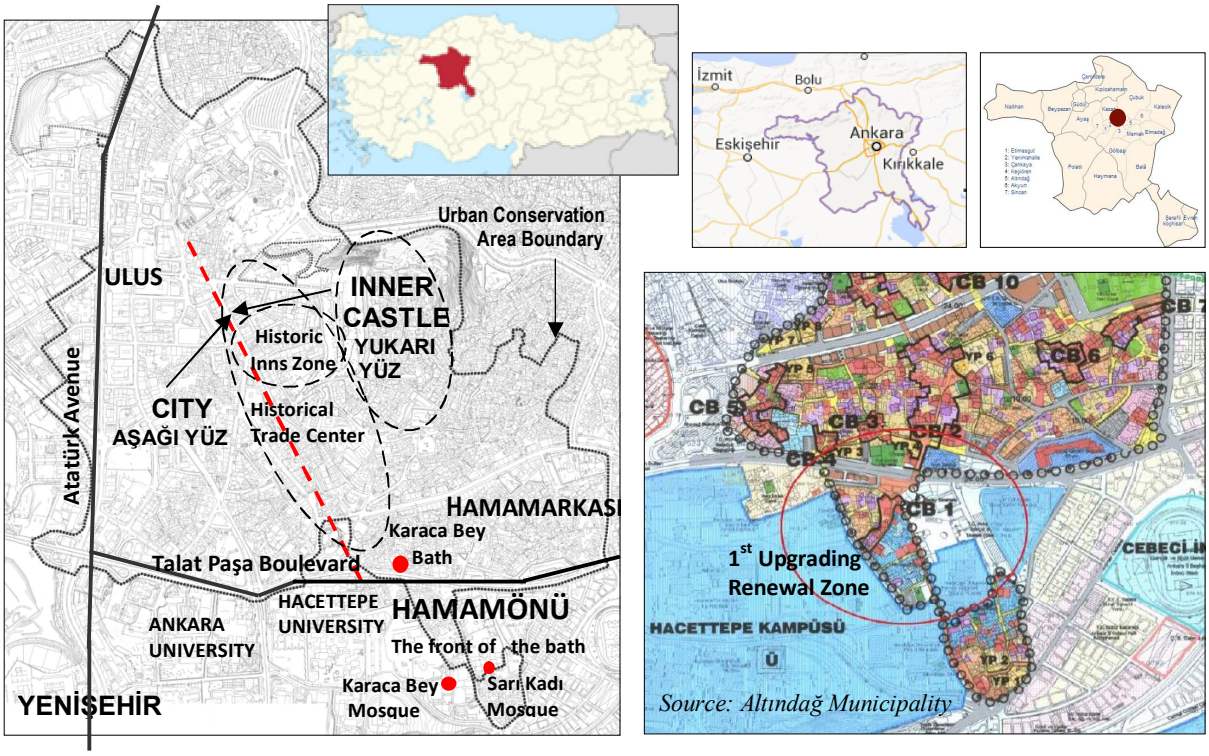
fabricated at the time of the Republic. Through the Zoning Plan for the Protection-Sustenance-Upgrading of the Old City of Ankara, ratified in 2004, the traditional fabric between Sarı Kadı and Mehmet Akif Ersoy streets at Hamamönü was designated as the "1st Upgrading Renewal Zone" (Figure 3.1). This area, with a high unearned income profit due to its location bordering the Faculty of Medicine of Hacettepe (HU) and Ankara (AU) Universities and the old center of commerce (Figure 3.1), upgrading has been foreseen through function change such as public service, restaurants, cafés and hostels. In this way, the values of Hamamönü traditional urban pattern are being preserved-sustained through the method of upgrading initiated in 2006.

Figure 3.1.The Location of Hamamönü



3.1. Historical, Cultural Background

Although the date of the founding of Ankara city is not known for sure, prehistoric traces and the fact that the word *Anküra* from Antiquity is used in a similar way today are indications that the city has been an area of settlement without interruption for over two thousand years (Erzen, 1946). Like all other cities of the preindustrial era, the city has undergone changes according to its sovereign power and its location on significant commercial axes. In Antiquity, Ankara city was an important accommodation and commerce center on the King's Road, starting in Mesopotamia and crossing Anatolia from east to west. The city maintained its strategic status during the period of Alexander the Great (3rd century BC) as well. In the period of Galatians until 25 BC, it served as an administration center since it was a castle-city situated atop a hill and surrounded by city walls. When, at the height of the Roman Empire in the 2nd century, it became the metropolis of the Galatia Region, it spread beyond the castle. After the 7th century in the Byzantine Period, the Antiquity urban order was distorted by Persian and Arab attacks and the city retreated back into the city walls. In 1073 when the city was taken over by the Turks, it became a border city as it was outside of the east-west transit commercial route.

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The city underwent Ottoman sovereignty in 1413 and started to spread beyond the city walls once again as of the 15th century by excelling in trade. In this period, the city's population and economy developed due to the aim of providing security and producing raw silk, and to long-distance trade based on its location as the junction of Damascus, Antalya and Alexandria routes. As these conditions deemed spatial expansion necessary, new neighborhoods around the mosques built on the hill outside the Castle and on the plains thereafter were established. The pioneers of this formation are Ahi Şerafeddin, Yeşil Ahi, Ahi Elvan and Ahi Yakup Mosques (Aktüre, 1978; Bayartan, 2005). In this process, the area inside of the castle was named Inner Castle –*Kaleiçi- Yukarı Yüz*, and that outside City -*Aşağı Yüz*-. With the settling of raw silk producing and trading Muslims around the mosque, initially a mosque with tabhane - *Tab-haneli Cami* [1] - after a tomb –*türbe*-, a bath and imaret [2] -*aşhane*- were built by the order of Celalettin *Karaca Bey* İbn-i Abdullah (1427-1440), an Anatolian military judge, at Aşağı Yüz, İmaret-i Karaca Bey District were founded (Ergenç, 2012). Karaca Bey Bath –*hamam*- (Photo 3.1), the bath financing the hostel, lent the neighborhood its name, and the area to the south of the bath was named *Hamamönü -the front of the bath-* and that to the north *Hamamarkası -behind the bath-* (Figure 3.1).

Photo 3.1. Karaca Bey Mosque and Karaca Bey Bath in Hamamönü

Karaca Bey Mosque | Karaca Bey Tomb | Karaca Bey Bath

At the beginning of the 17th century, during the *Celali* uprisings, the bazaars and neighborhoods within the environs of the bath were burnt down. Built by the public against these attacks and remaining inside third castle walls (1604-1606), Hamamönü was also restructured (Atauz, 2004). In the mid-18th century when the English took over raw silk production and trade and when the exportation of Ankara mohair was permitted by the Trade Agreement of 1838, raw silk production in the city decreased and the producers deserted their settlement Hamamönü, migrating to the nearby country side. Hence in the 19th century, the strong economy of the previous century at the city and Hamamönü was demolished, rendering the mohair benches –*angora*- at homes dysfunctional. As Hamamönü was burnt down partially, along with Yukarı Yüz in 1881 and then completely, along with the city center in 1917, it was re-built again (Özdemir, 1986). When the Ankara-İstanbul railroad was opened in 1892, Hamamönü started losing its prestige as an area of residence and business, as it was located away from the new commercial and administrative center Ulus (Georgeon, 1996), connected to the new avenue between the city and the station.

With the founding of the Republic, the process of re-creating Ankara as the Capital rendered the disintegration of the "modern" and the "traditional" more acute, and Hamamönü remained as a traditional housing area between the old city center and the New City. In this period, as the housing deficit was to be compensated through partitions or additions made in old houses, the physical, spatial structure genuine to Hamamönü was also destroyed (Tankut, 1993). Talat Paşa Boulevard opened in 1957, divided Hamamönü into two, and starting at this avenue, apartment buildings permeated the fabric or it became the living area of those who migrated from the countryside. Despite this destruction, Hamamönü, with its spatial makeup and

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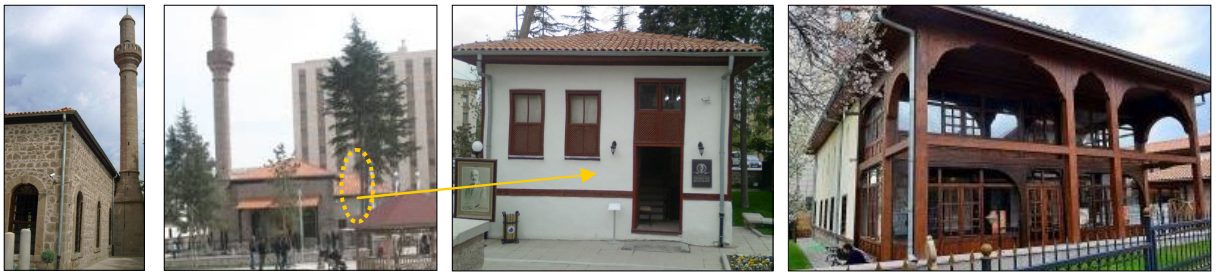
architectural characteristics, is the city's historical identity area, transmitting the period of the Early Republic and its past to the present day.

3.2. The Original Characteristics of Housing and Its Fabric

Around the religious buildings at Hamamönü, the fabric formed by mansions and usually modest-scale housing structures, dating back to the end of the 19th century, reflects the settlement scheme of the Ottoman Period Anatolian City. Built in 1427, Karaca Bey Mosque is the single example of a mosque with iwans –*eyvanlı* [3]- in Ankara (Photo 3.1). Following the earthquake of 1892, the five-vaulted worship section of the mosque was covered with a wooden ceiling. Karaca Bey Bath (Photo 3.1) was built in 1440 on an indoor space of two thousand square meters, in the form of a double bath (Aslanoğlu, 1988; Tüfekçioğlu, 2000). The tombs to its west and Tacettin Mosque (Photo 3.2) with a minaret to its northwest were built by Bayramiye Celvettiye Şeyhi Tacettin-i Veli and his community in the 7th century. In 1826, Sultan Abdülmecit had the mosque repaired, and built the Tomb for Tacettin-i Veli, a dervish convent -*dergah evi*- , a drinking fountain and a cemetery. To the east of the Sarı Kadı Mosque (Photo 3.2), built in the 18th century, lies the cemetery –*hazire*-, and to its west, the madrasah -*medrese*- (Mübarek,1996; Konyalı, 1978; Öney, 1971).

Photo 3.2. Tacettin Mosque, Mehmet Akif Ersoy House, Sarı Kadı Mosque in Hamamönü



Tacettin Mosque — Mehmet Akif Ersoy House — Sarı Kadı Mosque
Source: Altındağ Municipality Archive.

The mansions –*konak*- in the area, dating back to the 19th century, were witnesses to the founding of the Republic. These relatively larger residences are detached and provide access to the street via a garden-courtyard wall. Beynamlızâde Mansion is where Beynamlızâde Hacı Mustafa Efendi lived as the Member of Parliament of Turkish Republic from Ankara (1923-1935). Kamil Paşa Mansion was built by the honorable Mavi Ağa in the 19th century; it was utilized by Kamil Paşa, the Headquarters Commander of Ankara, until 1918 and by his brother until the 1970s. The notable Kabakçı family bought the Kabakçı Mansion, built in the 1900s, in 1930 and lived there until the 1970s (Aslan, 2012) (Photo 3.3). All of the mansions were leased out until the beginning of the 1980s, yet in the 1990s, they turned into ruins.

Photo 3.3. The Mansions *(Konak-lar)* in Hamamönü

Beynamlızâde Mansion
Mehmet Akif Ersoy Street
Kamil Paşa Mansion
Sarı Kadı Street
Kabakçı Mansion
Hamamönü Street
Source: Altındağ Municipality Archive.

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The house on the corner of Tacettin Mosque, which was allotted by Şeyh Tacettin to Mehmet Akif Ersoy while he was composing the National Anthem, was transformed into a museum as a dedication with the name of Mehmet Akif Ersoy House in 1949 (Photo 3.2). This building and the other modest-scale housing buildings in the area are usually situated in small parcels (100-150 m^2), with a 45-65 m^2 base area and a plan of basement + two storeys'; they are adjacent and they open up to the street directly (Photo 3.5) . In the U Type Courtyard Plan scheme, three sides of the courtyard are surrounded by rooms and one of the courtyard walls look onto the street; in the L Type Plan scheme, two sides of the courtyard are surrounded by rooms and in front of the other walls is the garden. In small parcels, houses with rooms surrounding all the four sides of the courtyard are also common. The ground floors of the houses are where mohair benches were situated. The buildings are structured on a stone base with wooden bearing walls and brick or stone filling in between, while roofs are brick covered over wooden bearing.

3.3. The Process of Upgrading and its Implementation Methods

The different methods and techniques within different processes of rehabilitation have been utilized for the "1st Upgrading Renewal Zone" as this first implementation site. These are explained below.

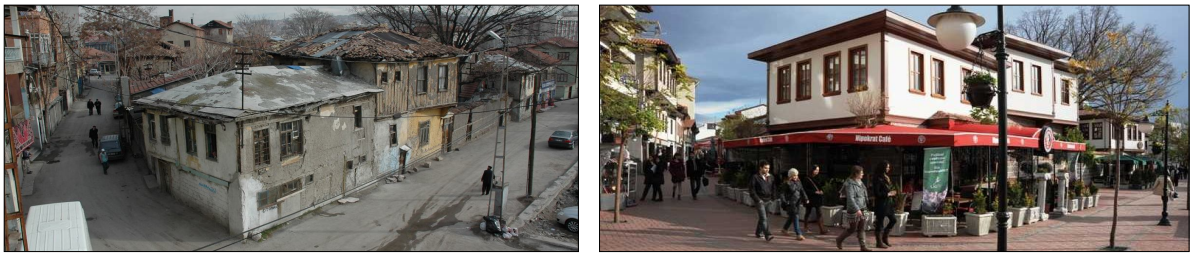
3.1.1. Street Rehabilitation

All of the Street Rehabilitation projects were prepared by Altındağ Municipality, with which Hamamönü is affiliated, and validated by AKVKBK.

- *Street Rehabilitation Project for İnci and Dutlu Streets* was prepared and ratified in 2006. Face-lifting and/or refurbishment and technical infrastructure restoration was completed at İnci Street in 2007 and at Dutlu Street in 2008.
- *Street Rehabilitation Project for Mehmet Akif Ersoy and Hamamönü Streets*, encompassing Fırın and İnanlı Streets, was prepared and ratified in 2007 and completed in 2009. Reconstruction was applied to all of the buildings between Hamamönü Street (Photo 3.3, 3.4) and İnanlı Street (Photo 3.5), and others were restored.
- *Street Rehabilitation Project for Sarı Kadı (Kadın)*[4] *Street* was prepared and ratified in 2007 and completed in 2009 (Photo 3.3, 3.5). Within the scope of the project, of the 38 buildings in total (11 of which are registered), excluding Tacettin Mosque and Sarı Kadı Mosque, 4 were restored by the estate owners, 1 by HU, and the others, along with the technical infrastructure, by the Municipality.

In all these implementations, except for face-lifting and/or refurbishment, tourism and trade focused function changes were applied, as buildings' base areas and inner walls were torn down in order to enlarge the rooms and, as such, the authentic spatial organization has been altered. On the façade, window norms and forms have been deteriorated and non-authentic façade elements (such as doorposts, fringes and frontals) have been added.

Photo 3.4. Hamamönü Street-Corner / before and after reconstruction



Source: Altındağ Municipality Archive.

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Photo 3.5. The street after rehabilitation in Hamamönü

Mehmet Akif Ersoy Street

Sarı Kadı Street

İnanlı Street

3.1.2. Reconstruction Implementations

The reconstruction projects of registered mansions expropriated by Altındağ Municipality in 2004 and 2005 were prepared and ratified in 2006 and their implementations were completed in 2008. The demolish-rebuild method, preferred by the Municipality for the aim of avoiding risks in the carrier systems and completing the implementation in cheaper and faster ways, has provided momentum for the other implementations.

Reconstruction was applied in a total of 19 structures, 11 of which are located between Mehmet Akif Ersoy) and Sarı Kadı Streets and 8 of which between Hamamönü and İnanlı Streets (Photo 3.4, 3.5). Although wooden bearing systems compatible with their originals were preferred in these applications, plan and façade characteristics have been altered. The areas of usage have been enlarged and mostly basements have been added. The façade patterns have been destroyed (store windows opened or enlarged at basements, fringes added, window numbers, dimensions and parts increased) and non-authentic elements have been used for ornamentation. However, the fact that Sarı Kadı Madrasah was re-built and opened in 2014 provides a significant example to enlivening buildings that have entirety in meaning and utilization through their present status.

3.1.3. Restoration Implementations

Directorate General of Foundations carried out restoration implementations for the monumental religious buildings of Tacettin Mosque, Hacı Musa and Sarı Kadı Mosque and, the museum of Mehmet Akif Ersoy House. The mostly modest-scale housing structures have been restored by mostly new owners (Figure 4.1).

3.1.4. Renewal, Re-formation (Infill Development)

Hamamönü -Art Street- Exhibition Hall and Handcrafts Center: This project in which 9 parcels between Sarı Kadı and Mehmet Akif Ersoy Streets belonging to HU were combined and 26 new buildings were realized in an approximately 1000 m^2 area through a build-manage-turn over model for 10 years (Aslan, 2012), was prepared by the Municipality, it was approved in 2009 and its implementation was completed in 2010. This interference is a technique of urban conservation as defined infill development (Photo 3.6).

Photo 3.6. Hamamönü -Art Street- Exhibition Hall and Handcrafts Center

2009- Before new construction

2010- The Exhibition Hall-Crafts Center

2014-View to courtyard

Source: Aslan, 2012.

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Altındağ Culture and Art Center: This project in which an exhibition, meeting and outdoor cinema area to be built on two parcels (575 m2) belonging to HU on Dutlu Street, was approved in 2009 and its implementation was completed in 2010 (Photo 3.7).

Altındağ Municipality Hand Product and Food Bazaar: The Project of the building was approved in 2009 and its implementation was completed in 2010.

Photo 3.7. Altındağ Culture and Art Center

2008-Before new construction

2010- Culture and Art Center

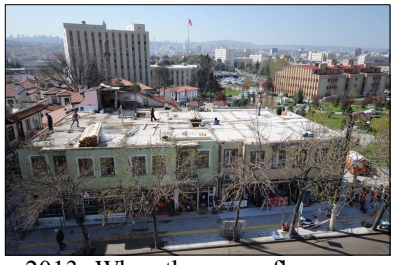
2010- Outdoor Cinema

Source: Aslan, 2012; Altındağ Municipality Archive.

It is thought-provoking that these new buildings, outside of the residential function, were constructed at Hamamönü, imitating its traditional residential architecture (Photo 3.7).
The upper floors of apartment buildings built on Talat Paşa Boulevard in the 1960s were demolished by Altındağ Municipality in 2013. In the same year, the façades of these buildings were renovated according to the traditional fabric (Photo 3.8).

Photo 3.8. The façades of Talat Paşa Boulevard apartment buildings from 2012 to today.

2012- The multi-storey apartments buildings.



2013- When the upper floors demolished

2014- The renovated facades of these buildings

Source: Altındağ Municipality Archive.

3.1.5. Outdoor and Green Areas Layout

Mehmet Akif Ersoy Park; The Park was built by the Municipality in 2008 at an approximately 2 acre area starting at Talat Paşa Boulevard and ending at Hacettepe University Campus (Photo 3.9). The restoration of Hacı Musa Mosque which was rendered dysfunctional and meaningless within the park was carried out by the Directorate General of Foundations concurrently with the park.

Photo 3.9. Mehmet Akif Ersoy Park and there Hacı Musa Mosque

2007- The traditional houses around mosque were destroyed

The mosque view from Talat Paşa Boulevard

The park and the mosque view from Hamamönü Street

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The Fair (Panayır) Square; Illegal stores in the old fair area in front of the Karaca Bey Bath were demolished in 2004 and the area was organized as the Fair Square by the Municipality in 2008 (Photo 3.10).

Photo 3.10. The Fair (Panayır) Square from past to today.

1920s- Fair (Panayır) Square 1990s- The Occupied Square 2004- The Demolished Shops 2014-The squared non-original clock tower

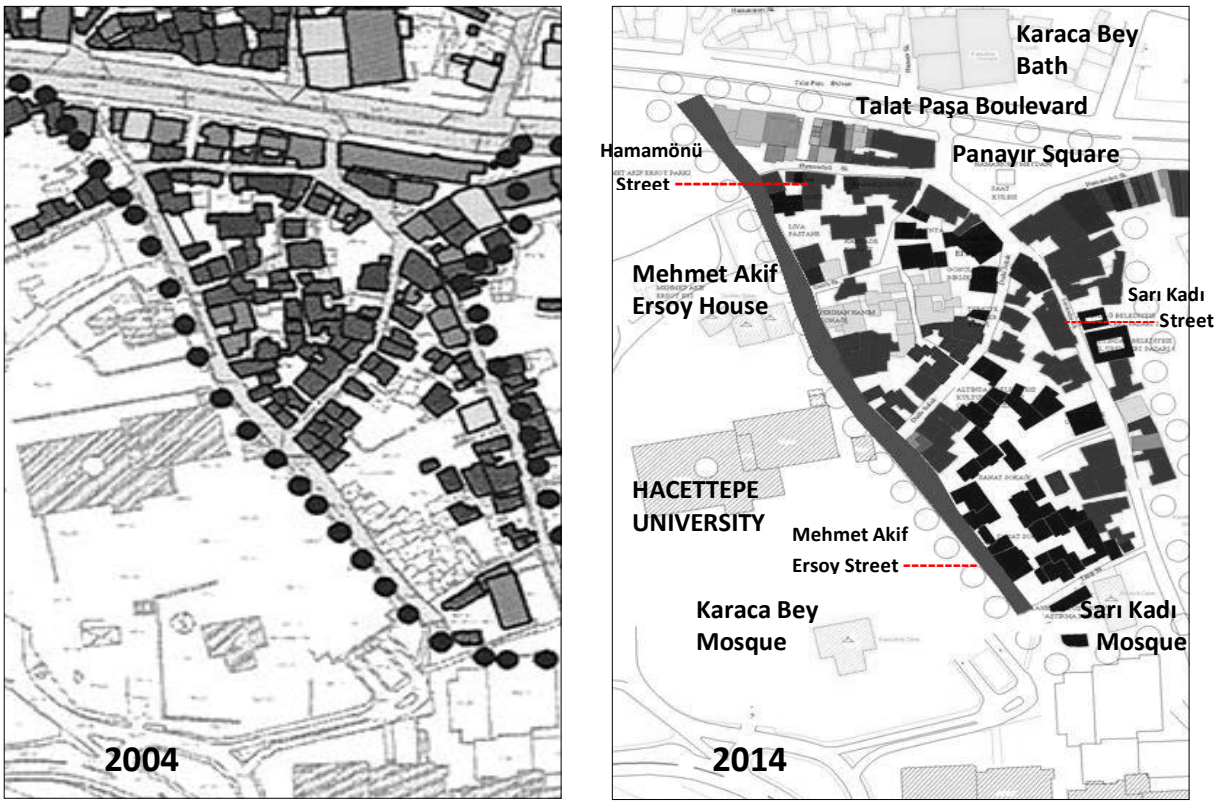
Source: Müderrisoğlu, 1993; Aslan 2012.

The Fair Square arrangement does reflect the spatial structure of the authentic fabric, yet non-authentic accessories (such as street lamps and clock tower) are engrossing from the perspective of conservation. The fact that Mehmet Akif Ersoy Park was built simultaneously as the traditional housing structures in this area were being torn down and rebuilt is contradictory to the effort of preserving the past.

4. CONCLUSION: UPGRADING and/or GENTRIFICATION THROUGH FUNCTION CHANGE

As of 2011, applications of rehabilitation were completed and all streets also building have been used (Figure 4.1).

Figure 4.1. The land-use of 1st Upgrading Renewal Zone



Source: Hassa Architecture, 2006.

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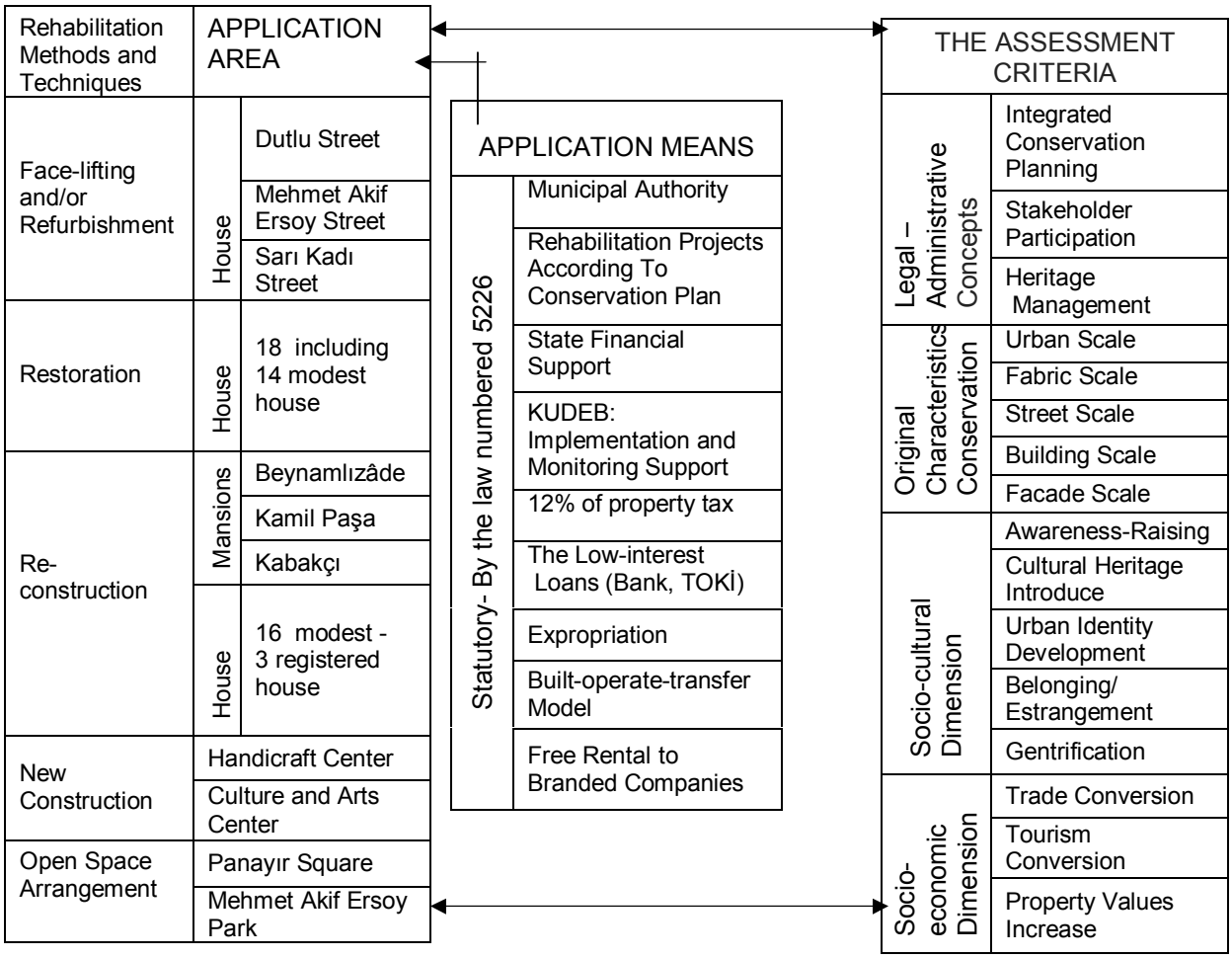
The process of gentrification in the historical-traditional fabric of the 1st Upgrading Renewal Zone at Hamamönü, different methods, techniques applied and implementation tools, management and the level of preservation of authentic characteristics in accordance with the Law numbered 5226 have been evaluated in their socio-economic and cultural dimensions *(Figure 4.2)*.

Figure 4.2. Schedule and criteria in evaluating the process of Rehabilitation at Hamamönü 1st Upgrading Renewal Zone



Legal –Administrative Concepts:

- Despite the fact that the Renewal Zone is located at the center of Ankara's Historical City Center, it has not been associated with the center, and hence, "*an integrated conservation planning*" has been denied.
- Despite the fact that the Law numbered 5226 has a related provision, "*site management*" has not been applied, and the preferences of the Municipality and the entrepreneurs have been accepted instead of partner participation.
- It has been observed that restoration principles have not been applied as the implementation process has not been adequately monitored by the authorities, especially by KUDEB.

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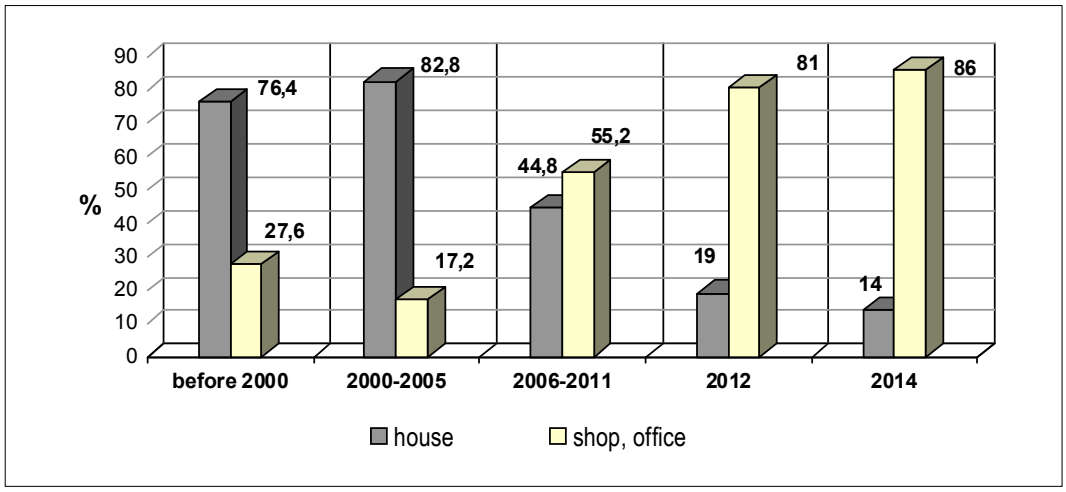
Sustainability of Original Physical and Spatial Characteristics:

- Additional and illegal formation contradicting the pattern has been extracted and authentic vacancy / repletion rates were re-formed.
- The area has been formed into tourism and trade zone through changes in function (Figure 4.3); authentic characteristics in traditional housing and its fabric have been distorted or lost; a new (imitative) traditional fabric has been created. Original spatial organization has been deteriorated in accordance with the demands of function change realized through reconstruction and restoration. Sign posts and street invasions, required by the new function; have hampered the perception of the streets and the buildings (Photo 3.4, 3.5).

Figure 4.3. Function change at Hamamönü 1st Upgrading Renewal Zone from prior to rehabilitation-upgrading up to the present



- With the widening of the buildings' base areas, addition of basements, transformation of basements and ground floors into stores, reformation of garden-courtyard walls through reconstruction and restoration, the street-parcel-building relation has been destroyed, and hence, the original construction style has been transformed. Instead of plain façade formation and esthetics in face-lifting and/or refurbishment applications, exaggerated ornamentation elements (such as doorposts, fringes, frontals and shades, Photo 3.4, 3.5), not authentic to the fabric or the building, were utilized for the purpose of creating a décor that would be attractive for the new functions and this is completely misleading.
- Built after the traditional housing buildings were torn down despite the conservation efforts, the park area is an outdoor location in complete contrast with the original characteristic of the pattern (Photo 3.9).
- Through reconstruction implementations, the new buildings (such as Exhibition Hall and Handcrafts Center, Art and Culture Centers and Art Street) providing for the non-authentic functions were built by imitating the traditional residential architecture, thereby transmitting to the present and the future misinformation on immovable cultural heritage (Photo 3.6, 3.7).
- The fact that new street furniture (such as sculptures, flower pots, sitting benches and waste baskets, Photo 3.10/2014) has been used instead of authentic street elements (such as alms stone and mounting block) is a kitsch condition.

Socio-Cultural Dimension:

- Awareness in protecting cultural heritage has been created and a sense of belonging and of being urbanite has been strengthened also opportunities for social and cultural communication has been created through changes in function. The city's historical

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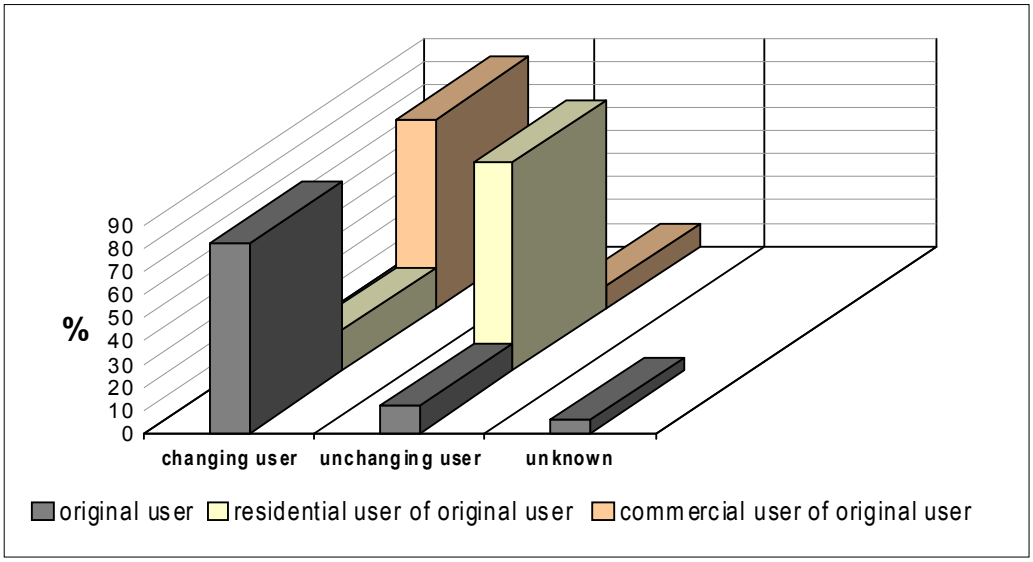
identity area has been re-gained and sustainability of cultural heritage has been achieved, providing the urbanites with the privilege to co-exist with history.

- The residents who have been living in this area, deserted by the property-owners for the purpose of living in the modern city, since the 1950s were forced to leave after the gentrification. As such, by the end of interventions in preserving immovable cultural heritage, partner participation has not been provided and ennoblement has been applied. User-change has been achieved over real estate. New property owners (82%) have leased out their immovables to brand restaurants and cafés at high prices or they themselves are utilizing them for commercial purposes. The majority (88%) of those who were residing here in the past (12%) are using the estates in their original function as residence, and only one tailor and one grocer continue to operate at ground floors (Figure 4.4).

Figure 4.4. User changes after rehabilitation-upgrading in Hamamönü - 2014



Socio-Economic Dimension:

- Through this implementations, by negotiating preservation-development economies, protection of the traditional fabric, which had transformed into a slum site, and achieving added economic value has been proved and a model has been formed.
- Through on-site analyses and in-depth interviews carried out (with visitors, realtors, headmen and users) after the implementation, it has been discovered that real estate values have increased by 400% and the rental prices at least ten-fold. Nevertheless, when the fact that each building has changed hands at least three times is taken into consideration, it becomes evident that people other than the previous residents actually own this area and that, as such, the economic income of preservation has not been shared. This claim is verified by the fact that most of (74%) the new buildings (62%) expropriated by the Municipality or built in collaboration with HU are leased out to business managers or sold.

In conclusion, through function changes following this rehabilitation and/or upgrading, this area is no longer used in its original residential function; instead, it has been transformed into a décor for the urban-scale tourism, trade, recreation and gastronomy center in the urban scale and, with gentrification has been finalized. This alone is a conception that should be debated in the framework of urban preservation and conservation goals.

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[1] Mosques with tabhanes *(Tab-haneli Cami)*, layouts of which are still being employed in contemporary mosque architecture, served rather for social purposes to serve Akhis and travelling Dervishes who were considered as critical agents in the establishment and development of Ottoman Empire. Mosques with tabhanes in Anatolia were built in the period between XIV. and XVI. Centuries. Soon after the institutions and people which these mosques had served for had disappeared, these buildings served solely for worshipping (Acar, 2013).

[2] İmaret (*Aşhane*): As today, foods are distributed by philanthropists in this building.

[3] The iwan (*eyvan*), which has a deep-rooted history in near eastern and Asian buildings, is a landmark of Islamic architecture. Iwans are used in all building typology, such as vernacular and public architecture. Iwans have an especially important role in Turkish architecture, both in spatial organization and in forming typologies. An iwan is covered on three sides and can be used as portal, interconnection unit, room or royal room, but its most prevalent usage is in the form of four-iwan courtyard (Eraslan, 2012).

[4] Yellow -perhaps blonde- Muslim Judge (*kadı*) had been used as yellow woman by the Hamamönü also Ankara people in Ottoman Period, even today some people are using this term.

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