

## **PUBLIC SPACES AS A PLACE OF MEMORY: THE CASE OF IZMIT FEVZIYE PARK AND ITS SURROUNDINGS**

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### **ABSTRACT**

The word “publicity” means that everything that emerges in the public is visible and audible to everyone and has the widest possible space, and points to a common world for everyone. Based on this, “public spaces” involve participatory landscapes; areas publicly perceived, evaluated, and controlled; general areas of public perception and civilisation that reflect our culture, beliefs, and public value; areas which reflect the conflict of individual behaviours, social processes, and often public values; all the natural and built environments that people freely enter; and streets, squares, open spaces, and landmarks in commercial or urban use within residential areas. As can be understood from the above definitions, the public spaces are also the areas that form the physical state of the collective memory in the most concrete way. At the end of the 19th century, the study of memory in social sciences began to reveal the space-memory relation. The changes, both in Turkey and around the world, throughout history also changed the concept and creation of public space. As the public spaces change, “collective memory” changes, too. Thus people “do not remember” or “forget” the economic, political, cultural and social events that occurred in those places in the past. The public spaces where the most rapid changes and transformation can be observed over the relationship between space and memory are “those located in the historic city centres”. With the rapid change and transformation, cities and the memories of the city dwellers disappear gradually and the old spaces are forgotten or replaced with the new ones. One of the cities where this change has taken place is the city of Izmit, which has hosted many civilisations from prehistoric times to the present and is an industrial and commercial centre with its geographical location and characteristics related to its surroundings. The main aim of the study is to compare both past changes and present conditions of Fevziye Park and its surroundings, covering an important public space in Izmit. We reveal the changes and traces of memory in the area studied by categorising them into three periods based on the zoning plans, photographs, newspapers archives we obtained: The period between 1910 and 1944, the period between 1944 and 1980, and the period from 1980 to the present. According to findings of this study, with the demolition of some buildings and areas, the place of the historical centre accommodating the Fevziye Park and its surrounding area in the “collective memory” has changed and the events attached to the time and place of this area were forgotten together with the urban elements within the city.

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**Keywords:** Public Space, Collective Memory, Izmit, Fevziye Park

## 1. INTRODUCTION

Public spaces function as a bridge between past, present and future. Therefore, they also constitute the physical state of collective memory in the most concrete way. Before defining what public space is, it is better to dwell on the concepts of “public, publicity and public spaces”. The term “public” is primarily defined as “considering public equal to the common interest of the society”. In the 17<sup>th</sup> century, it was used to mean “open to the supervision of all”, which was a definition more close to its current use. In the 18<sup>th</sup> century, there were discussions in London and Paris about “the scope of public spaces” and “the places considered to serve as public spaces”. In the same century, the number of places where foreigners met regularly began to increase together with the expansion of the cities. These changes have survived until today (Sennett 2013, pp. 32-42). The transformation that the term “public” has undergone throughout the course of history also changed the definition of “public sphere”. According to Arent (2013, p. 92), the word “publicity” means that everything that emerges in the public is visible and audible to everyone and has the widest possible space, and points to a common world for everyone. The term “area”, which was used as “common area or areas belonging to citizens” during the years between the 1950s and 1960s, transformed into “public sphere” in the 1970s (Gökgür 2006, p. 62). To Donat and Savaş Yavuzçevre (2016, pp. 510, 512), deprivatisation of a space makes this space not only a “public sphere”, but also a “public space”. Both terms were used frequently in the 20<sup>th</sup> century. Based on this, “public spaces” involve participatory landscapes; areas publicly perceived, evaluated, and controlled; general areas of public perception and civilisation that reflect our culture, beliefs, and public value; areas which reflect the conflict of individual behaviours, social processes, and often public values (Francis 1989); all the natural and built environments that people freely enter; and streets, squares, open spaces, and landmarks in commercial or urban use within residential areas (Barlett School of Planning 2004). As can be understood from the above definitions, the public spaces are also the areas that form the physical state of the collective memory in the most concrete way.

### 1.1 History of the Term “Public Space”

The first public spaces in history were the acropolises which were used in ancient Greece as gathering areas. The acropolises were then replaced by agoras in the Late Greek period (Uzun 2006, pp. 14-17; Acaralp 2009, p. 9). These spaces served as gathering places for citizens and a daily stage for social, business and political life (Wycherley 1993, p. 45). In the Roman cities, we can see plazas and forums as public spaces (Uzun 2006, pp. 14-17; Acaralp 2009, p. 9). As in the agoras, people gathered in forums not only for merchandise purposes but also to exchange ideas (Tümer 2007). The public spaces of medieval Europe were small spaces bordered with passageways (Gökgür 2008, p. 26). The streets and squares of this period began to serve as areas in which the societies found their identity (Benevelo 1995, p. 61). In the 17<sup>th</sup> century, public life underwent a transformation, and the streets and squares were pushed into the background. In the 18<sup>th</sup> century, people began to migrate to large cities and the streets, parks and cafes became important centres for socialisation and communication. In the 19<sup>th</sup> century, these places were not preferred especially by the upper class and began to be used mostly by the lower class (Brill 1989; Donat and Savaş Yavuzçevre 2016). According to Habermas, squares were the democratic stages reached by all members of the society in the post-industrial world (Zengel 2007, p. 40; Taşçı 2014, p. 132). In the Ottoman period, the

boundaries of public spaces were ambiguous. The Ottoman squares were different from the piazzas in Europe. Serving as large open spaces in the Ottoman cities, graveyards, mass shrines, meadows and orchards were also a part of the public life. Functioning as trade zones, bazaars were also among the important spaces of public life (Uzun 2006, pp. 14-17). During the Ottoman period, public spheres included coffee shops (kırathane), social complexes (külliye), mosques and courtyards, Turkish baths, marketplaces, inns and caravanserais (Donat and Savaş Yavuzçehre 2016). Ortaylı (2016, p. 281) compared Ottoman and European cities. Based on his comparison, the core (centre) of a city is located on a large square, surrounded by mosques, a central public office, a guild building, a warehouse and a bazaar. In the early Republican period (1923-1950), the targeted modernisation project of the Republic manifested itself in the public spaces, too. In this sense, public space models in line with a rational, secular, collective and state-centred modernisation approach began to be developed. Arıtan (2008) indicated that such models included the architectural models and the models developed at the urban/rural scale. The models developed at the urban/rural scale included the publicity organised by transportation (railways, station buildings, station streets), city parks (women's participation in urban life, urban recreation), village plans and the ideal republican village. On the other hand, architectural models included community centres as cultural spaces; collective education models and village institutes; industry-oriented publicity and campuses for state economic enterprises; agriculture/livestock-centred publicity and state farms. In today's Turkey, the concept of "public space" has changed with the effect of "globalisation" just like in other countries around the world. As can be seen above, the changes, both in Turkey and around the world, throughout history also changed the concept and creation of public space. As the public spaces change, "collective memory" changes, too. Thus people "do not remember" or "forget" the economic, political, cultural and social events that occurred in those places in the past.

### **1.2. Memory in Terms of Remembering and Forgetting**

At the end of the 19<sup>th</sup> century, the study of memory in social sciences began to reveal the space-memory relation. Halbwachs (1992, pp. 52-53) introduced the concept of collective memory and indicated that individual memory cannot be defined without the social and physical environment in which the individual lives. He also stated that memory in any way is a collective production. Assmann (2001, pp. 40-41, 61-62, 68) divides memory into two parts: "cultural" and "communicative" memory. Communicative memory is the temporary and partial everyday memory. Formatted and ritual feature of cultural memory is the most important aspect that distinguishes it from communicative memory. The spaces reserved for the Republic Day celebration that serve to the commemoration culture of a city can be given as an example of the spaces of cultural memory. However, other republic buildings and objects are included within the scope of the communicative memory. On the other hand, Frederic Bartlett criticised Halbwachs's theory of "collective memory" and developed the concept of "collective remembering" instead. Collective memory refers to the static information such as the concepts of "knowledge base" and "semantic memory", while collective remembering indicates how different points of view and restructuring can provide a controversial guidance in the representation of the past (Boyer and Wertsch 2015, pp. 155-178). Assmann's "figures of memory" were categorised into three: The first one is the reference to time and space, which represents the will to keep the phenomena intended to be remembered attached to a space. The second one is the reference to the group, which represents the will to create a concrete identity other than concrete space and time. A commemoration with a predetermined concept strengthens the sense of forming a group. The third one is the reconstructivism of history

referred by Blumenberg to the refusal of the pure reality of remembering (Assmann 2001, pp. 42-45, 79). Connerton (1999, pp. 12-16) indicates that memories are sustained through the act of remembering and the bodies of people in the societies. In this context, anything that is intellectual can be remembered or destroyed by means of the urban elements in the cities. On the other hand, Nora (2006, p. 25) states that there are more archives created today than at any other time in history. To Nora, people feel responsible for collecting the remnants, witnesses or documents of something as its remnants disappear. As people have less experience, they document more of the available information and try to create a memory storage based on archives, with the fear of forgetting and with the concern that they will be useful in the future. Deciding on what to remember seems almost impossible. The public spaces where the most rapid changes and transformation can be observed over the relationship between space and memory are “those located in the historic city centres”. Such rapid change and transformation is also accelerated by industrialisation and the consequent migration movements and growth of population. With the rapid change and transformation, cities and the memories of the city dwellers disappear gradually and the old spaces are forgotten or replaced with new ones. One of the cities where change has taken place is the city of Izmit, which has hosted many civilisations from prehistoric times to the present and is an industrial and commercial centre with its geographical location and characteristics related to its surroundings. In the present study, the change and transformation in the collective memory of Izmit city is explored through Fevziye Park and its surroundings located in the Izmit city centre. The main aim of the study is to compare both past changes and present conditions of Fevziye Park and its surroundings, covering an important public space in Izmit. Thus, the memory of the city will be transferred from the past to the future.

## **2. RESEARCH AREA**

### **2.1. History of İzmit**

The first concrete evidences for the city of Izmit go back to as early as the 12<sup>th</sup> century BC (Öztüre 1981). The city then hosted the cities of Astakos (8th century BC) and Nicomedia (74 BC - 387 AD) which dominated trade into the Marmara Sea and Black Sea, respectively. During the Roman period, the city became the capital of the Eastern Roman Empire and the fourth largest city of the world with its mints and armories (Fıratlı 1971). After Izmit was conquered by the Turks (1058 AD), the name of the city referred to as “İznikomid” and “İznikmid” in the sources was gradually changed into “Izmit” (Ulugün 2002). In the 7<sup>th</sup> century, Izmit was a developed trade centre (İller Bankası 1970). Following the foundation of the Turkish Republic, Izmit became the centre of the city named “Kocaeli” on April 20, 1924. Afterwards, Halkevi (Community House) (1937) and the Izmit Paper Mill (SEKA - 1955) which gave the city its identity were established (Ulugün 2002; Erdoğan et al. 2011, pp. 20-30).



**Figure 1.** Location of İzmit on the Map of Kocaeli (Map Archive of the Architecture and Design Faculty in KOU 2016)

Today, Kocaeli (Figure 1) has a population of 1,780,055 people. With a share of 55-60% in Turkey's Gross National Product and 13% contribution to Turkey's manufacturing industry, Kocaeli is the second largest industrial metropolitan city of Turkey (Kocaeli Ticaret Odası Rakamlarla Kocaeli 2015). The city is also on its way to becoming a Teknopark city with the organised industrial zones, free zones and the Teknopark projects. It also has a large railway and highway network as well as serving as an important port city with Derince and Kocaeli ports (TUİK Bölgesel Göstergeler 2010). Just like all other cities, İzmit's historic centre and public spaces underwent important transformations during the Ottoman period

## 2.2. İzmit City Center and Public Spaces from the Conquest to the Republic Period

During this period, İzmit was a port city and a centre of accommodation on the roads to Al Jazeera and Iran. The city's shipyard became operational in the 16<sup>th</sup> century. With the opening of the Baghdad Road (Inönü Street) during the period of Suleiman the Magnificent, the city moved north as the population and the number of neighbourhoods increased. The city's first centre of trade and public life was "Yukarı Pazar" which was located in the district of "Yukarı Pazar". With the population growth in the 16th century, inns and trade buildings were built between Inönü Street and the coastal road (two critical important transportation routes of the city parallel to the sea). The city is bordered by the "Pertev Mehmet Pasha Külliye (social complex)" to the east (Kaya 2009, pp. 28, 32-33, 48, 51). The railway between Haydarpaşa and İzmit was built in 1873 (İlller Bankası 1970, p. 8) and the street through which the railway passed was named "Hamidiye Street". Hamidiye Street is also the main street of the city (Erol 2013, p. 215). Following the Tanzimat Reform period, new administration areas mostly including government offices were constructed in the city centre. The public buildings were located to the east of the shipyard. In the second half of the 19<sup>th</sup> century, Demiryolu Street was enlarged (1888) and plane trees were planted on both sides of the street. The urban transformation during the Tanzimat Reform period was accelerated by fire outbreaks in the cities. The "Buğday Square (Zahire Square)" burned in the fire was restored in accordance with the "Turuk and Ebniye Regulations". Open public areas as in the Western world also began to be used in the Ottoman cities. Millet Bahçesi (the Nation's Garden) was designed in the area where the İzmit Clock Tower was located (Kaya 2009, pp. 55-56).

### **2.3. İzmit City Center and Public Spaces from the Early Republican Period to Today**

During the early years of the Republic, traces of previous occupations were tried to be removed. During the occupations, Hanlariçi, Kozluk, Kadı Bayırı, the south of the Çukurbağ neighbourhood and the east of the Karabaş neighbourhood were burned by fire. During this period, an Atatürk Monument was designed and carved by the sculptor Nejad Sirel in front of the Kasr-ı Hümayun (imperial kiosk), and the area was organised as the Republic Square (Kaya 2009, p. 66). The first zoning plan of İzmit was commissioned to Hermann Jansen during the Republican period (1935). The Jansen plan, approved in 1939, was not implemented for a while due to the outbreak of World War II and some other reasons. According to Jansen's master plan, Ankara Street was to face north. The area between the Yeni Cuma/Pertev Pasha Mosque and the sea was to have been organised as an open space. The prison building and grain bins were to be moved to other places (Oral 2007, pp. 463-469). In 1950, Kemal Ahmet Aru designed a new zoning plan for İzmit. According to the plan report, the areas surrounding the mosques and relics were reorganised and the architectural works specific to İzmit and the surrounding region were preserved. The flat terrain around the Yeni Cuma/ Pertev Pasha Mosque in the east was chosen as a development area of top priority. The ruined districts in the east through which the Istanbul-Ankara highway passed were also specified as first degree development areas. The trade zone was preserved along the railway and İstiklal Street located in the northern part of the city. On the coastal road, the municipality hotel was built between the Municipality Building and the Halkevi building, and some other hotels and music halls were constructed between the Halkevi building and the Yeni Cuma/Pertev Pasha Mosque. A park was also to be constructed between the Yeni Cuma/Pertev Pasha Mosque and the old customs building on the coastal road (İller Bankası 1970, pp. 139-141). In 1970, a competition for designing a zoning plan for İzmit was organised, and the plan designed by Polat Sökmen won the competition. In his plan, Sökmen stuck to the decisions regarding the preservation of the traditional urban fabric of İzmit (Erdoğan et al. 2011, p. 36). Since SEKA was located in the western part of the city, commercial activities at the city centre moved eastward. The areas down the highway at the city centre were determined as the rest of the city centre was preserved for spare time activities (Sökmen 1970, pp. 33-41). These zoning plans designed in the 1970s were used until the 2000s. However, a new zoning plan was prepared by the Kocaeli Metropolitan Municipality in 2006 as the borders of the municipality began to include the whole city (Avdan 2009, p. 3).

### **3. FEVZİYE PARK AND ITS SURROUNDINGS AS A PLACE OF MEMORY**

Today, the Fevziye Park is located in the Tepecik neighbourhood in the historic centre of İzmit. The Park is bordered by Hürriyet and Cumhuriyet Streets and the Municipality Office Building (the old Regie Company) to the north; the southern part of Fevziye Street to the east; Cevdet Hoca Street and Kunduracılar Bazaar (historical Yemenciler Bazaar/Shoe Bazaar) to the west and Şehabettin Bilgisu Street and the Halkevi building to the south. The "Fevziye Mosque" after which the park was named was constructed in the 16<sup>th</sup> century by Mehmet Bey who was the chamberlain of Rüstem Pasha from İznikmid; however, it was damaged by earthquakes (1719, 1759, 1766, and 1894) and fires throughout the period until the 19<sup>th</sup> century. The mosque was rebuilt after the fire of 1836 and the earthquake of 1894. In 1915, it underwent heavy restoration (Kaya 2009, pp. 116-118). Since it was very badly damaged during the 1999 İzmit earthquake, the mosque was demolished and was again opened for prayers between 2004 and 2005 (Ulugün 2002).

### 3.1. Methodology of the Study

The traces of the memory were shown with focus on the destroyed and existing buildings in the Izmit Fevziye Park and its surroundings. We tried to reveal the changes and traces of memory in the area studied by categorising them into three periods based on the zoning plans, photographs, and newspapers archives we obtained: The period between 1910 and 1944, the period between 1944 and 1980, the period from 1980 to today.

#### 3.1.1. Fevziye Park and Its Surroundings Between 1910 and 1944

In the Ottoman map dated 1910 and the zoning plan dated 1914, the area where the Fevziye Park is now located was the centre of social and commercial life during those years. Since the area served as a trade zone, it was the most crowded part of the city centre. Located at the centre, Fevziye Mosque was surrounded by the Kapanönü Bazaar, Kuyumcular (jewellery) Bazaar, Vakıfhan I, Yemeniciler (shoemakers) Bazaar, Regie Company, municipality building and its square as well as the Buğday Square, Zahiriciler Bazaar and the Zahir Square, Adalar Bazaar, Balıkçılar (fishermen) Bazaar, Manifaturacılar/drapers Bazaar, Salt Warehouse, Evkaf Dairesi (the Office of Pious Foundations) and shops, various stores and coffee shops (kahvehane). Although the Fevziye Mosque, which was the reference point of the abovementioned area, was said to have been burned in 1894 and reconstructed (Kaya 2009, pp. 116-118), it is striking that the mosque does not appear on the zoning plan dated 1914. According to the study conducted by Balkı (1995, p. 58), Selim Sırrı Pasha and Sırrı Pasha from Vidin who planted giant plane trees alongside the railway and the road to Çuhahane were buried in the cemetery shown in the Ottoman map dated 1910, and they were transferred to the Namazgah (place of prayer) in Bağçeşme during the period of Kemal Öz (mayor between 1930 and 1950) (Table 1).

**Table 1.** Fevziye Park and The Surrounding Buildings On The Maps Dated 1910 And 1914



Ottoman map dated 1910



The map dated 1914

- |  |                  |   |  |                          |                  |   |
|--|------------------|---|--|--------------------------|------------------|---|
| 1. Fevziye Mosque                                      | 2. Graveyard     | 3. Bazaars (Yemeniciler /shoemakers, Manifaturacılar/ drapers and Balıkçılar /fishermen Bazaars | 4. Salt Warehouse                          | 5. Municipality Building | 6. Buğday Square | 7. Bazaars (Zahiriciler /stores of grain Bazaar (İzmit Municipality Archive 2017) |
| 8. Bazaars (Kapanönü and Kuyumcular /jewellery Bazaars | 9. Regie Company | 10. Bazaars (Hanlarıçı Bazaar)  | 11. Vakıfhan I (İller Bankası 1970, pp.16) |                          |                  |   |

#### 3.1.2. Fevziye Park and Its Surroundings Between 1944 and 1980

During this period, the side of the Fevziye Mosque bordering Hürriyet Street (northern side) was the busiest part of the city in terms of trade (Figure 2). Construction of Halkevi (community house) in 1943 was a decision proving that the area was and is still the centre of the city. Halkevi also provided the city with the opportunity to develop in terms of recreational activities as well as the commercial ones. Bayar (2002, p. 220) and Yazıcı (2007, p. 75) state

in their books especially about the effect of the restaurant within the Halkevi building on the city. Bayar (2002, p. 223) indicates that, after the construction of the Halkevi building on the coastal side was completed and the building brought into service in the 1940s, the restaurant of the building became an alternative to the “municipality restaurant” for the dwellers of Izmit. Yazıcı (2007, p. 75) also states that the landscape of the building’s garden facing the sea, together with the other tea gardens across the street, gave a novel touch to the city. Yazıcı also indicates that dining at the seaview restaurant of Halkevi was a fantastic experience for the dwellers. Construction of the dock together with the Halkevi building established a relationship between the sea and the building as well as promoting socialisation in this part of the city (Bayar 2002, p. 223). Yazıcı (2004, p. 180) also points out that the Halkevi Park was heavily used by the city dwellers and served as a place for children balls especially during the official holiday celebrations. She also describes the landscape design of the park using the words “an extremely modern approach”. 1944 was accepted as the official starting year of the zoning of Izmit city. The area which was the most important trade point of the city was confiscated by the municipality. In the first stage, most of the abovementioned bazaars, stores, roads and streets were demolished and reconstructed. In this way, the areas serving as squares disappeared (Türkyolu Gazetesi Archive 1944). Based on what Yazıcı (2004, p. 44) says, we can understand that the old municipality building was demolished and the Tekel (Turkish tobacco and alcoholic beverages company) warehouses and stores were built on its land. With the demolition of the old wooden municipality building, a new municipality building was constructed in 1957 in the same locality. Yazıcı makes a mention of the Turkish Trade Bank, Pamukbank, an old flea market and the Fire Department (the Fire Department Building next to the courtyard of the Municipality Building) and the completion of the Sümerbank Fountain while describing the Fevziye Park and its surrounding area following 1945 (Yazıcı 2004, p. 182). The area sustains its commercial life, but the Fevziye Park has become an empty area used by the dwellers for finding a job, instead of for socialisation and spending free time (Yazıcı 2007, p. 76). The Halkevi Park actively used by the dwellers to spend their free time and to celebrate some holidays following the 1960s then lost its recreational capacity after the land reclamation and the construction of the Ankara-Istanbul road in front of the Halkevi Building. The areas for daily meetings, waiting and transportation moved towards the Fevziye Park

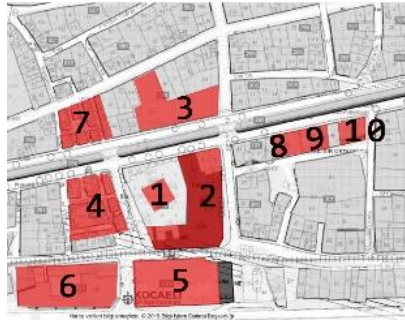


**Figure 2.** Fevziye Park and the surrounding buildings on the İzmit zoning plan of 1973 prepared by Polat Sökmen: 1. Fevziye mosque 2. Car park 3. Turkish Trade Bank 4. Public minibas terminal 5. Halkevi (Community house) 6. Bazaars 7. Park 8. Bazaars 9. Bazaars 10. Regie Company 11. Municipality building 12. Etibank 13. Social Security Administration 14. Fire Department (Square and Buildings) 15. Office of the Mufti 16. Kızılay Office Building (Kızılay İşhanı) (İzmit Municipality Archive 2017)



### 3.1.3. Fevziye Park and Its Surroundings Area from 1980 to Today

In the final period which covers the years from 1980 to today, the eastern, western and northern parts of the abovementioned parcel of land are still planned as a trade zone (Figure 3). In 1983, the Tekel Regie Company was demolished and the Çarşı İşhanı (Bazaar Office Building) was constructed on its land and is still in use today (Kocaeli Gazetesi Archive 1983). The Municipality Building was also demolished and a shopping mall was built on its land. The banks mentioned in the second period are not in use today. The bus stop between the Fevziye Mosque and the Halkevi Building has been used as a car park for many years. Today, the bus stop and the car parks are not there. The Fevziye Mosque Park located on a total area of 10,000 sqm was turned into an urban recreation and meeting centre by the Kocaeli Metropolitan Municipality in 2007 (Kocaeli Metropolitan Municipality Archive 2015). The Customs Administration and the Government Office standing to the west of the Fevziye Mosque and the other public buildings around the mosque were demolished within the scope of the new plans and reconstructed in different parts of the city.



**Figure 3.** Fevziye Park and the surrounding buildings on the İzmit zoning plan today: 1. Fevziye mosque 2. Fevziye Park 3. Çarşı İşhanı (Bazaar Office Building) 4. Yemeniciler (shoemakers) Bazaar 5. Halkevi (Community house) 6. Fish and “Pişmaniye” Market 7. Kapanönü Çarşı 8. Shopping Mall 9. Chamber of Commerce and Industry (Etibank) 10. Hospital (Turkish Worker’s Insurance Building)

## 4. CONCLUSION













As can be seen in the final tables (Tables 2, 3a, 3b), the following changes occurred during the period between 1944 and 1980: The cemetery was moved to Bağçeşme; the Buğday Square was turned into the “Fire Department Square and Buildings”; the Municipality Building was demolished; the Salt Warehouse was demolished, and a minibus terminal and a park were built on its land. Besides, the Turkish Trade Bank, Etibank- buildings of the Chamber of Commerce and Industry, Pamukbank, the Turkish Workers' Insurance Building, Halkevi, Kızılay Office Building, public minibus terminal and the car park in the Fevziye Park were added to the place of memory. After 1980, the Fire Department Square and Buildings, Vakıfhan I (which was then turned into the Office of the Mufti), the new Municipality Building, the Regie Company, the Turkish Trade Bank, Etibank- buildings of the Chamber of Commerce and Industry, Pamukbank, Kızılay Office Building and the public minibus terminal were all demolished. A shopping mall was built on the land of the old Municipality Building and a new municipality office building was built on the land of the former Regie Company. A new Kızılay office building was built on the land of the old one. The Turkish Workers' Insurance Building is still in use today. With the demolition of these buildings and areas, the place of the historical

centre accommodating the Fevziye Park and its surrounding area in the “collective memory” changed and the events attached to the time and place of this area (Assmann 2001) were forgotten together with the urban elements within the city (Municipality Building, Buğday Square, Vakıfhan I, Regie Company, Etibank, Pamukbank, Turkish Workers' Insurance Building, Kızılay Office Building) (Connerton 1999). However, the exact opposite of this situation also holds true. The historical centre accommodating the Fevziye Park and its surrounding area became memorable with the new buildings. In addition, the existing historical public buildings (Halkevi/Community House, Kapanönü Bazaar, Kunduracılar- Historical Yemenciler Bazaar/Shoe Bazaar) have begun to lose their original architectural characteristics. Therefore, the Fevziye Park and its surroundings must be urgently taken up with a holistic approach and restored to its original characteristics. Otherwise, these places will be replaced by new images that do not belong to the locality and the important value of the city will disappear. The residents of Izmit, many who immigrated and were exposed to different cultures and losing their memories of living increasingly because of being an industrial city, are in a position to lose the feeling of “belonging to the living being”. Preventing the alienation of the person is to be able to clearly describe the researched places in the city and integrate into everyday life. As indicated by Nora (2006), more and more researchers feel responsible to create “a memory storage” by archive researching and collecting documents due to the fear of forgetting. However, the next generations will be able to remember these places as “figures of memory” and make a connection between past, present and future with the help of the “Izmit memory storage” to which we can also make a contribution.









**Table 2.** Changing Collective Memory of the Fevziye Park and its Surrounding Area from 1910 to Today.

Between 1910 and 1944	Between 1944 and 1980	From 1980 to Today
Fevziye Mosque	In use.	In use.
(Bazaars) Yemenciler Bazaar Manifaturacılar Bazaar Balık Bazaar, Kuyumcular Bazaar, Zahiriciler Bazaar Kapanönü, Hanlariçi Bazaar	Most of the Bazaars were in use, but some renovations, modifications and relocations were made.	Most of the Bazaars were in use, but some renovations, modifications and relocations were made.
Cemetery	Not in use. Moved to the Bağçeşme Cemetery.	Not in use.
Municipality Building	Not in use. A new Municipality Building was built on its land.	Not in use. A shopping mall was built on its land.
Buğday Square	Fire Department Square and Buildings	Not in use.
Vakıfhan I	In use. Used as the Office of the Mufti.	Not in use.
Regie Company	In use.	Not in use. The Municipality Office Building was built on its land.
Salt Warehouse	Minibus Terminal, and then a park.	Not in use.
	Turkish Trade Bank	Not in use.
	Etibank- Buildings of the Chamber of Commerce and Industry	Not in use.
	Pamukbank	Not in use.
	Turkish Workers' Insurance Buil.	In use. Used as a Hospital Building.
	Halkevi (Community House)	In use. Used as a Public Education Center.
	Public Minibus Terminal	Not in use.
	Car Park inside the Fevziye Mosque Park	Not in use. A new landscape design was implemented for the courtyard and park of the Fevziye Mosque.
	Kızılay Office Building	Not in use. A new Kızılay Office Building was built on its land.

**Table 3a.** The Fevziye Mosque and the Buildings around It.

 1941 - Halkevi (Yazıcı, 2004)	 The Chamber Of Commerce And Etibank Built In 1956 (Kocaeli İl Yıllığı, 1967)	 At The End Of The 19 <sup>th</sup> Century – Fevziye Mosque (Yavuz Ulugün Archive)	 1905 - Vakıfhan I (Yavuz Ulugün Archive)
 1905 - Regie Company (Yavuz Ulugün Archive)	 1950s - Turkish Trade Bank (Yavuz Ulugün Archive)	 1952 – The Restaurant Of Halkevi (Yavuz Ulugün Archive)	 The Terminal Between Halkevi And Fevziye (Yavuz Ulugün Archive)
 Before 1960 - The Terminal Next To The Halkevi Building (Yavuz Ulugün Archive)	 1966 – The Park Next To The Halkevi Building (Cemal Turgay Archive)	 The Demolished Wooden Municipality Building (Yavuz Ulugün Archive)	 After 1950 – Newly Built Municipality Building (Yavuz Ulugün Archive)

**Table 3b.** The Fevziye Mosque and the Buildings around It.

 Fire Department (Yavuz Ulugün Archive)	 1942 – Celebrations Of The <u>National Sovereignty And Children's Day</u> On April 23, Halkevi Park (Yavuz Ulugün Archive)	 1973 - Turkish Workers' Insurance Building (Kocaeli Gazetesi Archive 1973)	 1987 - The Demolished Kızılay Office Building (Kocaeli Gazetesi Archive 1987)
 1992 - Today's Kızılay Office Building, (Kocaeli Gazetesi Archive 1991)	 2012–Today's Municipality Office Building (Çağdaş Kocaeli Gazetesi Archive, 2012)	 1927- Villager Bazaar, (Yavuz Ulugün Archive)	 1935 - Fire Department Square, (Yavuz Ulugün Archive)

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