

Assessment of Urban Identity and Its Components: A Case Study of Erbil

Darbaz Pirot Ahmed, MANKURI^{1,*}, Yasin DÖNMEZ²

^{1,*}Karabük University, Department of Architecture, The Institute of Postgraduate Education, Karabük, Turkey

²Karabük University, Faculty of Architecture, Department of Architecture, Karabük, Turkey

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Abstract – The most prominent principles related to the component and moral values are historical and architectural characteristics. These features and values are identities gained from the journey of history. The concept of Urban identity refers to the impact of elements on people. Urban identity is classified into two main groups: environmental identity and social identities. The methodology of this research is summarized into two stages. In the first stage, a literature survey was conducted about the identity of cities, elements, and establishment of the identity components of cities. The second stage is based on questioning. Some visual analyses (photographs, maps, observations) were conducted for this goal. This study is trying to answer this question: "What are the identity components of the cities?". In this framework, the city should be a rich historical and spatial context to examine urban identity in the development process. For this purpose, Erbil Ancient City and the historic city of Erbil were chosen as the study topic. The study is based on the hypothesis that "Erbil citadel / Tajeel, Mustawfi Araban and Khanaqa district fulfils the components of the urban identity of the Erbil". Cities can have common characteristics such as history, culture, architecture, and identity. However, there are differences in natural resources, humanity settlement, cultural backgrounds, historical cores, and physical aspects like shapes. These variations define different identities. In other words, the diverse characteristics of a city create a unique identity of that city. Therefore, it assumed that this study would help understand the city's identity. It thought that examining the citadel / big Bazar area regarding identity components would facilitate the application of planning and decision making. Also, there is a common belief that identity will increase awareness level about the city's brand value.

Keywords – Identity, urban identity, cultural values of a town, Erbil, Erbil citadel, historical zones

Kentsel Kimliğin ve Bileşenlerinin Değerlendirilmesi: Erbil Örneği

^{1,*}Karabük Üniversitesi, Lisansüstü Eğitim Enstitüsü, Peyzaj Mimarlığı Bölümü, Karabük, Türkiye

¹Karabük Üniversitesi, Mimarlık Fakültesi, Peyzaj Mimarlığı Bölümü, Karabük, Türkiye

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Araştırma Makalesi

Öz – Bileşen ve ahlaki değerlerle ilgili en belirgin ilkeler tarihi ve mimari özelliklerdir. Bu özellik ve değerler, tarih yolculuğundan kazanılan kimliklerdir. Kent kimliği kavramı, unsurların insanlar üzerindeki etkisine atıfta bulunmaktadır. Kentsel kimlik, çevresel kimlik ve sosyal kimlikler olmak üzere iki ana gruba ayrılır. Bu araştırmanın metodolojisi iki aşamada özetlenmiştir. Birinci aşamada, kentlerin kimliği, unsurları ve kentlerin kimlik bileşenlerinin oluşumu hakkında literatür taraması yapılmıştır. İkinci aşama ise sorgulamaya dayalı aşamadır. Bu amaçla bazı görsel analizler (fotoğraflar, haritalar, gözlemler) yapılmıştır. Bu çalışma, "Kentlerin kimlik bileşenleri nelerdir?" sorusuna yanıt bulmaya çalışmaktadır. Bu çerçevede, kent kimliğini gelişme sürecinde incelemek için kentin zengin bir tarihsel ve mekânsal bağlamı olmalıdır. Bu amaçla, çalışma konusu olarak Erbil Antik Kenti ve tarihi Erbil kenti seçilmiştir. Çalışma, "Erbil kalesi / Tajeel, Mustawfi Araban ve Khanaqa semtinin Erbil'in kentsel kimliğinin bileşenlerini yerine getirdiği" hipotezine dayanmaktadır. Şehirler tarih, kültür, mimari ve kimlik gibi ortak özelliklere sahip olabilir. Ancak, doğal kaynaklar, insanlık yerleşimi, kültürel arka planlar, tarihi çekirdekler ve şekiller gibi fiziksel yönlerde farklılıklar vardır. Bu varyasyonlar farklı kimliği tanımlar. Başka bir deyişle, bir şehrin farklı özellikleri o şehrin benzersiz bir kimliğini oluşturur. Bu nedenle, bu çalışmanın kentin kimliğinin anlaşılmasına yardımcı olacağı varsayılmıştır. Kale/Büyük Çarşı alanının kimlik bileşenleri açısından incelenmesinin planlama ve karar verme uygulamalarını kolaylaştıracağı düşünülmüştür. Ayrıca, kimliğin kentin marka değerine ilişkin farkındalık düzeyini artıracığına dair yaygın bir kanı vardır.

Anahtar Kelimeler – Kimlik, kent kimliği, bir şehrin kültürel değerleri, Erbil, Erbil kalesi, tarihi bölgeler.

¹  darbaz.pirot@tiu.edu.iq

²  yasindonmez@karabuk.edu.tr

*Sorumlu Yazar / Corresponding Author

1. Introduction

The quality of the urban environment is a complex topic that includes subjective values and attitudes that differ depending on social groups and individuals (Öztürk ve Işınkaralar, 2019). Consequently, various researchers have extensively studied the physical, social and psychological aspects of the impact of uncontrolled and rapid urban change on urban identity and image (Ökesli and Gürçinar, 2012; Ozturk et al., 2020). Initial research, beginning with Lynch (1960), focused on the perception of residents, architectural photos, and the analysis of the physical structure of the urban environment. However, more recent research has focused on sustainability and has begun to discuss urban identity and image about social components (Birnur and Dönmez, 2021).

Nowadays, living difficulties and development issues are widespread in cities of the World (Ozturk et al., 2018). In developing countries such as Iraq, problems with unplanned construction activities and many infrastructure project challenges are caused by economic, technological, and political along with uncontrollable population growth (Jarrah et al., 2019; Ozturk et al. 2021). In this case, some rapid restoration methods have been implemented (Duhl and Sanchez, 1999). However, these techniques are proved to hurt the public and historical backgrounds of cities (Zineb and Dönmez, 2021). Therefore, the article aims to offer components to prevent the development of unidentified cities. The term "identity" is usually described as a set of qualities and characteristics of an object. Generally, urban identity is specified as the natural and artificial foundations of the city in terms of its social, cultural, and historical characteristics (Rifaioğlu and Şahin 2007; Dönmez and Türkkmen, 2015). Therefore, a city's most prominent and lucid feature is "identity". To put it in other words, the feature that distinguishes one city from another would be considered a component of that city's identity (Zineb and Dönmez, 2021).

Cities have their characteristics and identity, like every person. Urban identity is a meaningful entity unique to each city; it exists on different scales, takes shape due to physical, cultural, socio-economic and historical factors, and is shaped by the images of its inhabitants (Birnur and Dönmez, 2021). The different features of cities are explained in terms of urban identity and urban image (Birnur and Dönmez, 2021): Urban identity is a wholeness that is formed by elements that add meaning and value to a city. And distinguish this city from others (Zineb and Dönmez, 2021).

Its geography, history, cultural values, architecture, past civilizations, local traditions, way of life, inhabitants, stages from the first settlement to the present day, topography, vegetation, geopolitical position, state of a southern or western city, sea and road connections (Ökesli and Gürçinar, 2012). The state of being open or closed to other cultures, the economic structure, the living organisms it contains, past occupations and wars, earthquakes and its state, whether the city was capital or not, are elements of urban identity (Yilmaz and Isinkaralar, 2021). Differences in these characteristics give cities a unique character (Ökesli and Gürçinar, 2012). On the other hand, the urban image consists of the elements observed in the built-up environment of the city (Dönmez and Turkmen, 2018). In his study, based on definitions of numerous residents in three American cities (Los Angeles, New Jersey, and Boston), Lynch (1960/2010) argued that an urban image has five main elements: paths, districts, boundaries, nodes, and landmarks. Urban identity formation can be analyzed as natural, human or artificial.

Urban Identity Concepts

The identity of a city depends on the following factors: geographic features such as the Bosphorus and Venice, a historical structure such as Erbil and Aleppo, a monumental element such as Istanbul mosques and the Parisian Eiffel Tower (Fig. 1), urban features such as Moscow Red Square and London's Hyde Park, socio-cultural features such as the Viennese Waltzes and the Rio Carnival (Sağlık and Kelkit, 2017).



Figure 1. İstanbul mosques and Paris Eifel Tower (Sağlık and Kelkit, 2017)

Identity creation occurs in certain steady conditions. Some of these conditions are listed below.

- Cultural heritage or traditions
- The quality and nature of the needs of society.
- Factors caused by geographic, climatic, and topographic conditions.
- Technologies produced by the nation
- Ability to adapt to changing conditions (Sağlık and Kelkit, 2017).

The identity of a city informs architectural engineers if any of the city's planning is appropriate, sufficient, and genuine. Moreover, from ancient times till this contemporary time, cities have been acquiring a specific personality. As a result, in each city, it is also likely that the identity (a historical phenomenon shaped by physical, cultural, socio-economic, historical, and formal factors) of a city with its unique qualities can be shaped and changed over time (Ozaslan, 1996).

It is the city's identity that tells us whether any city planning is appropriate, sufficient and correct. However, in each city, it is also possible that the identity (a historical phenomenon shaped by physical, cultural, socio-economic, historical and formal factors) of a city with its unique qualities is shaped over time and changes over time (Rifaioğlu and Şahin, 2007).

To preserve the identity and development of cities. Therefore, there is a need to create a holistic urban plan that includes environmental, social, cultural and aesthetic aspects with financial requirements (Hussein et al., 2020).

Components of Urban Identity: The city's identity belongs to the city itself, which distinguishes it from others and increases the value of this city, and is also a set of components characteristic of the city. These components are also essential elements in shaping the identity of this city (Sağlık and Kelkit, 2017). The concepts that make up urban identity are collected under two main headings: ecological and social identity. The relationships and interactions of these concepts that shape urban identity are shown below (Fig 2) (Yaldız et al. 2014).

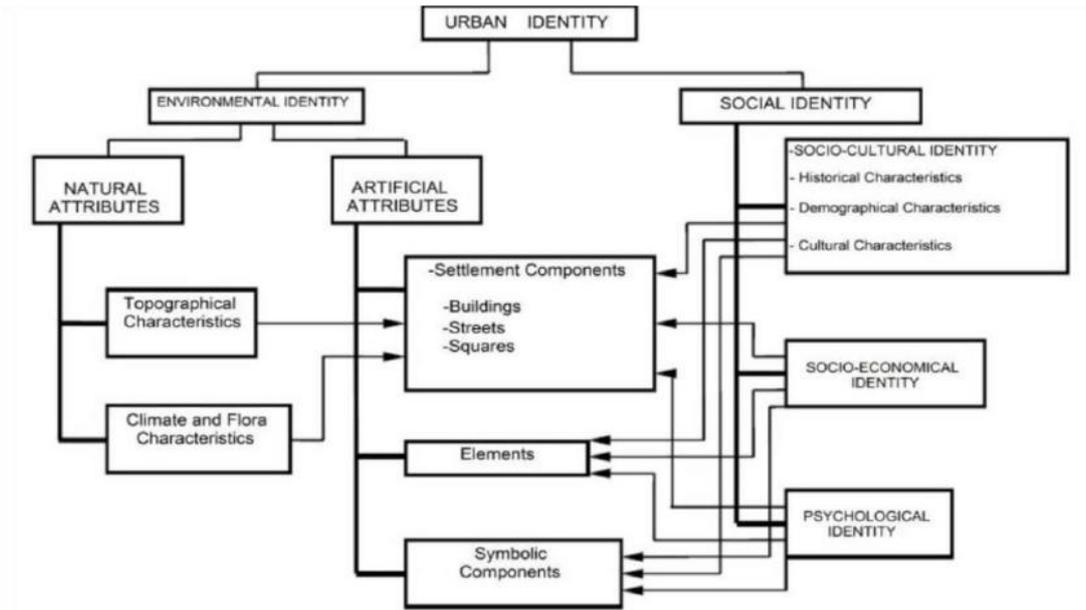


Figure 2. Components of urban identity (Yaldız et al. 2014)

The urban identity elements could consider under three headings as elements derived from natural, built, and built environment/landscape (Ibrahim, 2020):

- Elements of identity originating from the natural environment form topography conditions, climate, water element, geological and general situation (Ibrahim, 2020).
- Elements of identity originating from the environment of people are composed of individuals and society. They are also sub-elements belonging to demographic, institutional, and cultural structures (Ibrahim, 2020).
- Elements of identity originating from a manufactured landscape are composed of elements of the built environment, areas of action arising from the person's current needs in the city, and objects made by human hands (Ibrahim, 2020).

Several attributes identified with a city can add symbolic meaning to the identity of the corresponding city (Sağlık and Kelkit, 2017). In this context, Dutch windmills and bicycles can serve as an example for identifying symbolic elements (Sağlık and Kelkit, 2017).



Figure 3. The identity at symbolized elements scale (Sağlık and Kelkit, 2017)

Today, some cities are associated with the functions that provide life to this city and give life to this city. In cities with one type of function and field of activity, identity is formed by function. Examples are some cities in northern Iraq Erbil (trade city), Kirkuk city (petroleum city), Dukan city (tourist city), Sulaymaniyah

(cultural city) and Halabja (monumental city). Some examples of these city functions in north Iraq are Erbil with business, Kirkuk with petrol, Dukan with tourism and Halabja with monument victim of revolution.

The symbols of the city that come to mind when rendering make up the image of the city. Lynch's "Good Urban Structure" (1960), which states that these images (urban images) can be divided into three parts, namely identity, structure and meaning, corresponds to or refers to the dimension of feelings (sense of space or identity) of townspeople (Mironowicz, 2011). It is shown that the elements of the image that Lynch defines are dominant characters following the points/landmarks of triangulation and the connections of others. These elements also play a role in forming, perceiving, and expressing identity (Pinho and Oliveira, 2010).

Lynch (1960) classifies urban depictions as districts, paths, nodes, edges, and landmarks (Figure 4). Lynch (1960) emphasizes that urban texture is a complex structure and, in addition, the city must be rendered to be able to work on it (Pinho and Oliveira, 2010). This will make it easier to see, understand and comment on the challenges and opportunities in the city. According to the urban image theory, the urban environment is visualized through five essential elements (Pinho and Oliveira, 2010).

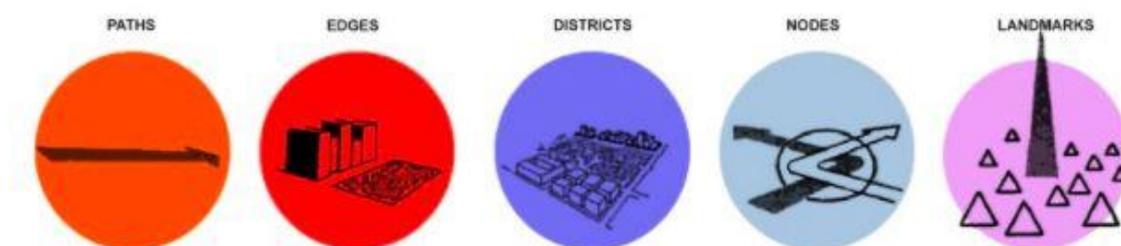


Figure 4. The elements of a city (Pinho and Oliveira, 2010)

This study attempts to define urban identity in the case of the city of Erbil and explores its components through Lynch's imageability analysis and questionnaires conducted with the residents. The core aim of the study is to examine sustainable qualities of urban image and identity and develop suggestions to improve urban environmental quality.

2. Material and Method

2.1. Material

The study was conducted in Erbil, which is the capital city of the Kurdish Region/Iraq. Erbil is located north of Iraq on 36,19° North 44,01° East (Figure 1). According to UNESCO (2010), historically, Erbil is considered one of the oldest uninterruptedly dwelled in cities worldwide. It is believed that Erbil's urban life dates back to at least 6000 BC. At the heart of the city is the ancient Citadel of Erbil, which is estimated to be close to 7000 years old. (Rasul et al., 2016). The surface area of Erbil is approximately 130 km². The population of Erbil urban area was 1,025,000 in October 2008, which makes it one of the biggest cities in Iraq (Jawhar, 2018). Erbil is located in a comparatively plain area. Moreover, Erbil is elevated about 426 meters above sea level (figure 5) (Rasul et al., 2016).

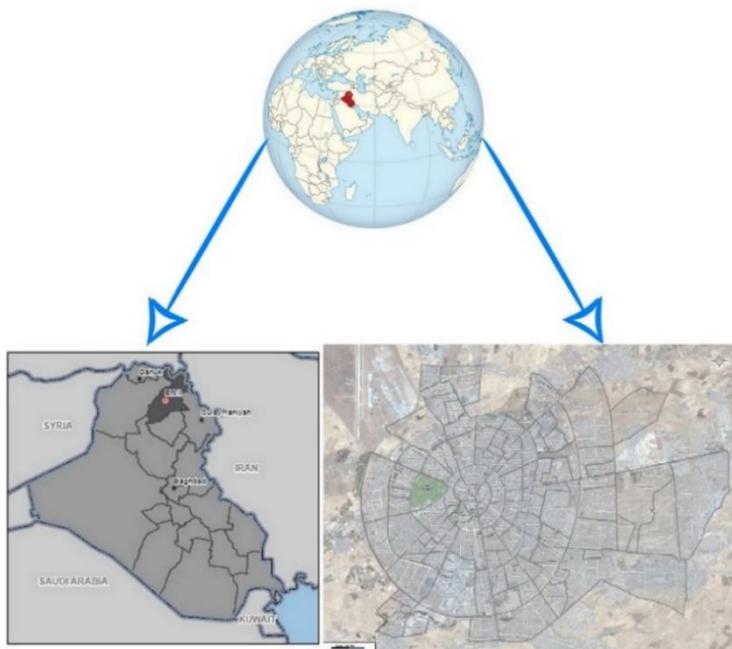


Figure 5. Displays the map of the study area (author)

2.2. Method

A multistage methodology was developed for the study. The first stage involves the imageability analysis for the around citadel districts of Erbil, which are (Mustawfi, Araban, Tajeel and Khanaqa), following the five elements suggested by Lynch. While the imageability analysis enables the identification of artificial attributes in an urban environment, it has limitations for this study in determining the residents' changing perceptions. Therefore questionnaires were used to support physical analysis in the second stage. The questionnaires were taken online in google form due to covid19. The study will focus on districts around Erbil citadel, which are a historical zone of the city.

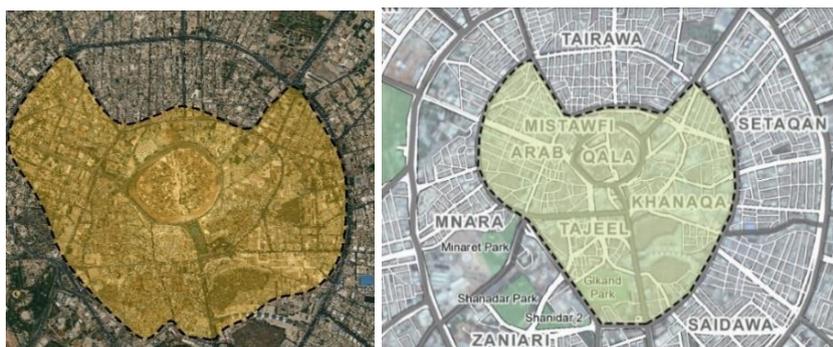


Figure 6. The study district of Erbil city center(author)

The Findings of the Questionnaire: This stage of investigation focuses directly on the residents' perception and examines how the identity and image of Erbil city are described. The questionnaires were prepared and undertaken in the city of Erbil to discuss residents' perceptions in terms of urban image elements. Five questions in total were asked to the academic teachers and people, which are as follows:

1. What is the identity of the city of Erbil?
2. Which three buildings do you like most in the city?
3. Which building recurs first in your mind about Erbil?
4. How do you see the connection between city centre buildings and the identity of the whole city his-

torically?

5. How do you see the connection between the new city centre buildings and the identity of Erbil?

3. Findings and Discussion

3.1. Identity and Character of Erbil

Erbil has been viewed as one of the traditional undergrowing resident cities in the world for over six thousand years. The city is the most important centre of administration of the independent Erbil city region. Erbil is placed about 350 km north of Baghdad (URL1). After Baghdad and Mosul, this autonomous city is the third biggest city in Iraq (Al-Rawi,2015). The urban zone of Erbil city has entailed 130 cities, about 80% of the total Kurdish population lives in the citified areas, and only 20% lives in the countryside (KRG, 2007). In the modern era, most of the cities of the Erbil city region in northern Iraq are command in their way of architecture that general upkeep characteristics and local aspects (Ibrahim et al., 2014).



Figure 7.Erbil citadel with city center

It is underscored by the Erbil citadel and old quarters adjacent to this town. The implications of perfect city construction about harmony outlasted forms and an adhesive structure has been broken down by severing regulations in projecting and design. Some of them were formulated according to religious principles of Islam based on unity, assimilation and intimacy (Ibrahim et al., 2014). (Erbil) Generally, Human beings' way of living has had a prominent impact on the identity of the structures and environment of the Erbil city Region and exclusively on its centre of administration (Erbil). The anatomy of Erbil's texture has been changed by up-to-date modern architecture, urban design trends, and schemes (Al-Rawi,2015).

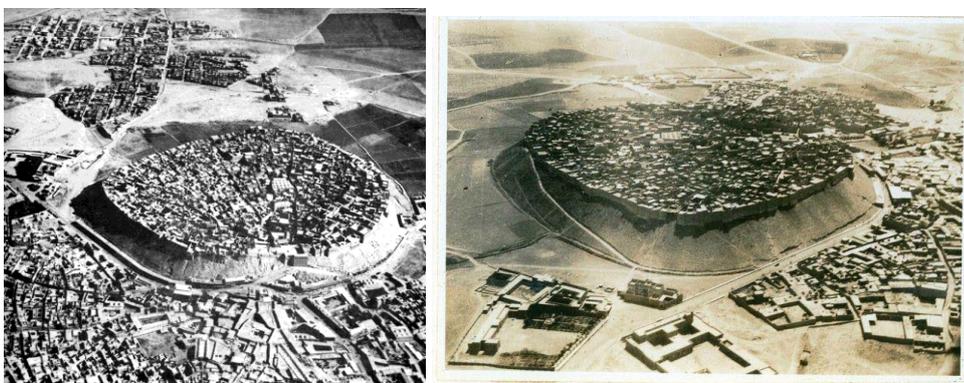


Figure 8.Left Erbil Citadel in 1950 and right 1920 (Nooraddin, 2012)

It creates novel diagonal forms of streets in the citadel grid patterns in the surrounding quarters. Moreover, it replaces decrepit buildings with modern towers. This can happen based on the new town's plans, codes and

rules. Furthermore, it remains evident that urban development stages can fail to ignore historical places that shaped their authentic urban texture for many years.



Figure 9. Changed identity between history and nowadays (URL2)

3.1.1. Erbil Citadel

The Citadel Town of Erbil lies in the middle of the larger city of Erbil; Erbil Citadel Town is on the top of an artificial earthen hill, 28 to 32 meters high, dominating the sprawling modern city on the plain below. The town is supposed to have existed uninterruptedly for more than 6000 years. It is considered the oldest permanently inhabited settlement worldwide. Archaeological surface studies have brought to light potshards dating from the Ubaid period, 5500-4000 BC. Because of its past as a fortress and the steep hill, the town has survived countless fierce attacks and sieges. The slope surrounding the citadel is between 35 and 60 degrees, with the Northwestern slope being steeper than the other sides (HCECR) 2012; Progetti, 2011).



Figure 10. Erbil citadel (author)

The Citadel has the form of an ellipse and, with a surface area of 430 by 340 meters, extends over more than 10 hectares and exactly 102.000 square meters. The average height above sea level is 430 meters, and it is 32 meters higher than the new city. The urban structure mainly consists of houses built from ochre-coloured bricks around traditional courtyards.

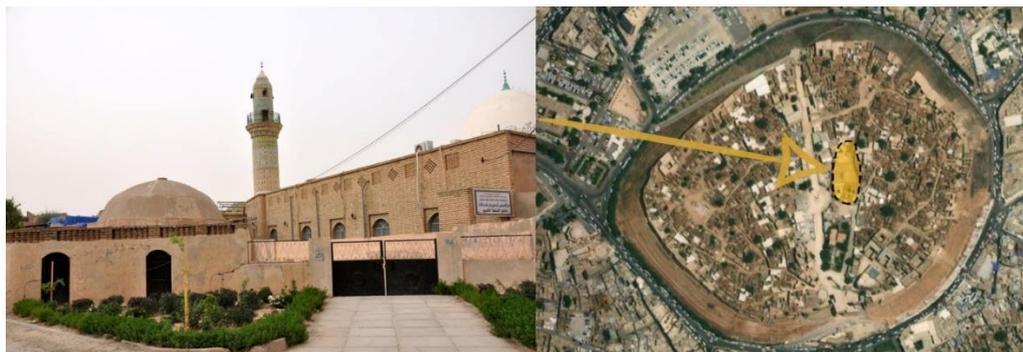


Figure 11. The big mosque of Erbil citadel (author)

There are also several critical public buildings, such as three mosques, including one large house of prayer where lessons were taught about the people's creed. Next to this, there was a prison, a public bath (hammam), seven historic burial places, three gates and several areas with open urban spaces. Historically the citadel is divided into three Mahallas or districts. The division is not physical, but each district had a different character and housed other functions. From east to west, they are (1) Serai, (2) Takaya and (3) Topkhana (Abbas, 2014; Al Yaquoby, 2012).

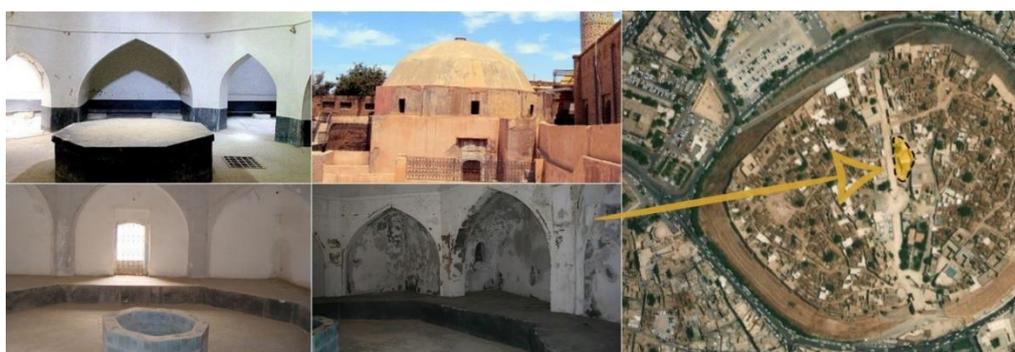


Figure 12. The big Hamam (bath) in Erbil citadel (author)

1. Serai is on the eastern side of the town and is named after the southern gate of the same name. This Mahala was mainly inhabited by wealthy families (Chalabi), civil servants and dignitaries (Afghans).
2. Takyai is the central and northern part of the town. It is so-called because it contains several Takyas for dervishes.
3. Topkhana is the western part of the town and is primarily inhabited by artisans and peasant families. The name suggests there must have been cannons to protect the town from invaders.

Nowadays, there are 330 houses left that are of cultural and architectural value in the whole of the Citadel from about 500... Of those 330 houses, there are 180 in such a condition that they can be renovated. The houses, public buildings and urban spaces have authentic cultural elements and show the remarkable ingenuity and competence of the local architectural traditions in several places (Yaraly, 2008).



Figure 13. Erbil citadel houses (Chalabi) (author)

3.1.2. Mustawfi District

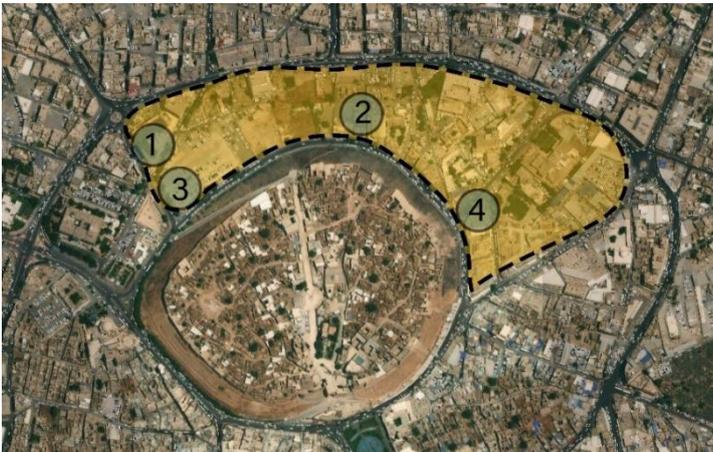


Figure 14. Mustawfi district map (author)

A series of old architectural buildings was built about 60 years ago. These buildings are a combination of three parts; some parts are destroyed to create car parking. Other parts have pure, and the ancient style of Erbil have remained intact in the past 60 years ago. And the rest parts are modern buildings. Finally, there are open spaces left for new projects. The project would be about creating a new museum.



Figure 15. Iraqi old-style buildings photo (1&2) from district map (author)

A rehabilitated building located at the northwestern of Erbil citadel for low making and political decisions. These buildings have accurate security systems. A Bazar called Bata is one of the most expensive places to purchase goods. People from upper social classes live and buy their needs in this sector of Erbil. 2 little parks and a beautifully built mosque can be found there. places to purchase goods. People from upper social classes

live and buy their needs in this sector of Erbil. Needless to say, 2 little parks and a nice built mosque can be found there.



Figure 16. Open space and buildings photo (3&4) from district map (author)

3.1.3. Arban District



Figure 17. Arban district map (author)

Since the Arabs migrated to this area, this place has been called the Arab Quarter. There are two types of streets within this historic quarter: old ones that are not inverted enough, and the new one called sultan Mozafar. Sultan Mozafar street is a very famous centre of computer and electronic purchases all over Erbil and Iraq. In other words, Sultan Mozafar Street is a distribution centre of goods to all over Iraq cities.



Figure 18. Sultan Muzafar street in Arban district photo (1&2) from map district (author)

At the back of this street, homes are abandoned by the government for applying projects like creating car parking. In the middle of the Arab quarter, there is Qeshla for soldiers and the army, closed without any rehabilitation. There are homes for selling, an old and disordered mosque, Khanaqa and a public bathroom, and a primary school.



Figure 19. Left khanaqa right Ottoman Qeshla in Araban district photo (3&4) from districtmap (author)

Qaysary Bazar is, known as covered Bazar has rich archaeological and historical backgrounds. This Bazar is built by the Ottoman empire around the citadel in Erbil. All parts of this huge Bazar are covered. However, this Bazar was rehabilitated. But there are still parts with old and intact architecture. The central part of this Bazar is specified to sell and sew Kurdish clothes. Gold markets, sweet home markets, herbal markets and many other markets include this masterpiece of art Bazar.



Figure 20. Qaysari in Araban district photos (1&2) from map (author)

This Bazar is built covered because all businesses and buyers are protected from strong sunlight and unfavourable weather conditions, as well as the security of the rooms at the time of replacement. Becomes. The materials used in them, like the budget and the first goal, was the strength of the building. For example, columns and walls are made of stone and brick, plaster and brick are used to cover the roof, and the outer layer of the roofs also acts as straw as moisture-proof thermal insulation. The floor of the bazaars was also dirt that was hammered over time due to traffic, and sometimes it was a brick and stone floor.



Figure 21. Inside the Qayasari bazar photo (3&4) from map (author)

Qaysary traditional Bazar is one of the country's most beautiful and eye-catching markets. However, some parts of this Bazar have been prefabricated over the years and need to be repaired and taken care of by the people, and they have also disappeared in this case. The covered Qaysary Bazar with its dome-shaped roof is unique from the symmetry so that all its ways are regular. It has hundreds of shops, some of the houses and teams in the market are at the exit, and in the domestic market, it is a form that people want to get away from the scene of the accident. It is worth mentioning that there are many traditional restaurants to provide a sense of purity and tranquillity in this Bazar; Qaysary Gold Market can be considered as an economic, artistic and historical manifestation of Erbil. Many jewellery deals are done in this market every day. The jewellery markets of old cities like Erbil are primarily located in historical places like this Bazar.

Machko café is one of the famous cafés in Iraq. It shows the identity of Erbil. This café located at the entrance of Erbil citadel brings Past to the present because it was established around 80 years ago by Majid Ismael Maarroof. People can sit on a traditional seat, enjoy the fresh air, and order a nice traditional Kurdish drink. Despite well-known people coming to this café for many years, young people and women enjoy spending a beautiful day of life and hearing its historical narrate. The community who visits this café are artists, architectures, lower, and many others.



Figure 22. Machko coffeeshop near Erbil citadel entrance photo (5) from map (author)

The grandson of Machko's founder now is the manager of the chaykhana. This place is a tourism attraction spot. Every year, many tourists from all over the world spend their time in this café. Moreover, foreign tortoises enjoyed drinking a cup of dark tea in this café. It was their first experience of visiting Erbil. They were strolling in Bazar; suddenly they saw this café. Even they had no information about this place, they were sure it was a historical place. So, they decided to have tea. They wanted to visit a historically rich place where he could drink a cup of tea, communicate with other journalists, and smoke. So, he has suggested this place. As a result, this place is considered historically rich, an identity symbol and spirit of Erbil city.

3.1.4. Tajeel District

The north part of this quarter is historical; it has many wholesale fabric markets. In the middle of this quarter, there is a traditional home called sheikh Choli. There is also an ancient cheap market for selling phones called Coiter Salam. Unfortunately, homes are mostly destroyed, and the government doesn't support people in rebuilding their own homes.



Figure 23. Tajeel district with the shops in Kotri Salam photo (1&2) from map (author)

There is another street full of restaurants for eating kababs of birds, especially in winter. Moreover, there is a mosque known as Korechi. Additionally, we can find some government buildings. Streets and alleys are narrow. There is a famous food which is very special in Erbil, and it's well-known very delicious in thus restaurants around citadel and Tajeel district.



Figure 24. Falafel and other traditional food shops in Tajeel photo (3) from map (author)

This quarter was an old cemetery, but it was replaced with markets. The wall covers the new cemeteries. This quarter is not matched with the pure identity of Erbil. This market is called Nishtiman. Also, there is the Nishtiman bank and museum and archive of education Erbil.



Figure 25. Left the old cemetery changed to bazar right Nishtiman bank in Tajeel district photo (4) from map (author)

3.1.5. Khanaqa District



Figure 26. Khanaqa district map photo (1) from map (author)

The covered Bazar is surrounded by vast green space. There was an old market called Dalal Khana instead of this green space in the past. But this market was ruined and instead created a green zone. So that people and tourists could use this space as a resting place. There is a castle on the north side of this green space; on the south side of the bazaar (called Nishtima), on the east side, there is another bazaar, and on the left, there is another bazaar is a Qaysary Bazar. Besides, there is a clock tower on the east side of this green space. Clock towers are a specific type of building that house a turret clock and have one face on the upper exterior walls.



Figure 27. Place of Dalal khana changed to parki shar green open space photo (1&2) from map (author)

There is another Bazar located at one of the sides of Castel. It doesn't have any unique architectural symmetrical forms and orders. Instead, it has used a narrow street surrounded by shops all around. All you have to do is walk through the back of these shops to get acquainted with the other world of this local market. It is easy to purchase second-hand products like carpets, sofa, etc. Also, the construction Bazar is near to this second-handed markets. At the back of this Bazar, old abandoned homes remain.



Figure 28. Map and place of second-hand bazar around citadel photo (1&2) from map (author)

Findings shortly: firstly, it must be mentioned that one of the Erbil' markets called Dalal Khanda Bazar located in a local quarter was ruined and replaced with a novel open space park. This is one of the massive changes accrued in Erbil. Besides, some markets are rehabilitated or supplanted by a new one. However, the point is that there are no functionality changes in these new structures. They were just shifted in sizes and appearances. Moreover, the most significant upheaval in this area is the series of changes in the buildings around this market. These variations have obscured the actual value and price of these homes. Only one market called Qaysari has remained unchanged and intact from any recent changes for many years. Furthermore, there are areas in Erbil adjacent to these markets that are wrecked because the government forced the people to migrate to other sites. But it has left these areas unprotected. There is a hypothesis that these neglected areas will be turned into car parking. No need to say that these new structures do not resemble the original identity of Erbil. It can be said that the purpose of building these unique structures was to destroy the original identity.



Figure 29. Dalal khana place between past and now photo (3) from map (author)

The second finding is that a circular city remains a future destination. Cities today want to get more and more environmentally sound, more fun, and more beautiful. This is why they are looking for circular concrete and patterns.

Erbil city is like a perfect circular city. This natural geography design is divided into many sectors. These parts start from the city centre and end to citadel and castle. Each zone plays a unique role. For instance, a sector is donated to Big Bazar; another sector is allocated to computer and electric goods.

As a result, the shape of cities can unleash the power of these cities and impact sustainability. Efforts to create circular cities need laser-focus systemic change at the local level, seeking to reinvent urban centres as living demonstration projects of sustainability at scale.

Erbil Castle Bazaar's identity and pure historical background of districts were revealed in this article. The survey targeted 50 architecture department students in the age segment of 26_35 and 40 professors around 36-45-year-old. Twelve participants were civil engineering, but 28 were architecture engineering teachers in different universities in Erbil and 50 people from Erbil residence.

Around 95% of participants mentioned that Erbil's identity is historical fabric (or classic style or Citadel). 46% of local community declared that they like Citadel, Jalil khayat mosque and Divan hotel, 28% said Shiraton hotel, Shirin place and MRF Quatro are prominent to them, 26% mentioned Erbil government building, Justice tower and Family mall are lovable. So, the government must pay attention to these three places by making the right plans. 50% mentioned Citadel in the first part recursion their mind, 15% choose Manara choli, 20% Shiraton hotel mentioned, 15% stated Divan hotel. According to a survey filled by 140 individuals, people believe Erbil's historical buildings mentioned in this research must be protected and invested in keeping them away from destruction. According to this survey done by 140 persons, Erbil's local community believes that more new parts in Erbil's city centre are growing and rehabilitating. The reason is to save the identity of historical places and retain the city from losing its pure identity.



Figure 30. The three buildings selected by participations showing on Erbil map (author)



Figure 31. The three buildings selected by participations (author)

There are many reasons that cause a place to be ruined. One of them is physical factors. Physical changes deteriorate both appearance and socio-cultural values. Some buildings have been destroyed entirely because of a lack of information on specific typologies and building stock. So, the government should physically invest money to evaluate Erbil's historical constructions. A survey filled by 140 individuals reveals that people believe Erbil's historical buildings mentioned in this research must be protected and invested in keeping them away from destruction.

4. Results

Erbil Castle Bazaar's identity and pure historical background of districts were revealed in this article. This study is carried out to present Erbil's identity and keep its lost identity from ancient times till this contemporary time. Both of these goals keep Erbil City growing. The result of visual analysis methods clarified that the identity of a city is based on historical knowledge. According to this fact, identity components of Erbil were started from the very first and historically riches city, citadel and its adjacent areas.

Historical places are significant to people, especially the local community. However, the lack of protection made many historical places destroyed or disappear. It is valid for Erbil Castel, Qaysari, and many other neighbourhoods that formed Erbil's identity as a whole. According to a survey done by this research, many reasons cause a place to be ruined. One of them is physical factors. Physical changes deteriorate both appearance and socio-cultural values. A series of documents prove Erbil has flourished since its establishment. However, instead, it lost identity elements and components during historical fluctuations.

There are many reasons that cause a place to be ruined. One of them is physical factors. Physical changes deteriorate both appearance and socio-cultural values. In addition, some buildings have been destroyed because of a lack of information on specific typology and building stock. So, the government should

physically invest money to evaluate Erbil's historical constructions. A survey filled by 140 individuals reveals that people believe Erbil's historical buildings mentioned in this research must be protected and invested in keeping them away from destruction.

The last but not most minor result of this research is that a series of documents prove that Erbil has flourished since its establishment. However, instead, it lost identity elements and components during historical fluctuations. Thus, according to this survey done by 140 persons, Erbil's local community believe that new and more parts in the city centre of Erbil are growing and rehabilitating. The reason is to save the identity of historical places and retain the city from losing its pure identity. Some believe that lack of proper planning stops the city centre buildings from getting better in appearance. Others said that Erbil's identity of city centre places must be preserved. It means that people know the rule of historically core constructions rehabilitation.

Plus, some hold the opinion that lack of right planning stops the city center buildings from getting better in appearance. Others said that Erbil's identity of city center places must be preserved. It means that people are aware of the rule of historically core constructions rehabilitation.

Another significant result of this research is that the Lack of proper management, Lack of awareness of historical sites and unawareness of the identity values of Erbil has caused the government to destroy the structures that symbolize the identity of Erbil and build systems that do not reflect the identity of Erbil.

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