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Article

An evaluation for "spirit of place" focused preservation approaches in historic environments

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ABSTRACT

The starting point of this article is the thought that the effort to protect the meanings created by the collective experiences is lacking, even though the physical integrity of a historical environment is tried to be conserved in the preservation activities that have been done or are being done from the past to the present. However, historical environments have existed as a product of collective experiences as well as being a physical accumulation, and they carry these experiences as a meaning. While trying to define this meaning, the concept of "spirit of place (genius loci)," which emerged as a reflection of the existential debates of space, and has been continuing since the end of the 19th century, among the philosophical theorists in the middle of the 20th century, was encountered and the origin, adventure and existence of this concept in the field of preservation were researched. As a result, it was concluded that the meaning deemed necessary to be included in preservation processes is a component that will be identified and documented with the title of "spirit of place." To do this, a method needs to be determined and the research process needs to be carried out more systematically. This paper, which seeks a method for defining the spirit of place in historical environments, aims to shed light on a holistic approach in which the concern of preserving the spirit of place is included in the historical environment preservation process.

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INTRODUCTION

In today's world, where discussions on the interaction of culture with the physical environment have spread to different disciplines, application approaches in the field of cultural heritage preservation are also developing worldwide. When we look at the preservation history of Türkiye, the transition from building-scale preservation to a historical environmental preservation approach took place for the first time in an official sense with the Ankara zoning plan approved in 1932[1]. In this plan, it was mentioned that the Ankara Castle should be protected as the symbol of the city and perceived from the environment, and in 1937, the

area covering the castle and its surroundings was taken under preservation as a protocol area. Thus, the concept of preserving an immovable cultural property together with its surroundings was put into practice for the first time (Dinçer and Akın, 1994). In Istanbul, the process of "reshaping the city by preserving its historical texture," which started with the work of Henri Prost[2], remained on the agenda simultaneously with the work in Ankara, but it took a long time to be officially implemented. With the declaration of 1975 as the European Heritage Year by the Council of Europe, preservation efforts gained momentum all over the country (Erder, 2020).

The Law No. 2863 on the Preservation of Cultural and Natural Assets, which was adopted in 1983 and is still in effect today, aims to carry out the preservation activities in Türkiye within the framework of international declarations and regulations to which our country is a party. The law defines the concepts of preservation in a contemporary dimension, deals with the processes to be undertaken at the scale of a single building and in protected areas, and also touches upon issues such as site management and management plan (Presidency of Republic of Turkiye, Legislative Information System, 2023). However, these contents are not sufficient for the implementation of a holistic preservation approach in which a building is handled together with its environment.

While the concept of cultural heritage is defined in international documents to include intangible cultural assets, the legislation in Türkiye emphasizes the physical environment in historical environmental preservation approaches. This situation is evaluated by Özlem Karakul as follows: "The main problem in preservation practices arises from the inability to understand the integrity of the intangible cultural heritage consisting of the structures that make up the tangible cultural heritage and the cultural practices and expressions produced by the inhabitants" (Karakul, 2019).

The starting point of this article is based on the observations on the intangible elements that make up the character and make one feel and recall the experiences in the collective memory, that are ignored even though the physical integrity is tried to be preserved in the preservation processes carried out in historical environments. Historical environments have existed as a product of collective experiences as well as being a physical accumulation, and they carry these experiences as a value. In order for the mentioned deficiency to be overcome in the preservation program, first of all, these values must be determined and defined even if their traces do not exist anymore in the physical environment. To do this, a method needs to be determined and the research process needs to be carried out more systematically.

The most important question sought to be answered in this study was as follows: How can the intangible traces that form the character of the historical environment be determined? While searching for the answer to this question, the concepts that will express the method correctly and form the framework that sheds light on the method are discussed. In this process, the concept of "spirit of place," which emerged with the reflection of the existentialism of place discussions continued since the end of the 19th century among philosophical theorists, on the field of architecture in the middle of the 20th century, and the origin, adventure and existence of this concept in the field of preservation were investigated. The components of the concept were determined and its definition was clarified, and the connection of the concept with historical environmental preservation was tried to be constructed through these components. In this context, the main purpose of the study is to reveal the main lines of a synthesis-approach within the framework of the main approaches in the literature.

This study, which searches for data collection and data analysis methods and techniques through current case studies providing guidance for the development of a future model defining collective meanings in historical environments, aims to shed light on holistic preservation approaches in which those meanings are focused on.

CONCEPTUAL AND THEORETICAL BACKGROUND

In this study, the search for a method to determine the spirit of place in the historical environment takes place within the framework of the conceptual and theoretical background of the problem under consideration. In this sense, the formation process of the conceptual and theoretical background also creates the flow that leads the search for a method to a conclusion. The process, which started with the questioning of the concepts of place and space, continued with the concept of the spirit of place coming to the fore in the fields of architecture and preservation and taking place in various international documents and regulations and has come to the present day with a series of research and questioning. Studies on the method continue today.

Changing and Developing Meanings of Place and Space

What is "place," what is "space?" What should we use to describe the house we live in or the street we pass through every day? Although these two concepts seem to mean the same thing in daily life, their meanings are quite different from each other. As the concepts of place and space are discussed and defined by various disciplines, their meanings have deepened, and inevitably sub-concepts such as the sense of place, the spirit of place, and the meanings of place have emerged.

Differentiating the definitions of the concepts of place and space from each other is a discussion developed

based on the "existentialism" movement that emerged in European philosophy in the middle of the 20th century. In the existentialism movement, man consists of an "essence" that reflects his own nature and an "existence (or being)" that he creates by living. French philosopher Jean-Paul Sartre, one of the pioneers of the movement, stated that existence comes before essence and that man exists as he does himself, and expressed existence as a more complex and superior structure than essence (Sartre, 1985). In this case, experiences are vital accumulations that contribute to the existence of human beings and that constantly increase, and people shape their existence as they practice these experiences. Another existentialist German philosopher, Martin Heidegger, defines the transformation of space into place and expresses "place" as a "space" that is produced and limited by keeping the human mind busy. Heidegger, giving the example of the extended family going to a park for a picnic, interprets the family members' laying out the picnic mat according to their choice of direction, and the fact that they take a position for themselves according to their choice of meeting with other members around the cover, as individuals reflect their "existence" to the space (Sharr, 2013). According to Heidegger, space, which is a non-existent "essence," transforms into a place by taking its "existence (or being)" from man.

The distinction between space and place in the philosophy of the 20th century began to be discussed in the discipline of human geography in the 1970s. Geographer Yi-Fu Tuan joined the discussion, saying that a space becomes a place when it becomes familiar to the individual. According to Tuan, space is transformed into place through experiences. Experience, on the other hand, consists of sensory perceptions that form thoughts by being influenced by what is in our minds, so it is never objective.

Tuan says that the place is a center of meaning built with experiences and expresses the difference of space from place as one's own experience (Tuan, 1975). Another geographer who defined these concepts is Edward Relph. Relph explains the evolution of space to place by repeating Heidegger's definition of "A space becomes a place by gaining existence" and associates the human tendency to own the place by giving meaning to it with the instinct of shelter. Later, Relph also talked about the concepts of "spirit of place" and "sense of place" and stated that the power of these two concepts increased and decreased in direct proportion to each other. According to Relph, the sense of place is a skill that combines the five senses with memory, imagination, and intuition and is unique to the individual. It is weak in people who have less interest in their environment, and strong in people who are related to their environment. The spirit of place, on the other hand, is a property of the place that occurs spontaneously by being influenced by the built environment and what happens there, and it can change as it goes on (Relph, 2007).

Origin and Definition of the Concept "the Spirit of Place" (Genius Loci)

The Latin word "Genius loci" means "spirit of places" in English[3]. According to the ancient Roman belief, every being has a guardian spirit. This spirit accompanies that being from birth to death like a guide, protects it and gives it its character. Not only humans but also places and even gods have a guardian spirit. The guardian spirit both affects the being throughout its existence and reveals what is in the being or, in a fictional discourse, "whatever it wants to be[4]."

The concept of the spirit of place has been used directly or indirectly in the field of architecture since the end of the 19th century and has reached the present day with various definitions. Sometimes it is used with the same meaning as "sense of place," while it is considered "specific to the individual," sometimes it is defined as "independent from the individual and specific to the place." However, all definitions state that the spirit of place is a composite value formed by the tangible and intangible elements which are the traces of collective sharing of societies on a place.

The most striking of the definitions is Norwegian architect Christian Norberg-Schulz's definition, which paved the way for incorporating the spirit of place into the design process as both a goal and a tool. Bringing the concept of the spirit of place to the fore with his publications in the field of architecture at the end of the 70s, Schulz says that Heidegger was influenced by the concept of "dwelling/ wohnen" and that when people acquire an identity that integrates with the environment they live in or have meaningful experiences in that environment, they tend to build houses. Building a house is a means of holding on to the environment in which people live and is the most basic example of transforming space into place. Schulz began to describe the spirit of the place by explaining the meaning of the place and the culture that nurtures it. According to him, the meanings or realities that arise naturally in the environment are brought together by people to form a new meaning, and this new meaning is now a brand-new meaning that is complex and an aggregation. Schulz, equating the effort to be a part of the culture with the goal of having a meaningful existence, stated that the most basic need of man is to make his existence meaningful (Norberg-Schulz, 1979). Schulz arrived at the concept of "spirit of place" by translating and interpreting the ancient Latin term "genius loci." According to ancient beliefs, places had a guardian spirit, and to settle in that place, people must first recognize that spirit and adapt to it. Since this situation brings with it a respect and care that positively affects the settlement policy of cities and the building process of architects, Schulz puts forward the concept of "spirit of place" as a remedy for the aforementioned chaotic and alienated environment of today's cities. According to him, when the right building action by architects in the past is fully understood and taken as an example, the chaos

related to cities will be resolved (Norberg-Schulz, 2001). Schulz used the "spirit of place" for "existential meaning" and talked about the phenomenological legibility of this meaning. Schulz wanted architects to see the spirit of place and to be concerned about harmonizing with this spirit when designing in an environment. According to this definition, reading the spirit of place is considered as a part of the design.

Architectural Preservation and Spirit of Place
The existence of differences separating place from space, the unique character and atmosphere of place, and similar issues have already been discussed in the field of architectural preservation, even before they were discussed in the field of architectural design. On the basis of the anti-restorationist discourse of the 19th century British art and society critic John Ruskin, who is seen as the representative of the romantic view by today's preservation theorists, lies the idea that the interventions made under the name of restoration would irreversibly destroy the spirit of place (Ruskin, 1849)[5]. While the spirit or sense of place is a condition that must be taken into account in the design process, it gains importance in the preservation process in a different way and comes to the fore as a value that needs to be revealed, kept alive, and delivered to the future. In fact, the act of preserving the cultural heritage itself is part of the effort to preserve the character, and atmosphere, i.e., spirit of place. The concept of the spirit of place which has gained an ambiguous definition is today progressed to be searched methodologically in the preservation discipline.

Since the Venice Charter of 1964, the "protection of intangible values" in the field of preservation has been on the agenda at various times and the elements that make up the place have been the subject of discussion, even without being officially defined. In many international charters, declarations, and recommendations since the 1970s, it has been stated that traditional architecture does not only consist of concrete spaces but also includes the values that create the identity of the area and the memory of humanity (Table 1). In these studies, "spirit of place" is not directly included as a concept, but a discourse that draws attention to the meaning of place in monuments and sites is mentioned and the necessity of protecting this existence is emphasized[6].

In the Introduction and Definitions section of the 1987 ICOMOS Washington Charter, the purpose of the charter is expressed as "The protection of cultural values that exist in private and public spaces in historical environments and constitute the collective memory" (ICOMOS, 1987). This purpose reveals that the mindset of preservation in the historical environment should also include the goal of preserving cultural values.

The main theme of the symposium held at the general assembly meeting of ICOMOS in Zimbabwe in 2003 was chosen as "Place-Memory value-Meaning: Preserving Intangible Values in Monuments and Sites." The common subject of the conference papers was the protection of intangible values in cultural heritage sites in accordance with the main theme of the symposium (ICOMOS, 2003a). In some studies, the relationship between these values and memory was examined, and in one study, these values were paired with the concept of the spirit of place . The Convention for the Safeguarding of the Intangible Cultural Heritage was also signed at the 2003 meeting of ICOMOS. In the definition made in the second article of this convention, "Intangible cultural heritage means the practices, representations, expressions, knowledge, skills and related tools, materials, and cultural spaces-which communities, groups and in some cases, individuals define as part of their cultural heritage. Intangible cultural heritage transmitted from generation to generation is constantly recreated by communities and groups based on their interaction with their environment, nature, and history, giving them a sense of identity and continuity; thereby contributing to respect for cultural diversity and human creativity" (ICOMOS, 2003b). The concept of "spirit of place" is not used in this article, but a definition that overlaps with the "spirit of place" has been made for intangible values as a value transmitted from generation to generation through collective memory.

In 2005, UNESCO signed the Convention on the Protection and Development of the Diversity of Cultural Expressions, and it was accepted that the issue of protecting traces of cultural diversity would be included in the development policies and programs of the state (UNESCO, 2005). Considering that this situation is also valid for policies that support preservation activities, it means that efforts to protect the spirit of the place are supported by this convention. Because one of the components that make up the spirit of place is the social culture, so conveying the spirit of place to the future plays a very important role in preserving the traces of the social culture.

2008 was a year that introduced the concept of "spirit of place" into the discipline of preservation and made a difference. ICOMOS determined the main theme of the scientific symposium held within the scope of the general assembly meeting held in Quebec, Canada in October 2008, as "Finding the Spirit of place." The papers presented at the symposium and addressing the concept of the spirit of place clarified the concept's position in the field of preservation and made it an approach. At the meeting, two important documents, which are significant in terms of the role of the concept of "spirit of place" in the history of preservation, were approved. The first is the Icomos Charter on the Perception and Presentation of Cultural Heritage Sites, and the other is the Quebec Declaration, an approved study on the Preservation of the Spirit of Place. These two documents, which were

Table 1. Charters and documents address the spirit of place and equivalent concepts in the history of preservation.

Year	Document	Definitions	Evaluations
1964	Venice Charter Definitions Article 1	"The concept of a historic monument embraces not only the single architectural work but also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or a historic event. This applies not only to great works of art but also to more modest works of the past which have acquired cultural significance with the passing of time."	In this article, while defining the monument, the meaning it gains in line with the bond it establishes with society and the individual is kept in the foreground.
1964	Venice Charter Preservation Article 7	"A monument is inseparable from the history to which it bears witness and from the setting in which it occurs. The moving of all or part of a monument cannot be allowed except where the safeguarding of that monument demands it or where it is justified by national or international interest of paramount importance."	In this article, while it is mentioned that the monument will gain meaning with the environment it is in, it is indirectly referred to the fact that its surroundings have a meaning that integrates with it.
1987	Washington Charter Preamble and Definitions	"This new text defines the principles, objectives, and methods necessary for the preservation of historic towns and urban areas. It also seeks to promote the harmony of both private and community life in these areas and to encourage the preservation of those cultural properties, however modest in scale, that constitute the memory of mankind."	In this section, where the main purpose of the charter is explained, it is clearly seen that the comprehension of preservation in the historical environment also includes the goal of protecting cultural values.
2003	Preliminary report on the 14th General Assembly of ICOMOS and the International Scientific Symposium : « Place – Memory – Meaning : Preserving Intangible Values in Monuments and Sites »	The Themes for each session were: Sub-theme A: The Intangible dimension – concepts, identification and assessment A1 : Concepts, definitions and theoretical considerations A2 : Places and their intangible heritage A3 : Heritage places and living traditions Sub-theme B : Impact of Change and Diverse Perceptions B1 : Changing use of spirit and places B2 : Diversity of perceptions B3 : Preservation and traditional knowledge Sub-theme C : Conserving and Managing Intangible Heritage: methods C1 : Preservation, documentation management methods C2 : Transmission, interpretation and tourism C3 : Legal and other forms of preservation	The spirit of place is also mentioned in some of the papers prepared in accordance with the main theme of the symposium.

Table 1. Charters and documents address the spirit of place and equivalent concepts in the history of preservation (Cont.)

Year	Document	Definitions	Evaluations
2003	UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage Article 2	"The "intangible cultural heritage" means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts, and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity."	The concept of the spirit of place is not included in the contract with its name directly but is defined as a value that must be protected.
2005	UNESCO Convention on Diversity of Cultural Expressions Article 13	"Parties shall endeavor to integrate culture in their development policies at all levels for the creation of conditions conducive to sustainable development and, within this framework, foster aspects relating to the preservation and promotion of the diversity of cultural expressions."	In the Convention, it has been accepted that the issue of protecting the traces of cultural diversity will take place in the development policies and programs of the state. This also applies to policies that support preservation activities.
2008	ICOMOS' 16th General Assembly and Scientific Symposium in Québec "Finding the Spirit of place"	Summary of theme and sub-themes Symposium Theme 1 : Re-thinking spirit and place Theme 2 : The threats to the spirit of place Theme 3: Preservation of the spirit of place Theme 4: Transmitting the spirit of place Theme 5: The role of memory Theme 6: The fragility of spirit of place Theme 7: Safeguarding and transmitting the spirit of place	Remarkable papers on the spirit of place were presented at the symposium.
2008	ICOMOS' The Quebec Declaration on the Preservation of the Spirit of Place	"Recognizing that the spirit of place is made up of tangible (sites, buildings, landscapes, routes, objects) as well as intangible elements (memories, narratives, written documents, festivals, commemorations, rituals, traditional knowledge, values, textures, colors, odors, etc.), which all significantly contribute to making place and to giving it spirit, we declare that intangible cultural heritage gives a richer and more complete meaning to heritage as a whole and it must be taken into account in all legislation concerning cultural heritage, and in all preservation and restoration projects for monuments, sites, landscapes, routes and collections of objects".	In the declaration, it was stated that the spirit of place is an inseparable whole with the cultural heritage and that it must be included in the preservation processes. With the titles it covers, the Declaration laid the foundations for the method of preservation based on the spirit of place.

Table 1. Charters and documents address the spirit of place and equivalent concepts in the history of preservation (Cont.)

Year	Document	Definitions	Evaluations
2013	Burra Charter The Australia ICOMOS Charter for Places of Cultural Significance Article 1	"Cultural significance means aesthetic, historic, scientific, social or spiritual value for past, present, or future generations. Cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects. Places may have a range of values for different individuals or Groups."	In the charter, some concepts such as culture, place, cultural significance, place with cultural significance have been defined specifically for Australia. The definition of cultural significance overlaps with the definition of the spirit of place.

approved in the same year and are complementary to each other, are the clarification of all the official documents and regulations that have been discussed and studied since the 1964 Venice Charter.

The Venice Charter mentions the importance of social communication in the preservation processes, stating "It is essential that the principles guiding the preservation and restoration of ancient structures are laid down on an international basis formed by the countries responsible for implementing the plan within the framework of their own culture and traditions." In the ICOMOS charters, which are the continuation and explanatory nature of the Venice Charter, this issue has been frequently mentioned and emphasized with different concepts such as dissemination, popularization, presentation, and interpretation. The ICOMOS Charter on the Perception and Presentation of Cultural Heritage Sites, one of the two important documents that ICOMOS Quebec 2008 brought to the preservation area, is an approved study with the aim of explaining all the expressions that mention the importance of social communication, standardizing the terminology on this subject and presenting rational principles. Following the redefinition of the terms related to the subject in the regulation, 7 principles, titled "1. Access and Understanding, 2. Sources of Information, 3. Drawing Attention to Context and Environment, 4. Preserving Authenticity, 5. Planning for Sustainability, 6. Concern for Inclusivity 7. The importance of Research, Education, and Evaluation," were determined. The third-ranked principle titled "Attention to the Context and Environment" mentions that the targeted perception should cover all the cultural, social, and environmental importance and values of the cultural heritage. The fourth rank principle of "Preservation of Authenticity" states that all planning and work to be done for the perception and presentation of the cultural heritage must be carried out without damaging the texture of the place, which expresses the cultural value while respecting the character of the place to preserve the originality. These principles are guiding recommendations that ensure the preservation of the spirit of place for those who will develop presentation methods as part of the preservation processes (ICOMOS, 2008a). Another document that ICOMOS Quebec 2008 brought to the field of architectural preservation is the Quebec Declaration on the Protection of the Spirit of Place (ICOMOS, 2008b). The Declaration explains in detail the "cultural, social and environmental values" in the article, which is accepted as the third principle of the "ICOMOS Regulation on the Perception and Presentation of Cultural Heritage Sites" mentioned above. Emphasizing the importance of preserving the spiritual values and the spirit that constitutes the cultural property, the declaration aims to clarify the framework of this subject, which has been discussed recently. Another remarkable point in the

declaration is that it states that tangible and intangible values, which have been expressed as two opposite and separate concepts, are actually intertwined and integrated with each other (Erder, 2020).

The Quebec Declaration, in a sense, draws a roadmap for the process of understanding, protecting, and presenting the spirit of place, with ten articles gathered under four main headings. The first title of the manifesto is "Rethinking the Spirit of Place." The three items under this heading list the tangible and intangible elements that make up the spirit of place, and state that intangible elements are more effective than tangible ones to emphasize the spirit of place and must be taken into account in the preservation processes. Under this title, it is also explained that a multidisciplinary team and traditional practitioners must be assigned in the processes of identifying, protecting and transmitting the spirit of place, that the spirit of place varies from culture to culture, according to time and practices, and that a place can have different spirits that mean different attributions for different cultures (ICOMOS, 2008b).

Although the Quebec Declaration does not provide a direct method for determining the spirit of place, identifying its threats, protecting it and bringing it to light, it is the most striking of the charters and documents that refer to the spirit of place in terms of providing a general framework for a method to be developed (Figure 1). The declaration aims to secure not only the cultural heritage but also the cultural groups, which are the sources of the spirit of the cultural heritage. The Declaration proposes the development of specific management plans and strategies that can be adapted to the pluralistic context of multicultural societies, with the concern that these spirits may clash and destroy the other in places with more than one spirit.
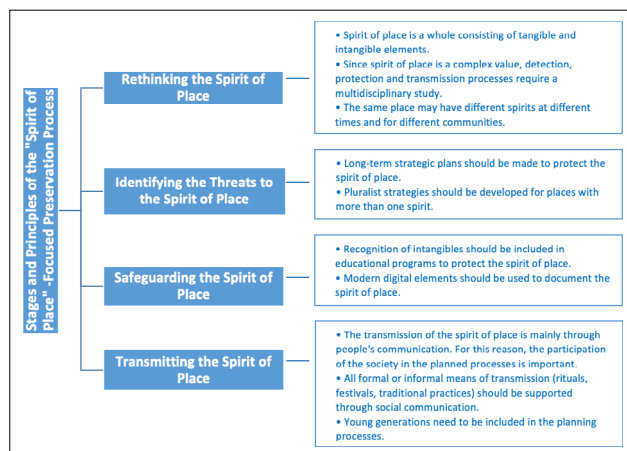

Figure 1. Stages and principles of "spirit of place"-focused preservation according to the Quebec Declaration (Edited by the authors based on the main headings of the Quebec declaration, 2023).

METHOD STUDIES

Searching for Meaning and Spirit in a Place

When focusing on the equivalent of the concept of the spirit of place in Roman mythology, it is understood that the main reason for the inclusion of this concept in the discipline of architecture is to design it with the concern of preserving the meaning and character of the place. In this context, the spirit of place is not only a meaning that is there and waiting to be discovered, but also a guide that accompanies the place in the form that overlaps with the equivalent of the concept in mythology interacts with and directs people at every moment of life on the ground. This feature defines a task for the spirit of place, and obliges it to be in constant interaction with its environment, in other words, to be alive by showing its own existence. The spirit of place is basically a construct of the mental interaction between the individual and the place. In this interaction, the whole of the impressions and images that the individual creates in his/her mind with his/her experiences transforms into the corresponding meanings. When the theoretical approaches that address the connection between the individual and the place in different disciplines are examined, it is understood that these approaches focus on similar things with different concepts and basically examine the relationship between meaning and memory. The meaning that should be preserved together with the place as a social value in the historical environment is created in the collective memory, in other words, with the common images formed in the mind of the society. Therefore, to reach this meaning, it is necessary to concentrate on a method in which the spirit of place as a collective meaning can be reached through the common codes of the collective experiences lived in a place which correspond in minds.

The German philosopher Edmund Husserl, who stated that the meaning of place is a whole united with the practices experienced, with the definition of "The place is a kinesthetic formation," is one of those who planted the seeds of the idea of analyzing the place with phenomenological methods. This theory of Husserl's method influenced many philosophers, especially Martin Heidegger, and started a process in which individual experiences were discussed in philosophy as a component of place. German philosopher Martin Heidegger said that place has components perceived through experiences; defined the place as an experiential center, not as a dead location, and thus presented a method that brings sensory perception to the fore (Heidegger, 1971). The declaration titled "Building, Dwelling, Thinking," which Heidegger presented to architects at a conference held in Darmstadt in 1951, soon influenced architects from all over the world and caused architecture to be questioned from a different perspective and phenomenologically[8](Sharr, 2013).

Christian Norberg-Schulz is the first follower of the phenomenological approach in the field of architecture,

which Edmund Husserl transformed into a method and his student Martin Heidegger made one of the most important philosophical approaches of the 20th century. Schulz combined this approach with Lynch's schematization of perception of the physical environment and adapted it to architecture as a synthesis of scientific views from the fields of sociology, psychology, and semiotics. Schulz brought a new approach to the problem of architectural space in his work called "phenomenological trilogy," which consists of three books, "Existence, Space and Architecture," "Genius Loci" and "The Concept of Housing," published in 1971, 1980, and 1985. According to Schulz, architectural space can be understood as the embodiment of environmental schemes or images that form an indispensable part of man's general harmony or "being in the world." Schulz presented a new approach saying that architecture should be perceived not only with scientific ones but also with qualitative methods. For this purpose, he aimed to find the essence of human experiences by analyzing the spirit of place through phenomenological means.

American architect Steven Holl stated that the architectural product is perceived by the senses as an experience lived differently from other works of art. Holl defines architecture as a combination of mathematics and phenomenology (Holl et al., 1994). Finnish architect Juhani Pallasmaa almost defines the concept of the spirit of place when talking about the aura of a building. According to him, a structure's aura is an intangible feature that it carries on and tells something. When an individual encounters a structure, he undoubtedly perceives it primarily with his own memory and what is in his memory, but the aura of the structure is a dominant character and directs the individual's personal perception by influencing it. In this case, the aura is a structure-specific and powerful "perception guide." Peter Zumthor, on the other hand, describes the element that Pallasmaa defines as the "aura" as the "atmosphere" and states that the atmosphere felt within while entering in, creates a bond between the person and the space, and this bond is a very important part of architectural comfort (Zumthor, 2006). Katherine Benzel's approach is also parallel to other theories. Benzel states that the architectural work is in interaction with social life and nature, and the design is shaped in a process compatible with this interaction (Benzel, 1997). All these theoretical approaches, which refer to the spirit of a place or equivalent components, are important in terms of emphasizing the existence of a "spiritual" element as well as a physical body in architectural products (Table 2).

Analysis of Methods and Techniques

In his book "Genius Loci: Toward a Phenomenology of Architecture" published in 1979, Schulz conducted city assessment studies that will shed light on searches for methods and techniques in determining the spirit of place. Although the studies in the book do not fully express a

Table 2. Leading theorist architects and their theories, who associate place with existence and meaning under the influence of Heidegger

Theorist Architect	Emphasized Concept	Main Idea in Theory	Announcement Date
Christian Norberg-Schulz	Genius Loci/Spirit of place	Architectural space is the embodiment of environmental schemes and images.	1980
Steven Holl	Paralax/Perspective perception changing with movement and viewpoint	The perception of a place is personal. The space gains a personal meaning with a perception that changes with experience and movement.	1989
Juhani Pallasmaa	Aura/ Spiritual energy	Architecture can be defined not only with objects but also with verbs, it gains meaning as it is perceived by the senses, it is not just a visual product.	1994
Katherine Benzel	Harmony	A space is shaped by interacting with its environment (city, topography, social life).	1998
Peter Zumthor	Atmosphere	The structure, with its various features, forces people to relate to the world and calls something from memory with what they visualize in their minds.	1998

method flow, it was found worthy of being analyzed as one of the first concrete research to determine the spirit of place in a historical environment. Other studies analyzed are current studies on understanding of place, which have been made in the last 5 years, and which are remarkable in terms of clearly revealing methods and techniques.

Norberg-Schulz's City Assessments

In his previous books, Intentions in Architecture (1963) and Existence, Space, and Architecture (1971), Schulz talked about the transformational journey of space into existential space and defined existential space as the place where meaningful actions are embodied (Norberg-Schulz, 1971). In these books, he used the concept of genius loci in response to the unique character of places and defined this character as a power unaffected by political, social, or cultural changes. In his book Genius Loci: TowSards a Phenomenology of Architecture, published in 1979, the concept of "spirit of place" is discussed as a theory that sheds light not only on architecture but also on ethnographic and anthropological researches. Schulz says "human beings only take root in an environment where they experience meaning" and states that both the spirit of place is formed through meaningful experiences and that people need to hold on to the spirit of place as a support (Norberg-Schulz, 1979). According to him, settlement is more than building and sheltering, he focuses on the intangible elements of the physical environment and tries to analyze and explain them. The process of formation of the spirit of place can be listed as follows with the help of the stages Schultz himself expressed (Figure 2).

In his book "Genius Loci: Towards a Phenomenology of Architecture", Schulz evaluates three different cities, Prague, Khartoum, and Rome, in terms of the spirit of place (Norberg-Schulz, 1979). Schulz's assessment approach can be expressed as "expert researchers' interpretations based on field observations and historical studies." Here, the researcher is almost always himself, and occasionally he evaluates by taking into account the opinions in the published texts. He makes inferences about the spirit of

Figure 2. The stages of formation of the spirit of place according to Schulz.

place in the cities he examines, searches its origin, but avoids putting forward a definite and clear formula about the formation of this spirit. In addition, after determining the spirit of place, he leaves its determinations only at a level of interpretation. This situation was evaluated by the authors of this article as a concern to avoid ending the interpretation process due to the continuity feature of his phenomenological approach.

According to Wilken, Schulz traveled the cities by considering their history and current situation, and evaluated them with inspiration from Heidegger's concept of the unity of the four legs consisting of "earth-sky-mortals-gods" (Wilken, 2013). However, he did not systematize his evaluations and left the conclusion uncertain. For this reason, the study of determining the spirit of place did not create data for a path to be followed afterward.

Among the city evaluations of Schulz, his determinations about Rome are remarkable. First of all, Schulz emphasizes that the city has been called the "eternal city" for a long time, and its title of being a "capital," which has the effect of monumentality and greatness. However, according to Schulz, these adjectives alone cannot express the spirit in the city, because the absolute order which is the mental equivalent of these adjectives does not exist in this city. Here, Schulz puts a comma in his comments to include the words of art historian Hans Peter L'orange[9] that describe the streets of ancient Rome: "the self-satisfied, closed world of the street is characteristic of ancient Rome: a complete world, a small universe, the paradise from which Scandinavian people were expelled." Making use of L'orange's findings, Schulz describes the features that do not separate the houses from the street, on the contrary, integrate them, that the entrances to the houses are provided directly from the street without sidewalks or steps, therefore, the house life continues on the street, and this situation gives the streets an "urban interior" appearance. Features that were a part of life in ancient Rome still exist in the city of Rome, and this is the most important reason why, according to Schulz, a capital full of monumental buildings offers a surprisingly pastoral/rural effect. Schultz calls this influence the Roman spirit of place. After depicting the streets in the city, Schulz goes out of the city and looks at the city from the outside. In this way, he sees the divinity and greatness of the city's existence in its natural environment. The ancient Romans built the city as a Greek statue, with details complementing each other. In its natural environment, the city is like a giant statue carved for the gods. Schulz interprets the spirit, which is felt in the city and exists in every corner, as a synthesis of this divinity/sublimity and Roman pastoralism. In summary, the spirit of place in Rome was formed through the self-confidence of divinity and the "existential meanings" that emerged from the sincerity of Roman life. In his book, Schultz also included images with the meanings he wanted to emphasize. The most striking of these is a painting by Franz Roesler[10]
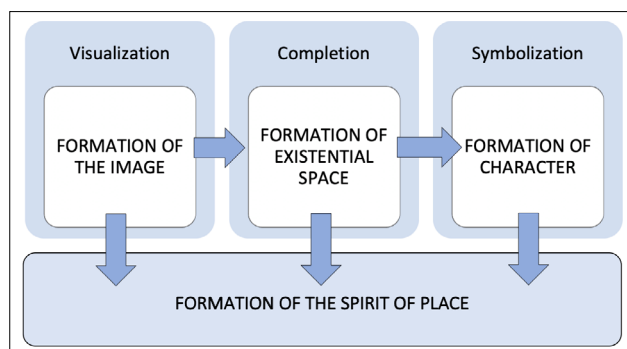
Figure 3. The Franz Roesler painting that Schulz included in his book and the photograph depicting the city's stance in the natural environment (Norberg-Schulz, 1979).

depicting ancient Roman streets and a recent photograph expressing the city's topography (Figure 3).

Since Schulz's leading work, many studies have been conducted to understand place. In the following lines, current scientific researches on understanding place are analyzed in terms of their methods and techniques. The information obtained from this analysis is intended to contribute to future studies for determining the spirit of a place.

Sample Research 1: Identifying and expressing the spirit of place in the Sziget festival area (Pap, 2019)

The research that Victoria Pap carried out between 2014 and 2019 within the scope of her doctoral study in sociology and social policy at Corvinus University in Budapest was the most remarkable among the sample studies in terms of the diversity of method techniques (Table 3). In her study, Pap dealt with the area of the Sziget festival, one of the most important music events in Europe and held in August every year, and she aimed to determine and express the atmosphere that is as important as the music presented in the week-long festival. In this study, Pap questioned the characteristic points in the area, the alternative spaces that developed in addition to the existing spaces, and the elements that determine the atmosphere in the place, and sought an answer to the question of what the channels of perception of the spirit of place would be.

Pap mainly used the mental mapping method in her study, supplementing this method with questionnaires and participant observations, which she referred to as "content analysis of fieldwork diaries." Pap describes the spirit of place as "the mental perception of subjective experiences and feelings associated with place through experiences that can be verbally expressed." Therefore, she sees mental mapping as the most appropriate method for determining the spirit of place.

As the first step, Pap asked 225 festival attendees to write their "experiences" on a blank map, thus she obtained 225 "experience maps." In the second step, she conducted a survey with 533 randomly selected participants and aimed to collect the words corresponding to the spirit of the place by asking questions such as: "If asked to describe the atmosphere in one word, what would this be? How would you describe the aura?" The third and final step in Pap's fieldwork is the "fieldwork diaries." These data, consisting of the notes of 30 researchers who took part in the field study, were also used in the analysis phase.

Among the findings, it is noteworthy that the venues that are outside the boundaries of the official festival area formed spontaneously were determined on the mental maps. By combining the mental maps she collected, Pap created a map that she called visitors' mental places. She analyzed the data of her research with computer support and expressed her findings with maps, tables, flow charts, and word cloud diagrams (Figure 4).

Table 3. Analysis of Victoria Pap's study in terms of method techniques

Sample Research 1: Identifying and expressing the spirit of place in the Sziget festival area

| Data Collection Techniques	Data Sources	Data Type	Explanation	Data Analysis Techniques
Interview	Festival participants	Words	A survey was conducted with 533 participants, and symbol words were collected by asking questions.	Coding
Mental mapping	Festival participants	Experience map	225 participants were asked to write their experiences on the sketch.	Geolocation Frequency Analysis (ArcGIS)
Observation	Researchers	Notes	The notes taken by 30 researchers in their field studies were used as data.	
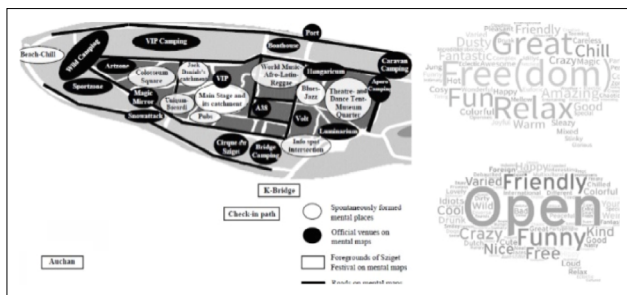
Figure 4. Expression technique of Victoria Pap's work (Pap, 2019).

Sample Research 2: Mapping historical urban landscape values using social media (Ginzarly&Roders&Teller, 2018)

The study, which was carried out within the scope of an article written in the field of urban design, proposes the method of using the photo angles and tags shared on the social media of that place in determining the perceived character of an area. The findings of the study express the differences in the preferences of local people and visitors (Table 4).

The location chosen for the research is the El-Mina district in Tripoli, Lebanon. During the data collection phase, 1320 photos shared for this region between 2003 and 2016 were taken from the social media platform Flickr. The goal here is to determine how users refer to inheritance entities and whether they relate to tangible or intangible attributes. Accordingly, tags referring to an abstract attribute such as activities, expressions, knowledge, or practices (Example: tradition, work, shopping, and medieval) were extracted together with their geographic information, and a tag clouds map was created using ArcGIS. In this map, each label is given a rating, symbolized by font size, based on frequency of use. This map was made to visualize the density and spatial distribution of the photographs. To distinguish the photograph angle preferences of local people and tourists, the nationality information of the users was transferred to the ArcGIS medium and visualized by grading according to the frequency of tagging (Figure 5).

Since the study was found successful by the authors in terms of visualizing the results of data analysis, it ranks high among the case studies.
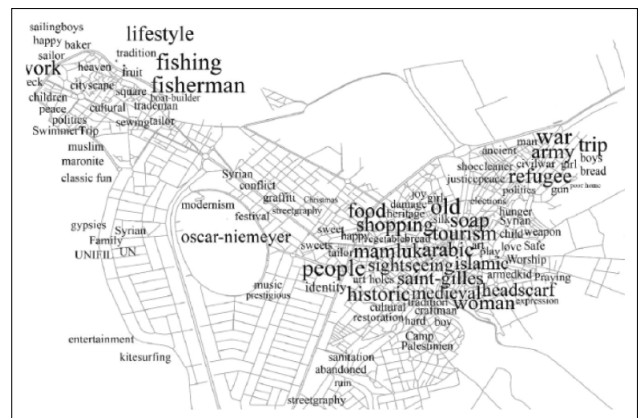

Figure 5. Expression technique of Manal Ginzarly's work (Ginzarly et al., 2019).

Sample Research 3: Reviving the past through collective memory in Tehran Baharestan Square (Lak & Hakimian, 2019)

The research, which was carried out within the scope of an article written in the field of urban design, aims to propose a theoretical model to sustain and reproduce the traces of collective memory in historical urban spaces. Baharestan Square, which is an area that has been transformed both physically and semantically depending on the changes in the city of Tehran, was chosen as the study area, and a qualitative research was conducted by conducting in-depth interviews with 20 local residents during the summer of 2016. In addition to the interviews, observations, related documents, and texts were evaluated with qualitative content analysis (Table 5).

The qualitative method used to investigate the collective memory in the square can be expressed in two stages. The first part of the first phase is the "review of the literature on collective memory," in which the historical studies, related internet resources, and documents are reviewed. This section was completed in a desk-based work process and resulted in the determination of open-ended interview questions.

The second part of this phase is a field study in which the determined questions are directed to the participants through in-depth interviews. Participants were selected by

Table 4. Analysis of Manal Ginzarly's study in terms of method techniques

Sample Research 2: Mapping historical urban landscape values using social media

Data Collection Techniques	Data Sources	Data Type	Explanation	Data Analysis Techniques
Mental mapping	Flickr contributors	Tag map	The shooting directions, tags, and hometown information of the 1320 photographs were used as data.	Geolocation Frequency Analysis and Classification (ArcGIS)

Table 5. Analysis of Azadeh Lak's study in terms of method techniques.

Sample Research 3: Reviving the past through collective memory in Tehran Baharestan Square

Data Collection Techniques	Data Sources	Data Type	Explanation	Data Analysis Techniques
Interview	Historical documents and texts	Words	The history of the square has been researched.	Coding Qualitative Content Analysis
Mental mapping	20 local residents	Experience map	Open-ended questions were asked to 20 people selected by random sampling from local residents and shopkeepers who had lived or worked in Baharestan Square for more than 10 years and were also asked to tell their memories.	
Observation	Baharestan Square	Notes	Thematic codes were enriched with the observations made.	

random sampling from local residents and shopkeepers who have lived or worked in Baharestan Square for more than 10 years. After the interview, the participants were also asked to tell their memories of the past and present in the square.

Data analyses were made with the qualitative content analysis method, in which the researchers repeatedly read, discussed, and interpreted the transcribed interviews. At the end of this process, general thematic sections and subcategories could be determined with the embedded theory method[11]. The analysis study aimed to extract the main categories related to the conceptual model of the collective memory features proposed in the form of four broad themes including place, activities/events, history, and personal images/values.

In the second stage of the research, the concepts were unfolded in contexts such as buildings/monuments, functions, land uses/activities, and as a visual survey of the street landscape, and physical features such as space use, building age, architectural style were defined.

The study aims to reveal the features that revive the collective memory in Baharestan Square to support urban renewal policies (Figure 6).

Sample Research 4: Investigation of cultural memory and the spirit of place in the context of a destroyed theater in Alexandria, Egypt (Hussein&Stephens&Tiwari, 2020)

The research is about the Al Salam Theater, which was built in 1956 in Alexandria, Egypt's second-largest city, and which has become a very important figure for the city during its 62 years of service as a theater, in the city's memory before being demolished. The research consists of an investigation of traces carried in the spirit of place from the time it was there to today when a hotel exists in its place.

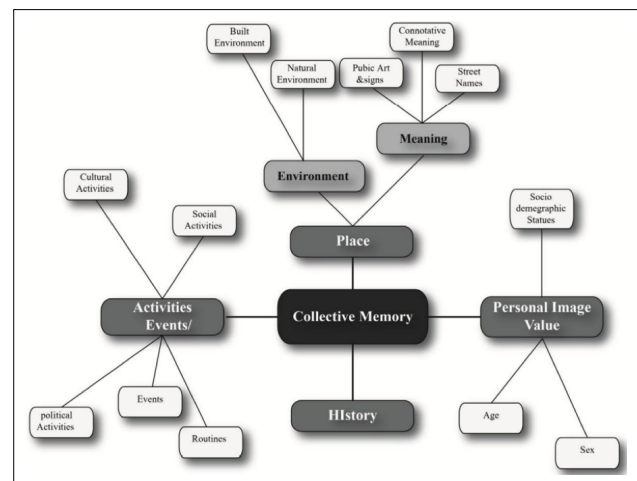The first stage of the study includes library research, and

Figure 6. Expression technique of Azadeh Lak's work (Lak & Hakimian, 2019).

the second stage includes field studies. In the first stage, the existing literature was reviewed to create the conceptual framework of the research and to prepare the interview questions that would be required in the second stage.

In the second stage, semi-structured face-to-face interviews were conducted in the field through the prepared 20 questions. During the field study, which lasted for about 2 months, a total of 12 participants, six of whom were locals of the mentioned region and six of whom had no regular connection with the region, were interviewed, and each interview lasted 30–45 min. The second stage, the data collection stage, also includes some studies on social media. For this purpose, a Facebook group called "The Spirit of Alexandria" was created, and the participants were allowed to express their opinions and thoughts by sharing freely without pressure in face-to-face meetings. In the group of 90 participants, 42 comments about the Al Salam Theater were included as data in this study (Table 6).

Table 6. Analysis of Fatmaelzahraa Hussein's work in terms of method techniques

Sample Research 4: Investigation of cultural memory and the spirit of place in the context of a destroyed theater in Alexandria, Egypt

Data Collection Techniques	Data Sources	Data Type	Explanation	Data Analysis Techniques
Interview	12 local residents	Texts	A total of 12 participants, 6 of whom are locals of the mentioned region, and 6 of whom are not in regular connection with the region, were interviewed.	Coding Qualitative Content Analysis
Social media comments	90 group participants	Texts	In the created Facebook group, the participants were allowed to freely express their opinions and thoughts by sharing. In the group of 90 participants, 42 comments about the Al Salam Theater were included as data in this study.	

The researchers analyzed the data based on the "qualitative triangulation method[12]," and field notes, interview texts, and social media posts were evaluated together. Analytical software called QSR NVivo 12 was used while evaluating the coding. After the study, a diagram indicating the main research themes and relationships used throughout the coding process and a word tree showing the frequency of participants' mention of summer were obtained from the software (Figure 7).

During the interviews, the participants recalled their good memories and experiences at the theater with their families and friends, and the events they had in the urban area around the theatre. A great majority of the interviewees combined the theater with the summer vacation and the sea, this situation is also emerged during the evaluation (Figure 7).
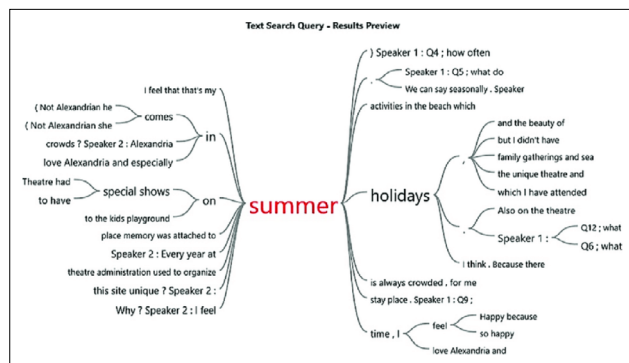

Figure 7. Expression techniques of Hussein et al.'s (2020).

Sample Research 5: A Workshop to Determine the Spirit of place in Kocaeli[13]

The research carried out within the scope of the first thesis studies, which is considered as an example, is remarkable because it includes a workshop held in the field with a group of experts. In the research, a 1-day workshop was held in Kocaeli with 19 experts, including architects, city planners, interior architects and civil engineers, consisting of academicians, local government employees, private sector employees and students, and it was ensured that they experienced the field during the workshop. After the workshop, the participants were asked to convey their

Table 7. Analysis of Filiz Ertürk's study in terms of method techniques

Sample Research 5: A Workshop to Determine the Spirit of place in Kocaeli (Ertürk, 2019)

Data Collection Techniques	Data Sources	Data Type	Explanation	Data Analysis Techniques
Workshop + Interview	19 experts consisting of academicians, local government employees, private sector employees and students, architects, city planners, interior architects and civil engineers	Experience transfer, matching and connection forms	A one-day workshop was held, in which participants were asked to first experience the area, then transfer it and fill out a few forms.	Content Analysis

experiences in writing and it was tried to determine the components of the place and their relations through a pre-prepared form.(Table 7).

Sample Research 6: Evaluation of Changes in Konya Historical City Center through the Concept of 'Spirit of Place'[14]

The second of the thesis studies includes a quantitative research to determine the user's perception of the historical city centers in Konya. In the first stage of the study, a sample area was selected by researching the historical areas of Konya, and in the second stage, a survey was conducted with 45 local residents in this area. Participants were asked to answer 17 questions such as "Today's Konya Historical City Center is a Cultural Center (Perception1)" or "Today's Konya Historical City Center is a Service Center (Perception2)" by rating them on a Likert scale[15]. The survey results were evaluated through quantitative analysis and the perceptions were hierarchically ordered and interpreted (Table 8).

In the Table 9, the data collection and data analysis methods and techniques used by various researchers to determine the spirit of place and the results they revealed were examined. As seen, those who have achieved successful results in the last 5 years to determine the meaning of place, conducted with phenomenological approaches, have revealed results emphasizing intangible values with a perspective integrating the physical environment and society. In most of the studies analyzed and evaluated as an example, people who have a connection with the field were chosen as the data source and the data were compacted by coding or labeling the interviews. The coding method makes it possible to present the data by abbreviation and geolocation. The first two studies are remarkable in that they present the visuals that express the coded data on the physical environment in an architectural language. Other studies were also evaluated in terms of data collection and analysis techniques used.

Based on this analysis, an evaluation can be made on data collection techniques as follows:

Interview: Conducting interviews is a very important way to collect data by making connections with the collective memory of a place. Care should be taken to interview with especially local inhabitants, in order to get the accurate data.

Mental mapping: Since creating a map that addresses what is remembered requires an expert perception of the physical environment, it was concluded that it would be more appropriate for the researcher to make the memory maps during and after the interviews.

Observation: Observations made by the researcher are always important as a support and complement to other data collection techniques.

Social media comments: When the case studies above are examined, it is revealed that social media can create a context that can be used as a very rich data source when its reliability is ensured.

Workshop: In some researches, the fact that the workshops were conducted by experts rather than local residents created a disconnection between the study and the place. Conducting the workshop with local residents and completing the evaluation by experts would lead to more accurate findings.

Document research: Historical and visual document scanning made by the researcher should also support and complement other data collection techniques.

The evaluation of sample researches has shown that the most essential data collection technique is the interviewing

Table 8. Analysis of Hatice Kübra Söğütlü's study in terms of method techniques

Sample Research 6: Evaluation of Changes in Konya Historical City Center through the Concept of "Spirit of Place" (Söğütlü, 2023)

Data Collection Techniques	Data Sources	Data Type	Explanation	Data Analysis Techniques
Documentary search	Historical documents and texts	Texts	The history of the historical city center of Konya has been researched.	Quantitative Analysis (SPSS)
	45 local residents	Answers evaluated with a Likert scale	17 questions were asked to 45 people who knew the historical city center of Konya, were somehow connected with the area and witnessed the transformation of the center, and were asked to mark the options prepared according to the Likert scale.	

Table 9. Analysis and evaluation of place understanding studies in terms of methods and techniques

Sample Number	Research Subject	Date and Location of the Research	Researcher	Publication Name, Place, Date	Data Collection Techniques	Evaluation of Data Collection Techniques	Data Analysis Techniques	Evaluation of Data Analysis Techniques	Evaluation of Expression Technique of Findings
1	Identifying and expressing the spirit of place in the Sziget festival area	2014-2019 Budapest, Hungary	Victoria Pap	Researching the spirit of place: Mental mapping on Sziget festival, Cornivus Journal of Sociology and Social Policy, 2019	Interview, Mental mapping, Observation	Data collection techniques are very compatible and sufficient with the study.	Coding, Geolocation, Frequency Analysis	The analyzes were made with the help of the software with sufficient sensitivity, were found reliable and sufficient.	The visual work for Mental places was found to be very understandable and having clear in terms of an architectural language. The fact that the findings related to the spirit of place were not combined with the physical environment was evaluated as a deficiency.
2	Mapping historical urban landscape values using social media	2003-2016 Tripoli, Lebanon	Manal Ginzarly, Ana Pereira Roders, Jacques Teller	Mapping historic urban landscape values through social media, Journal of Cultural Heritage, 2018	Mental mapping	The reliability of data from social media has not been proven in the study. However, when these studies are examined, it is revealed that social media can create a context that can be used as a very rich data source when its reliability is ensured.	Geolocation, Frequency Analysis and Classification		It was found very successful that the findings were reduced to codes and located in their places in the physical environment and visualized very clearly.
4	Investigation of cultural memory and the spirit of place in the context of a destroyed theater in Alexandria, Egypt	2018 Alexandria, Egypt	Fatmaelzahraa Hussein, John Stephens, Reena Tiwari	Cultural Memories and Sense of Place in Historic Urban Landscapes: The Case of Masrah Al Salam, the Demolished Theatre Context in Alexandria, Egypt, Land, 2020	Interview, Social media comments		Coding, Qualitative Content Analysis	The tags in the social media were used as codes directly without being changed. This technique has been found interesting because it offers an advantage of a very practical and fast working process.	The fact that the findings were not matched with the places in the physical environment and the results were not visualized in an architectural language was considered as a deficiency.

Table 9. Analysis and evaluation of place understanding studies in terms of methods and techniques (Cont.).

Sample Number	Research Subject	Date and Location of the Research	Researcher	Publication Name, Place, Date	Data Collection Techniques	Evaluation of Data Collection Techniques	Data Analysis Techniques	Evaluation of Data Analysis Techniques	Evaluation of Expression Technique of Findings
3	Reviving the past through collective memory in Tehran Baharestan Square	2016 Tehran, Iran	Azadeh Lak, Pantea Hakimian	Collective memory and urban regeneration in urban spaces: Reproducing memories in Baharestan Square, city of Tehran, Iran, City, Culture and Society, 2019	Interview, Observation	Interviews were conducted with the local residents with the help of open-ended questions and the study was found to be efficient since a wide variety of data were obtained by supporting observations.	Coding, Qualitative Content Analysis	The coding was found very careful and successful.	
5	A research to understand the place and the spirit of place through street practice in Kocaeli	2019, Kocaeli, Turkey	Filiz Ertürk	Sokak pratiği aracılığıyla yer ve yerin ruhunu anlamaya yönelik bir sentez önerisi: Hermeneutik-fenomenolojik-semiyolojik (HFS) çerçeve yaklaşım, Phd Thesis, 2019	Workshop, Interview	The fact that the participants were not selected from local residents was found to be negative. It was thought that conducting the workshop and interviews with the residents and completing the evaluation by experts would lead to more accurate findings.	Content Analysis	Analyzes were made by experts different from the experts who were workshop participants. The analyzes are revealed as tables expressing the relationships between the components of the earth. The analysis technique was found to be sufficient.	
6	Evaluation of the change in the historical city center of Konya by measuring perceptions	2021, Konya, Turkey	Hatice Kübra Söğütlü	Konya Tarihi Kent Merkezinde Meydana Gelen Değişimlerin "Yerin Ruhu" Kavramı Üzerinden Değerlendirilmesi, Master Thesis, 2021	Document search, Interview	Receiving the answers with a Likert scale limits and ordinaryizes the participant's view.	Quantitative Analysis (SPSS)	The fact that the analysis was done in a quantitative way prevented the researcher from reflecting his expertise on the study with his comments, and kept the architect-researcher out of the evaluation. This situation has been evaluated as a deficiency since it has taken the study out of the field of architecture.	

as it directly enables a collecting method of collective experiences in the memory of users of a place as data. Interviewing should be supported and complemented by mental mapping, observation and document research.

Data analysis techniques in line with the examinations from the sample researches can be evaluated as follows:

Coding: The coding method is a technique that summarizes and shortens the data, as in all qualitative researches. In this way, it enables the data to be expressed in an understandable way within the findings.

Geolocation: This technique is important in architectural researches because it enables data or findings to be matched with the physical environment and the results to become usable documents.

Frequency analysis: It should be used as an intermediate stage in researches where the general approach is not quantitative but the frequency of mentioning the coded data is important.

Classification: Classification is a coding stage that allows similar data to be grouped and collected under the same heading and these headings to be used in the ongoing process. It was found useful in terms of simplifying the data.

Content analysis: It is a very appropriate technique to be used in research on "place" as it reflects the expertise of the researcher by adding his/her interpretation and ensures that the study remains within the boundaries of the desired area.

Quantitative Analysis: It has been observed that this analysis technique is not sufficient in studies on "place," as it does not include the interpretation and intervention of the researcher in the research.

As it is understood from the information expressed in the literature review, coding is considered as the first and most practical technique among these analysis techniques as it shortens the data and provides practicality. The efficiency of the coding technique can be increased by supporting it with frequency analysis and geolocation. The combinations of data collection and data analysis techniques may change from case to case according to terms and aim of the research.

CONCLUSION

Identifying and documenting the spirit of place is the first step in a "spirit of place"-oriented preservation process. The process to be carried out should also be expected to include the flow that ensures the protection of the determined and expressed "spirit" and its transfer to the future. As the literature suggests, studies that propose a clear model should be carried out for determining the spirit of a place. The goal of this study is to emphasize the lack of a viable method/ model that aims to "determine the spirit of place" and

which is revealed by synthesizing the approaches focused on the spirit of place in preservation, to support the spirit of place focused approaches in the historical environment and to contribute to making the preservation activities of the historical environment more holistic.

The twenty-first century has started as a century in which concepts are questioned again, problems are re-discussed and current solutions to problems are sought. In this context, one of the most important phenomena that has come to the fore in recent years is the inevitable isolation of the individual in crowded cities and hybridized societies. The fact that people cannot connect with the environment they live in plays a major role in this isolation. The activities carried out in historical cities under the name of "preservation" with commercial and touristic concerns cause the historical environment to lose its identity and original character, weakening the bond between people and the environment day by day. As Lynch said, "the visual environment should be meaningful; that is, its visible character should relate to other aspects of life." In this respect, it is important that what is felt in the historical environment should be the existential meaning of the place, in other words, a place should tell you the original story. In this way, it will be possible for the individual to establish a relationship with the past as well as with the environment, and to form a cognitive collective sharing from the past among people living together. The spirit of place is the meaning of place, together with everything that has lived and left a trace in the environment. It is spatial, existential and original. It welcomes the users and visitors of the place, influences the experiences, connects and unites people with each other and the place. It is what makes a house home or a town homeland.

The use of urban scale as a reminder to people is not a new phenomenon for urban designers. However, the application of this effort in the field of preservation has sometimes been the subject of discussion. Without turning the city into a museum that can be visited with one's fingertips, it is enough for the city to make a connection between the past and the individual by reminding it at intervals (Othman et al., 2013). These reminders, which are links between the individual and the environment and society, can be defined as "guidance of the spirit of place" as in Roman mythology.

If a place has a spirit, which is defined as a spiritual element and perceived by the senses, it is possible to detect this spirit with a method that includes sensory evaluations. As a result of the analyses and evaluations made, it has emerged that a new method to be designed to determine the spirit of place should be created in line with the following flow:

Collective sharing of practices as well as the physical environment play a role in the formation of the spirit of place. This situation will find its place in the general framework of the method as a reflection of the mentality

that has come to the agenda for the first time with the Washington Charter of 1987 and has continued until today. Intangible values which are traces of social life in a place, are the drivers of phenomenological perceptions together with the physical environment. Phenomenological perceptions correspond to the meanings encoded in memory under the influence of these directors. Acquiring the right techniques to reach these meanings and evaluate them together is one of the most important determinants of the method flow sought in this study.

Identifying meanings for collective sharing may be possible by making use of collective memory studies. Collective memory data can be obtained by interpreting researches conducted with the participation of local people by experts from various disciplines. The necessity for expert researchers to be involved in the process was also expressed in the 2008 Quebec Declaration. In the declaration, it is also mentioned that local masters should be supported to analyze the spirit of place, which is a complex element. The role of local residents, who are first-degree experiencers of the place, was not mentioned in the declaration. However, when the studies of understanding the place made in recent years are analyzed in terms of methods and techniques, it has been concluded that the most efficient source of data on collective memory is local residents. Since Schulz's evaluations of the city and sample research (5) analyzed in this study neglected to collect data from the local people, the findings they put forward as the "spirit of place" do not integrate with the social life of the place. For this reason, it will be appropriate to benefit from the local residents as a data source in the field studies to be carried out. Figure 8 shows the appropriate data collection and data analysis methods which can be used in a field study.

The meanings that make up the spirit of place should be combined with the physical environment in line with the supporting data obtained through research. Since the
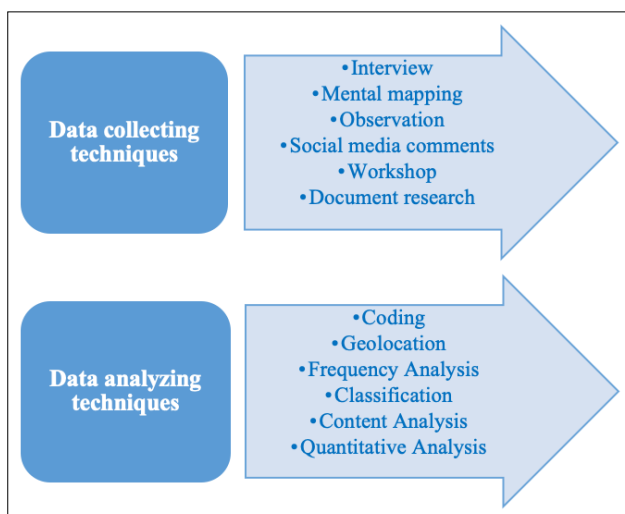
spirit of place is an element that gains meaning when it is with the place, the work of determining the spirit of place should also include an addressing effort and should also express this information at the end.

The "spirit of place" obtained as a result of a research carried out with this flow is a place map where all data are coded, hierarchically ordered and geographically placed in the physical environment. The results obtained in this way will have an understandable and archival quality.

NOTES

[1]Prof. Hermann Jansen's plan won the Ankara City Development Plan competition, which was opened in 1928, and was put into practice in 1932. The most important feature of the plan is that it proposes not to interfere too much with the old city and to establish the new city next to the old one. The plan, known as the Jansen Plan, was the plan that guided the development of Ankara with minor changes until the 1950s (Tunçer, 2009).

[2]Henri Prost is a French city planner who was invited by M. Kemal Atatürk to carry out urban planning studies for Istanbul in 1933, after he started the work on the reconstruction of Ankara. The reason why Atatürk chose him for this task is that Prost is an expert in the planning of historical cities and the work he had done in various cities of the world in this field (Aydemir, 2008).

[3]The Latin word "genius" means "spirit", while the singular form of the word "loci" meaning "places", is "locus" (Online Etymology Dictionary, 2021).

[4]American architect Louis Kahn, in his speech at a conference, stated that building materials did not come together by chance or at our will, they actually wanted to become something and told us this. Kahn expressed this with the following words: "… You say to brick, 'What do you want, brick?' Brick says to you, 'I like an arch'" (Lesser, 2017).

[5]The British art and society critic John Ruskin, who is accepted as the representative of the "Romantic View" in preservation, expressed the idea that the place has a spirit in his book Seven Lamps of Architecture, published in 1849. Each of the "lights" described as chapter titles in the book represent the connotations that direct/affect the audience of an architectural work while perceiving it. (Baljon, 1997).

[6]While defining the concept of historical monument in the first article of the Venice Charter, the scope is kept wide and it is stated that an architectural work does not necessarily have to have superior values in order to be defined as a

Figure 8. Data collection and analysis techniques.

"monument", and that a simple building can also be considered as a monument if it has a cultural meaning. With this expression, the relationship between monument and meaning is emphasized, and the meaning gained by the monument in line with the bond it establishes with the society and the individual is kept in the foreground. In the seventh article of the same charter, while it is mentioned that the monument will gain meaning with the environment it is in, it is indirectly referred to the fact that its surroundings also have a meaning that integrates with it (ICOMOS, 1964).

[7]A paper with a title "Genius Loci-The Spirit Of Archeological Sites" presented by Visy Zsolt from Hungary, was a remarkable work for emphasizing the necessity of protecting the spiritual value of monuments in restoration processes (ICOMOS, 2003a).

[8]As Edmund Husserl expressed in his book "Five Lessons on Phenomenology", phenomenology is a method of perception and interpretation in which vision (but seeing in which consciousness plays a more important role than the eyes) is at the forefront (Husserl, 2003).

[9]Hans Peter L'orange, in his book titled "Art Forms and Civic Life in the Late Roman Empire" published in 1965, mentioned that artistic and architectural production are linked to social life and reflect each other, and visualised Roman cities from this perspective (Pack, 1968).

[10]Franz Roesler painted life in the ghettos of Rome, using memories, in a series of 120 watercolor paintings titled "Roman Spirita/Lost Rome", which he made between 1878 and 1896 (Ettore Franz Roesler Collection Official Website)

[11]According to Corbin and Strauss, three types of coding are mentioned in the embedded theory: 1. In open coding, initial codes (themes) with low abstraction are assigned, categories are estimated, 2. Axis coding is the stage where data is passed over for the second time. At this stage, connections are made between the themes, some themes are excluded from the coding, some new ideas are produced and subcategories are revealed, 3. Selective coding is the stage where the themes are reviewed and clustered for the last time, and the main categories are revealed (Corbin and Strauss, 1990).

[12]According to Denzin and Patton, four different types of triangulation can be made in qualitative research: 1. Method triangulation, 2. Investigative triangulation, 3. Theory triangulation, 4. Data source triangulation. Method triangulation means diversification of the method and is usually done in the form of interview-observation-field notes.

Investigative triangulation, on the other hand, is when at least three researchers do the same work together and allows evaluation from different perspectives. While various theories and hypotheses are used in theory triangulation, in data source triangulation, different participant types such as individual, family, and group are studied. The purpose of triangulation in qualitative research is to obtain comparative perspectives as well as to ensure the reliability of the findings (Carter, Bryant-Lukosius, DiCenso, Blythe, & Neville et al., 2014).

[13]This study is the research included in Filiz Ertürk's doctoral thesis titled "A synthesis suggestion to understand place and the spirit of the place through street practice: Hermeneutic-phenomenological-semiological (HPS) framework approach" in Kocaeli University Architecture Department in 2019.

[14]This work is the research included in Hatice Kübra Söğütlü's master's thesis titled " Evaluation of changes in the historical city center of Konya through the sense of space concept" conducted in Konya Technical University, Department of Architecture in 2021.

[15]It is used to measure attitudes towards objects and events. The scale consists of statements that can be evaluated positively or negatively. Scales can have 2-9 degrees. Often 3, 5 or 7 grades are used. Participant items are rated, for example, in the range of "strongly agree" (or "very positive") to "strongly disagree" (or "very negative"). The total score is calculated from the sum of the grades specified for the items (Prof. Dr. Sirel Karakaş Psikoloji Sözlüğü, 2023).

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