

**Increasing Social Value of Historical Building by
Using Temporary Use Method: The Case of St.
George of the Greek Church in the Old City of
Famagusta**

Shila Ghasemi Firouzabadi

Submitted to the
Institute of Graduate Studies and Research
in partial fulfillment of the requirements for the degree of

Master of Science
in
Architecture

Eastern Mediterranean University
July 2020
Gazimağusa, North Cyprus

Approval of the Institute of Graduate Studies and Research

Prof. Dr. Ali Hakan Ulusoy
Director

I certify that this thesis satisfies all the requirements as a thesis for the degree of Master of Science in Architecture.

Prof. Dr. Resmiye Alpar Atun
Chair, Department of Architecture

We certify that we have read this thesis and that in our opinion it is fully adequate in scope and quality as a thesis for the degree of Master of Science in Architecture.

Prof. Dr. Kokan Grchev
Supervisor

Examining Committee

1. Prof. Dr. Kokan Grchev

2. Prof. Dr. Ozlem Olgac Turker

3. Assoc. Prof. Dr. Huriye Gurdalli

ABSTARCT

This study investigated the possibility of increasing social value in historical places by giving a temporary use to a building in that area; by focusing in walled city of Famagusta as the historical area and St. George of the Greak Church as the historic building with temporary use.

This study investigate how to increase engagement between the public and the surrounding community with giving temporary use to ST. George of the Greek Church; to know if using this church can be preserved by giving it a temporary use; to understand how to convince people that St George of the Greek Church can be reused; and to understand how temporary use applies to St. George of the Greek Church in waythat it can increase awareness for values of the heritage, active interaction between people and historical places and benefit from complex social interaction between the community and the heritage. These were with view to inform the psyche of what social value that could be made out of the St. George Church of the Greek.

The Data collection method used in the study was drawn from the relevant published sources and literature review. The analysis was presented on inventory sheets specially designed for this thesis. Furthermore, for more illustration that temporary use could increase the social value of historic buildings, a comparative analysis was adopted, drawing evidence of temporary use of historic buildings from four case studies by these four case study this study shows that temporary can be a good approach for increasing social value.

Based on the qualitative data available for this study, the result revealed that if temporary use is applied to St. George of the Greeks Church, the strength of the building will be increased.

This study concludes that if St. George of the Greek Church is holistically given temporary use, it will bring social benefits, economic benefits, environmental benefits, promoting innovation, and aesthetic benefit, which will then help to increase social value in walled city of Famagusta as a whole.

Keywords: value, social value, temporary use, cultural heritage , st. George of the Greeks Church

ÖZ

Bu çalışma Mağusa suriçine tarihi bölge ve Aziz George Yunan Kilisesi'ne geçici kullanımlı tarihi bina kapsamında odaklanarak, o bölgedeki bir binayı geçici olarak kullanmanın tarihi yerlerdeki toplumsal değeri artırma olasılığını incelemiştir. Çalışma kapsamında Aziz George Yunan Kilisesi'nin geçici kullanımının halk ile çevredeki toplum arasındaki etkileşimi nasıl artıracığı araştırılmıştır.

Araştırmada kullanılan veri toplama yöntemi yayınlanmış ilgili kaynaklardan ve literatür taramasından alınmıştır. Veriler, Analiz, bu tez için özel olarak tasarlanmış envanter tablolarında sunulmuştur. Ayrıca, geçici kullanımın tarihi binaların toplumsal değerini artırabileceğini göstermek için, Mağusa'dan iki ve dünyanın dört tarafından seçilen iki örnek çalışma olmak üzere toplam dört örnekte tarihi binaların geçici kullanımına dair bulgular içeren bir karşılaştırmalı analiz yapılmıştır.

Bu çalışma için mevcut olan kalitatif verilere dayanarak, sonuç kısmında Aziz George Yunan Kilisesi'nde geçici kullanım uygulanırsa, binanın gücünün artacağını ortaya koymuştur. Bir sakinin olması aktif bir şekilde vandalizmi caydıracak, yasa olmadan sakinler olmayacak ve mevcut sakin hasarları ve çürümeleri azaltacaktır.

Bu çalışma, Aziz George Yunan Kilisesi'nde holistik bir şekilde geçici kullanım uygulanırsa, sosyal faydaları, ekonomik faydaları, çevresel faydaları, yeniliği teşvik etmeyi ve estetik fayda getireceğini ve Mağusa suriçinde toplumsal değerinin artmasına katkıda bulunacağı sonucuna varmaktadır.

Anahtar Kelimeler: Deęer, Toplumsal Deęer, Geęici Kullanım, Kltrel Miras

DEDICATION

I am dedicating this thesis to my family who always support me.

ACKNOWLEDGMENTS

I would like to express my sincere gratitude to my advisor Prof. Kokan Grchev. for the continuous support of my thesis study and related research, for his patience, motivation, and immense knowledge. His guidance helped me in all the time of research and writing of this thesis. I could not have imagined having a better advisor and mentor for my thesis study.

Special thanks to Prof. Dr. Resmiye Alpar Atun for giving me her support throughout sharing their article and introduce other reliable references to me.

TABLE OF CONTENTS

ABSTRACT.....	iii
ÖZ	v
DEDICATION.....	vi
ACKNOWLEDGMENTS	vii
LIST OF TABLES	xii
LIST OF FIGURES.....	xii
1 INTRODUCTION	1
1.1 Background of Study.....	1
1.2 Problem Statement.....	3
1.3 Purpose of the Study.....	4
1.4 Methodology.....	5
1.5 Thesis Outline.....	7
1.6 Definition of Common Terms.....	8
2 LITRRATURE REVIEW OF COMMON TERMS.....	10
2.1 What Exactly Is Value?.....	10
2.2 Social Value.....	13
2.3 Heritage and Historical Place.....	16
2.4 Temporary use.....	19
2.5 Famagustas History.....	21
2.5.1 Problems that Walled City of Famagusta Is Facing	25

2.6 Emprical Review.....	30
2.6.1 Increasing the Social Value of Historic Building.....	30
2.6.2 the Potentials of Temporary Use of Historical Buildings.....	35
2.6.3 Recognizing Social Values of Historical Places.....	38
3 ADVANTAGES AND DÍSAADVANTAGES OF TEMPORARY USE.....	42
3.1 Benefits that Temporary Use of Historic Building Could Bring: Evidence from Museum of Miror and Lighting Yazd, Iran.....	47
3.2 Benefits that Temporary Could Bring: Evidence from Yazd Water Museum...49	
3.3 Benefits that Temporary Could Bring: Evidence from Fehmi Tuncel House in Walled City of Famagusta.....	51
3.4 Benefits Temporary Use of Historic Building Could Bring: Evidence from Canbulat Museum in Walled City of Famagusta.....	55
4 THE CASE OF ST. GEORGE OF GREECE.....	61
4.1 Architecture of ST. George of theGreek Church	62
4.2 Interior Architecture of ST. George of theGreek Church	69
4.3 Building Pathology	75
4.4 Causes of Problems.....	76
5 PROPOSAL FOR INCREASING THE SOCIAL VALUE OF ST. GEORGE OF THE GREEKS CHURCH.....	87
5.1 Discussion.....	87
6 CONCLUTION.....	93
REFERENCES	94

LIST OF TABLES

Table 2.1: Historical places in Famagusta.....	27
Table 3.1: Illustrates that temporary use will brings social value to the area.....	59

LIST OF FIGURES

Figure 2.1: Figure 2.1: Map of Walled city, Lusignan Period (Doratli et al., 2003 pp 43).....	22
Figure2.2: Social value (UNCTAD Sustainable Freight Transport and Finance, 2012 p6).....	33
Figure 3.1: The mirror and lighting museum of Yazd (https://earth.google.com/web/search/yazd	48
Figure 3.2: Yard Water (Museum https://earth.google.com/web/search/yazd).....	50
Figure 3.3: Fehmi Tuncel house (https://earth.google.com/web/search/famagusta)(Doratli, 2007)(https://www.google.com/maps/search/Fehmi+tuncel).....	54
Figure 3.4: Architectural drawings and plans(Doratli, 2007).....	55
Figure 3.5: Canbulat museum map (https://earth.google.com/web/search/canabulat famagusta).....	57
Figure 4.1: the left one is a drawing by Cornelis van Bruijn at (1683) view of Famagusta that the dome is obvious in that. The right one is today situation of St. George of the Greek Church. (Pirlanta,2014).....	62
Figure 4.2: Windows of George of the Greek Church.....	62
Figure 4.3: Look at the remains of columns it can be understand that original columns were much slenderer but because those couldn't handle roof weight, architectures make them bigger by adding collars to the original columns.....	63
Figure 4.4: Famagusta, St. George the Greek Plan of Two Churches of St. George the Greek and St. Simeon. (Pirlanta,2014).....	65
Figure 4.5: Staircase tower, which might be used for gallery, military and bell	

town(I’Anson, 1883, Pirlanta,2014).....	65
Figure 4.6: Gothic Rose window above the central doorway ((I’Anson, 1883, Pirlanta,2014).....	66
Figure 4.7: (left): Greenman Figure Figure 4.8: (right): Archivolts of the Central Portal on the Western Façade.....	67
Figure 4.8: Decoration doors in St. George of the Greek Church and its place on the map showing the ST. Gorge of the Creak church in the past by perspective view and sections which had done. (I’Anson, 1883, Pirlanta,2014).....	67
Figure 4.9: The place of the doom on the remaining structure(I’Anson, 1883, Pirlanta,2014) (Cawthorne, Irodotou 2016).....	68
Figure 4.10: Section of the part showing in the map and how it was in the past(Enlart, 1987, Pirlanta,2014).....	68
Figure 4.11: section of the part showing in the map and how it was in the past. (I’Anson, 1883, Pirlanta,2014) (Cawthorne, Irodotou 2016).....	69
Figure 4.12: The middle part of the building is higher than the rest(Cawthorne, Irodotou 2016).....	70
Figure 4.13: the south side wall and painted plaster (I’Anson, 1883, Pirlanta,2014).....	71
Figure 4.14: The northern side apse of the Church of St. George of the Greeks and A fragment of painting (I’Anson, 1883, Pirlanta,2014).....	72
Figure 4.15: Painted plaster on the well (I’Anson, 1883, Pirlanta,2014).....	72
Figure 4.16: the north-west of the nave has Paintings of ships on it (I’Anson, 1883, Pirlanta,2014).....	73
Figure 4.17: The main features of the Crucifixion scene on the west wall of the church are visible due to differential decay. (I’Anson, 1883,	

Pirlanta,2014).....	73
Figure 4.18: wall's Internal surface (I'Anson, 1883, Pirlanta,2014).....	75
Figure 4.19: door way which wind and water action affected on it (I'Anson, 1883, Pirlanta,2014).....	77
Figure 4.20: wall which shows how mortar between its stone is lost by heavy rains (I'Anson, 1883, Pirlanta,2014).....	77
Figure 4.21: Part of aps shows heavy rains has caused the loss of mortar between stone(I'Anson, 1883, Pirlanta,2014).....	78
Figure 4.22: second window on the south wall and stone Tracy (I'Anson, 1883, Pirlanta,2014).....	78
Figure 4.23: the south-west part of the building and stone fall in its wall and the tower (I'Anson, 1883, Pirlanta,2014).....	79
Figure 4.24: windows decorative material is lost (Pirlanta, 2014).....	79
Figure 4.25: plants growth on the floor.....	80
Figure 4.26: Walls in the west-south part of the building and evidence of algae on remain walls are lost (I'Anson, 1883, Pirlanta,2014).....	80
Figure 4.27: mortar between stone and faded paintings in the apse are lost (I'Anson, 1883, Pirlanta,2014).....	81
Figure 4.28: mortar and plaster in the apse and faded paintings are lost (I'Anson, 1883, Pirlanta,2014).....	81
Figure 4.29: Signs of cannonballed that is located in the north-east wall(I'Anson, 1883, Pirlanta,2014).....	82
Figure 4.30: it shows faded paintings and mortar and plaster loss of roof (I'Anson, 1883, Pirlanta,2014).....	82

Figure 4.31: Elevation and Shape of the building (I’Anson, 1883, Pirlanta,2014).....	83
Figure 4.32: materials used are stone, plaster and lime mortar (I’Anson, 1883, Pirlanta,2014).....	84
Figure 4.33: lateral doorways at west end and details of them (Cawthorne, Irodotou 2016) (I’Anson, 1883, Pirlanta,2014).....	84
Figure 4.34: central doorway and details of that (Cawthorne, Irodotou 2016) (I’Anson, 1883, Pirlanta,2014).....	85
Figure 4.35: Site plan’s sketch /for identifying the site features the past(I’Anson, 1883, Pirlanta,2014).....	85
Figure 4.36: A sketch that shows which shows how St. George of the Greek Church could be look from inside in (Cawthorne, Irodotou 2016) (I’Anson, 1883, Pirlanta,2014).....	86
Figure 4.37: One of the old sketch (Cawthorne, Irodotou 2016) (I’Anson, 1883, Pirlanta,2014).....	86
Figure 4.38: Todays completedmap ((I’Anson, 1883, Pirlanta,2014).....	87

Chapter 1

INTRODUCTION

This study is driven to investigate how to give temporary use to a heritage building so as to increase social value in the walled city of Famagusta. Temporary use usually helps those buildings which are abandoned and in danger to decrease their destruction and bring life and vibrancy back to them.

In this thesis it had been chosen to increase engagement between public and surrounding community with the historic building to get the result of increasing social value in walled city of Famagusta.

By way of introduction, this chapter is concerned with the information on the background of this study, purpose, significance, methodology and the thesis outline.

1.1 Background of Study

In the past few years, there has been rising acceptance that the historic buildings could make an epochal contribution to the social revitalization and community benefit. The historic building has attracted government bodies and policymakers to understand the significance of heritage; because it helps to attract visitors coupled with the creation of a sustainable society helping citizenry to see the past and future development of where they are living, promoting proactive behavior, knowing the age-long history of migration and cultural heterogeneousness, fighting criminal act or offenses and unsociable behavior via developing dignity, and initiating both skillful

and unskillful line of work via conventional crafts and labor concerned with investigating and preservation. (Yung, Chan and Xu, 2011). Likewise, it has been argued that the value of the historic building, via the encouraging of great patterns can trigger having new buildings that will complement the old buildings.

Heritage buildings are one of the great and aged established cultural heritages that cannot be separated from society. With the understanding that St. George of the Greek Church was the second largest church in Famagusta, which served as the Cathedral for the Greek Orthodox community during the middle ages and is among the many ruins and medieval structures within Famagusta Walled City that remains are preserved till date, it is vital to ensure that they are in use as a heritage building. It must be considered that the temporary use of historic buildings concerns carefully designed maintenance.

However, this maintenance is necessary to build a strong connection of the past to the present so that these buildings the past and present social values can be fused together which will give the buildings a glance that is traditional in heritage (Johnston, 2018). Heritage value is combination of many values including social value. Social value has a root in people's everyday life; it will allow people to become increasingly active in politics and education. In architectural practice, maintenance is frequently downplayed, and this can endanger the effectuality of the re-use plan of action. (Heritage values, creative and socio-economic uses | Creative Cultural Heritage Cooperation Projects, 2020)

Gaining strong support in conserving historical buildings by temporal use is important. The Recommendation on the UNESCO (2011) Historic Urban Landscape

of (Angrisano, 2016) is actually making progress in launching the principles of conservation. Numerous conservation regulations acts, and charters have recommended increasing social values as part of the process to manage heritage buildings (Feilden, 2007). Also, having sound knowledge of the heritage value of buildings is called for because this value remains one of the reasons fundamental to its preservation and the ground for its socio-economic benefits. Further, the main idea of this thesis is to investigate how to give temporary use to a heritage, walled city of Famagusta in order to increase its social value, by doing such, interaction between people and historical places will be increased, safety and job will be created. When such building is maintained, it will continue to attract more young generation and also investors who sees prospect in it, hence, this study.

1.2 Problem Statement

When temporarily using historical building care must be taken as regards what the people would perceive as temporary use. In the old city of Famagusta, there are some ruins churches which do not have any function. If they stay in this way they may get more damaged by time. These areas do not attract many visitors which mean little economic benefits. This depicts a problem that there are not enough social values to bring economic growth and well-being of the territory. Considering that the church of St George of Greek does not have any function and it had been damaged through time.

By giving the church a temporary function, the tendency is high that life will be brought back to the building. The possibility of increasing the social value of historical buildings is the main problem identified by this study. Social values of heritages are connected to the economic value. Economic growth in a heritage place

will bring benefits to society and for this economic growth, social value is essential. By improving the social climate of society, the economic value of that place will grow too.

1.3 Purpose of the Study

In this research, the following purposes have been identified and they are:

- I. To investigate the possibilities for increasing the social value of the ST. George of the Greek Church;
- II. Its able to Show the way for increasing engagement between the public and the surrounding community with the historic building to get the result of increasing social value in the walled city of Famagusta;
- III. To know if using this church can be preserved by giving it a temporary use;
- IV. To understand how to convince people that St George of the Greek church can be reused; and
- V. To understand how temporary use to St. George of the Greek Church can increase awareness for values of the heritage, active interaction between people and historical places and benefit from complex social interaction between the community and the heritage.

1.4 Methodology and Limitation

Aim of this study is to demonstrate social value of historical places can increase by giving a temporary use to a historical building. The Data collection method used in the study draws on the relevant published sources and literature review and Empirical Review. The data were collected from various sources (books, articles, journals, and websites). Besides, St. George of the Greek Church is photographed. The historical analysis is conveyed through the literature; whereas the architectural space, analysis is performed on the schematic drawings. The plans and sections,

found from sources. The analysis was presented on inventory sheets specially designed for this thesis.

Furthermore, for more illustration that temporary use can increase the social value of historic buildings, a comparative study was used in this study. By using four case studies, where two cases were selected from Famagusta and the other two cases were selected from around the world which had been chosen by their successfulness in bringing social value to the surrounding area and having a temporary use. A qualitative analysis by document review was used for the analysis of architectural, historical features and heritage values of each case study to discover the effect of temporary use in a historical building for increasing the social value of that area.

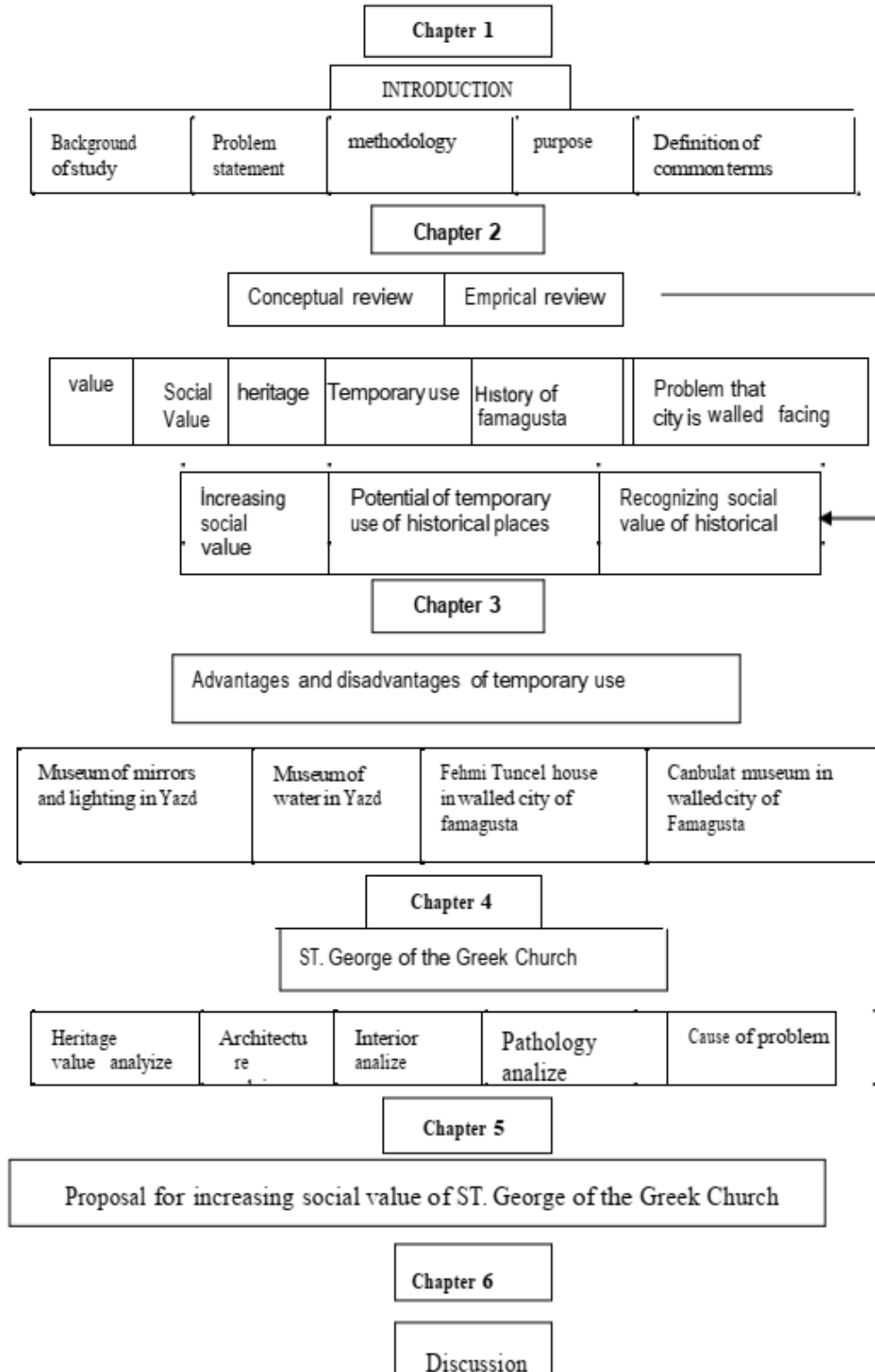
Limitation: This study has potential limitation. There is methodological weakness a comparative study, using four case studies, where two cases were selected from Famagusta and the other two cases were selected from Iran. (The appendix had been made by author which doesn't consider various case studies)

The four case studies in this thesis only chosen by their successfulness in getting temporary use and being able to increase social value of their places and didn't bring successful example from ruin places that get temporary use, further studies are needed to be identify how ruin historical places can get temporary use and what kind of temporary use is better for ST. George of the Greek Church to increase social value in walled city of Famagusta.

According to methodology and limitation it can be understand that increasing social value of walled city of Famagusta by temporary use is the research question of this

study.

1.5 Thesis Outline



1.6 Definition of Common Terms

Cultural Heritage: it is the things that inherited from the past and the thing that is valued in the present and preserve for the future. (Kamel, 2015)

Feilden defines the cultural heritage by making the architectural heritage an important part of it, because it is —the physical image and material embodiment of unique human components in which man is the basis of creation, creativity and production. (Feilden, 1979)

Temporary use: it is a term which applies to buildings or lands and giving them a new use until a permanent use is found for that place. (De Smet, 2013)

Temporary use of vacant space often means using a space that was originally permitted and built for some other purpose. (A Guide to Creating Temporary Projects in the Central Eastside Industrial District, 2020)

Social value: it is one that connects the past to the present so that historical places can have past social value and present social value at the same time .(Johnston, 2018) Social value is a local value and social continuity can be promoted by shared social experience and the place facilitates (Carter, 2002)

social value of historical places contains community identity, symbolic value, attachment to place, social capital, and spiritual associations. It is attachments that people feel for a place which embodies important values and meanings for a community. (Jones, 2017)

According to the "Australian Department of the Environment and Energy," social value exist in places that have a strong relationship with the special group because of social, spiritual or cultural reasons or when for a nation a place has excellent heritage value because of the importance of a place in specific aesthetic characteristics .(Australian Department of the Environment and Energy, 2016)

Chapter 2

LITERATURE REVIEW ON COMMON TERMS

This chapter is designed to review related literature as well to define the concepts that are related to the variables under study. The literature is issued based which allowed the researcher to easily find answers to the various questions raised.

2.1 What Exactly Is Value?

Before knowing social value it's essential to know what value is basically and what we mean by value.

Value is a term that can be best conceptualized by the one using it. Generally, it is the way people think about the worth of different things. It can mean times spend on different things (Delaney, 2019) it shows what is more valuable for one person than other things. Apart from common dictionary definition, Butler et al., (2016) conceptualized value as the regard that something is held to deserve; the importance, worth, or usefulness of something (p. 1). According to Mason (2002), a value can be used in two concepts; as ideas, moral and principles that guide actions, and as a representative for positive features and qualities which are appreciated in things. Value depends on term, conditions, the culture of people, and their nations (Manson, 2002). According to Fielden (2007), there are three separate values with sub-categories:

- i. Emotional values: this includes wonder, identity, and continuity, spiritual and symbolic.

ii. Cultural values: this includes documentary, historic; archaeological, age and scarcity, aesthetic and symbolic, architectural, townscape, landscape and ecological, and technological and scientific.

iii. Use values: this includes functional, economic, social, political and ethnic .(Fielden, 2007)

Similarly, in an extensive work done by Peyravi (2010) on re-functioning in Famagusta, some of the terminologies used in describing value are further explained in below:

- a. Wonder: curiosity feeling of the observer because of a building structure;
- b. Identity: a sense of understanding the background of the country;
- c. Continuity: shows building permanence, which should transfer to the next generation;
- d. Spiritual and Symbolic: they are connected to the people who feel about religion;
- e. Documentary: it helps us in understanding buildings background;
- f. Historic: it is understandable by building a historical documentary;
- g. Archeologic, Age, and Security: defines buildings' uniqueness;
- h. Architecture: defines the particular purpose of building and its environmental purpose, which makes Landscape, Townscape, and Ecological value outstanding;
- i. Technological and Scientific: defined by observing techniques used in building structure;
- j. Used value: shows those building activities which were originally aimed at;
- k. Economic value and building functions are connected because its function makes it away for its continuity;
- l. Social value: it decides about historical buildings function

based on Albrifkany's research from an architecture point of view, old cities are historical and original to the core, and in people's minds, they have architecture and historical value. Value has an important role in almost every behavioral theory, we learn things and value them in our mind and react to the things that happened to us by values we learned, and those reactions became our behavior which created by value (Albrifkany, 2016). Also, in psychology, actions motivate by values or in economic, values are one of the two necessary bases for all of the action. Even for social actions, values are basic determinates .(Hechter, Nadel & Michod, 1993)

Things are done based on the values we give them. In other words, values are engines for our actions. Values are the fundamental belief that leads to actions and behaviors. It also represents the personal qualities that we choose as a guideline for our actions, and it guides the way we interact with the world around us. There are different kinds of values such as personal values that consider personal belief about wrong and right, and cultural values which show values that are accepted by societies and religions (Crossan, Mazutis & Seijts, 2013). Values are the basic beliefs of people that lead and stimulate human action. It's a reminder of what is important for a person and what is not essential. Values change as a person grew up. It's an integral part of life because it will show a person what they want to become and the things they want to have (Attfield, 2020). Values shapes by family, community, organization, personal, and professional relationships. It derived from our beliefs and assumptions about the world. It's behind every choice that a person makes throughout life.

By knowing people's values, the life they want to have will be known too (Chippendale, 1988; Attfield, 2020). Values can have different meaning such as cost,

price, currency, merit, capability, sustainability and validity of documents and goods
(Throsby, 2000)

To conclude on what exactly is meant by value, it can be said that human behavior is shaped by their values; their actions are based on the value they have for different things, which can change during time. It shows people's reasons behind their actions, which we discuss is shaped by people who are near to us or by professional relationships.

So value can be changed if our surrounding area and people change, which by making people value more ethical, we can receive more favorable effects from people on heritage. This understanding can apply to all kinds of value including social value.

2.2 Social Value

Social value is one of the subsets of heritage value. Social value has a root in people's everyday life; it will allow people to become increasingly active in political and education. Social value is one demonstration of connecting the past to the present so these places can have past social value and present social value at the same time (Johnston, 2018). Social values of heritages are connected to the economic value.

Economic growth in a heritage place will bring well-being of that territory and for this economic growth social harmony is essential. By improving the social climate of a place economic value of that place will grow too (Creative Cultural Heritage Cooperation Projects, 2019). Social value is a local value and social continuity can be promoted by shared social experience and increasing facilities of a place (Carter, 2002). Social value is an important factor for historical places and by increasing it, connection between people of historical places will increase to which will

help historical area to maintain their functions as a reminder of previous generation.

Social value authorizes and makes a social connection between people and heritages and other relations which are not necessarily connected to central historical value in heritage much easier .(De La Torre & Mason, 2002)

However, Social value does not have one single reliable definition, but sometimes it can describe as the non-financial impact of organizations or programs. They are difficult to measure, so they call it a soft outcome (Mulgan, 2010). According to "Industry Briefing note on Social Value," no legal meaning exists for social value; it can be considered as a 'social sustainability' alternative. For achieving social sustainability there is three pillars which one of them is a social value, and the other two are economic and environmental value and they interlocked to each other's, so the social value is related to economic and environmental value . (Industry Briefing note on Social Value, 2016)

The social value of historical places contains community identity, symbolic value, attachment to place, social capital, and spiritual associations. It is attachments that people feel for a place which embodies important values and meanings for a community (Jones, 2017). According to the "Australian Department of the Environment and Energy," social value exist in places that have a strong relationship with the special group because of social, spiritual or cultural reasons or when for a nation a place has excellent heritage value because of the importance of a place in specific aesthetic characteristics . (Australian Department of the Environment and Energy, 2016)

Based on the 2015 China Principle, social value encircle memory, education, and emotions. (Agnew & Demas, 2004) Social value is about effects that change people in some ways (Mulgan, 2010) also, Public Services (Social Value) Act defined social value as "economic, social and environmental wellbeing" (Supply Chain Sustainability School, 2017). Social value has different definitions; one of its definitions by the sustainable procurement task force is "a process whereby organizations meet their needs for goods, services, works and utilities in a way that achieves value for money on a whole life basis in terms of generating benefits not only to the organization but also to society and the economy while minimizing damage to the environment" (Building Social Value, 2019). It will look beyond each individual contract price; it will consider the collective benefit of the community by that contract. It shows part of social value which is tangible, and its increase can be measured by comparing the amount of money that organization or society get after the changes with the amount of money that society or organization had before the change during a certain amount of time like per month . (Benhamou, 2020)

Another definition of social value had been recognized in the second half of the twenty century in ICOMOS (1999), it was noted that places of cultural significance enrich people's lives, often providing a deep and inspirational sense of connection to community and landscape and lived experiences. In this definition, the intangible part of social value has been recognized, the value that people have for a place because of the memory they have for it and the experiences they had in those cultural places. Social value is about mutual attachment that people have to a place that expresses a meaning that is important to a community. These places usually have a part in people's daily lives. These values and meanings may not be evident in the fabric of the place and to an observer that is not interested in it. Social value is

connected to the sense of place as a way of combining the place with a meaning that exists in a specific place through the interaction of people with it . (Jones, 2017; Johnston, 2018)

Social value is an uncertain term; it is a kind of value attached to experience and practice. Some ways of valuing historical places are official, but many features of social value created through informal and unofficial ways of engagement such as Attachment to a place is an informal way to create social value which is a creation of "sense of place," and according to studies this term will create by locally constitute meanings and value. Values have roots in oral narrative, folktales, genealogies, and spiritual associations (Jones, 2017). It is about the effect on people, which changed them in some way, but it's not fully recognized by financial accounting. Sense of place is when people drag into a place because they have shared meaning for building social and cultural attachments in the present (Harrison, 2004) Sense of place create by people during the time; it's a bond between people and places. (Snowball, 2020)

For example, when a place used for special ceremonies in the past, it will create a sense of place for the community who were going to that special ceremony.

2.3 Heritage and Historical Places

Heritage is what a city inherited from the past and valued in the present and preserve for the future (Benhamou, 2020). According to Carter (2002), Heritage resources can be categorized into five, these nine categories are:

- i. Geophysical: for instant being near to the sea;
- ii. Biological: like different species of bird in Famagusta;
- iii. Cultural/ historical: like Salamis Ancient City of Famagusta;

- iv. Aesthetic: for example, visual art or painting in the churches of Famagusta;
- v. Recreational: recreational activities such as hiking in mountain will happen because of cultural and natural heritage which will increase the well-fare and knowledge of community.
- vi. The tangible heritage, such as: the city historical sites, buildings, objects in the museum, monuments;
- vii. The natural heritage, such as: the city landscape, native wildlife, birds
- viii. and animals;
- ix. The intangible heritage, such as: the city dance, sports, music, customs, folklore, crafts. (Benhamou, 2020)

On this note, historical building is part of tangible heritage, it illustrates the living condition of the people and their culture during different periods of time. Historical buildings have historical, architectural, aesthetic and social values; they are the important land marks of the city (Conserve and revitalize, n.d.). To further conceptualize historical building, it is good to know the meaning of —place. In 1995, the historical, cultural heritage act defined the word 'place' as: —Place means site, area, land, landscape, group of buildings or other works, and may include components, contents, spaces and views (Taylor, 2004, p. 417). After knowing about the meaning of place according to historical, cultural heritage, the definition of historical places should be done. Historical places according to the new proposal by UNESCO at 1976 in Nairobi are described as "Historical and architectural (including vernacular) places shall be taken to mean any groups of buildings, structures and open spaces including archaeological and paleontological sites, constituting human settlements in an urban or rural environment, the cohesion and value of which, from the archaeological, architectural, prehistoric, historical, aesthetic or sociocultural

point of view are recognized.

Further UNESCO (UNESCO, 1976, Annex 1, p. 21). enumerated that among these 'places,' which are very varied, it is possible to distinguish the following 'in particular: prehistoric sites, historic towns, old urban quarters, villages and hamlets as well as homogeneous monumental groups, it being understood that the latter should, as a rule, be carefully preserved unchanged. According to this definition from UNESCO, it can be understood which places and sites are considering as historical places. In other words, historical places are those which comprise the human community. It also gave some particular examples of historical places for better understanding. One of them is ancient towns, which in Famagusta can be recognized as an old city of Famagusta. According to ICOMOS (ICOMOS, 2008, p.2; SITES, 2008) Charter for the Interpretation and Presentation of Cultural Heritage Sites define heritage sites as a place, locality, natural landscape, settlement area, architectural complex, archaeological site, or standing structure that is recognized and often legally protected as a place of historical and cultural significance. For this this reason, historic buildings according to Tyler, Tyler and Legible (2018) are:

- i. Buildings that are listed because of architectural and historical interest
- ii. Those that associate in past events or those that have group values
- iii. Those who are located in conservation areas
- iv. Buildings that have architectural and historical interest that are mentioned as a material consideration
- v. Buildings that have an architectural and historical interest inside places that have outstanding natural areas such as national parks and world heritage sites
- vi. Those traditional vernacular buildings
- vii. Buildings with a historical value which

connect present to past, because of its associates in a historical event or because of the building itself, its design, construction method.

From the foregoing, historical places are those that most of the time recognize by law and have historical and cultural significance or contributed to a special event, and historical buildings are those that have historical values within themselves either because of their construction or their site or participation in a historical event.

2.4 Temporary Use

Temporary use is a term which will apply for buildings or lands and giving them a new use until a permanent use be found for such place. Each historic building is a unique place that will not be replaced by any other building because it has part of our heritage and our history with itself. Many historical buildings are vacant. When a building is left alone without any function, there will be a high risk of damage and decay (Vacant Historic Buildings, 2018; Tyler et al., 2018), hence the best way to protect a building is to keep it occupied, even if the user is on a temporary or partial basis". (pp. 1-2)

Temporary uses provide a means to activate and enliven dead or awkward spaces, such as publiclyowned pieces of land near highways and rail lines, walls and rooftops, or unused portions of occupied buildings. Demonstrating possible uses for a space that is currently empty can spark more ideas and build a vision of what the space could be like in the future. (A Guide to Creating Temporary Projects in the Central Eastside Industrial District ,2020)

The term temporary use became wildly performed since the temporary project was established in 2009. It's a way of conservation that will use for empty lands and

building in a way that brings benefits. Forgiving temporary use to a building it should be formerly vacant. To know what can be considered as temporary use as oppose permanent use, Bishop and Williams (2012) noted that "temporary use cannot be based on the nature of the use, or whether rent is paid, or whether a use is formal or informal, or even on the scale, longevity or endurance of a temporary use, but rather the intention of the user, developer or planners that the use should be temporary." So the important thing that separates temporary use from continual use is the intention of the planner. It should be known that temporary use can be short or long, and it can become permanent during the time. Also, Bishop and Williams mentioned that lots of people see temporary use a meanwhile use in a situation that commercial letting is not lasting.

Types of temporary use according to Vacant Historic Buildings (2018) are:

- i. Residential housing retail, including charity and pop-up shops community activities like exhibition spaces and information points craft studios and workshops art exhibitions, performances, hospitality and events storage filming.
- ii. Overall temporary use is short-term uses of vacant buildings until that building comes back to commercial use again. It turns potential problems to opportunities and helps the area to keep its vibrancy, and during this temporary use, the owner of the building will continue looking for the commercial occupier. Mostly temporary use gives benefits to local communities. (Vacant Historic Buildings, 2018)

Furthermore, for this study, it is illustrated that overall temporary use can increase the social value of architectural, historical buildings and heritage.

2.5 Famagusta's History

Famagusta is a city located on the east coast of Cyprus. Cyprus is an island in the eastern Mediterranean Sea. Famagusta is a coastal city (St George of the Greek Church, Famagusta (Gazimağusa), Cyprus Attractions, 2019). Famagusta was founded in circa 648-1192 AD, and after that, it was under Lusignan control until 1489 AD, the periods that city of Famagusta had after; Venetian period which continued until 1571AD, Ottoman period which lasts until 1878 AD. After that British period until 1960, Cyprus independence happened in 1960 AD, and then the island was under self-control until 1974, the division of island happened, and it makes it separate to two parts: Greek Cypriot community and Turkish-Cypriot community. (Arkan, 2019)

According to Planning Housing Environments for Sustainability by Arkan 2019, research Famagusta divided into three different historical places as below:

- i. Zone 1: the walled city of Famagusta
- ii. Zone 2: all the development outside the city
- iii. Zone 3: the new suburban development era

Zone one is the part which in this thesis will be the focus on, which is a medieval walled town and has narrow street, visual interest, complexity and most important is, it created a character named as Mahalla in Turkish language which is an essential term in physical, social and economic collaboration among the residence (Arkan, 2019) There are 17 historical places in old city of Famagusta as in the map:



Figure 2.1: Map of Walled city, Lusignan Period (Doratli et al., 2003 pp 43)

Also, there is St. Francis Church, the Twin Churches (Templar & Hospitaller Churches) and the St. Barnabas Icon & Archaeology Museum (North Cyprus Tourist Guide, 2019). These places had been recognizing as historic places because they either associated in a historical event or can connect the past to the future or because of their unique construction. Analysis of the development with respect to St. George of the Greek Church will be referenced through before and after conflict in 1974, which happened between turkey and Greece in Cyprus, through the maps and graphs.

Also the present condition of walled city and ST. George of the Greek Church will be discuss. There are lots of research that had been done in this part of Famagusta and ST. George of the Greek Church which will be discussed in the next paragraphs.

Knowing the history of St. George of the Greek Church of Famagusta can be understood what happen in the past and its effects on the buildings, which historical

period they belong too; what happened in that period; it helps to recognize the value of historical buildings and shows the reasons why walled city is known as an historical area.

In the North Cyprus, Famagusta is the second largest city which is located on the eastern seaside of the Cyprus. Before 1974 which Cyprus separated to two part of south and north, the city was an important place for trading and tourism, still in today's life of Famagusta harbor has an important part for trading in the north Cyprus .(Oktay & Rustemli, 2010)

Walled city of Famagusta has seven period of history which there is a document about sixth of these periods in an article named: The walled city of Famagusta (Gazimagusa) an opportunity for planned transformation. (Doratli et al., 2007)

According to Doratlı et al (2003), the periods are: Early period (648-1192 AD) which is the time that the city had been founded, Lusignan period (1192-1489), Venetian period (1489-1571), Ottoman period (1571-1878), First and second British period (1878-1960), Period of republic of Cyprus (1960-1974), and After the war in 1974 until now.

Lusignan period: in this period walled city of Famagusta was an important place for trading by its natural harbor (Arkan, 2019). That time walled city had a castle named Othello castle and 300 churches and a fortress which was for protecting the city.(Arkan, 2019)

Venetian period: in this time management of the city became highly militaristic so

the old city of Famagusta surrounded by fortification (Arkan, 2019). The city also had dozens of bastions, a castle, fortification around the city, two gate which are still exist. (sea gate and land gate) (Arkan, 2019)

Ottoman period: Ottoman conquest the walled city at 1571 and they changed the city to be a place for militaristic base and political exiles .(Bryant, 2016: 44; Önal et al., 1999)

The Venetian palace destroyed only its grand façade left in the Ottoman attack (Atanda, 2016; Cömert et al, n.d.). The remarkable cathedral was converted to mosque that is now known as Lala Mustafa Pasa mosque (Walsh, 2015: 81). They also add: shopping streets, schools and bath. In the last years of Ottoman period the walled city became extremely low populated. In the time of Ottoman population of non-Muslim, people left the city to the suburbs and this was the start of separation of the two superior communities: The Greek Cypriot community and the Turkish Cypriot community.(Masarogullari, 2011)

First and second British period: Ottoman rent the island to the British at 1878 and it became part of the British colony in 1910 (Ireland and Bechhoefer, 1996). They increase trading in the harbor of the walled city and they did not use the existing building of that time, instead they built new structure as a storage which was in contrast with the existing buildings. About 52.5% of the building in the walled city belongs to the time of British (Cömert et al, n.d.; Doratli et al., 2007)

Period of Republic of Cyprus: when the British left Cyprus between 1960-1974 the city become separated to two parts, Turkish part inside the walled city and Greek part

in the rest of the town.

After the war in 1974 until now: this is an important period because of the war that happened in 1974 and makes the whole island separated to two regions, the north for the Turkish citizen and the south for the Greek citizen. (Doratlı et al., 2003; Oktay & Conteh, 2007)

By knowing the history of famagusta it can be understood what happened to St. George of the Greek Church and give a better temporary use according to its history.

2.5.1 Problems that Walled City of Famagusta Is Facing

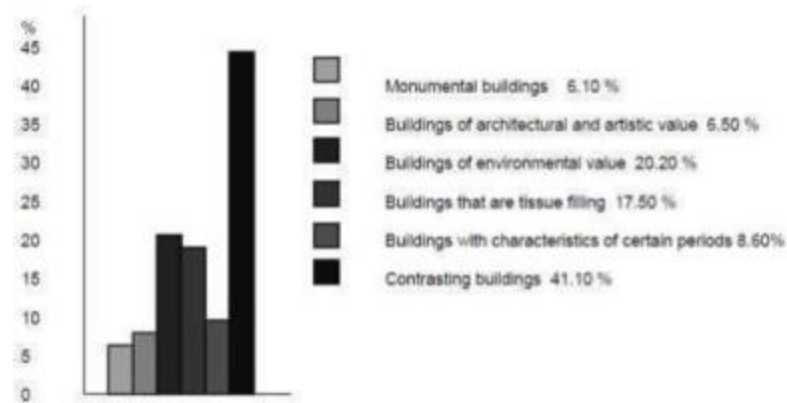
Over centuries of connection between Islamic countries and European, Famagusta grew as a cultural and trading center. Periods of Venetian, Ottoman, and British left a strong and especial effects on Famagusta architecture and its urban form. The walled city of Famagusta had survived through different periods such as Ottoman siege, British colonial rule, and inter communal armed conflict in the late twentieth century. Famagusta suffers from abandonment and its decaying because of many reasons such as: political stalemate after the war in 1974 and separate the island to two part of Greek side and Turkish side and its effect on the dynamics of economic and development and make Northern Cyprus and Famagusta in particular isolated (Doratli, Hoskar, Vehbi & Fasli, 2007). Walled city of Famagusta no longer has its function as a unique centre of area. It is isolated and lost in its surrounding restricted zones such as Varosha and Port.

Urban fabric of walled city frayed during time. recently because of social changes, lack of goals, unsustainable additions and repairs that had been done to individual buildings and also disinvestment, the holistic sense of walled city had been threaten

to vanish. There is lack of hotels and local goods that will affect the tourism. In past walled city was a center of commercial but today most of its population are old, unsuccessful immigrant from turkey which are not live in there by their choice or because of their attachment to historical places but because of their economic problem. There are lots of vacant lands and buildings inside the walls. In 2006 the percentage of vacancy in walled city was sixteen. The connection between the walled city and rest of the city is difficult. Mobility is limited and there is no visual connection between inside of the wall city with outside. Also there is underinvestment in infrastructure, heritage, economic development and social capital .(Mason, 2012)

When a historical city start growing, there is a conflict between traditional and modernization in these cities that will lead to losing their cultural identity and their unity historic part of the city will become surrounded by new urban development which have different architectural characteristics. The same thing happened for Famagusta, its old city is surrounded by formal and informal new architecture which are so much different with traditional architecture characteristic in that place. Today because of not organized urbanization in Famagusta and its fast speed in growing walled city facing decay physical and functional obsolescence.

The amount of buildings in walled city is 925 and its architectural evaluation is shown in the table 2.1: Buildings's architectural evaluation, Walled City. (Doratli et al., 2007)



The first three categories that are shown in the table are important and worth to preserve, because these buildings represent historic and cultural identity of the walled city. The first category (monumental buildings) is survived building from different time periods. The reason that its percentages is less than expectation is because it was a military base in the time of Lusignan and afterwards it was a city of British colony which no important role has been determined. Because of this obsolescence almost 50% of buildings are in a very poor condition and most of these buildings are in the first four categories that had been showed in Figure 2.1. (Doratli et al., 2007)

Knowing problems of walled city of Famagusta make clear why giving a temporary use to one of historical building inside of it, by considering all the benefits a temporary use will bring to an area, is a necessity.

For giving any kind of re-use to historical buildings we should know its history, its

previous function, its location and its style and its architect to decide what kind of re-use is suitable for that building and why it's suitable. Cyprus is one of the first countries that convert its religion to the Christian. Its Christianity form was Orthodox because it became part of the Byzantine Empire. There was some difference between Orthodox Christianity centered in Constantinople, and Latin Christianity, centered in Rome. They became different with each other because of having different culture and language. In the time of Lusignans at 1191 island was predominately eastern Orthodox. The southeast corner of Famagusta became the Greek quarter, and there are still several churches remaining, all within close proximity. St. George of the Greek Church is located on the east quadrant of Famagusta. It is the second largest church in the Famagusta in the middle age this church served as the Cathedral for community of Greek Orthodox. (St George of the Greek church, Famagusta, North Cyprus, 2019)

In the Figure 2.1 the ST. George of Greek Church had been shown in Lusignan period and in today map from satellite. ST George of the Greek is the largest Frankish Orthodox church which was built in 1360 and it was Famagustas orthodox bishopric seat in the time of medieval (Newcyprusguide.com, 2019). It was built with the Latin Church style; it has two wide central naves, two side aisles and huge columns for protecting vaulting. (Lourenço & Ramos, 2012)

St. George of the Greek was orthodox cathedral church which did not live long and destroyed by bombard in 1571 from ottomans which its evidence is still remain in the walls (Spottinghistory.com, 2019). Another thing that had a hand in destroying ST. George of the Greek was the earthquakes that happen in 18th century in north Cyprus. Also niches that create in the wall for the tombs of church founder make its

structure week and prepare the ground for its destruction (Cyprus44.com, 2019). In the time of ottoman siege the church was one of the landmarks which make it a good target for besiegers and the damaged which made by cannon bombardment still can be seen. And since that time there is not a significant change in it (Carr, 2014). St. George of the Greek built on a Byzantine church site and it date back to the 14 century which destroyed by Ottoman bombardment in 1571. It is the highest concentration of maritime in the whole Cyprus.

There is another church dedicated to St. Simeon which is attached to the St. George of the Greek Church. Both of them are in a poor situation in the term of conservation because of the war and weather condition in the island (Walsh, 2008) this church have an access from ST. George of the Greek. St. Symeon has twin apes and it's famous by being the last resting place in Cyprus of Epiphanius.(Spottinghistory.com, 2019)

2.6 Empirical Review

2.6.1 Increasing the Social Value of Historic Building

To increase social value of historic building, different kind of framework can be employed. According to Creative Cultural Heritage Cooperation Project, this includes: (Geser, 2014)

- i. Symbolic value: it adds identity to cultures of people by the places and objects that have symbolic meaning;
- ii. Aesthetic value: cultural objects have aesthetic value which are important components for its enjoyment and it also can motivate to bring new artistic value
- iii. historical value: sense of continuity and feel connecting with the past provided by historical character and content
- iv. Spiritual value: mystical practice, experience, religion and sacred in a place or an object promote understanding of them.

In another write up, Cadws Conservation Principles set out a framework for which value can be added to historic assets, this is based on four component values;

- i. Evidential value
- ii. Historical value
- iii. Aesthetic value
- iv. Communal value

Evidential value: it refers to providing evidence from the past. Every kind of building such as home, churches and industrial buildings, and so on, they can provide evidence from the past generation of humans and their activities of a particular time or different periods. An example of evidential value in the walled city can be the

Lala Mustafa Pasa Mosque, which shows the element of gothic periods and provide evidence about how it changes from a church to be a mosque .(Kocama, Okuyucu & Kazaz, 2019)

Historical value: historical value is connected to the evidential value, and it is hard to distinguish it from evidential value. Nevertheless, it can be said that evidential values are connected to the fabric of the place. They are tangible, but the historical value can show intangible value too and understanding other aspects of past life, for example, their society organizations, industrial development, religious, events and ceremonies. It can be shown in the walled city of Famagusta by the same example (Lala Mustafa Pasa mosque) which in this case it shows the belief of ottomans in Islam and its ceremonies which is the reason they attack to Cyprus to spread Islam and also the reason they changed the church to a mosque. (Kocama et al., 2019)

Aesthetic value: this value relates to the outside shape of the building, its construction technology, design, style, context, and setting. By using the same example (Lala Mustafa Pasa mosque), which is a gothic architecture, and this style is one of the most distinctive architecture movement. It is famous for its high arches and vaults and its enlarged windows, which can be distinctive in Lala Mustafa Pasa Mosque . (Kocama et al., 2019)

Common value: it refers to the value that a building has for its community and their well- being. It includes memorial, symbolic, economic, spiritual, and social values such as any church and mosque in which people go there and pray. (Gibson, 2016)

To increase social value of historical building, some steps are to be followed in order to achieve the preset goals. Johnston (1992) noted that to establish the social value of place following rules should apply:

- i. explaining the "community of interest," the value its hold and also make a chart from meaning that is attached to a place pinpointing significance degree and nature of a place for its community.
- ii. Make a statement of a place social value
- iii. Investigating how we can conserve the value of a place By following these steps and making charts recognizing the social value of a place and increasing this value will be more accessible and more understandable.

According to Public Services (Social Value) Act 2012, Social value is not a new concept. It has other names, such as social sustainability. The three-pillar conception of sustainability, illustrate by social, environmental and economic circles with overall sustainability at the centre. (Purvis,2019)

Social value is related to environmental and economic problems (Cartigny & Lord, 2018). Environmental and economic issues will affect the social value of a place and so by improving the environment or economy of a place, or an area social value of that area will increase. Social value covers environmental and economic values; it also has a link to the well-being of people, which will conclude many different things for their basic human needs such as income, health, education, and so on (Mulgan, 2010). For doing business, the social value had been created by many approaches, which they had been shown in Figure 2.2. These things create social value for doing business.

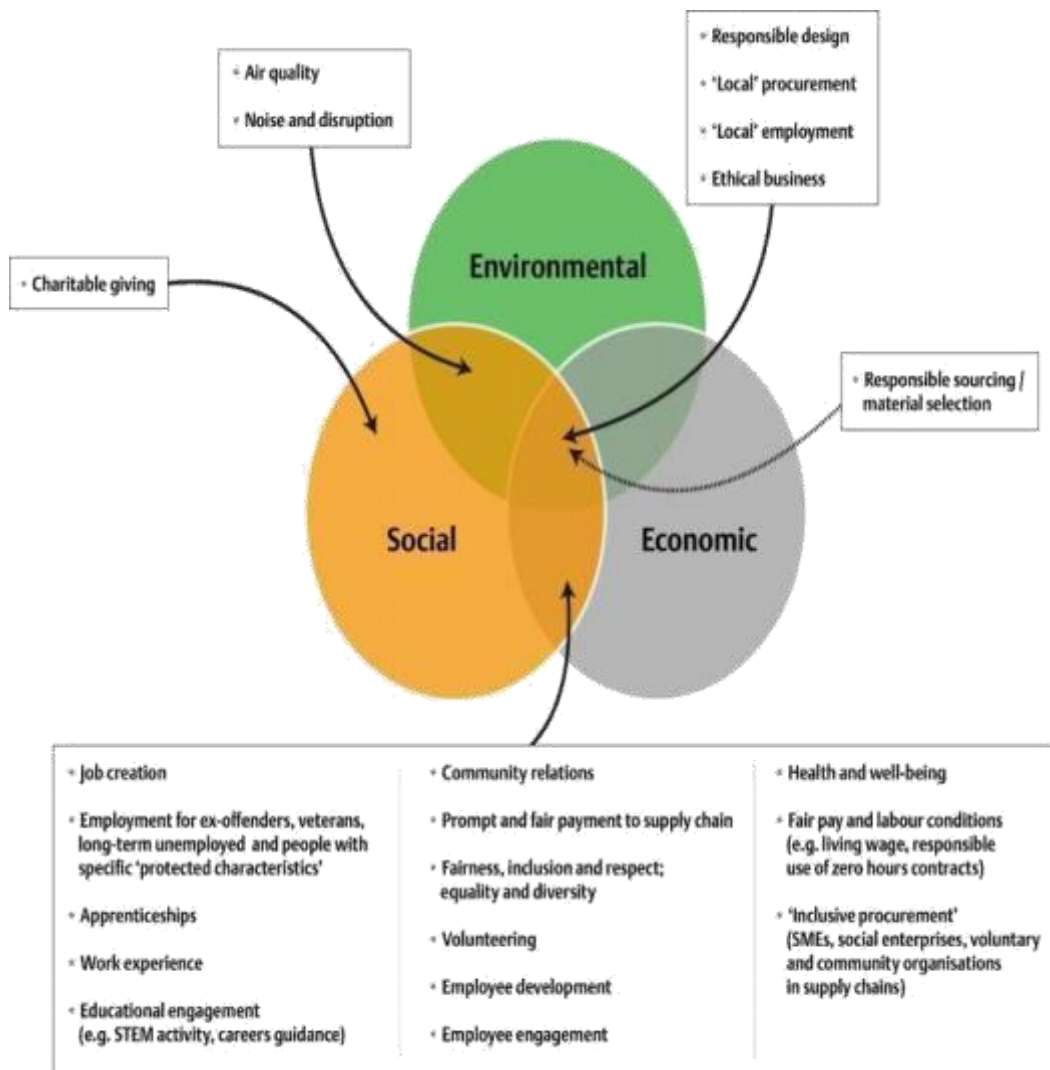


Figure 2.2: Social value (UNCTAD | Sustainable Freight Transport and Finance, 2012 p6)

Social value is a way that lets us improve the social, economic, and environmental wellbeing of our place. It can come in different shapes for instance and increase its importance by. (Hlady Rispal & Servantie, 2018)

Creating new jobs: if an act made in a way that brings jobs to a place without damaging the sense of place, that action helps to increase the social value of that place, such as turning a historical place to a hotel in the city of Yazd in Iran named as Yazd khan Dohad traditional hotel. (Ghaderi et al., 2020)

Volunteering chance: By creating a volunteer job for saving heritage people who joined in that job will be attached to the place more which will increase the social value of that heritage such as a volunteering job in Cyprus for saving the turtle.(Volunteering, 2019)

Inside investment: By giving loans from the government to the householders inside the heritage site for repairing their houses and shops, by doing that government will get benefit from a tourist that will come to the place, which also increases social value in tangible and intangible ways of giving for a loan for old places. (Jacobs, 2016; Khajehrezaei, 2018)

Supporting invention that had been done by the local community: Giving loan and supporting owners of houses inside the heritage to turn their houses to the shops and give them the right to do advertising around the city such as Baghe khan in the city of Yazd in Iran. (Jacobs, 2016; Khajehrezaei, 2018)

Supporting community groups: By supporting an artist group in a heritage site to gather and read books and poems or sing and play a musical instrument such as Khane Honar in the Yazd city of Iran. (Khajehrezaei, 2018)

One of those values is the importance of historical places for peoples because they have history, and they have some value within them, such as: social, spiritual, aesthetic, and combination of them (Taylor, 2004). These values are the things that connect people to historical places; the public can visit them for different reasons such as the nostalgia feeling they have for some people or because of their cultural heritage or because some people like to know about the history of places. (Benhamou,

2020)

2.6.2 The Potentials of Temporary Use of Historic Buildings

Temporary use usually helps those buildings which are abandoned and in danger to decrease their destruction and bring life and vibrancy back to them. It also has other benefits such as: increasing economic value and grow business of that territory and bring re-new visitor interest. This concept has also been used in UK. Temporary use of buildings mainly use for bringing vibrancy back to vacant buildings and areas. Temporary use has the potential to increase economic and social value.

Temporary use will help to maintain the vacant building at same time will increase the chance to find a permanent occupier or long-term solution. And for getting this result for the existing building, first they should maintain and survive, which will lead to extensive benefits for economic social and environment. There are many different intentions for temporary use, but in this thesis it had been chosen to increase engagement between public and surrounding community with the historic building to get the result of increasing social value in walled city of Famagusta. (Tuohy, 2014)

If temporary use of historical places is done appropriately it brings about social, economic and environmental value; public value; and cultural and learning value. As for social, economic and environmental value, it is flexible for getting new users to depend on what society needs, and it means the function of historical places can change and be more useful for the community they are living in. An excellent example of this flexibility is Yazd Bahman hospital, which was built almost 100 years ago. Since then, based on the society's needs, it gets different functions such as maternity hospital, a place for a group named Shirokhorshid for their meetings and their needs, an emergency hospital, and to a psychoneurotic hospital. (Mohammadi, Mohammadi & Mondehari, 2018)

It is helpful when an area has a market failure; by enhancing heritage places, an investor will be attracted to such area, and the economy will increase. as an example, Iskandar jail in Yazd which built around 800 years ago for Iskandar prisoners can be mentioned in here which after Iskandar it changed to a school (Abrahamian, 2018), but when it lost its function they changed it to a museum which because of its location which is in the heart of old city of Yazd, it attract investors to the place to change near historical places to hotels such as Fahadan hotel and Fazeli hotel .(Safarkhani, 2016; Nasab, Naz & Anjum, 2014)

It is useful for creating affordable places for industries and businesses. For example, Khan Bazar in Yazd which has many other Bazar inside of it; renting and buying a place for starting a business is lower than the other part of the city because they are in the old part of the city, but it will bring money for the person who rent or buy that place because it a living market and lots of people will go there even for their everyday life needs. (Khademzadeh, 2004)

It is also capable of attracting people to choose to live there and attract valuable jobs if that area well maintained. The same example of Khan bazar in Yazd can be used here too because it is preserved well and also has valuable jobs which make people live near to the place they work and it is in the old city of Yazd (Ghaderi et al., 2020). They are the central core for tourism form overseas and domestic tourism, which will help to increase the economy. There are lots of places in Yazd for both domestic and overseas tourism, but one of the best examples can be the Jami mosque of Yazd.

On the public values of historical places, natural value is the fabric of human

achievement in arts. For instance, the historical district of Yazd is now inscribed on UNESCO's World Heritage List because of its fabric, and it shows human achievement from the past generations. Public support these places to be conserved for current and future generations as an example. Tower of Silence or Dakhme is a place which has public support to maintain it because it belongs to Zoroastrian realign and they have a group which support their buildings. It has a sense of place and local identity. The best example of this is again Jami mosque in Yazd and Khan Bazar of Yazd.

However, cultural and learning value can bring tangible resources for history. Their environments represent local and national cultures (Pendlebury, 2016). Values of historic building had been described as Evidential value, historical value, aesthetic value and Communal value.

For more understanding of historical places with examples also benefits of historical places: social, economic and environmental value, public value, cultural and learning value had been discussed which will help us to know the right ways for increasing social value.

2.6.3 Recognizing Social Values of Historical Places

Recognizing the social value of historical places and knowing what kind of places have social value is helpful. It gives a spiritual connection between past and present; places that have special meaning for a community (spiritual or religious attachment) (Johnston, 1992). By doing traditional ceremony, a place can make a connection between past to the present such as places for people of Zoroastrian religion (Yazd Zoroastrian fire temple) to do their religious ceremony which came from past and continue till the present and invite all people to feel spiritual connection with them and their ceremonies from 2500 years ago. These places have a special meaning for a

community, it connects the past to the present in an effective way. (Khajepour & Raoufi, 2018)

Another good example of type is the road in front of the Jami mosque of Yazd in Iran. By changing the road in front of it to the way it was in a century before and giving value to the shops in that street and bringing tourist to that place and make them feel like they see part of the city in its old shape but with new and old handcraft shops while it crossing the main street of the city which is made in a new way and it had parking for the cars (Abedini Rad, 2014). It helps a dis-empowered group to regain its history or when it provides a function which grows an attachment to the place for a community.

As an example of such is the sacred place of chak-chak in the city of Yazd in Iran; by helping Zoroastrian people which disempowered by the Muslim publicity to do their praying in a certain time of years. Moreover, it has a function as a place for praying for all the Zoroastrian people around the world (Cama, 2019). Ava: A Living Tradition of Reverence for Water Among the Zoroastrians. In Knowledge and the Indian Ocean (pp. 65-85). Palgrave Macmillan, Cham.). Recognition of historical places bring other resources:

- i. It gives a critical reference point for the identity of a community. For instance, the Jami Mosque of Isfahan in Iran which created during the different dynasties, and it shows the history of those times, and it is an essential reference point for archeologists. (Zandiyehvakili, Hojat & Mahmudi, 2019)
- ii. It has a part in daily life; It is accessible for public: Such as khan bazar in the Yazd city in Iran which is used by people daily for their needs and it is in the heart of the historic district of Yazd which also is an accessible place for everyone.

(Haghparast, Asefi & Abizadeh, 2019)

- iii. It shapes the attitudes of a community; The Shirin places such as imam Risa Shirin in Mashhad city of Iran, which people go there and pray and put money into it, so their prayers come true, and this attitude is what this place create for a community. (Ruffle, 2011)
- iv. It's distinctive which bring a special meaning attached to it. The shush ziggurat in the Ahvaz city of Iran has a distinctive shape from other built heritage, and it has a special meaning, which only exists because of it. (Khaloo, Khoshnevis & Yekrangnia, 2019)
- v. It's a place which people gather and act as a community. In front of Amir Chaghmagh square which is a historical place of Yazd city in Iran people every year gather and act as a community to grieve the death of their imam .(Glanville, Sweeting & Zad, 2011)

Other places considered to be having social values according Johnston (1992) include:

- i. Public places such as the public sphere, markets, and café .they play an important role in the social life of the community. These public places make people contribute with each other and create a place to hang out which will create a local attachment.
- ii. Informal meeting places such as Hinders Street Station clocks. Places that provide social interaction, social mixing and social inclusion
- iii. Entertainment places for public (beach festivals, theatres, community hall, car boot) these places are more successful in the term of social value because it encourages people to play a role in activities.
- iv. Places which has association with a unique culture such as Chinese district in different cities around the world which has Chinese culture and because of this unique environment its attract people to it

- v. Places associated with a significant event in the past or present: such as the Namik
- vi. Kamal prison, which is a small room in the old city of Famagusta that hold Namik
- vii. Kamal in prison for four years after he writes poems that offended sultan of hat time. (Dincsaahin, 2015)
- viii. Memorial places or commemorative places: such as the Taj Mahal which was built by order of Mughal emperor Shah Jahan in the memory of his wife. (Minnema, 2019)

Chapter 3

ADVANTAGES AND DISADVANTAGES OF TEMPORARY USE

It's important to know the benefits of temporary use of the historic building; one of the reasons the building becomes empty is because owners of vacant historic buildings usually suffer from building insurance, business cost on empty space, its security cost, and the cost of maintaining it. In some cases, such as the United States Census Bureau (2012) indicates that does not have any function, the owner should pay, and it is a loss of money for no benefit in return (Mallach, 2012)

So by giving the historical building, a temporary use which will occupy the place will have the following advantages:

- i. The security of that building will increase.
- ii. It will prevent vandalism;
- iii. Having an occupier will actively discourage vandalism, or even crouching;
- iv. There will be no occupiers without law,
- v. Maintenance issues will report fast, and it will be fixed faster.

Temporary use will make a place more attractive and dynamic which will lead to awareness of that building and increase the chance to bring a long-term occupier the cost of the building will pass to the new occupiers, the insurance, utility bills will be paid by the new occupier which help the owner pay less. (Tuohy, 2014)

By giving a use to a building that lost its function even when this use is temporary, it will increase its safety. Because it will belong to an organization or a person which will not let it be accessible to people in its emptiness period. For example, if they turn it to a gallery which is works only once in a month, the owner of that place makes sure that no one accesses the building except in the time of the gallery. (The security of that building will increase) also, the one who wants to own this building will do it by law, and there will be no more people inside the building without law, such as addicts who use empty places for doing drugs. There will be no occupiers without law, the current owner will maintain the building for their use because maintaining a place is cheaper than building a new one. (the current occupier will decrease damages and decays)

Also it will attract more people to that place because of its new function whether it's permanent like café or temporary like a gallery and by doing that more people will come to the area and as a consequence, it will increase economic of that area (temporary use will make a place more attractive and dynamic). When a building became empty, it means its current owner did not have any use for it, and the cost of maintaining it is more than his or her budget, which by giving it to a new occupier, all the maintaining cost will go to the new owner too. (The cost of the building will pass to the new occupiers)

Lots of opportunities will create by temporary use, such as social benefit because of the economy created by the business through the use of shops and halls of that area (Vasile, Vasile & Jones-Sepulveda, 2019). Generally, there are five advantages from temporary using of a place which can be described as below: Social benefits, Economic benefits, Environmental benefits, Promoting innovation, and Aesthetic

benefit.

Social benefits: historic buildings can act as a connection between the past world and today's world, which will give them information about building applications, lifestyle, construction techniques, culture, and spatial order, and also they can create the 'sense of place' term (Kolo, 2015). So giving temporary use to these building are more valuable than destroying them. By saving these buildings, we help the society to have a different type of building with different ages and cultures. by giving these building a function, we helped society to have less crime and dangerous actions, and a better social life will create for the neighborhood (Kolo, 2015). Also, it will help in maintaining the historical buildings' heritage fabric and its cultural value (Ribera, 2020). Because temporary use is usually multifaceted and distinctive, they will need designers who are skillful and specialized and developers and artists, which will lead to creating employment for these skilled peoples and labors. (Ribera, 2020)

Economic benefits: developers and municipalities both will benefit from the temporary use of a place. Developers get benefit from low tax action, and also it cost lower compared to new building construction, and less material will use. The municipality will benefit by creating a new economy in a place which there is no need to provide the facilities for infrastructure into the site (Kolo, 2015). They also can bring income from tourists who want to get information from these adapted heritage buildings (Towse & Hernández, 2020). By re-using historic buildings instead of building new structures, there will be some economic advantages such as: using less material and energy or less transportation energy during construction. (Towse & Hernández, 2020)

Environmental benefits: it will benefit the environment because, by temporary use, we mostly used the existing material of that historic building, which is another case that would leave alone and decay that would have brought environmental pollution problems. Also, heritage buildings are famous for their high-grade materials and are more durable than new Martials (Du Cros & McKercher, 2020). New buildings in their construction phase will harm the environment. Another advantage of temporary use for the environment is the conservation of fabric building "embodied energy". (Towse and Hernández, 2020)

The term "embodied energy" means all energies that are needed for the processing, extraction, manufacture, and delivery of building materials to the building site (Sahraiyan & Tümer, 2017). According to the Australian Greenhouse Office, by re-using historical places, we can save 95 percent embody energies more than building a new structure. (Joudifar, 2016)

Promoting innovation: giving the historical place a new use is a challenging situation for architectures and designers, which will lead them to bring innovated solutions (Towse & Hernández, 2020). As more historical buildings getting new use architecture will be more under presser of bringing new and creative ideas for re-using historical places which will lead to more innovations from designers and architectures (Joudifar, 2016). Aesthetic benefit: people want an environment that has aesthetic attractiveness. Usually, people call pre-modern areas more eyes catching than modern and postmodern architecture styles. However, still, a vacant historical place is not as attractive as a place that an adequately kept building. So by giving a historical building a temporary use and conserve it, we helped aesthetic value to grow up and give inhabitant a place to be proud of having it (Joudifar, 2016).

According to the Historic Environment Planning Practice Guide (English Heritage, 2010), there is another set of benefits of temporary use:

- i. It improves heritage asset importance and its surrounding
- ii. It will bring the best long term practical use of the heritage
- iii. For its economic life, a positive contribution will happen
- iv. It helps the heritage to show it is significant, and by doing that, the enjoyment of the place and its sense of place will increase too.
- v. It can bring income, which can help in heritage maintenance.
- vi. It can bring more visitors and encourage them to repeat the visit to the heritage It can shelter different activities like cultural, sport, or educational activities.
- vii. It can bring tourists and engage local communities to the heritage by events such as festivals or exhibitions.
- viii. It can prevent the need for permanent use.

In this regard, temporary use can visually improve the historical place if their location, design, and scale are appropriate (such as garden pavilions and outdoor artworks) (Harwood, 2015). In some cases, there are disadvantages from re-using historical places such as:

- i. There is no assurance that historical building will adapt to its new function
- ii. There is no assurance that all problem will go by this new use
- iii. In some cases, conserving a place cost more than building a new structure.

(Towse & Hernández, 2020)

- iv. Sometimes because the new user is not familiar with historical places, they will create a bad situation. For example, they will block the fire exit, or they will remove firefighting facilities.
- v. Sometimes the new occupier does not leave the place when a permanent use

found so the owner should do an agreement before giving the building to a new user.

vi. Sometimes the nature of temporary use will increase the poor housekeeping, for example, using portable heaters and necessary additions for electric installation.

vi. Some historical places for temporary use don't consider fire safety.

viii. Sometimes those places got damage by filming for TV companies

ix. Not checking of structure for bearing the increased load can lead to destruction.

x. The entrance of historical places is in danger by entering too many people inside the building.

For example, if the place becomes a gallery, the entrance should protect well. The new interior should be in a way that cost no damage to the historic interior.

3.1 Benefits that Temporary Use of Historic Building Could Bring: Evidence from Museum of Mirrors and Lighting in Yazd, Iran

The mirror and lighting museum of Yazd had been entered into the UNESCO world heritage site (Kondo, 2017). This museum is located in Kashani road, and it was surrounded by a garden with the 8174-meter area, which has a big pool in the middle. The area of the building itself is 837 meters. The building itself had rooms full of mirror decoration which faced the pool and lots of corridors — it built-in 1320 by a guy named Sarafzadeh, which was a private rest house in its own time as you can see in figure 3.1.

After the revolution in Iran this building confiscated by Mohamad Sadeghi order and hand over to the Mostazafan charity and after that in 1377, it gets a temporary use as a museum which because of its success as a place that brings tourists from inside the

country and outside of the country, this temporary use became preminent. Its architected is a combination of traditional architect and modern European architect of that time whit lots of plaster and painting and mirrors decorations. Its doors are wooden, and its windows are reticular with colorful glass. (Kodoi, 2005)

In this museum, there are 124 objects which show different kind of ways that Iranian used in the past for bringing light at night. The oldest object in this museum dated back to the time of Sasanians. The basin part of this museum has a temporary use as a gallery for painting or photographing. (Mofidi, 2018)

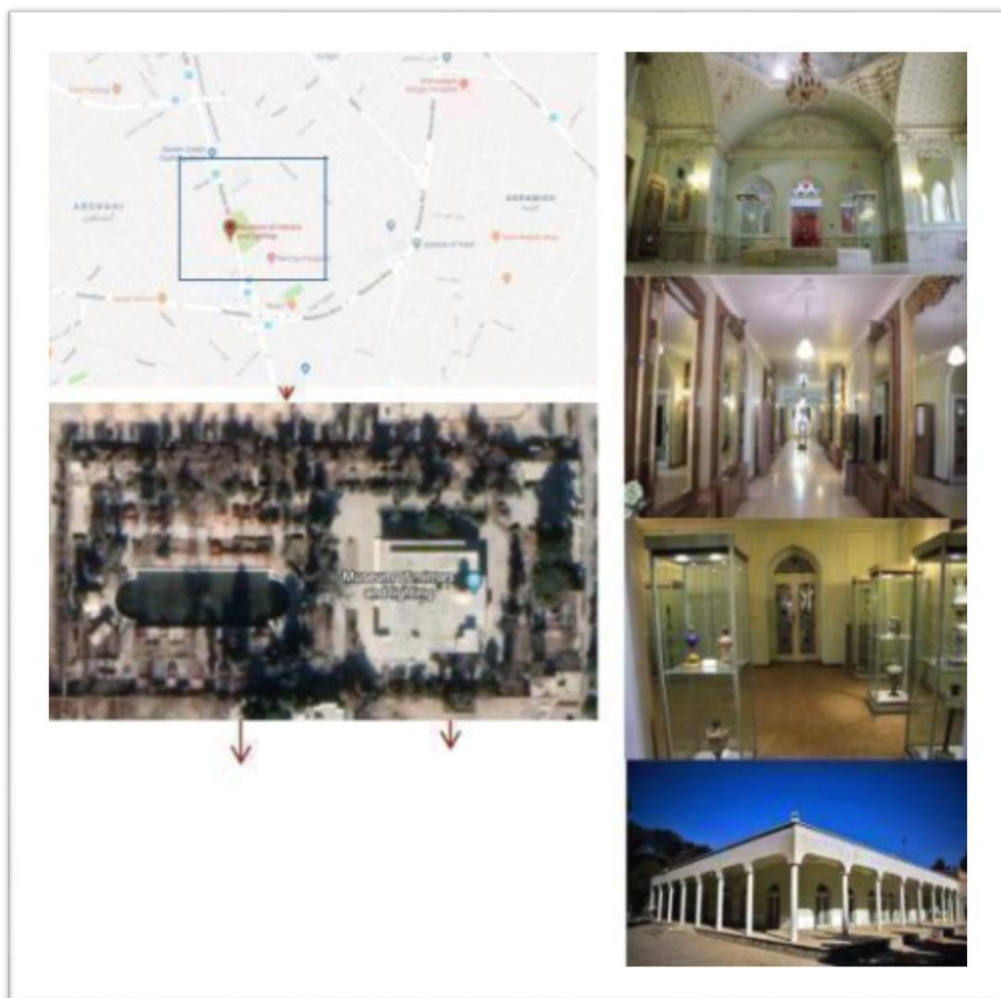


Figure 3.1: The mirror and lighting museum of Yazd
(<https://earth.google.com/web/search/yazd>)

3.2 Benefits that Temporary Use Could Bring: Evidence from Yazd Water Museum

This museum is located on the north side of Amir Chaghmagh square. This museum located in one of the historical buildings named as Kolahdozan house, it built at 0911 until 1269 by Seyed Ali Akbar Kolahdoz as a house for them. The current owner of this house is Water Company of Yazd which turns it to the museum 1379 by doing the first international congress about Kariz (water canals in the past) with the aim of showing the importance of water in the desert. The things that make this house distinguished from others are passing a decades-old Kariz among it. his house has 5 floors:

- i. First floor: this is the lowest floor which two branch of two different Kariz: Zarch (its 2000years old and 75 km length is the largest Kariz in Iran and still it's continuing its function) and Rahim Abad are passing in there.
- ii. Second floor: was a place for keeping their food for long time without rotting which has a small pool and its shape is octagonal with 10 meter depth that is exactly built on the first floor and they called this floor as Payab.
- iii. Third floor: it was a place for hot days of summer in forth side of the building under every room which each one of them belong to one person and also this place has lots of corridors.
- iv. Fourth floor: Its the floor which Orosies room, Panjdaries room, forum, kitchen and sever rooms were there
- v. Fifth floor: it is the roof of the building which had a tank for water and two people full it by using a wheel that was made to channel water from Qanat (aqueduct) so people in the house can use the water. The amazing part is this house had piping for using water that made 150 years ago.

In this museum there are almost 200 objects which can divide into three parts:

Things about Qanat, the maps, the way they built it, a market that shows how Qanat works, the object they would use for building it and statues that show the workers and their dresses. The certificates and document about how they divided water to the whole city and the person who was responsible for it and a book that shows their names and also the oldest water watch is in this part which is 700 years old. The object for keeping water such as jars and pitchers are also found there.

This temporary use, which starts with international congress about Kariz, became a permanent use which attracts lots of tourists from the country and outside of the country (Mofidi, 2018). The pictures of Yard Water Museum are shown in Figure 3.2.



Figure 3.2: Yard Water (Museum <https://earth.google.com/web/search/yazd>)

3.4 Benefits that Temporary Could Bring: Evidence from Fehmi Tuncel House in Walled City of Famagusta

To analyse Fehmi Tuncel building, there are some indicators to be used, these include thing to be location, history, material, natural light, structure details, proportion, access, function, environment, site plan and landscape detailing, parking details, and social/ cultural impact .(Mosadeghi, 2012)

This house considered as temporary use because as it had been discussed during this thesis the difference between temporary use and permanent use is in trying if this use can work or not. and the owner of the house in the beginning only change the inside design of the rooms for himself to become a dentist office for him, and because this change was successful he decided to make it permanent and make an office for his daughter too, which in this part it became a permanent use.

Fehmi Tuncel house is located in walled city of Famagusta in the Nami Efandi street. It was building around one hundred years ago Ottoman period. The building is near to the queen house which also called queen place which its style is Italian renaissance and it's currently located on the left side of the house. Also there is a vacant old house is on the right of the house but three sides of this house are open, without attachment to a building and it makes the house unique. In the year 1964 when they were renovating queen house they found three steps, they understand that all the buildings in that street were built on other structure therefore they dug all the street and by doing that three steps were added to all the building in that street.

This house has two accesses one of them is from main road and the other one is from the narrow alley next to the house. All designs for this house had been done in a way that protect the building from the sun- which the two narrow alley around the house make it happen and prevent direct sun access to the house-and giving the natural ventilation to the building. Fehmi Tuncel house original plan had: two rooms, one hall, one kitchen, one bathroom and a one big courtyard. The plan had made in a way which had inner hall and internal courtyard. These kinds of houses plan created in a way to provide natural ventilation and privacy. To have these benefits the best way was an inner proper courtyard.

Hall functioned as intermediate covered semi-open spaces between the closed inner spaces and the completely open sunny courtyard which create a transition from very high to dark. It also has a transition function between the courtyard and each living unit. Function of hall was to protect inner spaces from the sun in the hot summer and keep the inner spaces warmth in the winter time which also some domestic activities would have been done in that hall such as tailing which the owner mother use to do.

The house current owner is a Cypriot dentist name as Fahmi Tuncel and he inherited the building from his family. His love for old stuff and his childhood home make him to bring back life to the house again, also he was known by the neighbourhood and nearby people which would have make an amazing opportunity for his carrier to place in this house. Because of these things he started conservation of the house by only two of its rooms and one year after he renewed the whole house. Also recently he added a new part to the house and makes it a psychologist office for his daughter.

The old part of house was completely re-new but kept its traditional spirit, some old picture in waiting rooms are hang in the wall and lots of stuff from remained from the past. Today most part of house function has been change. One room and the kitchen turn to be offices and they are joining to each other throughout a door between them but they also have separate entrance. Hall turned to be a waiting room for visitors. For his daughter office a new part had been attached from the right side in the court yard.

And also because one of the two accesses to the building was from the courtyard;making separated offices and entrance were possible. Also a small kitchen and storage had been built for both of workplaces. This additional part is

completely different from old part of the house to fulfil his daughter's request and it's completely modern which is one office and one waiting room. For connecting these two areas the new part with the old part they used some symbol in the new part; for example, they used the previous structure door for its entrance and the old stone wall can be seen in the waiting room. There is a room which used to be a bedroom for the owner and his brothers which he put the old picture of his family and their stuff. For these reasons, this room is so precious for the owner.

The courtyard become smaller and lost its main function which was a place for different activities such as cooking, playing and etc. now it has access to both offices which will provide better lighting and air quality. Also, bathroom and storage are in that area. (Figure 3.3)

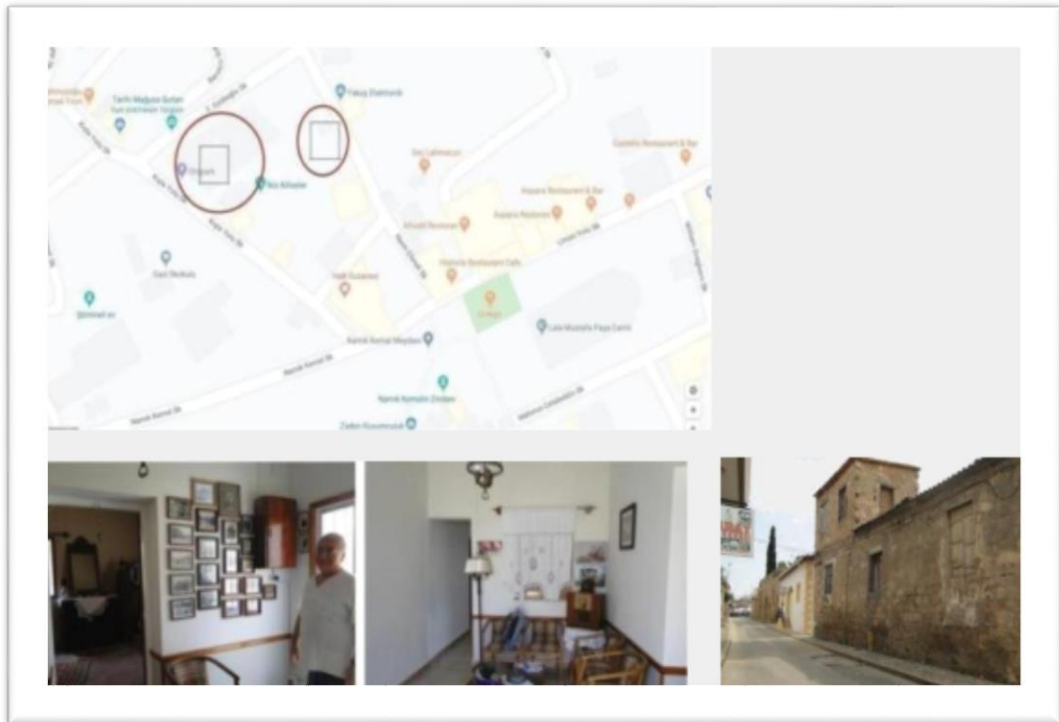


Figure 3.3: Fehmi Tuncel house (<https://earth.google.com/web/search/famagusta>) (Doratli, 2007) (<https://www.google.com/maps/search/Fehmi+tuncel>)



Figure 3.4: Architectural drawings and plans (Doratli, 2007)

3.5 Benefits Temporary Use of Historic Building Could Bring: Evidence from Canbulat Museum in Walled City of Famagusta

Canbulat museum is located inside the walled city of Famagusta which the name of Canbulat is from a Turk commander (Bounia and Stylianou-Lambert, 2011; Scott, 2002). Canbulat bay was a governor of Kilis and one of the Ottoman commanders (Coşkun, 2020). And it shows the place where in 1571 in Famagusta's siege Ottoman warriors fell. It shows the place where at 1571 in Famagusta siege Ottoman warriors fell (Scott, 2002). He is a legend because in the battle of conquering Famagusta, Venetians puts a wheel covered with knives at the arsenal bastion of walled city to protect the bastion and kill anyone who wants to come in from the other army but Canbulat bay goes with his white horse to the wheel and put the wheel out of action, his head cut off and his horse torn to pieces. The legend says whenever the Venetian appeared to winning his ghost would come and the army would see him as he was holding his head with one hand and his sword with another one.

When they conquered the walled city, they buried his body by the bastion, his tomb can be seen. The bastion which Canbulat fell is known as Arsenal tower or now Canbulat tower and now its function as a small museum of ethnographic objects. The museum is inside of the walls. The canbulat shape is long and narrow and it open out in the rounded bastion in the far end where canbulat tomb is located (First in Architecture, 2016). For showing the value of the canbulat they will give an A4 sheet which explains the legend of canbulat in Turkish and English which increase the social and cultural impact of visitors from the building (Scott, 2002; Gholitabar & Costa, 2018). There is a dim passage after the entrance and enter through a dark pathway which decorated with antique ceramic and pottery, swords and shot guns and on all its walls there are maps, all of them shows the past to the visitors and the way they wear, their purses, wedding dresses, night gowns. In the end of the passage there is a rounded place couple of step above which in the past the roof was open to the sky and now it the place of tomb. (Cypnet.co.uk, n.d.)

It is a spiritual place, pilgrimage place where people light candles and put it in the walls behind of the tomb and fulfil their vows. A strong local ownership sense of Canbulat exist for many people they have sense of place to Canbulat museum (figure 3.5) (Scott, 2002). It functioned as a bastion in the past and after renovation it get the museum function. Canbulat material was stone with lime between them which they preserve it in the same way with the new stones for the ground. There is a gate near to the canbulat museum which connected the gate to the Palm Beach they call it canbulat gate. There is two ways to access the canbulat museum; one is from inside of the Palm Beach and through the gate and one is from inside of the walled city. (Mosadeghi, 2012)

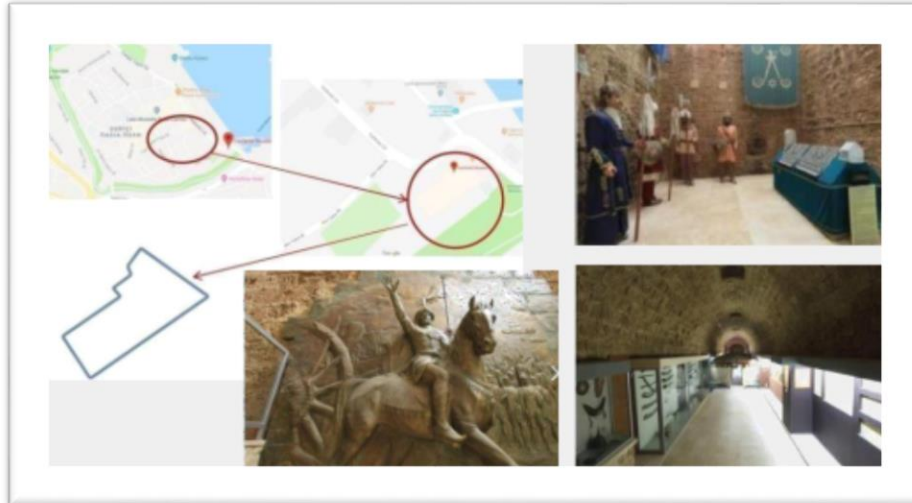


Figure 3.5: Canbulat museum map (<https://earth.google.com/web/search/canabulat-famagusta>)

It has come to the understanding of psyche the effect of re-using structures on the social value of places and the surrounding area, the following tables describe the effect of temporary use with respect to social value it brings to historic buildings Table 3.1 illustrated that temporary use will brings social value to the area.

Table 3.1: Effect of temporary use

Name	location	type of re-use
Museum of mirrors and lighting	Iran-yazd	Museum and galley for painting and
Yazd Water Museum	Iran-yazd	Museum
Fehimi Tuncel house	is in the walled city of Famagusta in the Nami Efandi street	Office psychologist
Canbulat museum	Inside the walls of walled city	Museum

Name of historic building	Indicator 1	Indicator 2	Indicator 3
	Physical condition of the building before reuse (poor/moderate/good)	Any physical change made to	How did effect the building and its architectural significance (positive/ neutral no change/ negative)
Museum of mirrors and lighting	Moderate	No	Positive (attracts lots of tourist from the country and outside of the country/ Improved the surrounding environment for nearby heritage
Yazd Water Museum	Moderate	No	Positive (attracts lots of tourist from the country and outside of
			the country/ Improved the surrounding environment for nearby heritage building/bringing income)
Fehimi Tuncel house	Moderate	Yes	Positive (Improved the surrounding environment for nearby heritage building)

Canbulat museum	Moderate	no	Positive (attracts lots of tourist from the country and outside of the country/ Improved the surrounding environment for nearby heritage building/bringing income)
-----------------	----------	----	---

Name of the building	Indicator 4	Indicator 5	Indicator 6
	Change to the building (reversible or irreversible)	Income generating (yes or no)	Job creation (yes or no)
Museum of mirrors and lighting	Reversible	Yes	Yes
Yazd Water Museum	Reversible	Yes	Yes
Fehimi Tuncel house	Irreversible	Yes	Yes
Canbulat museum	Reversible	Yes	Yes

Name of the historical building	Indicator 7	Indicator 8
	Effect on surrounding property (positive/neutral/different perception/ negative)	Essential usage of the project

Museum of mirrors and lighting	Positive	public
Yazd Water Museum	Positive	public
Fehimi Tuncel house	Positive	Private
Canbulat museum	Positive	Tourist and inhabitant

Effect of temporary use to historic buildings is designed in the table which by its indicators; it illustrate that temporary use of these building brings social value to the area.

Chapter 4

THE CASE OF ST. GEORGE OF THE GREEK CHURCH

This chapter presents result and discussion; it is done by using deductive analysis of the related literature that is reviewed on issue based.

St. George of the Greek is a rare kind of Orthodox Church among Mediterranean churches which is designed in the style of Cypriot Gothic by adding Gothic element to the north side of the church and also some of its element is even built in the style of local Byzantine (Andrews, 2010; Pirlanta, 2014). This church is mix of two styles, triple apse system had been adopted from Byzantine style and windows had been adopted from Gothic style (Figure 4.1 and 4.2) but it is biased design wan Basilica style. The church was too big and its buttressing was not sufficient with a heavy roof so they make the pillars in the nave bigger to carry the roof weight and also they insert large upturned terracotta pots in the roof to spread the weight of the roof. (Enlart, 1987)

Today there is no roof and some part of the wall also is missing but in the beginning it had a high rib-vaulted ceiling. ST.George of the Greek Church plan had been taken from Pirlanta, Gozde. (2014). In the thesis of: Hellenistic, Byzantine and Gothic Influences in Orthodox Churches Located in North Cyprus. All pictures from this church had been taken by author. (Enlart, 1987)

4.1 Architecture of St. George of the Greek Church

ST. George of the Greek Church was bombarded in 1571 during the Ottoman attack and the building was never conserved after that so when the powerful earthquake happened in April of 1735 the dome destroyed completely and it also brought down the vaults with it and makes the church looks unfashionable and somewhat dilapidated (Yıldız, 2007). See Figure 4.1.

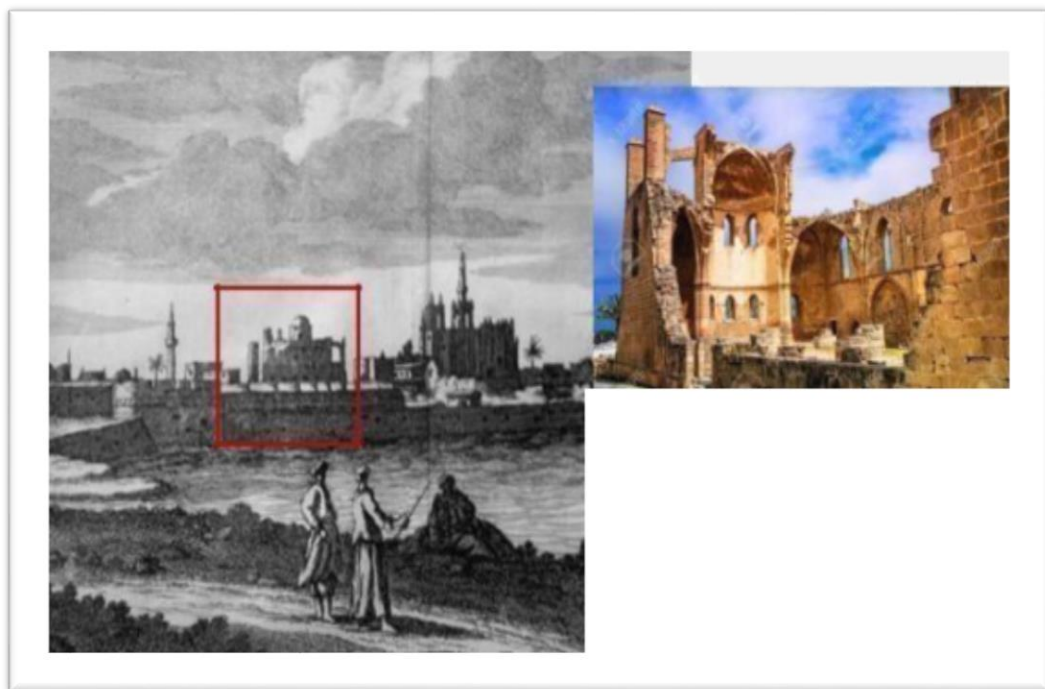


Figure 4.1: the left one is a drawing by Cornelis van Bruijn at (1683) view of Famagusta that the dome is obvious in that. The right one is today situation of St. George of the Greek Church. (Pirlanta,2014)



Figure 4.2: Windows of George of the Greek Church

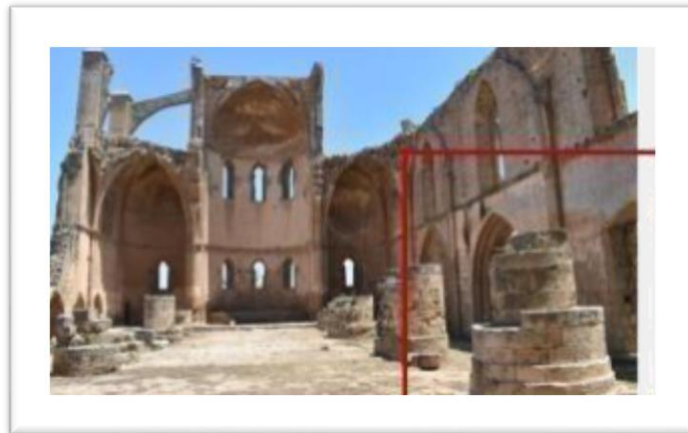


Figure 4.3: Look at the remains of columns it can be understand that original columns were much slenderer but because those couldn't handle roof weight, architectures make them bigger by adding collars to the original columns.

They even add iron chains to columns for holding the blocks together. The other thing that architects do for prevent collapsing was putting huge pots to make the walls lighter (Figure 4.3). In the walls of this church there are some arched niches which they were tombs of patron of the church. Researchers believe that these niches were built after the walls and their construction make the roof to become weaker (St George of the Greek church, Famagusta, North Cyprus, 2019). Nave widths of St George is larger than most of gothic churches which lead to thicker size middle piers so it can carry the gothic rib system. These piers carried the gothic rib system but they were not enough to carry the structure of the roof. One of the reasons for the large size of the middle piers is lack of supporting elements. (Figure 4.3)

St George of the Greek Church is the largest church in Cyprus measuring 37.5 × 20.5 m² (Lourenço & Ramos, 2008). Its plan layout has a nave which is separated by two side aisles which have 4 columns. These two aisles have the same length and columns spaced in the church in an unequal distance which they create a square space in the midpoint of that nave. In the end of that nave which is in the east and in the end of both aisles a semicircular apse is created and covered by semi domes, which they will form an altar of bema. Main aisles upper clerestory walls of this church were supported by flying buttresses which were 6 of them and now only one of them survived. There was a dome on a short cylindrical tower which was located on the square shape created by columns and this dome can be seen in a painting by Cornelis De Bruyn in 1683. It also has one staircase tower which could be used for gallery, military and bell tower. The external walls of St. George Church of the Greek are pierced by two centered arch shape windows at the east end. In the west end there are three doorways and above the central doorway there is a rose window (Figure 4.4). All of the building is made out of ashlar limestone masonry with high quality.

The wall thickness in the ST. George of the Greek is between 137.5 until 140 centimeters. The columns had the same thickness of the walls but later after they reinforce and some masonry added to them so they can handle the weight of roof their thickness became 230 centimeters. (Cawthorne & Irodotou, 2016)

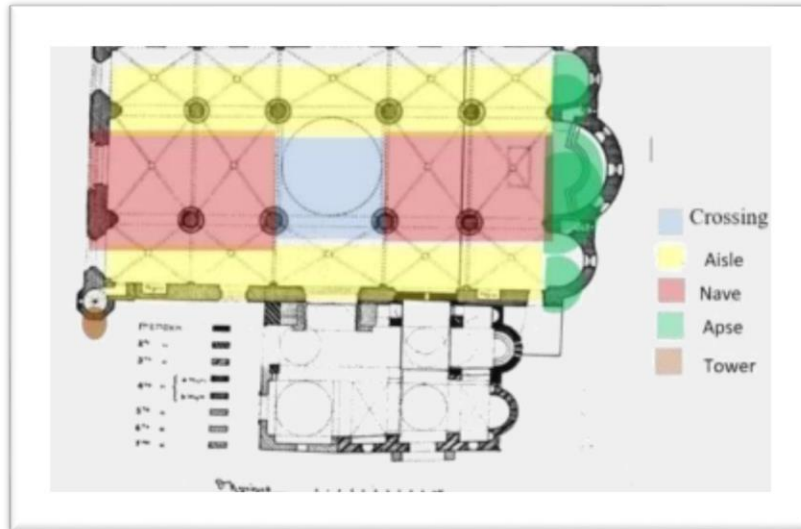


Figure 4.4: Famagusta, St. George the Greek Plan of Two Churches of St. George the Greek and St. Simeon. (Pirlanta,2014)

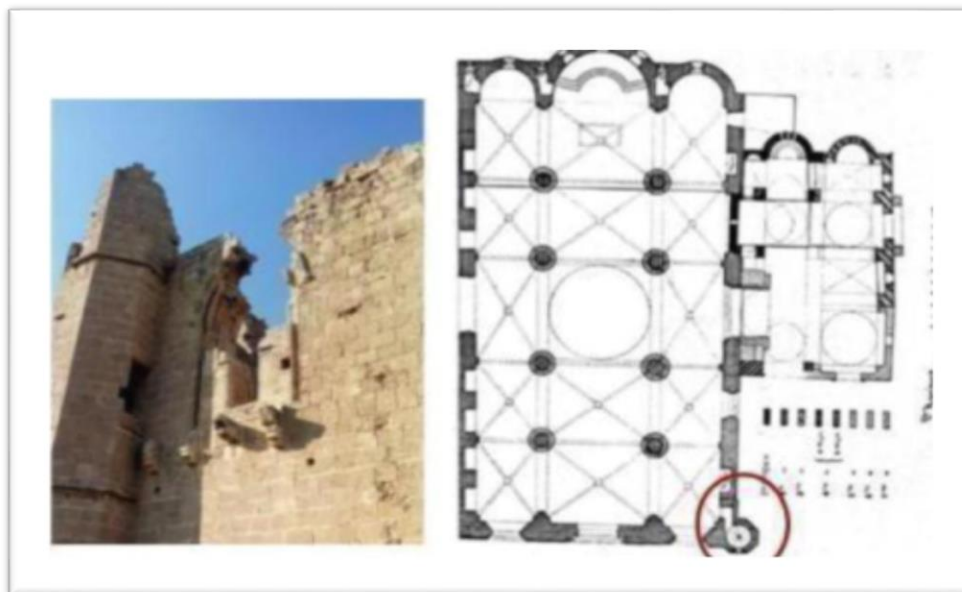


Figure 4.5: Staircase tower, which might be used for gallery, military and bell tower (I'Anson, 1883, Pirlanta,2014)

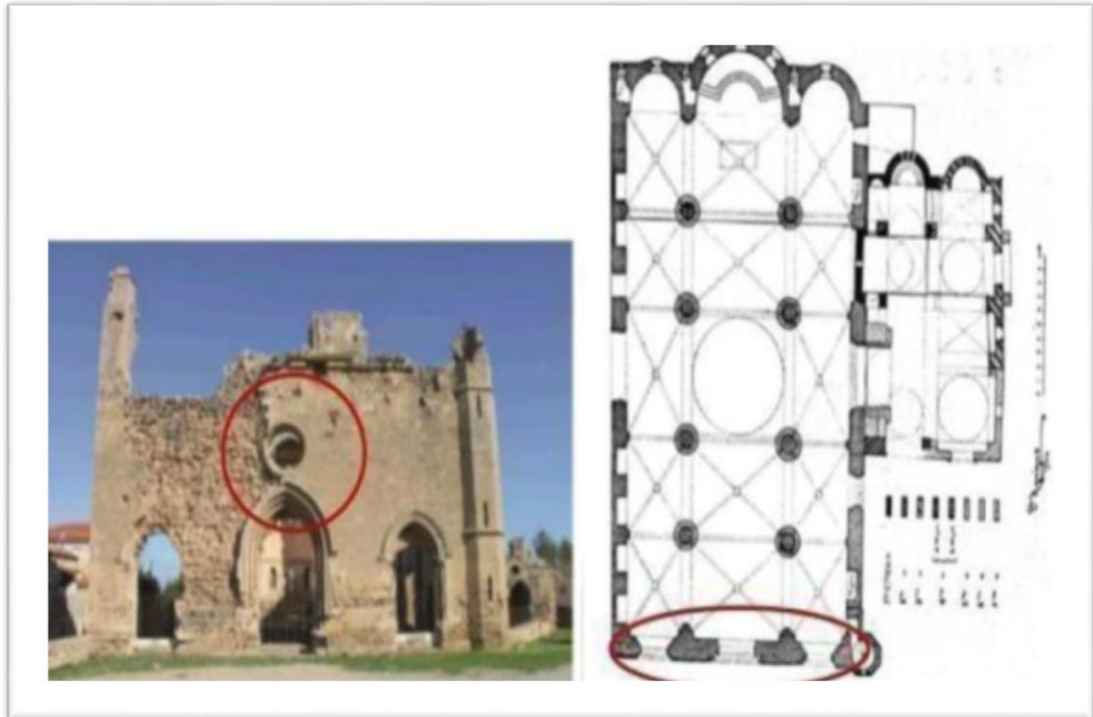


Figure 4.6: Gothic Rose window above the central doorway (I'Anson, 1883, Pirlanta,2014)

On the outside corner of this church there are Greenman decorations. (Figure 4.7) Greenman is a commonly use symbol in Gothic architecture especially in England and its iconography dates back to some myth in Hellenic and some stories in Bible. Its main door has three arched and hood – mould carved with a thick torus moulding ornamented on both sides with two rows of large leaves. (Figure 4.8)

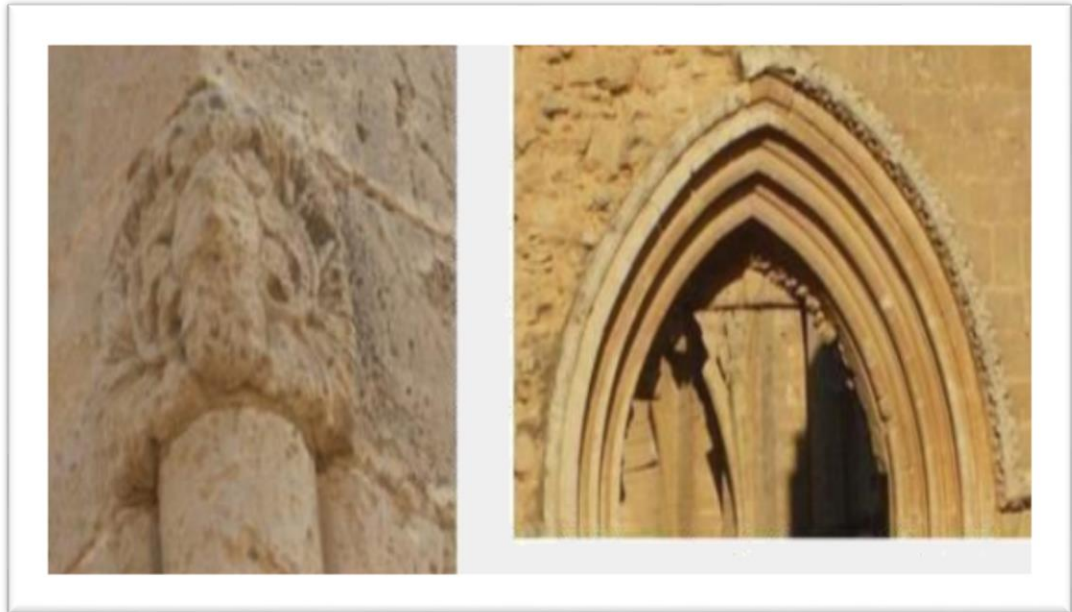


Figure 4.7: (left): Greenman Figure (right): Archivolts of the Central Portal on the Western Façade

Material of this church is sandstone blocks, it has two rows of columns which created a square space by its second and third column of both rows and hold the dome of the church also this church has groin vault. And in the east part it will end with three semicircular apses. The windows in this church are simple and pointed but the entrances are decorated with carved relief. (Figure 4.8)



Figure 4.8: Decoration doors in St. George of the Greek Church and its place on the map showing the ST. Gorge of the Creak church in the past by perspective view and sections which had done. (I'Anson, 1883, Pirlanta,2014)

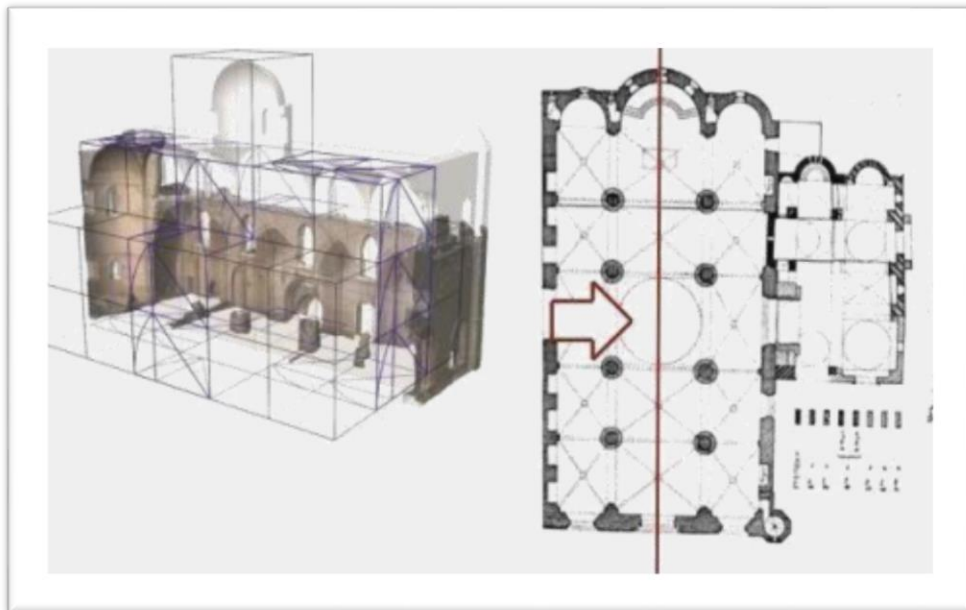


Figure 4.9: The place of the dome on the remaining structure (I'Anson, 1883, Pirlanta,2014) (Enlart, 1987)

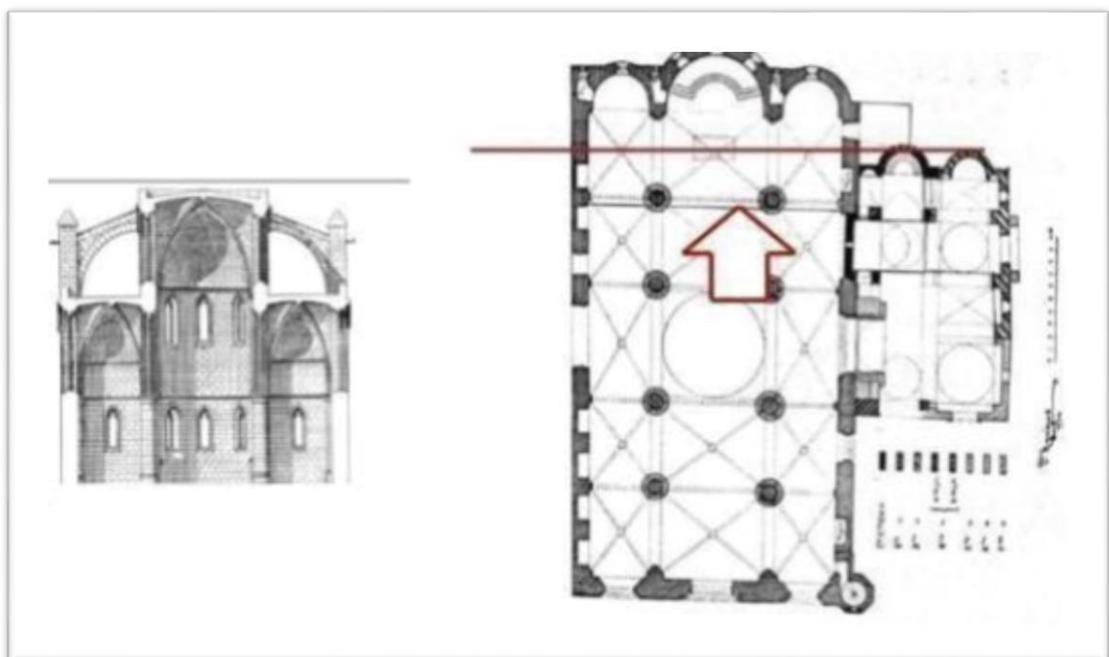


Figure 4.10: Section of the part showing in the map and how it was in the past (Enlart, 1987) (I'Anson, 1883, Pirlanta,2014)

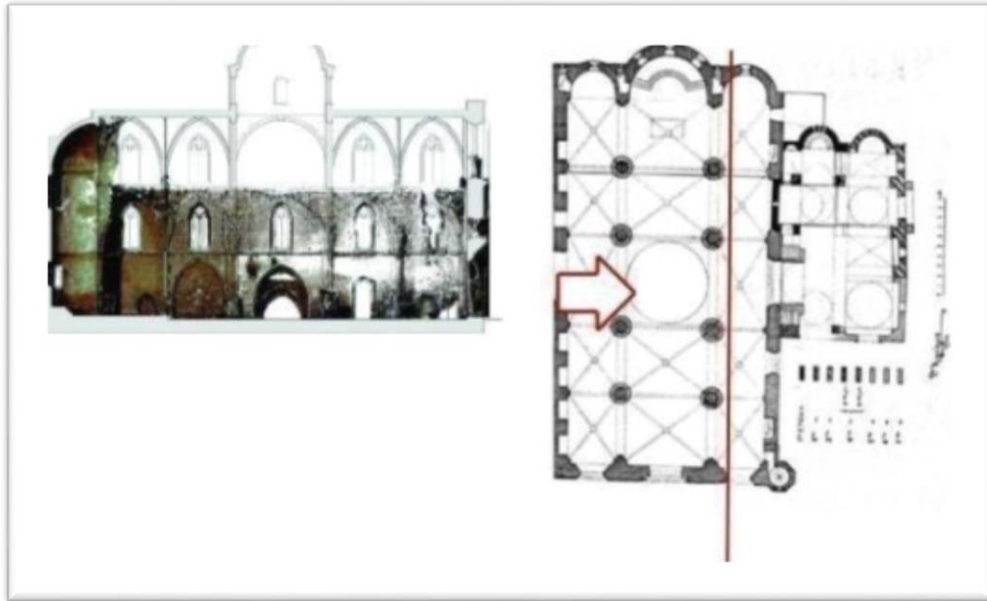


Figure 4.11: section of the part showing in the map and how it was in the past. (I'Anson, 1883, Pirlanta,2014) (Enlart, 1987)

4.2 Interior Architecture of St. George of the Greek Church

St. George of the Greek Church has five bays, piers that can divided them are circular with 1.43m in dimension and 15.12m wide from center to center column. The 4 piers which handle the dome are bigger than others. Foundation stones are thinner in the top and bigger in the beginning. The middle part of the building is higher than the rest which helped piers to carry out the rib system. Gothic rib system is connected together in the roof by key stone (Figure 4.12). In the remaining stones there are some potteries inside which covered with mortar. (Pirlanta, 2014)



Figure 4.12: The middle part of the building is higher than the rest (Cawthorne, Irodotou 2016)

There are lots of paintings and fragments in this church that make it a unique church which represent histories of different time for today. But it is in the risk of decaying because of wind in St. George Church of the Greek. Ruins, erosion, direct sun exposure, water from wind driven rain and also there are parts that destroyed because human use this church for a playground or a place for drinking parties and used its walls to paint (Mason, 2012). Because of these reasons and its interesting historical context, it is not wise to leave it without any accurate function. The interior of this church was decorated with wall paintings but after the dome collapse and upper part of it most of them destroyed .(Naeem, 2011)

In some point the app was full of pictures which some of them are still visible. Probably it was a picture of the ruler of the universe Christ Pandokrator at the dome above it. In all three apps there are visible sign of fresco fragments which belongs to the fifteen centuries but they are fading fast and there is no movement preserve and stop this fading (Figure 4.13; Figure 4.14). At one time the apse was used as a

shooting gallery, bullet holes can be seen. (Figure 3.16) In the ST. George of the Greek there are paintings of ships which are 2 or 3 meter above the pavement level in the north-west of the nave and because of this reason it's hard to be seen by a viewer. it had been said that sailors make these paintings of ship (Figure 4.15). Also there is still an image of a picture of crucifixion. (Figure 4.18) (Pirlanta, 2014)

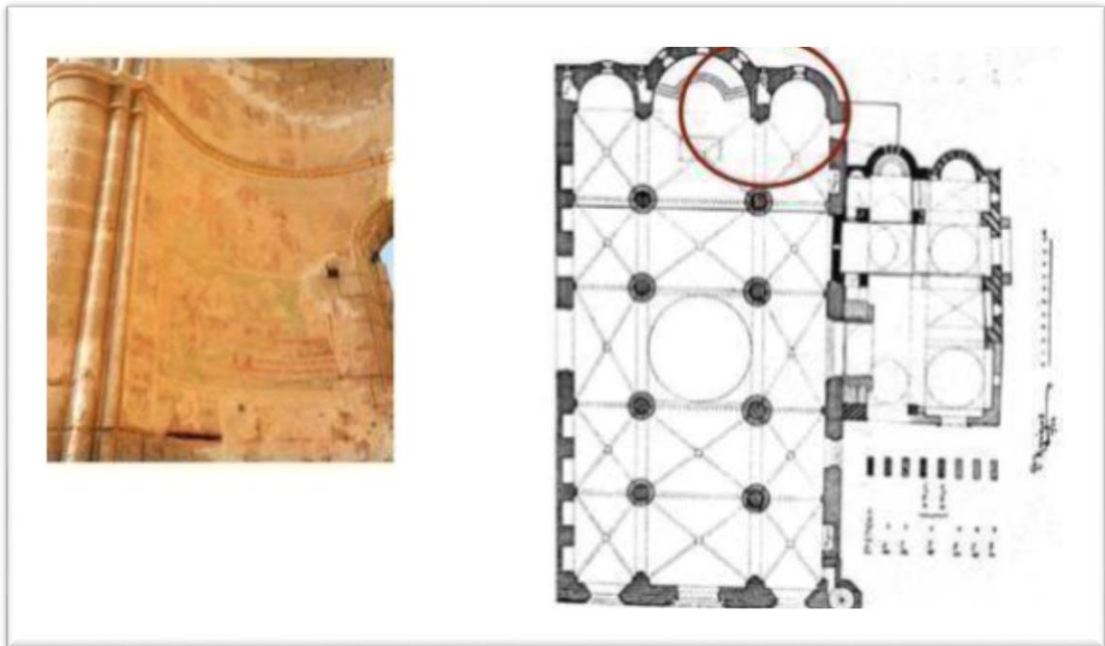


Figure 4.13: the south side wall and painted plaster (I'Anson, 1883, Pirlanta, 2014)

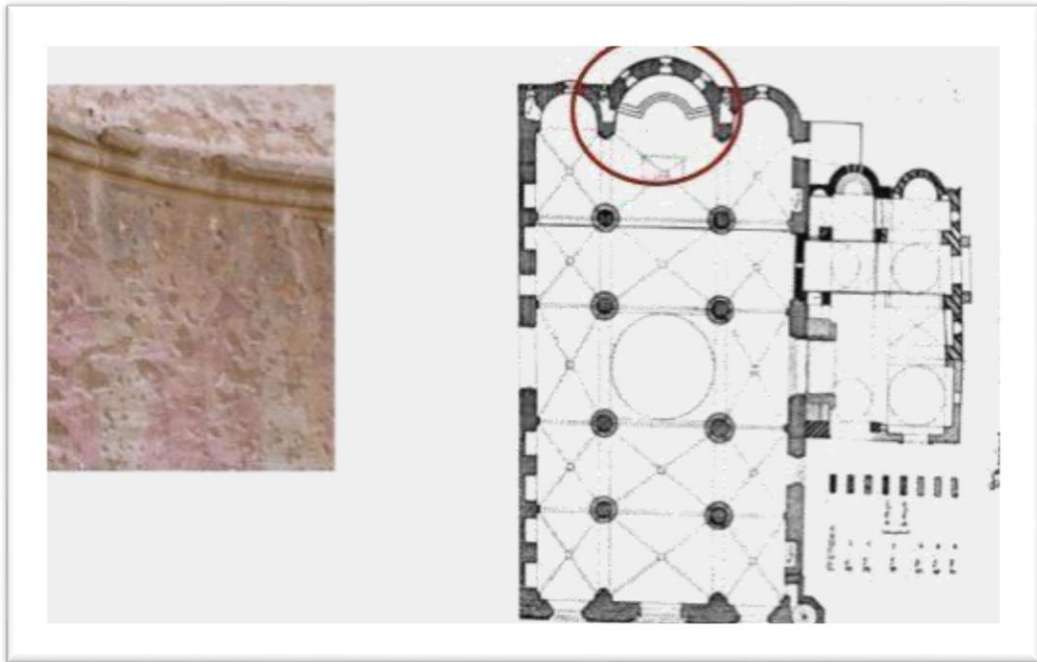


Figure 4.14: The northern side apse of the Church of St. George of the Greek and A fragment of painting (I'Anson, 1883, Pirlanta,2014)

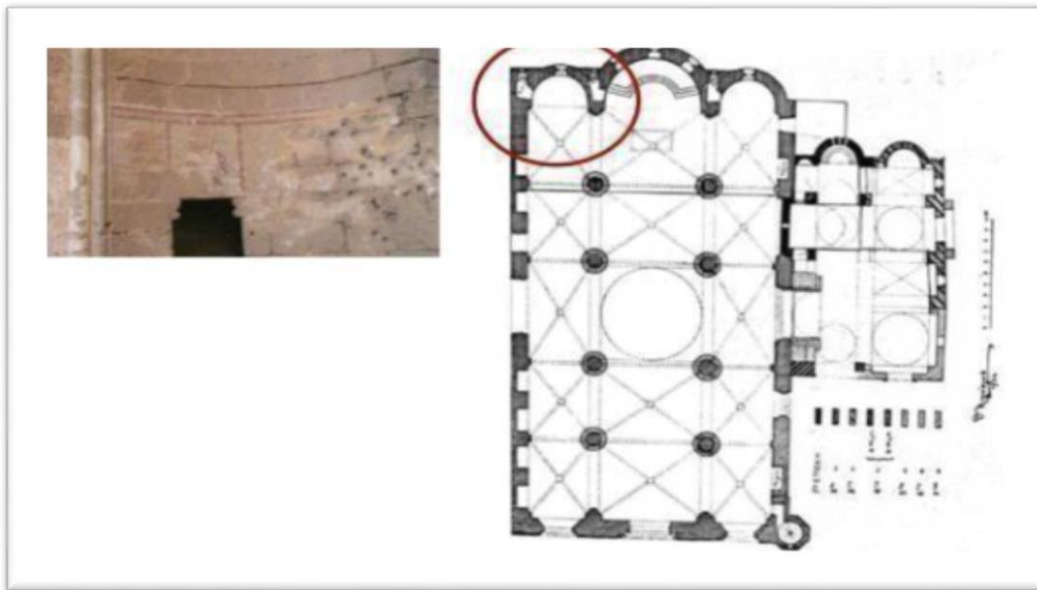


Figure 4.15: Painted plaster on the well (I'Anson, 1883, Pirlanta,2014)

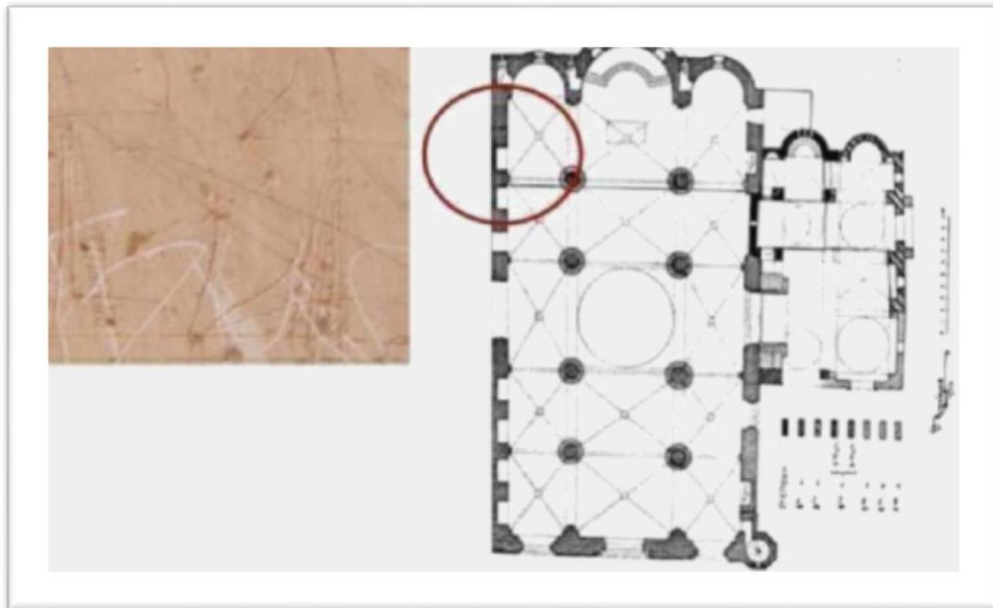


Figure 4.16: the north-west of the nave has Paintings of ships on it (I'Anson, 1883, Pirlanta,2014)



Figure 4.17: The main features of the Crucifixion scene on the west wall of the church are visible due to differential decay. (I'Anson, 1883, Pirlanta,2014)

The earliest graffiti of ship are located in the church of SS Peter and Paul. The second graffiti of ship have been found in the ST. George church. (Walsh, 2008). The frescos outline in the interior of this stone walls in this church are still completely visible (St George of the Greek Church, Famagusta (Gazimağusa),

Cyprus Attractions, 2019), it can be recognizing that the wall paintings inside of the ST. George of the Greek church were in Paleologian style with high quality. (Church of St. George of the Greek– New Cyprus Guide, 2019)

The interior surface of ST. George of the Greek church were covered by frescoes of ecclesiastical scenes in a noticeable way but now only some of them are visible but damage and almost fading in some part of the church.

There is a module which had been point out in the map and according to this module according to Cawthorne and Irodotou The width across the cathedral between inner wall surfaces is 21.0 m or 15 × the wall module The interior length of the nave from the west door to the iconostasis is 22 modules, the bema has a length of 5 modules from west to east, (excluding the apses). The square at the central crossing is 7 modules on each side from the column centers, and 6 modules wide from the inner faces of the original columns (before they were thickened). The bays in the nave are 5 modules long (west to east) by 7 modules wide between column centers and those in the aisles are 5 modules long by 4 modules wide from the column center to the internal surface of the wall. (Figure 4.18) (Cawthorne and Irodotou, 2016)

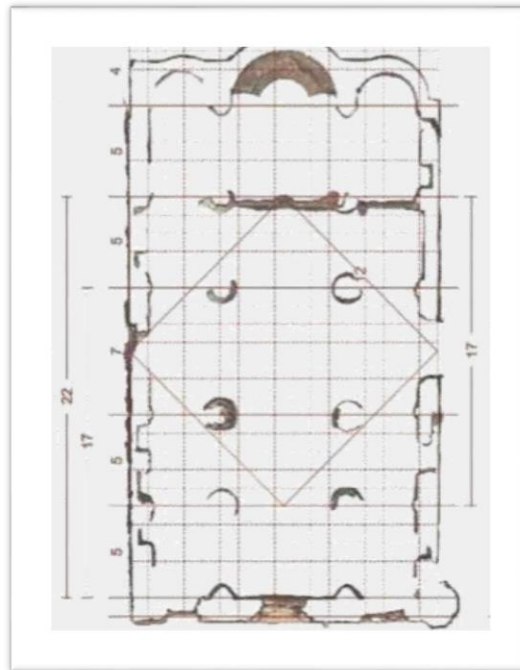


Figure 4.18: wall's Internal surface (I'Anson, 1883, Pirlanta,2014)

Throughout this chapter; distinguished architectural indicators of ST George of the Greek Church had been illustrated which by using them and emphasizing on them in its temporary use and acknowledging people about these indicators, social value of that place will increase. Two important indicator that can bring tourist and make the place more tourist able is: 1. Second ship painting is in the walls of this church and 2. Its the largest church in the Famagusta; but it's not the only thing that can help, all the things that had been discussed in this chapter can be used for increasing social value and knowing them is important.

4.3 Building Pathology

Building pathology is a way to understand buildings more in different perspective such as: how it's constructed, used, maintained, occupied and knowing how their materials and their instruction can be affected. It's an official specialty technology for historic preservation. The goal of pathology is to find source of decay and failures by comparing on site to archived research and finding out the changes during

time. By doing pathology we can find a designed treatment for that building. It is essential to know the building condition before starting construction. (Walsh et al., 2012)

For doing pathology in ST. George of the Greek Church by looking at the destroyed part of the walls it can be understood that Materials of the building is ashlar which mixed with ash and rubble. There are some irregular voids both high up and lower part of structures which is created because of wind action compose to water action. Because there is almost no roof no roof in this church and the weather in Cyprus at spring and winter has heavy downpours, water interred and eroded mortars between stones and in the rubble core of standing walls. There is no salt effloresce in this church. But the two main reasons that are treating the structure are the loss of mortar and erosion in dimension stone. Because the access to this building is free and without guard for everyone this structure faces some problem such as accessional trash, a place for drinking party, and incised in plasters and stones or painting.

In the St. Gorge of the Creak church wall painting and plaster mostly survived in the protected area such as: under sides of vaults, few of them are survived in the exposed walls only the shade of some of the paintings are exists now. Those parts that exposed too much, they will not only impact by erosions but also by biological growth.

4.4 Causes of Problems

Biological growth and airborne particulates are the reasons for loss and soiling of paintings. At 1936 stone Tracy of second window on the south wall was restored but now by losing its materials the central column of it, revealed reinforcements . Some parts of the church destroyed by Ottoman bombardment and now this are one of the

reasons for this structure instability in ST. George of the Greek Church .

(Naeem, 2011)

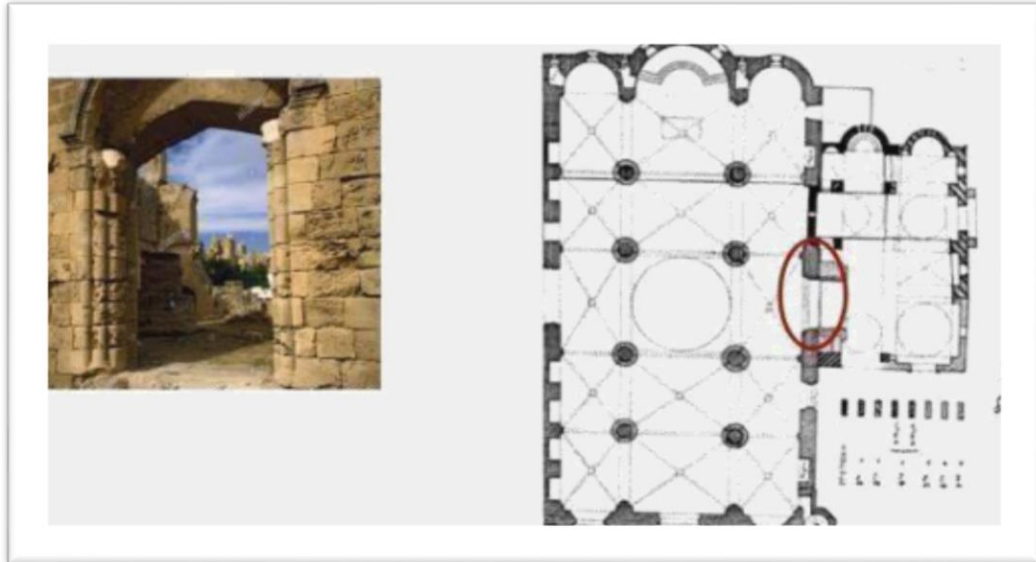


Figure 4.19: door way which wind and water action affected on it (I'Anson, 1883, Pirlanta,2014)

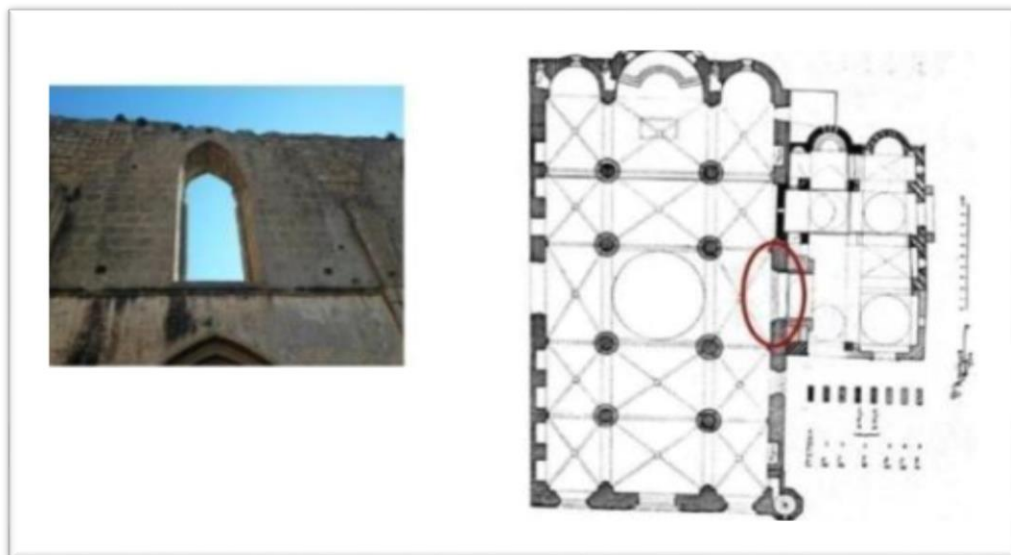


Figure 4.20: wall which shows how mortar between its stone is lost by heavy rains (I'Anson, 1883, Pirlanta,2014)

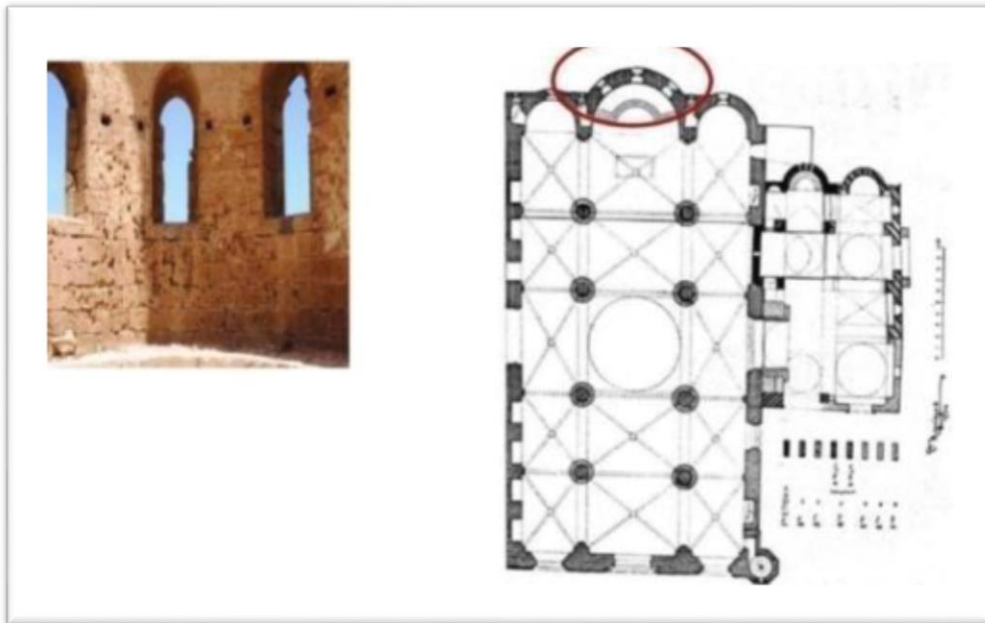


Figure 4.21: Part of aps shows heavy rains has caused the loss of mortar between stone (I'Anson, 1883, Pirlanta,2014)

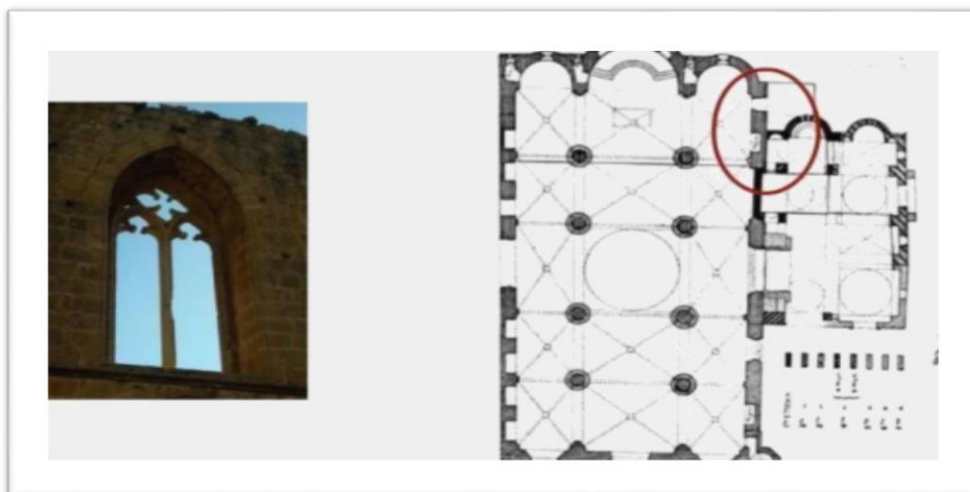


Figure 4.22: second window on the south wall and stone Tracy (I'Anson, 1883, Pirlanta,2014)



Figure 4.23: the south-west part of the building and stone fall in its wall and the tower (I'Anson, 1883, Pirlanta,2014)

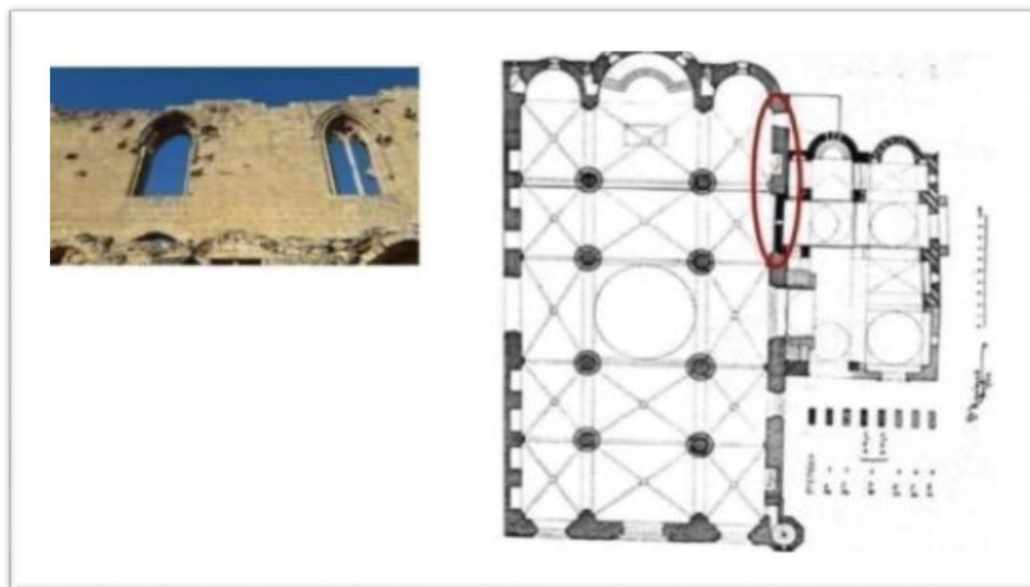


Figure 4.24: windows decorative material is lost (Pirlanta, 2014)



Figure 4.25: plants growth on the floor

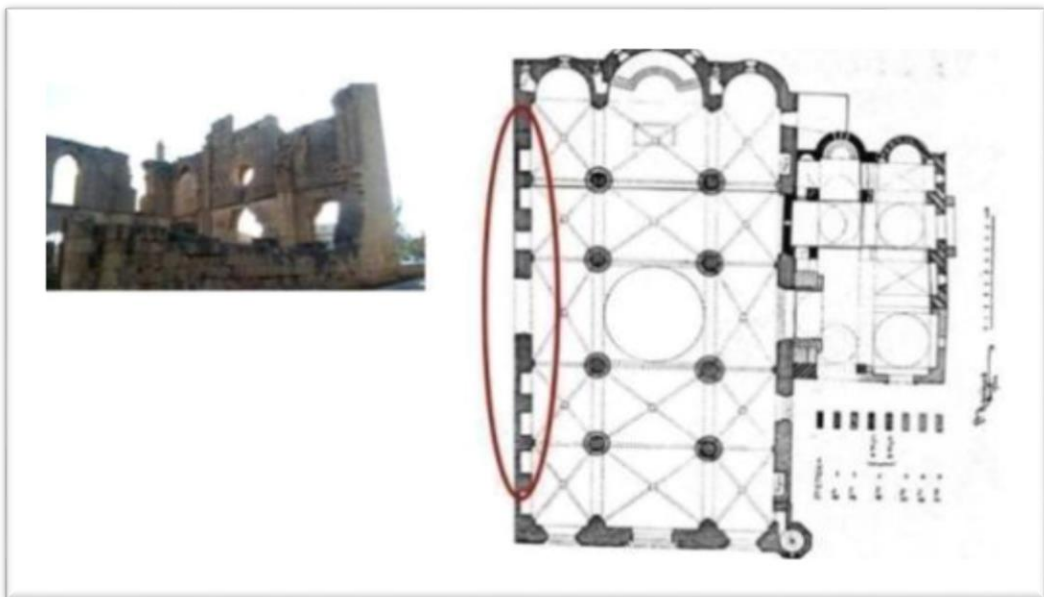


Figure 4.26: Walls in the west-south part of the building and evidence of algae on remain walls are lost (I'Anson, 1883, Pirlanta,2014)



Figure 4.27: mortar between stone and faded paintings in the apse are lost (I'Anson, 1883, Pirlanta,2014)

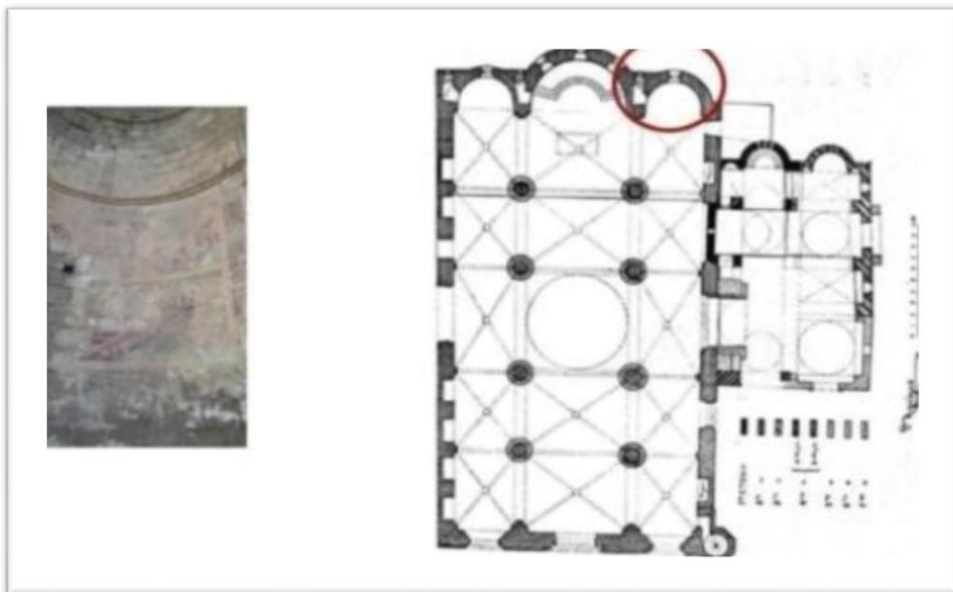


Figure 4.28: mortar and plaster in the apse and faded paintings are lost (I'Anson, 1883, Pirlanta,2014)

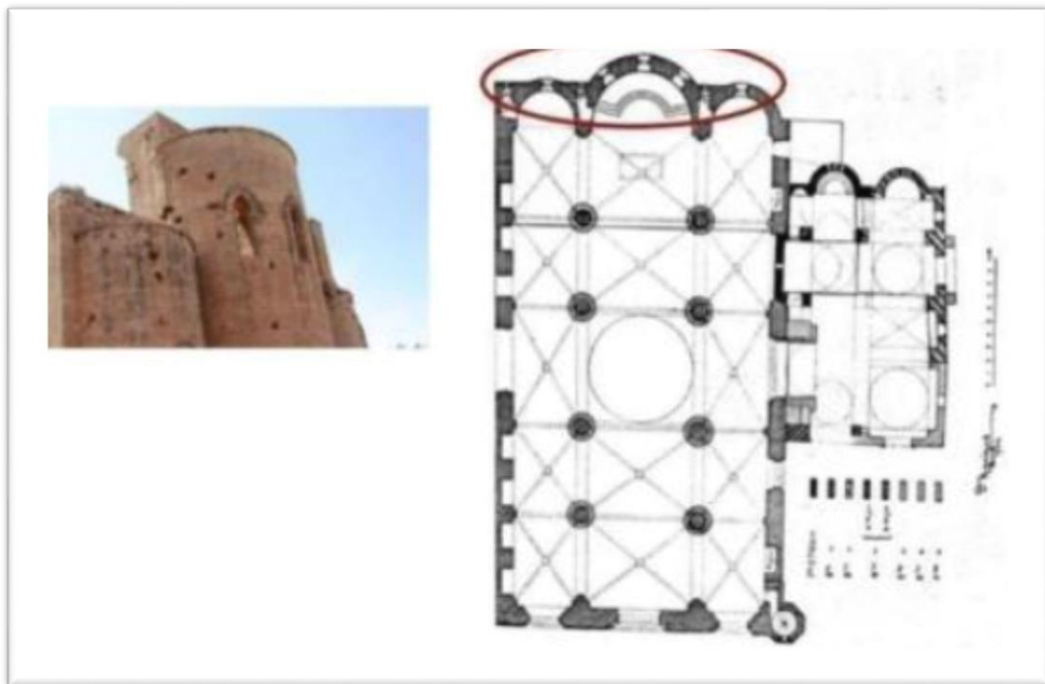


Figure 4.29: Signs of cannonballed that is located in the north-east wall (I'Anson, 1883, Pirlanta,2014)

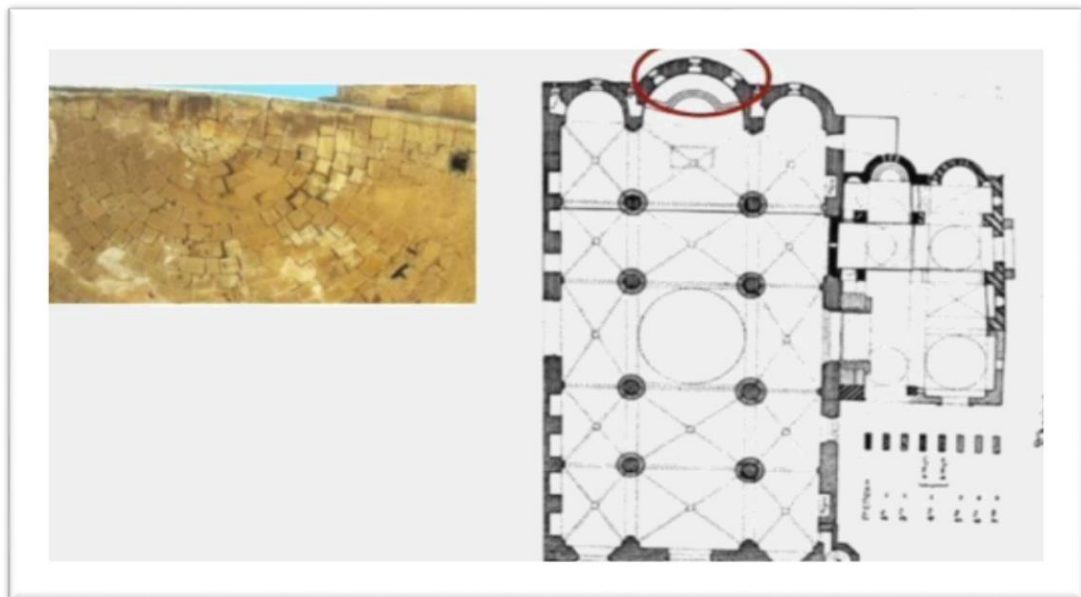


Figure 4.30: it shows faded paintings and mortar and plaster loss of roof (I'Anson, 1883, Pirlanta,2014)

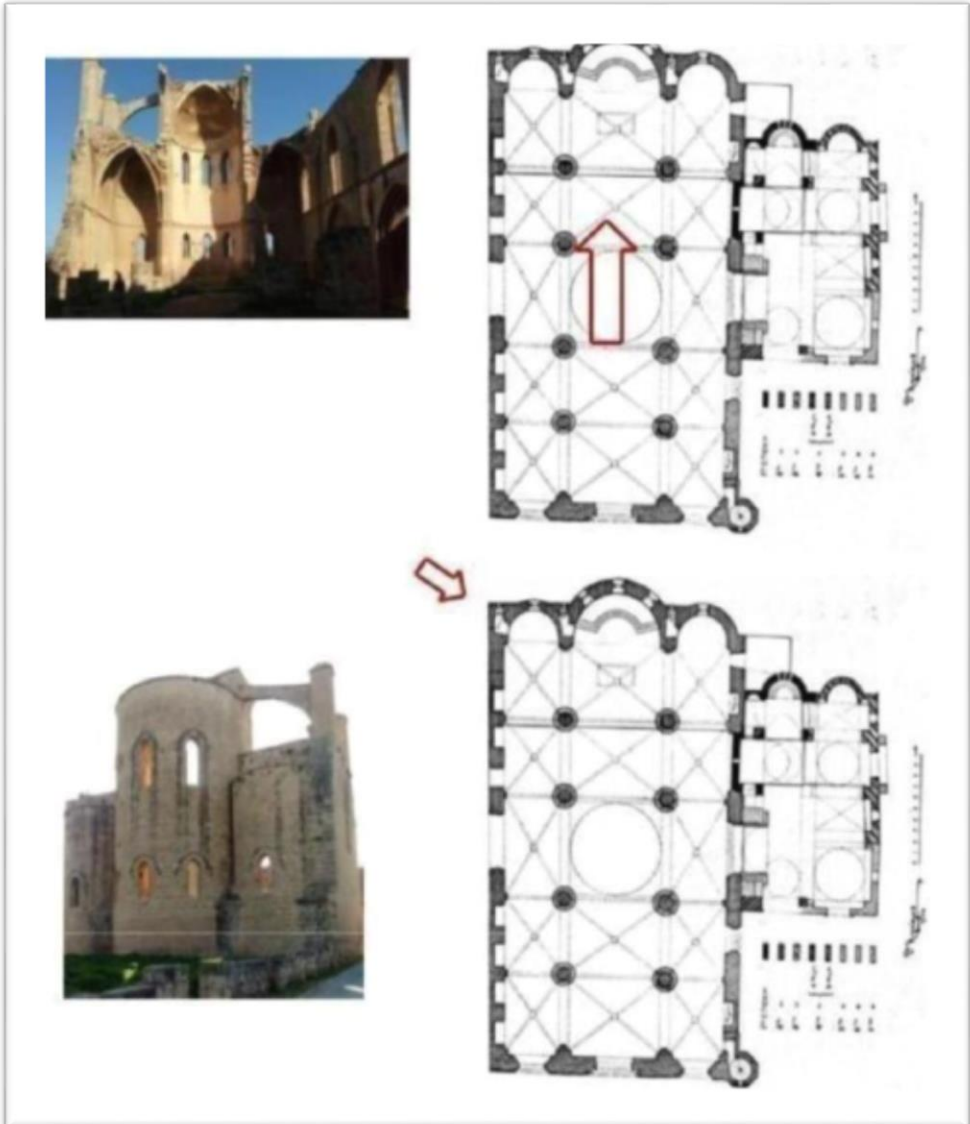


Figure 4.31: Elevation and Shape of the building (I' Anson, 1883, Pirlanta,2014)

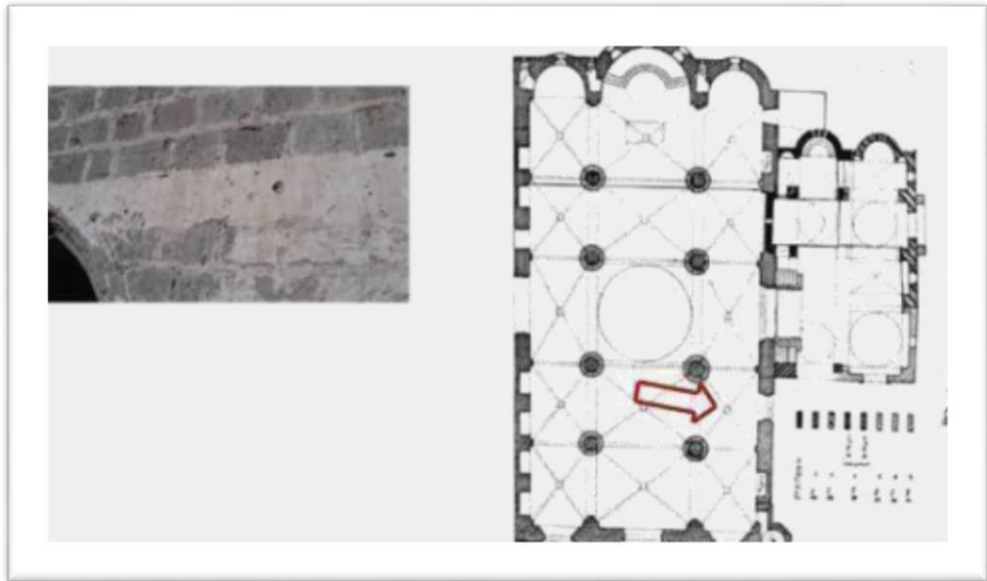


Figure 4.32: materials used are stone, plaster and lime mortar (I'Anson, 1883, Pirlanta,2014)

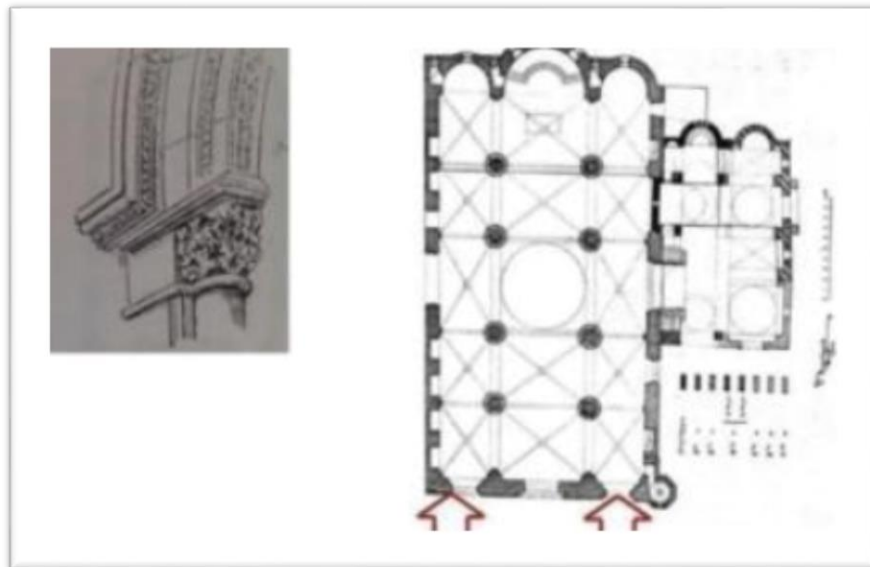


Figure 4.33: lateral doorways at west end and details of them (Cawthorne, Irodotou 2016) (I'Anson, 1883, Pirlanta,2014)

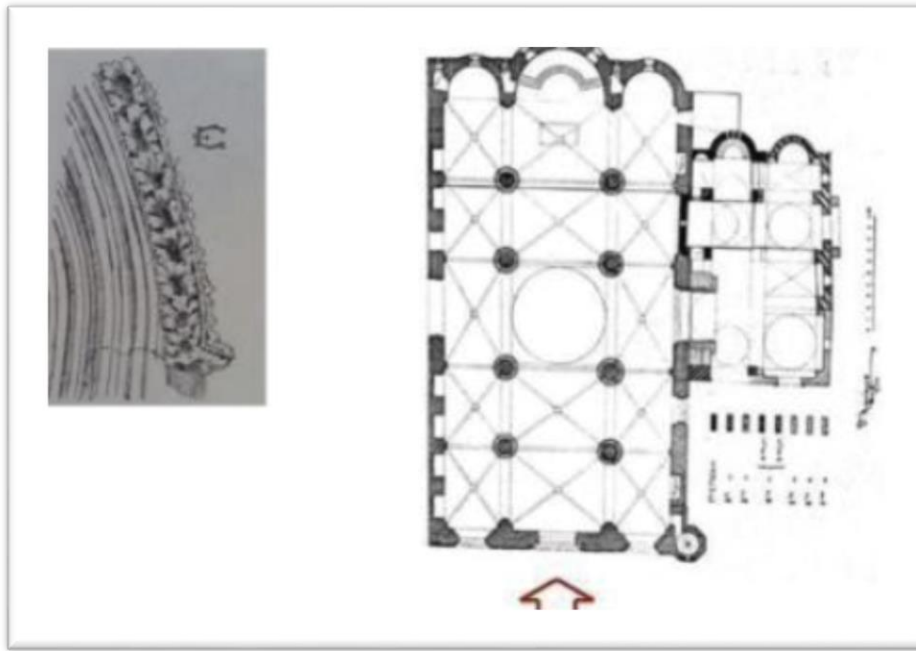


Figure 4.34: central doorway and details of that (Cawthorne, Irodotou 2016) (I'Anson, 1883, Pirlanta,2014)

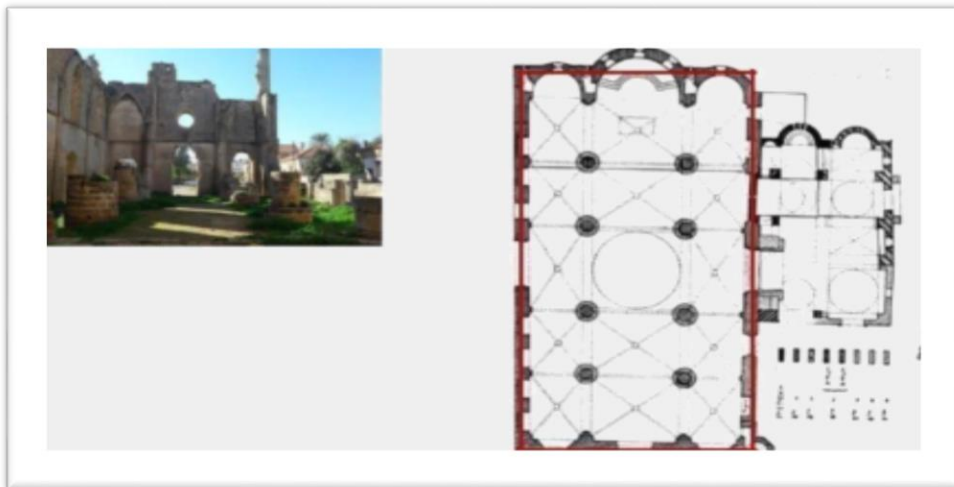


Figure 4.35: Site plan's sketch /for identifying the site features the past (I'Anson, 1883, Pirlanta,2014)

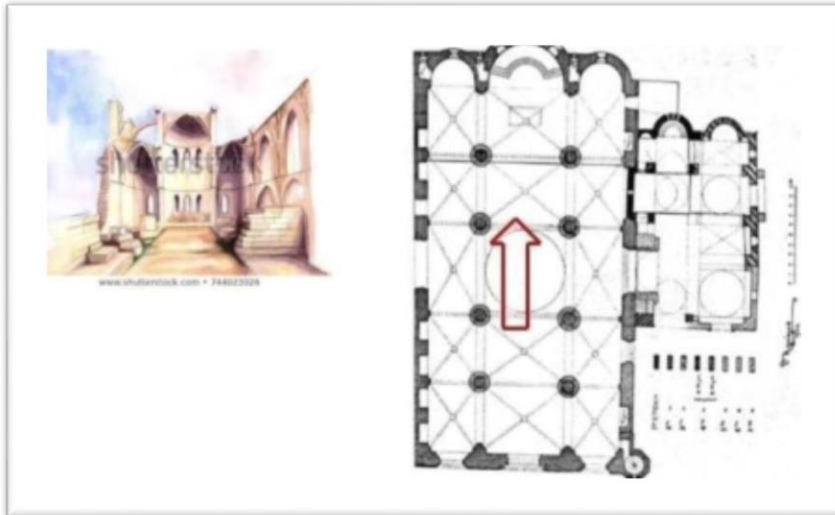


Figure 4.36: A sketch that shows which shows how St. George of the Greek Church could be look from inside in (Cawthorne, Irodou 2016) (I'Anson, 1883, Pirlanta,2014)

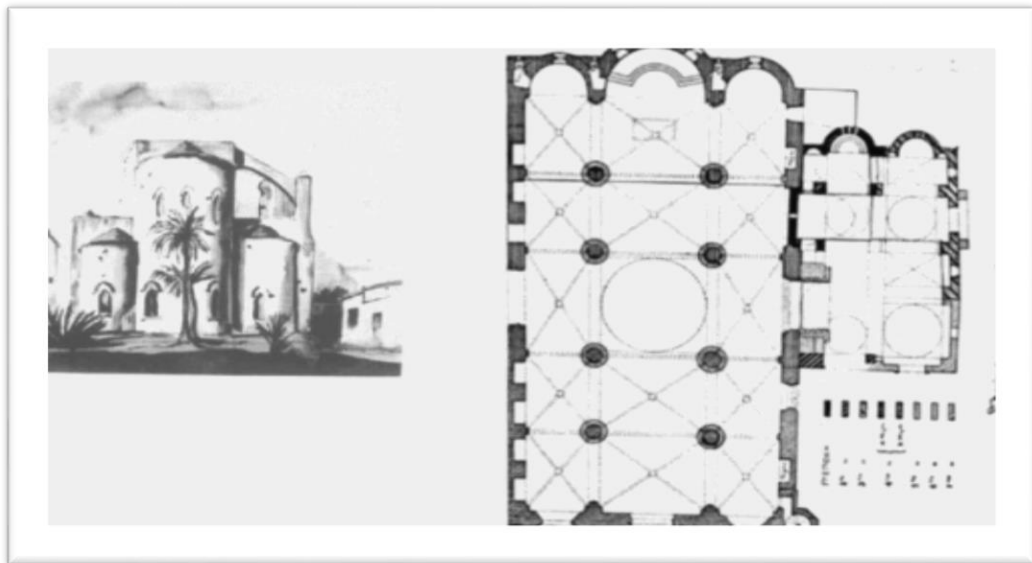


Figure 4.37: One of the old sketch (Cawthorne, Irodou 2016) (I'Anson, 1883, Pirlanta,2014)

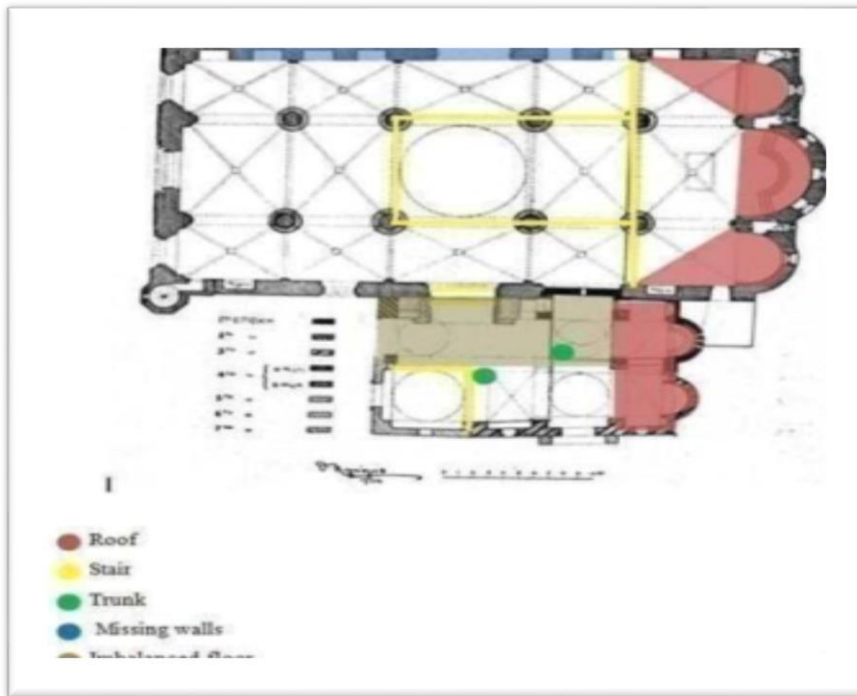


Figure 4.38: Today's completed map (I'Anson, 1883, Pirlanta,2014)

Knowing the pathology of a place is necessarily before giving it a temporary use it will help to choose what kind of temporary use can be applying to the building and how much it will cost for a building to get this new use and if economically is affordable and worth more than building a new structure from the beginning. in the ST. George of the Greek Church not having a roof is the biggest issue which can be solve by applying a temporary roof which is irreversible. By this temporary roof the building erosion will be lower and a new use can be applying. But for knowing more about what kind of temporary roof can be apply and what is the best way to preserve ST. George of the Greek Church another research is needed.

Chapter 5

PROPOSAL FOR INCREASING THE SOCIAL VALUE OF ST. GEORGE OF THE GREEK CHURCH

From the background of the study, it has been established that the importance of knowing the social value and ways of increasing it because by understanding these things the life will bring back to the old part of the city that we choose, which is: the Walled City of Famagusta in Cyprus. From the literature it has been submitted by Seyed Nima Mousavi in the research of Livability in historic urban quarter's case study: walled city of Famagusta; that walled city of Famagusta is losing its attraction for people, and the quality of its built environment is decreasing too. The historic part of Famagusta is not a live place anymore. When the social value of an area increase, jobs will create, investment in those areas will increase, more tourists will come, and tradition goods will continue and so on. All of these things will help the historical part of the walled city to become alive again and attract people to it (Cawthorne & Irodotou, 2016). Hence, the following are proposed to resuscitating the social values of the walled city.

According to the literature, economic value, historical value, and environmental value are part of social value. So there are different kinds of values in the St. George of the Greek Church of Famagusta which all consider part of social value such as: (Mason, 2012)

Social value: the walled city is not an unbeatable center of the city anymore but

remains a functioning urban place. Moreover, still, for some Cypriots, traditional urbanism is valued even for those people that moved from walled city to another part of Famagusta. The untouched fabric of the walled city with merging by international urbanism, climate, and Cypriot architecture tradition gives freedom to its social life. People don't live only inside of their dwelling but also outside of it, between their dwellings. The walled city has another kind of social value. For instance: local ownership of the café, restaurants, businesses, and bars. This brings local people to the walled city, and also it has an active religious life by using the mosques for praying and Main Square as a place for funeral or festival. Historical value: historical values in walled cities are incredibly considerable. The walled city shows different layers of history from different cultures and times, which some of them are raised through time and some preserve, built up again, and so on. It will let you see clear reading from different layers because each cultural group that came to Famagusta left some mark in the walled city and reshaped it.

Aesthetic values: aesthetic values and quality play an essential part in the character of the walled city as a significant heritage place. The built environment is characterized by remarkable consistency of materials, especially local stone. Other aesthetic qualities are architecture details and its ornament, recognizable stones by their colour and texture, neutral palette, and walls detail. Another part of aesthetic value in Famagusta is distinctive views. From a different part of Famagusta, towers of ST. Nicholas cathedral are visible and give a quick direction.

Economic values: in the past economic value for walled city generated by shipping, agriculture, market trade, and tourism. Some economic value for the tourism market remains for today, but there are no accommodations in the walled city for tourists.

There are lots of potentials for the growing tourism economy in the walled city, but facilities to realize these values are absent.

5.1 Discussion

At this point, it can be understood that knowing a place social value is a helpful piece for conserving a historical place in a way it increases its social value. One of its aspects is the way habitants feel an attachment to the place; the nostalgia feeling they have for a place or sometimes places that provide them their need can become a place with social value. For keeping these places without destroying their roles in the daily life of people (habitats or visitors), recognizing them and their social value is helpful. For this reason, the new use that we are going to give to St. George of the Greek Church should not be inadvisable. Also, by highlighting the social values that already exist in the walled city and ST. George of the Greek, attracting people to this church, will become easier. For example, ST. George of the Greek is already a known church in Famagusta that has specific architecture details with paintings. By giving this church a new use that is compatible with its history and highlighting its characteristic, not only attachment that people feel for this place will not destroy but also it will bring more people to contribute to its new use (such as gallery). Also, by bringing this new function to the walled city, not damaging the social values that already exist should be considered. In conclude, knowing social value will help to choose the right function for ST. George of the Greek Church.

How St. George of the Greek Church can be temporary used as studied. Temporary use helps the building itself and the surrounded area and also the owner of that building and how social value, economic value, and environmental value are connected. Which can be realized by increasing values, the other values will increase or the opposite if something causes decreasing one of these values the other value will decrease too. These were in line with conclusion of so many authors; for instance, Towse and Hernández (2020); Du Cros and McKercher, (2020) supported that temporary use should be in a way that the building can adapt to it, also for not having any problem with the new user, there should be an ethical and legal contraction that considers things like fire safety of the place. Overall, it can be understood that temporary use can bring income for the owner, but even without any income, many advantages make temporary use of practical use, this is in conformity to the opinion of Joudifar. (2016)

Finally, giving new use to St. George Church of Greek could bring different functions. Life can be brought back to the building and the surrounded area. Also when a building is in a poor condition, it became a place for addict and makes the area a dangerous place for the habitants and by conserving it not only they saved a historical building but also they increased safety. They also created job opportunities for local community and bring income for surrounded area too and improved its publicity and viability. They also kept its architectural significant and its fabric. Also these buildings have the sense of place for many people and also carry the history within themselves which all of them lead to increased social value of the area by giving a historical building a new use.

Chapter 6

CONCLUSION

The Data collection method used in the study draws on the relevant published sources and literature review. The data were collected from various sources (books, articles, journals, and websites). Besides, St. George of the Greek Church is photographed and sketched. The historical analysis is conveyed through the literature; whereas the architectural space, analysis is performed on the schematic drawings. The plans and sections, which are not found from sources are measured and drawn as sketches. The analysis was presented on inventory sheets specially designed for this thesis. Furthermore, for more illustration that temporary use can increase the social value of historic buildings, a comparative study was used in this study. By using four case studies, where two cases were selected from Famagusta and the other two cases were selected from around the world. A qualitative analysis was used for the analysis of architectural, historical features and heritage values of each building to discover the effect of temporary use in a historical building for increasing the social value of that area.

Based on the literature, if St. George of the Greek Church is temporarily used, the security of the will increases. It will prevent vandalism, and having an occupier will actively discourage vandalism or even crouching, there will be no occupiers without law, the current occupier will decrease damages and decays. Maintenance issues will report fast, and it will be fixed faster. Temporary use will make a place more attractive and

dynamic which will lead to awareness of that building and increase the chance to bring a long-term occupier the cost of the building will pass to the new occupiers, the insurance, utility bills will be paid by the new occupier which help the owner to pay less for the building. Lots of opportunities will create by temporary use, such as social benefit because of the economy created by the business through the use of shops and halls of that area. Walled City can act as a connection between the past world and today's world, which will give them information about building applications, lifestyle, construction techniques, culture, and spatial order, and also they can create the 'sense of place' term (Joudifar, 2016; Holborow & Harries, 2010, Kolo.2015). So giving temporary use to these building are more valuable than destroying them. By saving these buildings, we help the society to have a different type of building with different ages and cultures. by giving these building a function, we helped society to have less crime and dangerous actions, and a better social life will create for the neighborhood. It will help in maintaining the historical buildings' heritage fabric and the cultural value of Walled City, because temporary use is usually multifaceted and distinctive.

Meanwhile, both the developers and municipalities will benefit from the temporary use of Walled City. Developers get benefit from low tax action, and also it cost lower compared to new building construction, and less material will use. The municipality will benefit by creating a new economy in a place which there is no need to provide the facilities for infrastructure into the site. This can bring income from tourists who want to get information from these adapted heritage buildings. It will benefit the environment because, by temporary use, we mostly used the existing material of that historic building, which is another case that would leave alone and decay that would have brought environmental pollution problems. Also, heritage buildings are famous for their high-grade materials and are more durable than new materials.

Holistically, if temporary use is adopted on St. George Church of the Greek, it will bring social benefits, economic benefits, environmental benefits, promoting innovation, and aesthetic benefit, which will then help to solve the problem in walled city of Famagusta as whole.

Holistically, if temporary use is adopted on St. George Church of the Greek, it will bring social benefits, economic benefits, environmental benefits, promoting innovation, and aesthetic benefit, which will in general help the walled city of Famagusta as whole.

REFERENCES

- Abedini Rad, M. (2014). *Creating a Future for an Ancient Sustainable City, Yazd* (Master's thesis, University of Waterloo).
- Abrahamian, E. (2018). *A history of modern Iran*. Cambridge University Press.
- Afshari Basir, N., Habib, F., & Mofidi Shemirani, S. M. (2017). Vernacular houses in Yazd: Natural elements. *International Journal of Architecture and Urban Development*, 7(2), 19-26.
- Albrifkany, M. (2016). *Analysis of Converted Historical Mediterranean Churches and Mosques* (Master's thesis, Eastern Mediterranean University EMU).
- Angrisano, M., Biancamano, P. F., Bosone, M., Carone, P., Daldanise, G., De Rosa, F., ... & Onesti, A. (2016). Towards operationalizing UNESCO recommendations on “Historic Urban Landscape”: A position paper. *Aestimum*, 69, 165-210.
- Arkan, M. S. (2019). Past and present: cartographic history of Famagusta. *Miscellanea Geographica*, 23(3), 173-179.
- Arnould, E. J., Price, L. L., & Malshe, A. (2014). Toward a cultural resource-based theory of the customer. In *The Service-Dominant Logic of Marketing* (pp. 109-122). Routledge.

Attfield, R. (2020). *A theory of value and obligation*. Routledge.

Australian Department of the Environment and Energy (2016). Retrieved on 15/5/2020 from <https://environment.gov.au/index.html>

Bemanian, M. R., Gholami, r. N., & Rahmat, P. J. (2010). Identity-Promoting Elements in the Traditional Architecture of Persian Houses; a Case Study on the Rasoulia House of Yazd.

Benhamou, F. (2020). Heritage. In *Handbook of Cultural Economics, Third Edition*. Edward Elgar Publishing.

Bishop, P., & Williams, L. (2012). *The temporary city*. London: Routledge.

Building Social Value. (2019). Creative Cultural Heritage Cooperation Projects. Retrieved on 15/5/2020 from www.slideshare.net

Butler, K., Gordon, R., Roggeveen, K., Waitt, G., & Cooper, P. (2016). Social marketing and value in behaviour?. *Journal of Social Marketing*.

Cama, S. (2019). Ava: A Living Tradition of Reverence for Water Among the Zoroastrians. In *Knowledge and the Indian Ocean* (pp. 65-85). Palgrave Macmillan, Cham.

Carter, A. (2002). Value-pluralist egalitarianism. *The Journal of philosophy*, 99(11), 577-599.

- Cartigny, T., & Lord, W. (2018). Evaluating social value in the UK construction industry. *Proceedings of the Institution of Civil Engineers-Management, Procurement and Law*, 172(1), 8-16.
- Cawthorne, D., & Irodotou, R. (2016, October). Proportional Systems in the Design of the Cathedral of St. George of the Greeks, Cyprus. In *Euro-Mediterranean Conference* (pp. 27-38). Springer, Cham.
- Chippendale, G. M. (1988). *Flora of Australia Vol. 19: Myrtaceae - Eucalyptus, Angophora*.
- Conserve and revitalize. (n.d.). Retrieved on 15/5/2020 from <https://www.heritage.gov.hk/en/>
- Creative Cultural Heritage Cooperation Projects. (2019). Retrieved on 15/5/2020 [projects_en](#)
- Crossan, M., Mazutis, D., & Seijts, G. (2013). In search of virtue: The role of virtues, values and character strengths in ethical decision making. *Journal of Business Ethics*, 113(4), 567-581.
- De la Torre, M., & Mason, R. (2002). *Assessing the values of Cultural Heritage*. Los Angeles: The Getty Conservation Institute.
- Delany, S. R. (2019). *Times Square Red* (Vol. 47). NYU Press.

- Dincsaşin, S. (2015). *State and intellectuals in Turkey: The life and times of Niyazi Berkes, 1908–1988*. Lexington Books.
- Doratlı, A. P. D. N., Hoskara, S. Ö., Zafer, R. A. N., & Ozgurun, R. A. A. (2003). The Walled City Of Famagusta (Gazimagusa): An Opportunity for Planned Transformation. *Proceeding of 'The Planned City*, 443-448.
- Doratlı, N., Onal, S., Daglı, U. (2001), "Revitalizing the Historic Walled City of Gazimagusa (Famagusta)", *Open House International*, Vol 26, No 1, 06/2001, pp. 42-59
- Doratlı, N., Hoskar, S. Ö., Vehbi, B. O., & Faslı, M. (2007). Revitalizing a declining historic urban quarter—The walled city of Famagusta, North Cyprus. *Journal of architectural and planning research*, 65-88.
- Du Cros, H., & McKercher, B. (2020). *Cultural tourism*. Routledge.
- Enlart, C. (1987). *Gothic Art and the Renaissance in Cyprus*. Translated by D. Hunt, London: Trigraph
- Feilden, B. (2007). *Conservation of historic buildings*. Routledge.
- Ghaderi, Z., Dehghan Pour Farashah, M. H., Aslani, E., & Hemati, B. (2020). Managers' perceptions of the adaptive reuse of heritage buildings as boutique hotels: insights from Iran. *Journal of Heritage Tourism*, 1-13.

- Ghaderi, Z., Dehghan Pour Farashah, M. H., Aslani, E., & Hemati, B. (2020). Managers' perceptions of the adaptive reuse of heritage buildings as boutique hotels: insights from Iran. *Journal of Heritage Tourism*, 1-13.
- Gholitabar, S., & Costa, C. (2018). Adaptive Reuse in Cultural Heritage Building. *Revista Turismo & Desenvolvimento (RT&D)/Journal of Tourism & Development*, (30).
- Gibson, L. (2016). Cultural landscapes and identity. In *Valuing historic environments* (pp. 81-106). Routledge.
- Glanville, R., Sweeting, B., & Zad, V. V. (2011). Geometric reconstruction of Amir-Chakhmagh Square through backward-perspective. *Kybernetes*.
- Haghparsat, F., Asefi, M., & Abizadeh, E. (2019). Effect of the Place Identity Components on Place Attachment; Study of the Tabriz Historic Bazaar. *Geographical Researches Quarterly Journal*, 34(3), 303-312.
- Harrison, B. W. (2004). *Justice in the Making: Feminist Social Ethics*. Westminster John Knox Press.
- Harwood, E. (2015). *England's schools: history, architecture and adaptation*. Historic England.
- Hechter, M., Nadel, L., & Michod, R. E. (Eds.). (1993). *The origin of values*. AldineTransaction.

Heritage Council. (n.d.). content retrieved on 15/5/2020 from <https://www.heritagecouncil.ie/>

Hlady-Rispal, M., & Servantie, V. (2018). Deconstructing the way in which value is created in the context of social entrepreneurship. *International Journal of Management Reviews*, 20(1), 62-80.

I'Anson, E. (1883). Medieval and Other Buildings in the Island of Cyprus, *Royal Institute of British Architects, The Transactions, Sessions 1882-83*, London, Figures 1-62, pp. 13-34

ICOMOS, A. (1999). The Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (The Burra Charter) Adopted 1979, with revisions in 1981, 1988 and 1999. *International Councilfor Monuments and Sites*.

ICOMOS. (2008). The ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites. *International Journal of Cultural Property*, 15, 377-383.

Industry Briefing note on Social Value. (2016). Retrieved on 15/5/2020 from [value-briefing-paper.pdf](#)

Jacobs, J. (2016). *The economy of cities*. Vintage.

Johnston, C. (1992). What is social value. *Canberra: Australian Government Publishing Service*.

- Johnston, S. (2018). Do landscapes migrate?: A metaphorical conceptualisation of the early settlement landscapes of the mount lofty ranges. *Historic Environment*, 30(3), 124.
- Jones, S. (2017). Wrestling with the social value of heritage: Problems, dilemmas and opportunities. *Journal of Community Archaeology & Heritage*, 4(1), 21-37.
- Jones, S. (2017). Wrestling with the social value of heritage: Problems, dilemmas and opportunities. *Journal of Community Archaeology & Heritage*, 4(1), 21-37.
- Joudifar, F. (2016). *Reuse Potential of Three Monuments in the Walled City of Famagusta within cultural Tourism Perspectives* (Master's thesis, Eastern Mediterranean University (EMU)-Doğu Akdeniz Üniversitesi (DAÜ)).
- Kadoi, Y. (2005). Aspects of frescoes in fourteenth-century Iranian architecture: the case of Yazd. *Iran*, 43(1), 217-240.
- Khademzadeh, M. H. (2004). Continuity and Change in the City of Yazd. In *Iran: Architecture for Changing Societies, An International Seminar (Turin: Allemandi, 2002)* (pp. 27-30).
- Khajehrezaei, I. (2018). Reuse of Traditional Earthen Wind Catchers in Contemporary Architecture (Case Study: Yazd-Iran). *Kerpiç'18 Back to Earthen Architecture: Industrialized, injected, rammed, stabilized*, 101.

- Khajepour, M., & Raoufi, Z. (2018). A Theoretical Approach to Restoration of Zoroastrian's Tower of Silence (Dakhma) in Iran (A Case study of Zoroastrian's tower of silence of Kerman). *BAGH-E NAZAR*, 15(61), 57-70.
- Khaloo, A., Khoshnevis, A., & Yekrangnia, M. (2019). On the vulnerability of the Shrine of Prophet Daniel through field observation and numerical simulation. *Engineering Failure Analysis*, 102, 237-259.
- Kocaman, I., Okuyucu, D., & Kazaz, I. (2019). Determination of Material Properties of Historical Masonry Structures with Dynamic Parameters: Lala Pasha Mosque Example. *TEKNIK DERGI*, 30(3), 9125-9146.
- Kolo, D. N. (2015). *Adaptive Re-Use Potentials of Post Office Buildings as Examples of British colonial Heritage in Nigeria and North Cyprus* (Doctoral dissertation, Eastern Mediterranean University (EMU)-Doğu Akdeniz Üniversitesi. (DAÜ))
- Lai, G., Demas, M., & Agnew, N. (2004). Valuing the past in China: the seminal influence of Liang Sicheng on heritage conservation. *Orientalism (Hong Kong)*, 35(2), 82-89.
- Latham, D. (2016). *Creative reuse of buildings: Volume one*. Routledge.
- Limbert, J. W. (2011). *Shiraz in the age of Hafez: the glory of a medieval Persian city*. University of Washington Press.

Lourenço, P. B., & Ramos, L. F. (2008). Preliminary report on the inspection on three Famagusta churches. *Universidade de Minho, Guimaraes*.

Lourenço, P. B., & Ramos, L. F. (2012). An inspection of three of Famagusta's churches.

Mallach, A. (2012). Depopulation, market collapse and property abandonment: Surplus land and buildings in legacy cities. *Rebuilding America's legacy cities: New directions for the industrial heartland*, 85-110.

Manson, H. (2002). Driving home value to banking customers. *Retrieved May, 27, 2003*.

Mason, A. (2012). International Project Financing and Cultural Heritage protection. *International Journal of Cultural Property*, 19, 556-60.

Minnema, L. (2019). Cross-Cultural Comparisons between the Mughal Tomb Garden of Taj Mahal in Agra (India) and the Dry Landscape Garden of the Ryoan-Ji Zen

Monastery in Kyoto (Japan): An Analysis of Cultural and Religious Layers of Meaning in Two Cases of Classical Garden Landscape Architecture. *Worldviews: Global Religions, Culture, and Ecology*, 23(3), 197-229.

Mofidi, N. M. (2018). Reinterpreting Yazd watermuseum's spatial quality and performance based on users' viewpoints.

- Mohammadi, M., Mohammadi, M., & Mondegari, K. (2018). Heritage Values in the Rehabilitation of Gobbe-Sabz, Iran. *Conservation Science in Cultural Heritage, 18*(1), 83-99.
- Mosadeghi, M. (2012). *A Research on Sustainability Through Re-Use of Traditional Buildings, A Case study of Famagusta, North Cyprus* (Doctoral dissertation, Eastern Mediterranean University (EMU)-Doğu Akdeniz Üniversitesi. (DAÜ))
- Mulgan, G. (2010). Measuring social value. *Stanford Social Innovation Review, 8*(3), 38-43.
- Naeem, A. (2011). Inventory of historic places: a systematic method for their identification, evaluation and determining significance part ii: case studies. *NED Journal of Research in Architecture and Planning, 10*(1), 24-34.
- Naeem, A. (2017). *Urban traditions and historic environments in Sindh: fading legacy of shikarpoor. historic city*. Amsterdam University Press.
- Nasab, S. H., Naz, N., & Anjum, G. A. (2014). Impact of urban conservation policies on transformation of Iranian historic city Centers: Yazd City. *Pakistan Journal of Science, 66*(2), 147.
- Newcyprusguide.com. (2019). *Church of St. George of the Greeks – New Cyprus Guide*. [online]. Available at: <https://newcyprusguide.com/listings/church>.

st-george-greeks/ [Accessed 19 Nov. 2019]

North Cyprus Tourist Guide. (2019). Retrieved on 15/5/2020 from <http://www.northcyprus.co.uk/>

Oktaç, D., & Conteh, F. M. (2007, June). Towards sustainable urban growth in Famagusta. In *Proceedings of ENHR Conference: Sustainable Urban Areas, Rotterdam*.

Oktaç, D., & Rustemli, A. (2010). Measuring the quality of urban life and neighbourhood satisfaction: Findings from Gazimagusa (Famagusta) area study. *International journal of social sciences and humanity studies*, 2(2), 27-37.

Overton, K. H. (2011). *A Collector and His Portrait: Book Arts and Painting for Ibrahim'Adil shah II of Bijapur (r. 1580–1627)*. University of California, Los Angeles.

Pendlebury, J. (2016). *Valuing historic environments*. Routledge.

Peyravi, A. (2010). *An evaluation of re-functioning opportunities of historical churches in walled-city Famagusta* (Doctoral dissertation, Eastern Mediterranean University. (EMU)

Pırlanta, G. (2014). *Hellenistic, Byzantine and Gothic Influences in Orthodox Churches Located in North Cyprus* (Doctoral dissertation, Eastern

Mediterranean University (EMU)-Doğu Akdeniz Üniversitesi. (DAÜ)

Ribera, F., Nesticò, A., Cucco, P., & Maselli, G. (2020). A multicriteria approach to identify the Highest and Best Use for historical buildings. *Journal of cultural heritage, 41*, 166-177.

Ruffle, K. G. (2011). *Gender, Sainthood, & Everyday Practice in South Asian Shi'ism*. Univ of North Carolina Press.

Safarkhani, M. (2016). *Balconies consigned to oblivion in Iranian residential buildings the case of Tehran, Iran*. (Master's thesis, Middle East Technical University)

Sahraiyani, F., & Tümer, E. (2017). Adaptive Reuse of Industrial Buildings: Case Study of Tenten Factory in Famagusta. *Journal of Engineering, 5*(1), 50-60.

Scott, J. (2002). Mapping the past: Turkish Cypriot narratives of time and place in the Canbulat museum, northern Cyprus. *History and Anthropology, 13*(3), 217-230.

Snowball, J. D. (2020). Cultural value. In *Handbook of Cultural Economics, Third Edition*. Edward Elgar Publishing.

Spottinghistory.com. (2019). *St. George of the Greeks Church Ruins, Famagusta, Cyprus– Spotting History.com*. [online] Available at: ruins/ [Accessed 20 Nov. 2019]

St George of the Greeks Church | Famagusta (Gazimağusa), Cyprus Attractions.

(2019). Retrieved 22 November 2019, from george-of-the-greeks-church/a/poising/1489239/1002837

Supply Chain Sustainability School. (2017). Retrieved on 15/5/2020 from <https://www.supplychainschool.co.uk/>

Taylor, K. (2004). Cultural heritage management: A possible role for charters and principles in Asia. *International Journal of Heritage Studies*, 10(5), 417-433.

Turkish-Cypriot Online Museum of FineArts - Turkish-Cypriot. Cypnet.co.uk

Throsby, D. (2000). Economic and cultural value in the work of creative artists. *Values and heritage conservation*, 26.

Towse, R., & Hernández, T. N. (Eds.). (2020). *Handbook of cultural economics*. Edward Elgar Publishing.

Tuohy Main, L. (2014). Temporary Use: A Potential Strategy for Historic Buildings At Risk.

Tyler, N., Tyler, I. R., & Ligibel, T. J. (2018). *Historic preservation: An introduction to its history, principles, and practice*. WW Norton & Company.

UNESCO. (1976). The belgrade charter. *Connect UNESCO-UNEP Environ. Educ.*

News1, 1, 1-2.

Vasile, V., Vasile, V., & Jones-Sepulveda. (2019). *Caring and sharing: the cultural heritage environment as an agent for change*. Springer International Publishing.

Volunteering. (2019). Society for the protection of Turtles North Cyprus. retrieved on 16/5/2020 from <http://cyprusturtles.org/home/volunteering/>

Walsh, M. J., Coureas, N., & Edbury, P. W. (Eds.). (2012). *Medieval and Renaissance Famagusta: Studies in Architecture, Art and History*. Ashgate Publishing, Ltd..

Zandiyehvakili, M., Hojat, I., & Mahmudi, M. (2019). The role of geometrical features in the architecturalstructural interaction: Some case studies of the Iranian ancient architecture. *Frontiers of Structural and Civil Engineering, 13*(3), 716-724.