



UNIVERSITY OF NOVI SAD
TECHNICAL FACULTY „MIHAILO PUPIN“
ZRENJANIN, REPUBLIC OF SERBIA

with partners

Politehnica University, Timisoara, Romania
Obuda University, Hungary
Mogilev State University of Food Technologies,
Belarus

Proceedings



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“ECOLOGY OF URBAN AREAS 2014”

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**POLITECHNICA UNIVERSITY, TIMISOARA, ROMANIA
OBUDA UNIVERSITY, HUNGARY
MOGILEV STATE UNIVERSITY OF FOOD TECHNOLOGIES,
BELARUS**

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INTRODUCTION

University of Novi Sad, Technical faculty “Mihajlo Pupin” from Zrenjanin, in partnership with Politehnica University from Timisoara in Romania, Obuda University from Hungary and Mogilev State University of Food Technologies from Belarus has organized the Fourth International Conference of Ecology of Urban Areas 2014 (URBANECO 2014). This partnership significantly improves the quality of conference organization and work, as well as contribution in area of regional cooperation with other universities and scientific institutions.

The objectives of the Conference URBANECO 2014 are: presentation of current knowledge and the exchange of experiences from the field of sustainable development of urban areas which is one of the major problems of modern civilization. The ecological aspect is the dominant factor in achieving sustainability. The importance of ecological aspect has developed a need for an International Conference "Ecology of Urban Areas 2014" which has the goal to integrate scientific, technological and experimental knowledge in this field. Another importance is gathering researchers from this field with aim of expanding regional and international cooperation, raising the level of professional and scientific work at University of Novi Sad and Technical faculty “Mihajlo Pupin”, expanding cooperation with institutions and encouraging young researchers within this field. Taking into account that this Conference is international, the importance of this event is obvious for the town of Zrenjanin, Banat region, Vojvodina and Serbia. Organization of URBANECO 2014 by University of Novi Sad, Technical faculty “Mihajlo Pupin” from Zrenjanin represents this scientific-educational institution as one of the major representatives of economic and social development in Banat.

Within this Collection of papers are presented all accepted papers received for IV International Conference Ecology of Urban Areas 2014. The papers are divided into following sessions: Air quality, Management of solid urban waste, Water quality in urban areas (ground water, drinking water, waste water and facilities), System of ecological management (ISO 14000), Economics of sustainable development of urban areas, Noise and vibrations in urban areas, Electro and electro-magnetic pollution in urban areas, Climate changes and urban pollution, Spatial planning and greening in urban areas, Development of urban ecology through educative and information activities, ICT in the ecology of urban areas, Accidents in urban areas, Environmental aspects of traffic in urban areas, Impact of agricultural activities to urban area, Public health and the ecology of urban areas, Soil and degradation of soil, Nanotechnology in environmental protection, and Transfer stations in the system of management of solid communal waste.

We would like to express our gratitude to the Ministry of Education, Science and Technological Development of Republic of Serbia; Ministry of Energy, Development and Environmental Protection; Provincial Secretariat for Science and Technological Development; Provincial Secretariat for Protection of Environment and Sustainable Development.

Finally, we wish to thank all the authors of papers and participants in the Conference in hope that we will continue our cooperation successfully in the future and that each new year will bring better ideas and solutions to help raise awareness of the responsibility we hold today for the well-being of future generations.

President of the Organizing Committee
Ph.D Milan Pavlović

Zrenjanin, October 2014.

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We wish to thank Provincial Secretariat for Science and Technological Development, Republic of Serbia for supporting the organization of IV International Conference „ECOLOGY OF URBAN AREAS 2014“

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CONTENTS

AIR QUALITY	12
AEROSOL POLLUTION EPISODES ANALYSES OVER TIMISOARA.....	13
Delia–Gabriela Calinoiu, Gavrilă Trif-Tordai, Francisc Popescu, Adrian Eugen Cioabla	
ASSESSMENT OF DUST POLLUTION AND BIOTOXICITY SNOW COVER URBAN AREA (UFA, RUSSIA).....	17
E.E. Nurtdinova, S.V. Nikolaeva, N.G. Kuramshina, E.M. Kuramshin	
DYNAMICS OF THE STATE OF ENVIRONMENT IN THE CONDITIONS OF THE CITY.....	21
Alexandr Mirontchik	
NOX CONTROL OPTIONS FOR EXISTING COAL-FIRED POWER PLANTS IN ROMANIA.....	25
Dulcea Daniel Lucian, Ioana Ionel	
THE STUDY OF TRACE METALS LEVEL BY USING VASCULAR PLANTS IN DURRES CITY.....	36
Rudina Trikshiqi, Pranvera Lazo, Mimoza Rexha	
USE OF GIS TECHNOLOGY IN THE ASSESSMENT OF THE SPREAD OF AIR POLLUTION.....	43
Stevo Jaćimovski, Snežana Stojičić, Slobodan Miladinović, Radovan Radovanović, Venezija Ilijazi	
EFFECTS OF TOBACCO STALKS BRIQUETTES COMBUSTION ON AIR POLLUTION.....	55
Olivera Ecim-Djuric, Vesna Radojicic, Ivan Mijailovic, Gordana Kulic	
AIR QUALITY IN BANAT AREA. ENVIROBANAT PROJECT OBSERVATIONS.....	63
Francisc Popescu, Milan Pavlović, Dorin Lelea, Aleksandar Đurić, Bogdana Vujić, Gavrilă Trif-Tordai, Milan Nikolić, Ioan Laza, Marko Simić, Adrian E. Cioabla, Branko Davidović, Nicolae Lontis, Aleksandar Pavlović, Olivia Bundau, Dejan Đorđević, Delia Calinoiu	
COMPARATIVE STUDY FOR THE DEGRADATION PROCESS ON TWO TYPES OF BIOMASS AT LABORATORY SCALE.....	69
Adrian Eugen Cioablă, Gabriela Alina Dumitrel, Francisc Popescu, Gavrilă Trif-Tordai, Delia Calinoiu, Aleksandar Đurić, Dorin Lelea, Niculina Pop	
POSSIBILITIES IN PREVENTING N-NITROSAMINES FORMATION IN RUBBER PROCESSING.....	78
Nina Djapic	
IMPROVING CARBON MONOXIDE ADSORPTION PROPERTIES OF SUMANENE.....	81
Stevan Armaković, Sanja J. Armaković, Vojkan M. Zorić, Jovan P. Šetrajić	
IMPEMENTATION OF EUROPEAN LEGISLATION ON FUEL QUALITY IN REPUBLIC OF SERBIA.....	85
Nadezda Ljubojev, Bogdana Vujić, Dragica Ivin	
EVALUATION OF ROAD VEHICLES EMISSION BY APPLYING THE ADMS ROAD SOFTWARE – THE CASE OF AN INTERSECTION IN THE URBAN AREA OF THE CITY OF BELGRADE.....	93
Branko Davidović, Aleksandar Đurić, Milan Pavlović, Aleksandar Tomović	
THE ANALYSIS OF METEOROLOGICAL DATA INFLUENCE ON THE DISPERSION OF AIR POLLUTANTS, SIMULATION OF THE SINGLE SOURCE EMISSION USING THE SOFTWARE ADMS 5106.....	106
Aleksandar Tomović, Milan Pavlović, Bogdana Vujić, Aleksandar Đurić, Branko Davidović	
NON-STATIONARY SOURCES OF AIR POLLUTION.....	115
Stevo Jaćimovski, Vjekoslav Sajfert, Jovan Šetrajić, Slobodan Miladinović	
GENERAL APPROACH TO EXHAUST EMISSION CONTROL OF INTERNAL COMBUSTION ENGINES.....	124
Živojin Petrović, Predrag Petrović, Dragan Knežević, Predrag Jovanić, Vuk Velisavljev	
EMISSIONS OF RELOADING MECHANIZATION IN TERMINALS.....	132
Branko Davidović, Duško Letić	
MANAGEMENT OF SOLID URBAN WASTE	139
APPLICATION OF OXIGEN ENRICHED AIR ON GRATE INCINERATORS.....	140
Mihail Reinhold Wächter, Ioan Neamt, Ioana Ionel	

ADSORPTION OF Fe^{2+} AND Zn^{2+} IONS FROM LANDFILL LEACHATE BY NATURAL BENTONITE FROM KRIVA PALANKA(B - KP), REPUBLIC OF MACEDONIA.....	149
Blagica Bliznakovska, Katerina Atkovska, Gordana Ruseska, Slobodan Bogoevski, Bosko Boskovski, Petre Makreski, Anita Grozdanov	
ENVIRONMENTAL EFFECTS OF GLASS FORMATION FROM METALLURGICAL SOLID WASTE.....	157
Ejup Ljatifi, Alexandra Kamusheva, Goran Načevski, Emilija Karamanova, Anita Grozdanov, Alexander Karamanov, Perica Paunović	
STRATEGY OF MUNICIPAL WASTE MANAGEMENT.....	164
Milorad Miloradov, Aleksandar Dedjanski	
ECO-FRIENDLY SOLUTION FOR THE PROBLEM OF THE INDUSTRIAL WASTE FLY ASH.....	172
Raman Aliti, Goran Nacevski, Perica Paunovic, Anita Grozdanov	
ECOLOGICAL-ECONOMIC ANALYSIS OF RECYCLING PROCESS MEDICAL WASTE IN THE CASE ON NORTHEAST REGION OF BOSNIA AND HERZEGOVINA.....	177
Slobodan Trifković, Momčilo Bjelica, Mirjana Vojinović Miloradov, Božidar Leković, Aleksandar Pavlović	
PROBLEMS OF RECYCLING AND SUSTAINABLE MANAGEMENT OF ELECTRIC AND ELECTRONIC WASTE.....	184
Jovan Milivojevic, Suzana Doljanica, Aleksandar Djordjevic, Svetlana Stojanovic	
DETERMINING THE MORPHOLOGICAL COMPOSITION AND QUANTITY OF WASTE FOR KOLUBARA WASTE MANAGEMENT REGION.....	203
Čedomir Ribić, Miodrag Živančev, Bojan Batinić, Dejan Ubavin	
NICKEL BASED SECONDARY RAW MATERIALS AND PROCEDURES FOR THEIR PROCESSING.....	211
Miroslav Sokić, Vladislav Matković, Branislav Marković, Zvonko Gulišija, Vaso Manojlović	
USING RECYCABLE MATERIALS IN CONSTRUCTION – REINFORCEMENT OF CONCRETE SLABS WITH POLYMER FIBERS.....	218
Milan Pavlović, Olivera Paunović, Una Tasovac, Dragan Jeftić	
POSSIBILITIES FOR SAFE DISPOSAL OF HISTORICAL HAZARDOUS WASTE – JAROSITE PRECIPITATE.....	223
Milan Pavlović, Zorica Jurišić, Zoran Popović, Onjija Antonije, Latinka Slavković - Beskoski	
ELECTRONIC WASTE MANAGEMENT.....	234
Viktorija Filipov, Mila Zakin	
ADVENTAGES FROM RINSING PLANT PROTECTION PRODUCTS CONTAINERS.....	240
Una Tasovac, Milan Pavlović, Olivera Paunović, Ivan Palinkaš, Aleksandar Pavlović	
WATER QUALITY IN URBAN AREAS (GROUND WATER, DRINKING WATER, WASTE WATER AND FACILITIES).....	246
BIOAVAILABILITY OF HEAVY METALS IN SOIL AMENDED WITH WASTEWATER SLUDGE.....	247
Hosam E.A.F. Bayoumi Hamuda, István Patkó	
DISTRIBUTION OF ORGANIC POLLUTANTS' CONTAMINATION LEVELS IN THE MOSCOW RIVER, RUSSIA.....	260
Natalia V. Eremina, Elena A. Mazlova	
SUSTAINABLE TREATMENT PROCESS FOR HIGH-STRENGTH INDUSTRIAL WASTEWATERS BY THE APPLICATION OF COMPOSITE COAGULANTS.....	270
Athanasia Tolkou, Anastasios Zouboulis	
DEGRADATION OF PIROXICAM BY ELECTROCHEMICAL OXIDATION AT DSA ELECTRODES.....	276
Monica Ihos, Florica Manea, Rodica Pode	
ASSESSMENT OF ENVIRONMENTAL SITUATION OF ORIKUMI LAGOON, ALBANIA, BASED ON DISSOLVED HEAVY METALS CONCENTRATION AND SOME PHYSICAL-CHEMICAL PARAMETERS IN WATER.....	285
Sonila Kane, Flora Qarri, Pranvera Lazo	
ANALYSIS OF THE DYNAMICS OF PB (II) IONS ADSORPTION PROCESS ONTO NATURAL ZEOLITE BY APPLICATION OF RESPONSE SURFACE METHOD.....	293
Mirko Marinkovski, Kiril Lisichkov, Stefan Kuvendzjev, Goran Nachevski, Shaban Jakupi	

ADSORPTION PROPERTIES OF NATURAL ZEOLITE - CLINOPTILOLITE	303
Katerina Atkovska, Blagica Cekova, Biljana Apostolova, Vesna Markoska	
ANALYSIS OF EMERGING SUBSTANCES IN URBAN WASTE AND SURFACE WATER	307
Mirjana Vojinović Miloradov, Ivan Spanik, Olga Vyviurska, Jelena Radonić, Ivana Mihajlović	
SELECTED PHARMACEUTICALS LOAD IN URBAN WASTEWATER FOR THE CITY OF NOVI SAD ..	311
Srđan Kovačević, Maja Sremački, Mirjana Vojinović Miloradov, Milan Dimkić	
DETECTION OF EMERGING AND PRIORITY SUBSTANCES IN SURFACE WATER – GC-MS SCREENING METHOD OPTIMISATION	318
Maja Sremački, Jovana Simić, Srđan Kovačević, Dražana Radonjić, Mirjana Vojinović Miloradov	
HUMAN EXPOSURE TO INORGANIC ARSENIC FROM DRINKING WATER IN THE CITY OF ZRENJANIN.....	324
Jelena Kiurski-Milošević, Mirjana Vojinović Miloradov, Danijela Jašin, Aleksandra Šučurović, Gordana Ludajić	
THE EXAMINATION OF SEASONAL GEOTHERMAL EXCITATION POTENTIAL INFLUENCE ON OXYGEN DIFFUSION POTENTIAL IN URBAN RIVER WATER	331
Milan Pavlović, Zoran Protić, Mirjana Ševaljević, Aleksandar Tomović	
THE EXAMINATION OF JOULE-THOMSON EFFECT INFLUENCE ON TECHNICAL AND THERMODYNAMIC PARAMETERS OF REFINERY WASTEWATER AERATION REGIME.....	337
Milan Pavlović, Stojan Simić, Mirjana Ševaljević, Una Tasovac	
THE EXAMINATION OF WORKING FUNCTION DIFFERENCE IN WELLS WITH DIFFERENT DEPTH AND CORRELATION WITH POLLUTANT ADSORPTIVE FILTRATION EFFICIENCY	343
Milan Pavlović, Zoran Protić, Mirjana Ševaljević, Desanka Tošić, Olivera Paunović	
BEGA CHANNEL WATER MONITORING	349
Bogdana Vujić, Milan Pavlović, Aleksandar Đurić, Marko Simić	
OPIMIZATATION OF SEASONAL EFFICIENCY OF OIL AND FATS REMOVAL BY PRIMARY PURIFYING, ON THE BASIS OF MONITORING DATA	358
Tatjana Nikolin, Mirjana Ševaljević, Mira Pucarević, Zoran Protić	
SCREENING OF ORGANIC POLUTANTS OF URBAN SURFACE WATER OF EUROPE	362
Olivera Paunović, Milan Pavlović, Una Tasovac, Dušanka Milanov	
MEASUREMENTS ESTIMATION OR CHARACTERISTICS CHANGE OF MATERIALS, OBJECTS AND PROCESSES AND ENVIRONMENT DIAGNOSTICS	366
Milesa Srečković, Katarina Zarubica, Svetlana Pelemiš, Veljko Zarubica, Stanko Ostojić, Slobodan Bojanić, Filip Srečković, Vjekoslav Sajfert	
PHYSICAL APPROXIMATIONS USED IN APPLIED ESTIMATIONS OF ENVIRONMENTAL PARAMETERS	377
Stanko Ostojić, Milesa Srečković, Željka Tomić, Đurđe Milanović, Sanja Jevtić, Vladan Mlinar, Vjekoslav Sajfert	
SOIL AND DEGRADATION OF SOIL	388
EFFECT OF SLUDGE-CONTAMINATED SOIL ON MICROBIAL POPULATION SIZE IN THE RHIZOSPHERE OF HORSE BEAN AND SPRING WHEAT PLANTS.....	389
Hamed A. Abdorhim, Hosam E.A.F. Bayoumi Hamuda, Hamed Alhaj Babai, Algaidi Abdousalam	
ECOLOGICAL STATE OF SOIL COVER OF THE URBAN AREA (UFA, RUSSIA)	397
E.E. Nurtdinova, N.G. Kuramshina, E.M. Kuramshin, S.V. Nikolaeva, I.O. Tuktarova	
RECLAIMING IDLE AGRICULTURAL AREAS ON PERIPHERY OF CITIES: CASE STUDY OF MANISA401	
Fatma Aşiloğlu, R. Duygu Çay	
PHYTOREMEDIATION OF CRUDE OIL POLLUTED SOILS	415
Smaranda Masu	
DEVELOPMENT OF BASES OF ORGANIC FARMING FOR RICE CROP ROTATIONS IN AKDALA IRRIGATION AREA IN SOUTHEASTERN KAZAKHSTAN	423
Ibrayeva M.A.	

SOIL DEGRADATION AND DESERTIFICATION PROCESSES WITHIN KAZAKHSTAN.....	429
Gulnura Issanova, Abdulla Saparov, Aigul Ustemirova	
CHANGES OF SOIL FERTILITY IN RELATION TO THEIR USE IN THE SOUTH AND SOUTH-EAST OF KAZAKHSTAN	435
Samat Tanirbergenov, Abdulla Saparov, Beibut Suleymenov, Nurlan Toxeitov	
RESERVOIR SEDIMENTATION AS A CONSEQUENCE OF LAND USE IN THE CATCHMENT	442
Milanko Ljujić, Milena Djurić, Srećko Ćurčić, Milan Pavlović, Aleksandar Tomović	
CLIMATE CHANGES AND URBAN POLLUTION	452
REVISITING URBAN PLANNING FRAMEWORK IN SERBIA: TOWARDS ADAPTIVE URBAN PLANNING AND DESIGN FOR CLIMATE CHANGE	453
Slobodan Milutinović, Petar Vranić, Milica Maksić	
ECONOMICS OF SUSTAINABLE DEVELOPMENT OF URBAN AREAS	461
USE OF WASTE ENERGY OF AIR-CONDITIONING SYSTEM	462
István Patkó, Lóránt Szabó	
THE RELATIONS BETWEEN SOCIO-SPATIAL MOBILITY AND URBAN-RELATED IDENTITY: A COMPARATIVE ANALYSIS OF INTERNAL MIGRANTS AND HOST CULTURE MEMBERS IN SIX BIG CITIES OF TURKEY	470
Melek Göregenli, Pelin Karakuş	
PROBLEMS OF THE SUSTAINABLE DEVELOPMENT OF THE REGION TAKING INTO ACCOUNT THE INVESTMENT FACTOR.....	479
Ekaterina Radishevskaya	
ECO-CULTURAL SYSTEM PLANNING OF THE EXISTING BUILDING STOCK: THE ANALYSIS OF THE CITY OF İZMİR	484
Eda Paykoç, Gülnur Ballice	
CLEAN ENERGY PRODUCTION USING BIOFUELS	493
Nicolae Lonti, Francisc Popescu	
PERVAPORATION OF BIOETHANOL PRODUCED FROM APPLE POMACE	498
Irem Deniz, Esra Imamoglu, Fazilet Vardar Sukan	
CORPORATE SOCIAL RESPONSIBILITY AND SUSTAINABLE DEVELOPMENT.....	505
Dejan Đorđević, Dragan Ćočkalo, Milenko Ćeha, Bojana Gligorović	
AWARENESS ON ENVIRONMENTAL PROTECTION IN THE CITY OF ZRENJANIN	512
Mila Zakin, Edit Terek, Sanja Stanisavljev	
ELECTRO AND ELECTRO-MAGNETIC POLLUTION IN URBAN AREAS	518
MEASUREMENT AND ANALYSIS OF STATIC AND ELECTROMAGNETIC FIELDS OF VERY LOW FREQUENCY.....	519
Kemal Dervić, Vladimir Šinik, Željko Despotović, Slobodan Janković, Dalibor Dobrilović, Momčilo Bjelica, Vojin Kerleta	
MEASUREMENT AND ANALYSIS OF ELECTROMAGNETIC FIELDS OF VERY HIGH FREQUENCY ..	527
Vladimir Šinik, Momčilo Bjelica, Željko Despotović, Dalibor Dobrilović, Vojin Kerleta	
ACCIDENTS IN URBAN AREAS	534
ENVIRONMENTAL SECURITY IN URBAN AREAS FROM THE ASPECT OF INTELLIGENCE SERVICES.....	535
Vesela Radović, Bogdana Vujić, Liliana Brožič	
FORENSIC ANALYSIS OF MICRO TRACES OF THE EVENTS IN URBAN AREAS	542
Vojkan M. Zorić, Vjekoslav Sajfert, Stevan Armačević, Jovan P. Šetrajčić, S.S. Dmitrašinović	
PUBLIC HEALTH AND THE ECOLOGY OF URBAN AREAS	549
ECONOMIC ASSESSMENT OF DAMAGE FROM THE RADIATION EMERGENCY SITUATION.....	550
Alexandr Mironchik, Dina Lipskaya	

METHODS AND SOLUTIONS OF THE PROBLEM OF ELIMINATION OF IODIC DEFICIENCY IN BELARUS	558
Alexandr Mironchik	
NANOTECHNOLOGY IN ENVIRONMENTAL PROTECTION.....	562
NANOTECHNOLOGY IN WASTE WATER TREATMENT: A REVIEW	563
Biswajit Debnath, Namrata T. Biswas, Rahul Baidya, Sadhan K. Ghosh	
ENVIRONMENTAL ASPECTS OF TRAFFIC IN URBAN AREA.....	576
THE OXYHYDROGEN AS A SUPPLEMENTARY FUEL FOR COMPRESSION IGNITION ENGINES.....	577
Barna Levente, Lelea Dorin	
THE STUDY OF THE IMPACT OF EMISSIONS FROM ROAD TRAFFIC ON CONTAMINATION BY H.M IN THE KRRABA TUNNEL	586
Lirim Bekteshi, Pranvera Lazo, Flora Qarri, Sonila Kane	
NOISE AND VIBRATIONS IN URBAN AREAS	594
LANDSCAPE EFFECTS ON SOUNDSCAPE.....	595
Çay Rukiye Duygu	
IMPORTANCE OF MONITORING OF TRAFFIC NOISE FOR THE HEALTH OF INHABITANTS OF ZRENJANIN.....	598
Ivana Lakatus, Zivoslav Adamovic, Ljiljana Radovanovic	
SPATIAL PLANNING AND GREENING IN URBAN AREAS	607
BENEFITS OF URBAN GREEN SPACES FOR CITIZENS: ANKARA CASE STUDY	608
Çay Rukiye Duygu, Aşilioğlu Fatma	
DEVELOPMENT OF URBAN ECOLOGY THROUGH EDUCATIVE AND INFORMATION ACTIVITIES	615
OPERATIONAL PARAMETERS OF SUN COLLECTORS.....	616
István Patkó, Hosam E.A.F. Bayoumi Hamuda	
SYSTEM OF ECOLOGICAL MANAGEMENT (ISO 14000).....	625
EDUCATIONAL TRAININGS WITHIN THE TEMPUS NETREL PROJECT.....	626
Mirjana Vojinović Miloradov, Ivana Mihajlović, Dušan Milovanović, Jelena Radonić, Maja Turk Sekulić, Ivan Spanik	
ICT IN THE ECOLOGY OF URBAN AREAS	630
DESIGN OF SOFTWARE FOR VALIDATION OF TECHNICAL SOLUTIONS FOR MOBILE PRESS	631
Slavko Arsovski, Miladin Stefanović, Hrvoje Puškarić, Aleksandar Aleksić	
LOGICAL PROGRAMMING IN ECOLOGY.....	641
Zoltan Kazi, Ivana Berković, Biljana Radulović	
APPENDIX.....	648
IMPACTS OF SOME ENVIRONMENTAL FACTORS ON THE N ₂ O AND CO ₂ PRODUCTION OF CULTIVATED SOIL IN CLOSED MICROCOSM EXPERIMENTAL SYSTEM.....	649
Abdousalam Algaidi, Hamed A. Abdorhim, Hosam E.A.F. Bayoumi Hamuda	
AUTHOR INDEX	659

**ECONOMICS OF SUSTAINABLE DEVELOPMENT OF
URBAN AREAS**

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**ECO-CULTURAL SYSTEM PLANNING OF THE EXISTING
BUILDING STOCK: THE ANALYSIS OF THE CITY OF İZMİR**

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ABSTRACT

From its emergency and inclusion into the literature, the term “sustainability” is being used mostly for defining or mentioning to the physical environment. However, sustainability is more than this. It can be defined as providing the best life conditions for living creatures in modern city environments for maintaining continuity in the natural environment by protecting the historical and the cultural elements. In order to provide this continuity, the cultural sustainability has important role. The ecological culture can be identified as the soul and the source of the eco-city in which direct expression of ecological relation between the society and nature is provided. Not only adapting the ecological culture for new structures but also to existing building stock is also important for the enhancement of the city and the urban. In this research, the existing building stock of İzmir that needed to be enhanced in social and cultural terms will be analyzed. Through this analysis, the effect of individuals, the management system and the social morals over the social sustainability will be mentioned. By referring to the other examples from the world also, an eco-culture criterion is tried to be set for the existing building stock of the urban.

Key words: *eco-culture, sustainability, urban planning, existing building stock, İzmir.*

INTRODUCTION

Since its first emergency in 1980's, the term “sustainability” was used to provide the best relation between the economy, the society and the environment. Although it is that much comprehensive, sustainability is thought only as a physical issue related with its detailed aspects like material usage, daylight, ventilation or acoustical factors. Sustainable use of natural resources encompasses not only ecological and economic, but also social cultural dimensions (Throsby, 1999; Council of Europe, 2000; Hawkes, 2001; Littig and Grießler, 2005; Forest Europe, UNECE and FAO, 2011). In addition to this, it is also thought that sustainability can only be applied to new buildings rather than the existing building stocks. However, sustainability can be defined as trying to provide the best living conditions for each and every single living creatures in built environments to resume the continuity in both the natural environment and natural resources through conserving both the historical, cultural and social elements and items.

As it is obvious, cultural sustainability has the same importance with the physical sustainability for maintaining physical, social, cultural and economic continuity. In addition to being physical beings, buildings and structures are also the cultural collective memories. Aldo Rossi in his book, *The Architecture of the City*, indicates that while the single building is the object of architecture in the city, the collective cultural process construct cities over time (Rossi, 1984). According to his theory, to understand the complexity of the city as an artifact a morpho-typological classification system must be used. And he defines this artifact as an evolutionary process of adapting building types over time, where old forms can take on new meaning. It is similar to the critique of modernism where form followed function. Rossi concentrates on the historical European city, and these cities' metabolism can be defined as regionally self-sufficient by means of the need for food, water and human security.

In addition to this, cultural sustainability also comprises social sustainability in terms of social relations, individuals and management factors. Rem Koolhaas, in his book entitled *Delirious New York* uses the “culture of congestion” statement that stems from modern technology and high-rise buildings of Manhattan. He offers new design models with high-density metropolitan architecture that produces new social relations, but also new problems. In his model, by using mass transportation and high-density living, it is succeeded to achieve great efficiencies in metropolitan life. In this system, the metropolis is a highly organized machine with strict social hierarchies that separate rural and urban space and people (McGrath & Pickett, 2011).

More shortly, cultural sustainability can be defined as the soul and the source of the eco-city in which direct expression of ecological relation between the society and nature is provided. Not only adapting the ecological culture for new structures but also to existing building stock is also important both for the enhancement of the city and the urban, and the cultural continuity to next generations.

In this paper, the existing building stock of İzmir that needed to be enhanced will be analyzed from the perspective of cultural and social sustainability. In the literature review part, ecological culture will be firstly defined. Afterwards, its components will be lined up and the importance of ecological culture will be mentioned. The goals of the ecological culture and its 4 principles will also be touched upon. The requirements of the enhancement from the perspective of ecological culture in exiting building stock will be listed and some important international examples will be given. In the case study part, the details and the methods of the case study will be elucidated. Through the situation analysis, the effect of individuals, the management system and the social morals over the ecological culture will be mentioned. The problems and the needs that make cultural and social sustainability enhancement required for the existing building stock of İzmir will be listed. With the proposals that will bring forward, an eco-cultural criterion will be set for the existing building stock of the urban built environment.

CULTURAL SUSTAINABILITY

Before mentioning the cultural sustainability, it is better to define what “culture” and “cultural” is. “Cultural” relates to a non-biological system of development and adaptation (Steward, 1955). Culture thus includes any kind of heritage from the past, ranging from how people interact and do things to any kind of object or environments that are a results of human constructions or use of landscape. For transferring all those heritages to new generations, cultural ecology should be provided with its every aspect. Cultural sustainability can be counted as the forth element of the sustainability after ecological, economic and social sustainability (Konuk, 2009). In other words, urban ecological culture can also be interpreted as the special expression of ecological culture on the city scale. The reason why cultural sustainability is defined as the forth element of the sustainability is its new emergency into the literature.

Although there is still no exact definition of the cultural sustainability, 2 definitions come to the forefront:

- 1) The duty and the responsibility of transferring the cultural values and indicators to the new generations which were obtained from the before generations through adding new ones (Cebeci & Çakılcioglu, 2002).
- 2) The composition of the true principles and the strategies for developing the protection politics to maintain the cultural values and trying to provide their usage in addition to their salt protection by also considering that the modern cultural circumstances can change (Beyhan, 2004).

Through these above 2 definitions, it can be understood that the 2 common points to provide the cultural sustainability are the provision of the required politics and the ownage of the individuals. Social and cultural sustainability criteria encompass objects and structures, such as historical remains and habitat for people and values such as sense of place, local culture and traditions (Fairclough and

Rippon, 2002; Antrop, 2003; Palang and Fry, 2003; Claval, 2004). Rather than having an exact definition, cultural sustainability is always being defined with its aims (Konuk, 2009):

- 1) Trying to solve global trends which effects cultural diversity in local scale
- 2) Guaranteeing that cultural politics are at the center or urban management politics
- 3) Being able to request from all the national and international facilities to improve and strengthen their point of views toward cultural sustainability

In other words, basically; ecological culture seeks to establish the core values, morality, and the ethics of harmony with nature and sustainable development of the society.

The 10 key elements for providing the cultural sustainability are as (Konuk, 2009):

- 1) **Sustainability of the Culture:** Inoculating people the sustainable life style and make them reflect their learning into every aspect of their lives.
- 2) **Globalization:** Highlighting the importance of protecting the culture being affected from the globalization.
- 3) **Protecting the Heritage:** Protecting the cultural heritages, human experiences and infrastructures away from the effects coming from the outside.
- 4) **Space Perception:** Bringing the importance of the symbols, structures and art to the forefront and trying to provide a holistic point of view in which both economic and cultural improvement can be obtained.
- 5) **Local Information and Traditional Habits:** Protecting the traditions and local properties and trying the make them sustainable.
- 6) **Cultural Social Improvement:** Highlighting the importance of the protection of the values by individuals by themselves.
- 7) **Art, Education and Youths:** Trying to impose that youths, art and education are so important in cultural sustainability.
- 8) **Sustainable Design:** The shoring of nature friendly design, recyclable structures and urban design. Also they were seen as a part of cultural sustainability.
- 9) **Planning:** How the culture can be integrated into the planning phase of the existing urban and improvement plans are important and it can be obtained through the perception of the sustainability with its whole aspects.
- 10) **Cultural Politics and Local Government:** Culture and politics should work together with integration for obtaining higher life standard.

As it was understood from the above 10 items, ecological culture can be handled through both human consciousness, idea, belief, organizational, institutional and regulatory forms of the cultural patterns. For constructing the ecological culture, 3 different categories can be classified as (Zhang, Y., & Su, Meirong, 2013):

- 1) **Social factors:** Political, economic, cultural, educational and other aspects.

2) Industries: Agriculture, industry, tourism, construction and other fields.

3) Implementing actors: Governments, enterprises, public institutions, communities, schools, families.

These all elements of these above 3 categories have different and crucial roles for obtaining an ecological culture and cultural ecology.

To improve urban ecological and cultural construction with unified guidance and operations covering a wide range of ecological and cultural construction, a cultural of an eco-cultural framework was proposed with 3 levels, 3 approaches and 4 brands (Zhang, Y., & Su, Meirong, 2013).

If all these elements can be provided, cities with high quality can be provided in cultural, scientific, educational and environmental terms. Cities according to their characteristics have to play on the basis of:

1) Rich and unique culture: Mining the city for cultural resources, combined with the city's history, culture, music, architecture, landscape and characteristics will help to integrate various cultures, ideas.

2) High-tech, environmentally friendly technology: In the process of building a material and cultural ecology, resource efficient recycling is the principle of high-tech, environmental technology and industry.

3) Advanced, green education: Public education ensures the sustainable development of urban ecological and cultural construction. Increased investment in education and construction, with an emphasis on creating green primary and secondary school environments.

4) Harmonious and friendly environment: Ecological material culture through the visual manifestation of the silent appeal of spiritual and cultural ecology and ecological protection within the institutional culture jointly create a warm, friendly environment and build a socialist material civilization, institutional civilization and spiritual civilization and the organic unity of a harmonious society and thus attract talent, capital and surrounding.

Within a holistic approach, most basically; the success of the cultural policies and ecological culture can be provided only by maintaining (Mercele, 2002):

1) Cultural vitality, diversity and conviviality;

2) Cultural access, participation and consumption;

3) Culture, lifestyle and identity

4) Culture, ethics, governance and conduct.

By interpreting all these above basic information on ecological culture and cultural ecology, some principles can be set while evaluating the existing building stock in terms of socio-cultural sustainability (Türker, 2011). Firstly, while making eco-cultural system planning into an existing building stock; it should be considered that it is not only a physical enhancement but also a semantic revolution. In addition to this, the authority making this eco-cultural system planning should be aware of the urban dynamics of the epochal. The meanings and the emotions should not also be disregarded. They are all important part of the cultural reservoirs of cities from the perspective of the individuals. Also, time is another effective dynamic over the eco-cultural system planning evaluation process. The

traditions of the specific city should also be considered like their daily habits, their religious places, their social infrastructure and their ethic values.

Some important international and national examples in terms of eco-cultural system planning of the existing building stocks can be listed as (Türker, 2011):

- Cubist Casbah Housing Madrid, Spain
- 124 Apartment Block Eco-Rehabilitation Szczecin, Poland
- Germany, Berlin Kreuzberg Housing Eco-Rehabilitation
- England, London Southwark Neighborhood Eco-Rehabilitation
- Familistere Godin, Guise, France
- Denmark, Copenhagen Housing Revitalization Program
- Fener-Balat Rehabilitation Project, İstanbul, Turkey
- 37. & 42. Streets Rehabilitation Project, Tarsus, Turkey
- Turkey, Mardin Participatory Urban Rehabilitation Project

CASE STUDY

As a case study, the existing building stock of İzmir was analyzed from the perspective of eco-cultural enhancement. Firstly, the history of İzmir was divided into 3 as from Smyrna to the establishment of Turkish Republic, from the establishment of Turkish Republic to the end of 1960's and from the starting of 1970's to nowadays. The whole existing building stock of İzmir was categorized by referring to above periods. After periodical division, each periods' indicator buildings were listed. Through this method, it was aimed to maintain the continuity of İzmir's buildings which remind people the cultural and social properties of their past.

SITUATION ANALYSIS & THE NEEDS THAT MAKE CULTURAL & SOCIAL SUSTAINABILITY ENHANCEMENT REQUIRED IN THE EXISTING BUILDING STOCK OF İZMİR

İzmir as being the 3rd biggest city of Turkey, it is Turkey's best-developed industrial cities with İstanbul, Kocaeli and Ankara. When it is looked to employment division of 2006, service sector takes the first place whereas industry sector takes the second place. As being one of the most important trade cities, İzmir still maintains this characteristic.

The followed politics that caused changings in city economics after 1980's also changed the spatial structures. With the enlargement of service sector and increasing of productive services; there were some other centers raised up in conjunction with the housing zones besides Kemeraltı like Karşıyaka-Mavişehir and Çiğli at north, Bornova at west, Balçova and Narlıdere at south. As traditional centers, Konak, Çankaya, Basmane and Alsancak were all affected from this process and it continued in 1990's also. In result, Konak and Kemeraltı were transliterated into places where wholesale and retail trading were rolled up. However, there was no big difference in the trading and entertainment traditions of Alsancak but the profile of inhabitants here was changed with a great impact. In addition to the decrease in the young population, in some areas; some marginal groups started to live in which resulted with security problems in some streets at nights.

When it is looked to the existing building stock of İzmir from the perspective of social and cultural values, indicators can be identified according to the important “*thresholds*” of the history of the city. In this research, they have been classified as in the following:

- 1st period: Beginning from the ancient Smyrna to the establishment of Turkish Republic
- 2nd period: From the establishment of Turkish Republic to the end of the 1960's
- 3rd period: From the 1970's till today

1st period: Beginning from the ancient Smyrna to the establishment of Turkish Republic

The ancient city of Smyrna was the home to Roman and Byzantine civilizations following the death of Alexander the Great. Under the sovereignty of the Roman Empire after 133 B.C., the city benefited from the Acropolis at Kadifekale and the Theater that existed during the Hellenistic period. One of those still remaining rare works of buildings is the Aqueducts bridging the two sides across the Kemer River at Kızılçullu.

In the 11th century, İzmir was the central city of the first Turkish Principality founded at West Anatolian coasts. As a result of the First Crusades, the Latins occupied the harbor district and the Turks located in Kadifekale Citadel, which leads to the city being divided into two parts as Yukarı (Upper) İzmir and Aşağı (Lower) İzmir and the city maintained its dual structure till the end of the 17th century (Güner, 2005).

As the city of İzmir became a great harbour city after the second half of the 17th century, a customs building and a bedesten were built. With the rise of commercial activity the numbers of inns in the city were increased rapidly and new mosques around the Inner Port were built like the Şadırvan (1636), Kestanepazarı (1667) and Kemeraltı Mosques (1673). Additionally, Armenian and Jewish districts were established in addition to existing Rum district. After the abandoning of the residents of Kadifekale district, the dual morphological structure of the city was over.

In the late 18th century, the Levantine population of the wealthy class people began to settle in new villages which will have turn into new suburbs gradually such as Buca, Bornova, Seydiköy (Gaziemir) and Karşıyaka for summer housing and providing shelter for potential epidemics. With this decentralized settlement pattern, the city gained its metropolitan structure.

During the 19th century a number of improvements were seen in the city: International bank branches were opened, The French and Ottoman Post began to service, and consulates of 17th different countries took place. Additionally, railway constructions started and Alsancak and Basmane railway stations were built. In 1867, by the construction of Kordon road and the quay, the Levantines, merchants, the Jewish, Rum and Armenian citizens of the Ottoman began to move their offices to the coast.

Beginning from the 1913 till 1922, the period of Governor Rahmi Aslan, Bahribaba Park, and the foundations of Orphanage, National Library, National Movie and Girls' High School were built to modernize the city with a contemporary appearance.

Indicators of the period:

- Ancient Ruins of the city: Bayraklı, Kadifekale, Agora, Tilkilik, Basmane, Yeşildere area
- Historical city center: Kemeraltı, inner port
- Historical districts that reflects cosmopolitan character of the city like Turk, Rum, Armenian, Jewish quarters.
- Levantine villages in Bornova, Buca, Karşıyaka and Seydiköy (Gaziemir)
- Significant buildings and traces (pathways, roads, squares, materials, etc.) at Kordon, Punta area, Alsancak, Konak, Varyant, Bahribaba Park, Karataş and Göztepe.
- İzmir Harbour District: Old Water Gas Factory, soap, oil, tobacco, fig treatment and cement factories and depot
- Social and cultural pattern of the inhabitants of the city

2nd period: From the establishment of Turkish Republic to the end of the 1960's

In the year of 1922, as a result of the İzmir Fire physical, cultural and social topography of the city were ruined. Armenian, Rum and Levantine districts were affected largely and only Belle-Vue (Kordon Road) was partly rescued from these burning areas.

By the foundation of the Turkish Republic in 1923, with the improvements in all cities in Turkey, the urban reconstruction movements in İzmir had also been started with the ideology to reflect the identity of the new Turkish Republic by the help of architecture and city planning.

Indicators of the period:

- İzmir Harbour District: Electricity Factory (1928), Orient Factory (1924), Old Tile Factory, Old Sümerbank Chintz Industry, Old Tariş Alcohol Factory and Old Floor Factory
- Gazi Boulevard, Cumhuriyet Square
- Kültürpark (Culture Park)
- Modern publicity buildings: opera house and cinema
- Mimar Kemalettin Street and environs (Buildings that belong to 1st National Architectural Style period)
- Public memory buildings: museums and libraries

3rd period: From the 1970's till today

One of the most important developments in this period was the Condominium Act (1965) that intended to bring together small capitals to facilitate individuals in acquiring houses of their own. This led to the change in the scale with the building height figure of 24.8 meters (Eyüce, 2005).

1973 Master Plan of İzmir was the most important issue that determines the development tendencies around the Bay as along the axes of north-south and east-west.

After the second half of 1960's, the International Style examples were seen at the significant buildings of the city. In some administrative buildings in the city center, contemporary and liberal look were being reflected.

By the year of 1980, with the rapid and different culture of consumption, post-modern implementations were seen in the city especially in the commercial axes of Karabağlar and suburban villages in Narlıdere.

Indicators of the period:

- International Style examples: Eski Merkez Bankası (Old Central Bank), Türk Ticaret Bankası (Turkish Bank of Trade), City Hall for the Greater Municipality of İzmir, former Grand Ephesus Hotel-current Swiss Hotel, İzmir Chamber of Commerce Local Headquarters
- Formation of commercial sub-centers: Konak Atatürk Square, The Sosyal Sigortalar Çarşısı (Bazaar of Social Insurance Institution)
- Contemporary and liberal approach: Governor's Mansion of İzmir, Yeni Merkez Bankası (New Central Bank)
- Mass housing projects: EVKA, Egekent, Atakent, Mavişehir.
- Re-generation projects: Konak Pier, Mimar Kemalettin Street

PROPOSALS

When it is looked to the existing building stock of İzmir from the perspective of eco-cultural system planning, a classification can be made as: “cultural and social sustainability” in areas where industry left, re-functioning of the historical buildings at city center, adaptive reuse of structures that can be classified as modern architecture heritage constructed after Republic, adaptive reuse of civil architecture examples and monumental structures and revitalization of the structures and lands to city back which belongs to state and private firms and located in inner-city.

Within the scope of above classification; the applied/in the process of application/planned to be applied/proposed projects are listed below which are under the subtitle of “eco-cultural system planning” of historical and cultural heritage of İzmir.

- With a project that will be composed - “Urban Readings”; different scaled, closed, semi-open and pin board like interactive information centers can be created to the regions, neighborhoods, streets, buildings and other historical areas which represents its periods through coloring each 3 different era’s with separate colors.
- With a virtual communication web that will be composed, it will become easier to make a contact between the city dwellers, move commonly and generate new ideas. For increasing participation of the citizens in the next urban transformation, tweets, blogs, community sensing and mapping projects, games for change, smart mobs, festivals, workshops, painting competitions and flash events can be organized during the year in the different parts of the city.
- With a digital information system that will be composed, it can be provided to make city dwellers access all kinds of information. Through access that provided from every place with smart phones, i-pads, laptops; “urban digital maps” can be composed which are continuously updated. This system can also be supported by using a “magnetic card” which serves not just a physical transportation network but also an information network.
- A total urban system in which historical pattern (ancient ruins, historical commercial city center, modern industrial heritage at harbour area, etc.), singular buildings, green pattern and sea become integrated can be composed in behalf of ecological and cultural sustainability.
- To reinvigorate ecological processes within the city, possible opportunities must be determined such as using vacant lots for urban parks, constructing large parcels with more green areas by combining small parcel divisions, creating more pedestrian and bicycle ways in addition to public transport system by encouraging the lower levels of car ownership.
- Within the proposed urban system, the decontamination of the vehicle traffic as much as possible can be supplied through the circulation of the pedestrians, bicycles, trolleys, metros, buses and private cars can be provided at different levels and elevations and the composition of the lower-case car parking areas next to the city center.
- Through the adaptive reuse of the existing building stock with enhancement located at the axis of Basmane-İkiçeşmelik-Kadifekale and at the harbour district (Ege Neighborhood and nearby), positive contribution to İzmir’s sustainable development will be ensured.
- If the re-handling of Culture Park can be provided also with its integration to İzmir, this place can be turned out into a 7/24 hours free public domain and it can be used as center of attraction from all ages. Also with some proposed performance activities in addition to the physical planning, it can be provided to make citizens to use this area much frequently and more efficiently.

CONCLUSION

It is possible to identify indicators and match them with verifier variables to support inclusion of social and cultural values in planning.

Because that each city’s own historical, cultural and morphological structure is different from the others, the indicators defined in the eco-cultural system that will be proposed will also be different. By referring to that reason; the communal habits which compose the historical, social pattern and cultural structure and the requests of the citizens should be deeply analyzed. Afterwards, it can be provided to permit each citizen to use the environment equally and to reinvigorate ecological processed within their boundaries in ways that benefit citizens as well as the environment.

Each neighborhoods’ and / or districts’ one of a kind structures or buildings can be protected like commerce, industry or housing or mixed usage – commercial functions at the ground floor and the housing at upper floors. For each district, different sized and typed greenery areas, pedestrian ways, pavements, building heights or building densities can be defined.

For obtaining and living a more sustainable life; specialists from different disciplines can be encouraged to work together to make planning proposals in area-city-neighborhood-district-street scale through providing some design scenarios.

In these scenarios, the regions of the city which need emergent intervention should be handled primarily and in the process of the staging, some pre-studies like questionnaire, property determination, searching for financial assistance to other areas.

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AUTHOR INDEX

Abdorhim Hamed.....	389	Ecim-Djuric Olivera.....	55
Abdousalam Algaidi.....	389	Eremina Natalia.....	260
Adamovic Zivoslav.....	598	Filipov Viktorija.....	234
Aleksić Aleksandar.....	631	Ghosh Sadhan.....	563
Aliti Raman.....	172	Gligorović Bojana.....	505
Antonije Onjija.....	223	Göregenli Melek.....	470
Apostolova Biljana.....	303	Grozdanov Anita.....	149, 157, 172
Armaković Sanja.....	81	Gulišija Zvonko.....	211
Armaković Stevan.....	81, 542	Ibrayeva M.A.....	423
Arsovski Slavko.....	631	Ihos Monica.....	276
Aşilioğlu Fatma.....	608	Ilijazi Venezija.....	43
Aşilioğlu Fatma.....	401	Imamoglu Esra.....	498
Atkovska Katerina.....	149, 303	Ionel Ioana.....	25, 140
Babai Hamed Alhaj.....	389	Issanova Gulnura.....	429
Baidya Rahul.....	563	Ivin Dragica.....	85
Ballice Gulnur.....	484	Jaćimovski Stevo.....	43, 115
Barna Levente.....	577	Jakupi Shaban.....	293
Batinić Bojan.....	203	Janković Slobodan.....	519
Bayoumi Hamuda Hosam.....	247, 389, 616	Jašin Danijela.....	324
Bekteshi Lirim.....	586	Jeftić Dragan.....	218
Berković Ivana.....	641	Jevtić Sanja.....	377
Biswas Namrata.....	563	Jovanić Predrag.....	124
Bjelica Momčilo.....	177, 519, 527	Jurišić Zorica.....	223
Bliznakovska Blagica.....	149	Kamusheva Alexandra.....	157
Bogoevski Slobodan.....	149	Kane Sonila.....	285, 586
Bojanić Slobodan.....	366	Karakuş Pelin.....	470
Boskovski Bosko.....	149	Karamanov Alexander.....	157
Brožič Liliana.....	535	Karamanova Emilija.....	157
Bundau Olivia.....	63	Kazi Zoltan.....	641
Calinoiu Delia.....	63, 69	Kerleta Vojin.....	519, 527
Calinoiu Delia-Gabriela.....	13	Kiurski-Milošević Jelena.....	324
Çay R. Duygu.....	401	Knežević Dragan.....	124
Çay Rukiye Duygu.....	595, 608	Kovačević Srđan.....	311, 318
Cekova Blagica.....	303	Kulic Gordana.....	55
Cioabla Adrian.....	63	Kuramshin E.M.....	17, 397
Cioabla Adrian Eugen.....	13	Kuramshina N.G.....	17, 397
Cioablă Adrian Eugen.....	69	Kuvendziev Stefan.....	293
Čeha Milenko.....	505	Lakatus Ivana.....	598
Čočkalo Dragan.....	505	Laza Ioan.....	63
Čurčić Srećko.....	442	Lazo Pranvera.....	36, 285, 586
Davidović Branko.....	63, 93, 106, 132	Leković Božidar.....	177
Debnath Biswajit.....	563	Lelea Dorin.....	63, 69, 577
Dedjanski Aleksandar.....	164	Letić Duško.....	132
Deniz Irem.....	498	Lipskaya Dina.....	550
Dervić Kemal.....	519	Lisichkov Kiril.....	293
Despotović Željko.....	519, 527	Lonti Nicolae.....	493
Dimkić Milan.....	311	Lontis Nicolae.....	63
Djapic Nina.....	78	Ludajić Gordana.....	324
Djordjevic Aleksandar.....	184	Ljatifij Ejup.....	157
Djurić Milena.....	442	Ljubojev Nadezda.....	85
Dmitrašinović S.S.....	542	Ljujić Milanko.....	442
Dobrilović Dalibor.....	519, 527	Makreski Petre.....	149
Doljanica Suzana.....	184	Maksić Milica.....	453
Dulcea Daniel Lucian.....	25	Manea Florica.....	276
Dumitreţ Gabriela Alina.....	69	Manojlović Zvonko.....	211
Đorđević Dejan.....	63, 505	Marinkovski Mirko.....	293
Đurić Aleksandar.....	63, 69, 93, 106, 349	Markoska Vesna.....	303

Marković Branislav	211	Ribić Čedomir	203
Masu Smaranda	415	Ruseska Gordana	149
Matković Vladislav	211	Sajfert Vjekoslav	115, 366, 377, 542
Mazlova Elena	260	Saparov Abdulla	429, 435
Mihajlović Ivana	307, 626	Simić Jovana	318
Mijailovic Ivan	55	Simić Marko	63, 349
Miladinović Slobodan	43, 115	Simić Stojan	337
Milanov Milanov	362	Slavković - Beskoski Latinka	223
Milanović Đurđe	377	Sokić Miroslav	211
Milivojevic Jovan	184	Spanik Ivan	307, 626
Miloradov Milorad	164	Srećković Filip	366
Milovanović Dušan	626	Srećković Milesa	366, 377
Milutinović Slobodan	453	Sremački Maja	311, 318
Mirontchik Alexandr	21, 550, 558	Stanisavljev Sanja	512
Mlinar Vladan	377	Stefanović Miladin	631
Nacevski Goran	172	Stojanovic Svetlana	184
Nachevski Goran	293	Stojičić Snežana	43
Načevski Goran	157	Suleymenov Beibut	435
Neamt Ioan	140	Szabó Lóránt	462
Nikolaeva S.V.	17, 397	Šetrajić Jovan	81, 115, 542
Nikolić Milan	63	Ševaljević Mirjana	331, 337, 343, 358
Nikolin Tatjana	358	Šinik Vladimir	519, 527
Nurtdinova E.E.	17, 397	Šućurović Aleksandra	324
Ostojić Stanko	366, 377	Tanirbergenov Samat	435
Palinkaš Ivan	240	Tasovac Una	218, 240, 337, 362
Patkó István	247, 462, 616	Terek Edit	512
Paunovic Perica	172	Tolkou Athanasia	270
Paunović Olivera	218, 240, 343, 362	Tomić Željka	377
Paunović Perica	157	Tomović Aleksandar	93, 106, 331, 442
Pavlović Aleksandar	63, 177, 240	Tošić Desanka	343
Pavlović Milan	63, 93, 106, 218, 223, 240, 331, 337, 343, 349, 362, 442	Toxeitov Nurlan	435
Paykoç Eda	484	Trifković Slobodan	177
Pelemiš Svetlana	366	Trif-Tordai Gavriła	13, 63, 69
Petrović Predrag	124	Triksiqi Rudina	36
Petrović Živojin	124	Tuktarova I.O.	397
Podě Rodica	276	Turk Sekulić Maja	626
Pop Niculina	69	Ubavin Dejan	203
Popescu Francisc	13, 63, 69, 493	Ustemirova Aigul	429
Popović Zoran	223	Vardar Sukan Fazilet	498
Protić Zoran	331, 343, 358	Velisavljev Vuk	124
Pucarević Mira	358	Vojinović Miloradov Mirjana	177, 307, 311, 318, 324, 626
Puškarić Hrvoje	631	Vranić Petar	453
Qarri Flora	285, 586	Vujić Bogdana	63, 85, 106, 349, 535
Radishevskaya Ekaterina	479	Vyviurska Olga	307
Radojicic Vesna	55	Wächter Mihail Reinhold	140
Radonić Jelena	307, 626	Zakin Mila	234, 512
Radonjić Dražana	318	Zarubica Katarina	366
Radovanovic Ljiljana	598	Zarubica Veljko	366
Radovanović Radovan	43	Zorić Vojkan	81, 542
Radović Vesela	535	Zouboulis Anastasios	270
Radulović Biljana	641	Živančev Miodrag	203
Rexha Mimoza	36		