

**Comparative study in traditional bazaars focusing on sense-making components in order to develop tourism (Case study: Sanandaj and Sulaymaniyah Bazaar)**

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**Abstract**

Traditional bazaars have been at the center of tourism attractions in the world and regardless of the passage of time and change in culture and people's life, it has preserved its status. This paper aims to recognize the values, concepts and the inner meanings in bazaars of Kurdistan. In the case study of bazaars of Sanandaji and Asef located in Sanandaj and Qeisar-I Naqib bazaar located in Sulaymaniyah a pattern is presented to determine the main effective components on sense-making along with tourism development. For this purpose, qualitative-quantitative research methodology has been employed. In qualitative part of the research, some interviews with 16 experts have been conducted, and by applying open coding method, 105 keywords have been recognized and derived, which ends up creating a 74-question questionnaire in eight components. The questionnaire has been standardized by applying content validity and Cronbach's alpha coefficient and was distributed among people by applying Cochran sample size determination and stratified sampling, and considering the optimum allocation of 190 Persian questionnaires among the people in Sanandaj bazaar and 40 Kurdish questionnaires among people in Sulaymaniyah bazaar. The results of confirmatory factor analysis led to recognize five components; they were 38 percent of the total variance coverage. According to the results of confirmatory factor analysis, the final model based on the components was confirmed. Among those components, emotional-perceptual and technical-physical components with the highest factor loading have been recognized as the most effective components of sense-making in the aforementioned bazaars along with tourism development.

**Keywords: Bazaar, Sense-making component, Tourism, Sanandaj, Sulaymaniyah**

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### **1. Introduction**

Human beings are considered the most important sense-making components and member of place, and in this regard according to their feelings and experiences, they create a set of mental images of that specific place and the place becomes perceptible (Rashid Kalvir, and Hatami 1394). Buildings' architecture in each era is unique and contains some special sort of wisdom and values which, itself, is a source of tourist attraction. One of the most important components of urban engineering, bazaars, include the most various concepts in terms of function. The objective of creating these concepts in bazaars is providing security, bring peace, and accomplishing the economical and social needs of residents, the shop owners, in addition to shoppers and tourists.

Not only bazaars are a place to supply various range of goods, but also there are a place to display culture, customs, handicraft industry and local dishes of each region. Another effective factor of tourist attraction is providing services being in correspondence with modern humans' needs and discovering meaning and conception which is specialized to just specific layer of the city. Traditional and historical bazaars contain a set of values and qualitative, various meaningful concepts which make them distinctive from the other urban architectural building of the city. But unpleasant events, erosion and most importantly the passage of time and being abandoned the valuable building in bazaars and physical damages might fall them out of favor economically and socially. People's emotions, feelings and experiences are influential over their understanding of the surrounding environment and shaping the mental images. Considering their economical relationships with communities around them, the old bazaars have turned to become places that in addition to their architectural values there were considered as a work place and somewhere for people with various cultures to come together. The

variation in displaying culture and architecture and supplying the handicrafts of the cities cause tourists to be attracted to the traditional bazaars. This research is the result of recognition of tourists' experiences or present shopper of Sulaymaniyah and Sanandaj. In a way that their understanding of the meanings and concepts of bazaar and their emotional and mental experiences in the passages and corridors of both the two bazaars are analyzed; furthermore, to what extent these components are influential on shoppers and passerby's tranquility. In this research, Sanandaj-i and Asef bazzars, in short Sanandaj Bazar and Qeisar-i Naghib Sulaymaniyah, in short Sulaymaniyah bazaar were under investigation. The importance of this research is indicating the value of traditional-historical bazaars of Sananadaj and Sulaymaniyah, in terms of urban engineering and architecture, social and economical and its educational values.

## **2. Theoretical Basis**

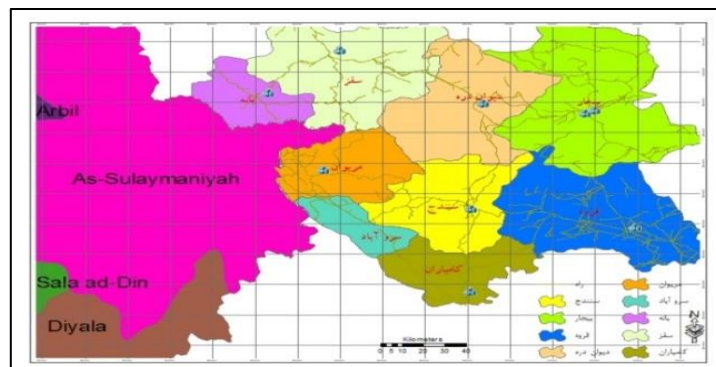
Bazaar, in Pahlavi waÇar, in Middle Persian wazar, in Old Persian and Hekhameneshi abakari compound of aba means a place for getting together, a square to exchange the goods or merchants' neighborhood and kari means to become. Usually to sets of shops across from each other and there is often a roof to connect both of them It's said as the place of prices, (Dekhoda, 1, p. 290).

Meaning: There are four distributing factors in the process of interpreting the meaning of an architectural work: architecture (author), audience, skeleton, the context in which the work is located (Raeesi, 1395, p. 78). Gadamer like Heidegger believes that interpretation and perception are tied to one another, and interpreting what occur in perception is always a complementary process; therefore, getting to an absolute interpretation will always remain inaccessible (Lavery:2003, 25). In a place like traditional and historical bazaar, there are texts and layers "text and the constituent factors of Iranian bazaar have the potentiality of recalling the meaning and in this text there are several layers to interpret" (Talaie, 1396:156). Meaning is a basic need of human being and humans are nothing except the meaning which accessible for them, and they disclose the meaning through making (Schultz, 1393:531).

Tourism: The term tourism was first introduced in the English Sporting magazine. At that time, the word used to refer to travel for looking at historical works and visiting natural landscapes to take pleasure (Mahallat, 1380:3). One of the achievements of modern technology is to produce extra time or leisure. Tourism fills up an important part of the free time, and it is one of the greatest economic stimulus of the present century. (Papli Yazdi, 1386:2)

### **3. Exploring the location of region under study**

Sanandaj is the capital of Kurdistan Province in the west of the country and the most appropriate way to reach the city of Sulaymaniyah in Kurdistan is through crossing Bashmakh border which is located near Marivan and in the west of Iranian Kurdistan.



**Fig1: Geographical location of the study**

#### **3.1 Sanandaj Bazaar**

Before turning into a city, Sine (Sanandaj) was a small village inhabited by Zareen Kafsh family. In 1406 AH, Suleiman Khan Ardalan, governor by then, established Sanandaj and its urban elements like Vali Bazaar, Sartapoleh, palaces inside the government castle. In 1113 AH, Sanandaj bazaar, in Safavid architecture style like some other pre-designed spaces, Naqsh-e Jahan Square in Isfahan and Ganj Ali Khan in Kerman, is formed around an open space, like the square, in the form of a rectangular and in the eastern - west axis, concurrently with political events. The importance of the bazaar led to design the bazaar within a fortification with defensive forts at the corners and closed entrances in Aga Zaman (or Bazaar neighborhood). At the beginning of its foundation, there were four gateways and two adjacent defensive forts.

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Out of the four traditional gates of the bazaar, three gates have now remained as entrance. The southern part of the bazaar or the Asif Bazaar has a feminine character, including clothes, fabric and ornaments, and Sanadaji Bazaar has a male character including mostly shoe stores. The signifying and identifying elements of forging, ironmongery industry and dyeing store, which to a large extent have been destroyed, and they could be a source of tourist attraction. One may proclaim that the streets are gender segregated in function. There are no showcase for the shops, so you need to touch Chinese stuff and clothes and fabrics, but there are for hardware stores. Sanandaj bazaar is connected to the different neighborhoods from each of its four sides and has no direct connection with the administrative centre and castle, but the castle has dominated the bazaar completely. In bazaars like Isfahan and Tabriz, the main identity of the bazaar has been preserved, but in Sanandaj it is not the same; it is just the Kurdish clothes department which represents the Kurdish bazaar identity. The meaningful factors of Sanandaj bazaar that can attract tourists is the understandable meanings in each location of perception in the human mind that is affected by the culture and the perspectives of the present or passing people of these places, moreover, the meaning in the structure and architecture of a place such as bazaar which has been created by the architect of its own era. Among these meanings, the elements which include the values of identity or function of the region are more attractive to tourists. In the bazaars under investigation, tourists often look for culture and Kurdish identity.



**Fig2: Sanandaj bazaar, 1397, source: the authors**



**Fig3: Asef bazaar, 1397, source: authors**



**Fig4: Sulaymaniyah bazaar, 1397, source: authors**



**Fig5: Sulaymaniyah bazaar, 1397, source: the authors**

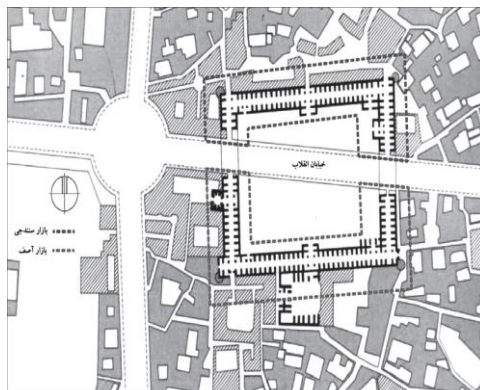
### 3.1.1 Urban design and intervention in (Revolution Street), Sanandaj Bazaar

Professor Rob Krier, prominent European urban designer and architecture, after observing the aerial photo of the Revolution Street of Sanandaj, was astonished to see such a presumptuousness to destroy the traditional texture of the city and bazaar and laminated the lack of attention to what we have and the destruction of our social-physical identity of the location of our life (1384, Keshaverzi). Getting the traditional bazaar of the city halved (1308) (Image 6) destroyed the system, hierarchy and physical - social and even economic structure. Following a change in the market context, the bazaar was beginning to fill the pavilions and other shops to the edge of the street, and the emphasis was turned to be on the departments of the bazaar, then there were the gheisariah departments that were completed or created, and the street plays a role instead of the passages for getting into the bazaar. This street, with diversity in supplying goods, will be a place to attract tourists if appropriate schemes for restoration and revivalism and disposal of natural and natural damages are carried out.

### 3.2 Sulaymaniyah Bazaar

In 1784 A.D. Ibrahim Pasha Baban built Sulaymaniyah and transferred the center of his government to it. Various industry and

operations have flourished in Sulaymaniyah Bazaar in this period, in terms of architecture and body, Sulaymaniyah Bazaar has a lot in common with Sanandaj Bazaar, and a reason for this is that most of the architects and craftsmen were brought from the Iranian Kurdistan to build the bazaar. In spite of the natural and social damages in the past years, the bazaar has yet retained its former dynamics and functions. The index elements are around the market, the state house, and the great mosque of Sulaymaniyah. In Sulaymaniyah Bazaar, the connection of locations to one another and the dispersion of shops and their location rather than each other are more than what one can see in Sanandaj Bazaar. In the past, most shops, with one step, led to a platform, but nowadays they delete the step for the sake of tourists' well-being.



**Fig 6: the location of the historical bazaar of Sanandaj rather than its surrounding, source: Farsi Mohammad-Pour, 1394, p. 32**



**Fig 7: the map of Sulaymaniyah Bazaar and its surroundings, 1397, source: municipality of Sulaymaniyah**

#### **4. Research Objectives**

Recognizing and discovering the sense-making elements in tourism development, with respect to existing capacities in both two Sulaymaniyah Bazaar and Sanandaj Bazaar is the current research's objective.

Achieving the results of the confirmatory factor analysis, the final model is based on the sense-making elements of bazaars and identifying the similarities and differences in the elements of the Sanandaj and Sulaymaniyah bazaars through the results of the T – test.

#### **5. Research Method**

With respect to the predetermined purposes, this research was conducted in two phases qualitative and quantitative, with open coding and exploratory factor analysis and confirmatory factor analysis.

#### **6. Research type**

In terms of purpose, this research is exploratory - descriptive, which in the present study, the researcher seeks to discover the effective sense-making elements on the tourism development of historical bazaars, and the researcher describes the exploratory and identified elements without reducing the results.

In terms of data type, qualitative data through interviews and if necessary and in prospective researches, qualitative data can be obtained through the questionnaire.

In terms of research site, it is a field research the most important step in this stage is observing and collecting information in the desired environment. in terms of performance method, it is a survey research in a specific time period and in terms of research method, the research is theoretical and derived from the data with emphasis on the systematic approach to provide a conceptual model (Fatemi, 2015).

#### **7. Sample size and sampling method**

In order to identify the statistical population of experts, purposive sampling and snowball sampling method are employed. Qualitative measurement of purposive sampling method and sample size to achieve theoretical saturation and the method of gathering information were open, and key terms were extracted from 16 interviews. In the open coding stage, 105 keywords were extracted and they were



classified and coded in eight elements including: functional - economical, cultural, social, emotional-perceptual, technical and physical, architectural, political, revivalism-restorational. They are presented in the table of codes resulting from the qualitative part. For quantitative data, data collocation was carried out through Likert scale questionnaire, and then using these data the final model is extracted from database methods. In this research, the statistical population were the visitors to Sanandaj and Sulaymaniyah bazaars the in the spring of 1398 SH, and sample size have been calculated using the cochran formula,  $230 = n$ .

$$n = \frac{pqt^2}{d^2} = \frac{0.25 \times (1.96)^2}{(0.0645)^2} \cong 230$$

Type of Questionnaire	Location	Cronbach's alpha	Final Result
Kurdish version	Sulaymaniyah Bazaar	0.569	Good
Persian version	Sanandaj Bazaar	0.852	Acceptable

**Table 1: the results of Cronbach's alpha in Persian and Kurdish versions of the questionnaire**

### 8. The effective elements of sense-making in traditional bazaars

It should be admitted that, when the subject under study is the qualities in a specific geometrical-semantic domain which has been made by human beings, scientific methods of identifying and studying the phenomena which are based on quantitative data and positivist methods are not adequate anymore. Here, the presence of human beings in the space, their data and sensational perception, their experience of space, their fantasies and imagination, their preconceptions and assumptions and even their mental myths and legends all should be taken into account (Akbari and Falameki, 1395, 18). An important part of bazaar values implies the culture and traditions of the region. In most of the traditional-historical bazaar research, many studies have been done on the attitude of measurement of meaning and interpretation, and the historical and physical approach has been considered in most of them. The variation of uses and the structure of multiple layers of bazaar results in the semantic variations and most of these meanings are associated with other text layers of historical context of the city. Referring to the fact that people's attitude and the way they perceive, in traditional bazaars, are different depending on the purpose of their presence; therefore, they gain different experiences and their understanding of these experiences, shed light on the underlying meanings in the elements of bazaar. Features that have

been effective in the meaning of the traditional-historical bazaars of Sanandaj and Sulaymaniyah for attracting tourists are including:

#### 8.1 Technical and Physical Feature

The meaning of physical environment is the whole the different factors that can be achieved by human-environment interaction (Kalali and Modiri, 1391, 45). Among the physical factors in order to provide security, one might note the elements like, indefensible spaces, spatial scale and space permeability; furthermore, these physical elements could affect social security (Razaviyan and Aghaei, 1393. 45).

The domes and Clanboo arches and Hornos which beautifully shine the the sun's light on departments in different parts of the day. The width and slope of walkways is another physical feature of the bazaar. Most of the shops have occupied about one meter of the walkway and public transit space to put their goods on the show, accordingly people's walkway has been narrowed. As over years, this behavior has transmitted to the others inherently and has become one of the most important features of the bazaar's walkways. The attractiveness and diversity of goods, which come into clients' sight from afar, on one hand, guide the client to find goods from far away, and on the other hand, they were provided with easy availability of goods as well as seeing and touching them.



**Fig8: Kohfteh Rasteh Brickwork (a style of brickwork) in Colambo source: the authors**



**Fig9: Drainage gradient for disposing the surface water of the pathways in Asef Bazaar**

## 8.2 Architectural Features

One of the reasons, Iranian Kurdistan and Iraqi Kurdistan bazaars have been selected in this study was due to their similarities in architectural styles which represent the culture and Kurdish identity and having Iranian architectures build the bazaars. The extrovert architecture of Kurdistan and bazaar' introversion, various architectural-dependent decorations of the main views of bazaars and buildings Khan bath, especially in their brickwork, lime work and tile work, make the conceptions and meanings and The existence of sacred orders in the bazaar easy to recognize. like many bazaars, the entrance of the bazaars have a welcoming attribute, and after entering the bazaar, there is a special order in the directions of walkways and the dynamic circulations. The repetitive and ordered rhythm and in some axes of symmetry can be observed in the repetition of rough brick arches, and the brick covering and hornos, curved lines and arcs and the brick work of some buildings.

In Sulaymaniyah Bazaar, the main entrances are located in the walkways against state house and the Great Mosque. Spatial combinations of both the bazaars are like other Islamic bazaars, with the same regularity and sequence that when the tourists pause in the intersections, a place for a little pause, in order to find the direction or change it; the pause will strengthen the perception and recording of the perceptual images of the views.



**Fig10**Khan bath in sanandaj bazaar



**Fig11** ghisari naghib Sulaymaniyah Bazaar



**fig 12** sanandaj bazaar

### 8.3 Functional-Economical Features of the Bazaars

Various functions such as: religious, political, service, social and cultural, above all economic use, in coordination with regional needs, national ones; furthermore, in an appropriate and illustrative hierarchy, they assign meaning and conception to the bazaar but the local and Kurdish ornaments, textiles for Kurdish costume which are a beautiful display of color and light, cookies and sweets, as well as local dishes are unique features of the bazaars. In the past, handicrafts like saddle making were booming in the bazaar, since people came from

Kermanshah, Zanjan and Hamedan to Sanandaj in order to prepare these industries; moreover, the merchants and travelers' requirements had to be met. One of the other industries was smithy which were in the industry department.

The traditional bazaar structure is in a way that the display of goods in the showcase depends on the proportion of jobs. (Fig 13 and 14). Sometimes the display window might lead into a client's hesitation for shopping, since s/he thinks that the salesperson is taking a lot of trouble for getting what s/he wants, so s/he gives up buying. In the bazaar, customers find their shopping easier, more relaxed, and without any hesitation and uncertainty; moreover, in some departments the lack of display window make the customers' passing easier and even it makes their getting into the stores more convenient, so there are higher chances for selling.

**Table 2: The separation of occupations according to having or not having display window in Sanandaj and Sulaymaniyah bazaars**

Display window is not required	Display window is required to present the goods better and keep them safe
fabrics or costume store, sanitary ware and laundry products store, Apothecary, glassware and melamine store, plastics store, some of the tespih stores, blanket store, grocery store, bags and accessories store, carpet store, hardware store, pickle store, stores selling farm and Animal husbandry equipment	Costume jewelry and ladies ' local clothing store, the perfume and cosmetics store, stores selling breads, tapestry, and spangle, toy store, luxurious decoration store, watch store, stationary store.



**Fig 13 and 14: The use of the walkways' width and columns to display goods and the lack of requirement for display window in Sanandaj and Sulaymaniyah bazaars**

#### 8.4 Social features

Religious buildings and schools, holding religious ceremonies or mourning, region culture display, and local and national celebrations have caused the increase in social interactions on the bazaar. On the other hand, there are some points in traditional bazaars which are

more eye catching compared to other bazaars, including the respect for the customer and the mutual trust between the buyer and seller, and the locations for resort and conversation making or the indigenous games such as backgammon. In social interaction, proper behavior, happy face, and respect, in harmony with the history of the region is of a great importance. The pause spots in the bazaar were established which are the places for shopping as well. These spots can be a proper location for displaying costumes, providing local music, offering local handicrafts in separated departments for different goods, presenting local dishes and local sweets; moreover, some sections and departments can be allocated to modern goods, for people trust the bazaar and choose that place for even their everyday purchases.

#### 8.5 Emotional-Perceptual Features

The sense after being interpreted leads to perception and then recognition of space. According to Iraj Niehmeyer's view in the creation of the architectural works with the specific meaning and content and in harmony with the use, psychological senses must be manifested. The bazaar and buildings insider there call the audiences' attention to meaning and a supernatural space with an intelligent and musical intonation. These views and alignment have also been considered since the creation of the primitive dwelling. Meticulously analyzing these studies, we learn that valuable historical bazaars duo to buildings such as, takaya (special places to pray), mosque, restaurant, industrial workshop, stroll and pathways of communication, to some extent induce feelings such as joy and excitement, peace, transparency, modesty, trust, and credibility. The building of sensory richness and emotions in the historical bazaars is formed, emphasizing the mental and physical senses of individuals

#### 8-6 Cultural-Educational Features

In the bazaars under study, there are a set of concepts representing the cultural elements of the bazaars, among which mosques and religious schools and holding sympathetic meetings in these places, supplying and selling goods that are like symbols of the identity and art of Kurdish people (especially music), Kurdish dress among the shopkeepers of the bazaar, supplying and presenting handicraft industries, such as elaborated work on wood, carpets and rugs

weaving, and different kinds local dishes and local sweets, and they can help attract more tourists by strengthening these concepts. In this regard, providing more security and vitality and building constructions in harmony with the original style of the bazaar and provision of appropriate welfare services will increase tourism boom. In today's society, the need to education and making the city a sort of trainer is a must. In this regard, bazaars are instrumental in having diverse applications such as trade, entertainment, getting together, etc. in order to make them trainer, revivalism based on culture and native identity could be a great way. There are some ways for achieving the goals related to teaching culture, handicrafts and local dishes along with tourism development, including establishing small museums, advertising and educational profiles, display windows and places containing old objects and the use of modern means of information and computer education (Fatemi et al., 1393). Educating shopkeepers for behaving properly with tourist and teaching them a basic-level of English for guiding tourists to make social interactions are crucial to create social interactions and boost tourism.

#### 8.7 Rehabilitation and Restoration Features

Inconsistency in terms of ownership in the bazaar has led to heterogeneous restoring efforts. On the other hand, we need a rehabilitation and change for tourism development in the buildings and inns of the bazaar. The absence of suitable service locations and tea-house in the bazaar has led to tourists' complaints; therefore, according to the historical and contextual approach Alidi House in Sanandaj (Fig No. 16) and Sulaymanyah Museum have been chosen as samples for changing their performance and rehabilitation. These two inns comprise of introvert space and a central yard and some sets of stores in two stories, and there are usually storage and service spaces on the upstairs, and workshop and business on the ground floor, which has been implemented in Sulaymanyah bazaar, as an anthropology museum. This place is much in line with the tourist attraction and tourists encounter a place in one of the resorts that invited him to see an exhibition of history and culture and crafts (Fig 15).



**Fig 15:** Alidi House in Sanandaj which needs revivalism, source: the authors

**Fig 16, 17:** The change of use in Sulaymanyah Inn to anthropology museum, source: the authors

### 8.8 Political Features

Most of the bazaars have been built near to the state house, which is one of the characteristics of the formation of an Islamic city, where the cathedral and the government organ and the bazaar have been together. It has happened well in Suleymaniyeh Bazaar that we observe the mosque and the Saray (state house), but in Sanandaj Bazaars case, the bazaar has been dominated by the government castle, and instead of the cathedral which is located against the government castle, four mosques have been built in the bazaar for tourists and people in general. The political role of the bazaar is very important, as an instance, in protests, the bazaar concept shuts down and this represents the local power of the bazaar as a symbolic power. During the eids (festivals, holidays and special celebrations), bazaar and an important part of the community activity shut down.

### 9. Data Analysis

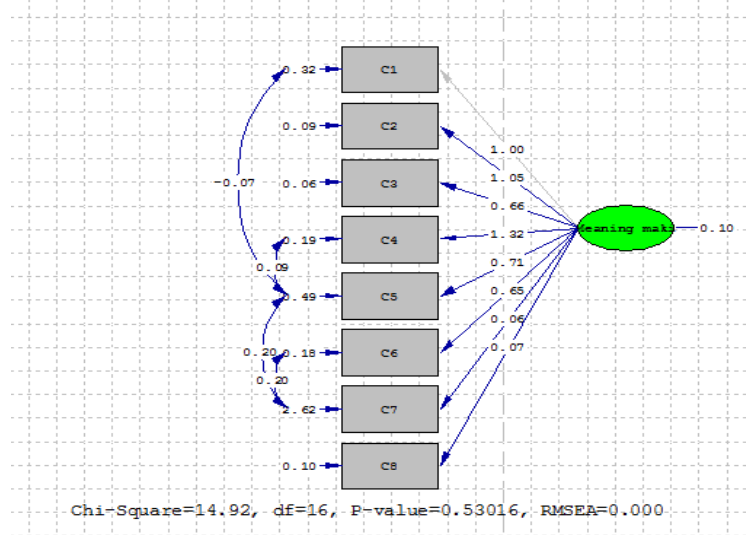
In the final sample exploratory analysis, the KMO test which is to examine the adequacy of the sample size that you have with respect to the level of meaning (sig. It is  $< 0.001$ ). Therefore, 99 percent can be



said that the samples are sufficient to perform an exploratory factor analysis.

### 9.1 Confirmatory Factor Analysis

in order to evaluate the extracted model from the qualitative research section and based on the results of samples data for eight main elements of sense-making in Sanandaj and Sulaymaniyah bazaars, we apply a method, Structural Equation Model (SEM), and employ Lisrel software whose in the initial state the model does not have any of the three conditions, so the initial model is rejected at this stage. In order to correct the model and based on Lisrel software's suggestions, we modify the model as follows and we equate the model again.



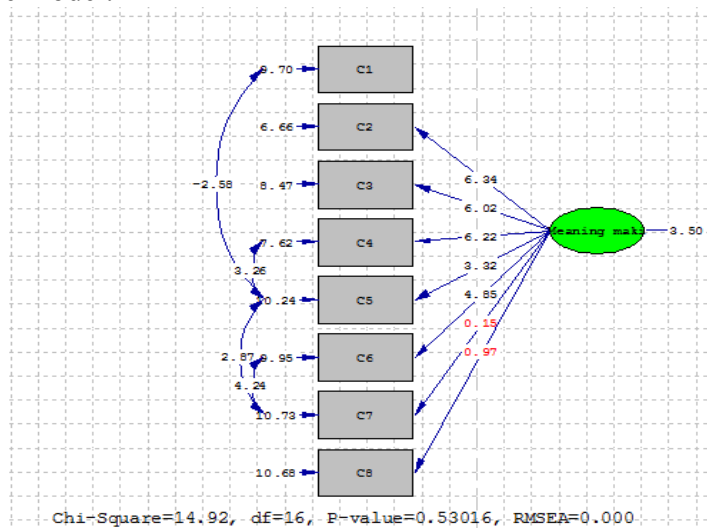
**Diagram 1: The modified final model for sense-making elements of bazaar for tourism development**

#### 9.1.1 Examination of indexes of the modified structural equation model:

- The ratio of  $\chi^2$  to freedom degree is significantly less than 3.
- The p\_value is more than 0.05, so the model has a matching condition.
- Finally, the index of RMSEA is less than 0.8 to admit that the final model is covering errors in terms of sample size.

Therefore, in this form the modified model has all the conditions, so the final model is adjusted after modification of the sample size and

satisfies the adequacy of the sample size in order to cover the errors. In addition, based on the final model and factor loadings, the fourth element, emotional - cognitive, element has the most important contribution to the sense-making of Sulaymaniyah and Sanandaj bazaars, after which the second elements, cultural and economic performance, is located. Moreover, based on the t - test for the significant study in the following diagram, the two elements seventh, political, and eighth, revivalism and restoration, have no meaningful relationship with sense-making, so with 95% confidence, they can be eliminated from the model.



**Diagram 2: The measures of the T statistic for the meaningfulness test of elements of sense-making of bazaar for tourism development**

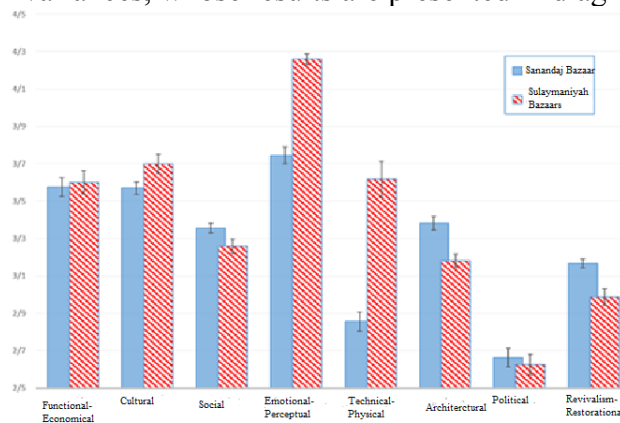
The comparison of sense-making elements in the Sulaymaniyah and Sanandaj bazaars that affect tourism boom:

After being assured of the model admission, in this part we will be able to compare the aforementioned elements in the bazaars of Sanandaj and Sulaymaniyah. The first table is related to descriptive indicators of each of these eight elements in two independent groups of Sanandaj and Sulaymaniyah bazaars, in which after reviewing the results, the elements that have been effective in development and prosperity of tourism are extracted.

**Table 3: The descriptive indicators of the sense-making model of Sanandaj and Sulaymaniyah for tourism development**

standard error of the estimate	Standard deviation	Mean	Number	Elements and Bazaars
.05021	.69217	3.5755	190	Sanandaj, Iran Functional-Economical Sulaymaniyah, Iraq
.06284	.39743	3.6000	40	
.03420	.47147	3.5694	190	Sanandaj, Iran Cultural Sulaymaniyah, Iraq
.05202	.32898	3.7000	40	
.02484	.34241	3.3571	190	Sanandaj, Iran Social Sulaymaniyah, Iraq
.03657	.23127	3.2591	400	
.04566	.62934	3.7450	190	Sanandaj, Iran Emotional-Perseptual Sulaymaniyah, Iraq
.02876	.18192	4.2600	40	
.05045	.69543	2.8566	190	Sanandaj, Iran Technical-and-Physical Sulaymaniyah, Iraq
.09709	.61406	3.6167	40	
.03633	.50084	3.3819	190	Sanandaj, Iran Architectural Sulaymaniyah, Iraq
.03475	.21981	3.1817	40	
.05043	.69515	2.6632	190	Sanandaj, Iran Political Sulaymaniyah, Iraq
.05494	.34746	2.6250	40	
.02327	.32079	3.1674	190	Sanandaj, Iran Rivivalism-Restoration Sulaymaniyah, Iraq
.04441	.28089	2.9875	40	

Then, the results of the Levene's Test for Equality of Variances as well as independent T tests were investigated to compare the mean of effective elements on tourism in the two groups of Sanandaj and Sulaymaniyah bazaars with two assumptions of equality and non-equality of variances, whose results are presented in diagram 3.



**Diagram 3: T test for comparing the sense-making elements of Sanandaj and Sulaymaniyah bazaars for tourism development**

The concepts and meanings in the Kudistan regions are considered as the content of bazaar context which are influenced by culture, history

and architecture of these regions. Pedestrians and tourists in the process of attending the bazaar and passing through departments come to an interpretation and discovery of meanings and relationships between humans and bazaar location.

### **10. Conclusion**

In qualitative phase with the aim of designing the conceptual model "the state of sense-making of the Sanandaj and Sulaymaniyah bazaars for tourism development" has been carried out; regarding the fact that there was no suitable conceptual model for the sense-making concepts in Iranian Kurdistan and Iraqi Kurdistan and Iraqi markets; in the first stage of statistical analyses, in-depth interviews were carried out to reach theoretical saturation (16 interviews), interviews with professors, authorities and experts about categories, like arts and architecture, revivalism and restoration, tourism development of bazaars, and the intended code was obtained to extract initial elements. 74 questions extracted from qualitative interviews after validity and reliability were included in an exploratory factor analysis process; based on the results, five elements out of the eight - element range were extracted with the dominance of concepts such as social interactions and human senses, functionality, peacefulness, accidentality, and revivalism. But as it was observed, the sum of the variance explained by these five elements was only 38% of the total variance. Therefore, our basis for the rest of the study turned to be the statistical analysis of confirmatory factor analysis, and based on eight extracted elements from the qualitative section and interviews. Fortunately, after modifying the structural equation model in the Lisrel software, the final model of equation was extracted. One of the results of this model was factor loadings. The highest factor loading was related to the fourth element, "emotional - perceptual" and the second element, "cultural" and also the lowest factor loading was related to two elements, political, and revivalism-restoration. In the results of the hypothesis testing of factor loadings, the two elements were not significant and they were capable of being excluded from the model. in this paper, after assuring of the validity of the conceptual model obtained based on the sense-making elements of bazaars for tourism development and the obtained model, a comparison was made

between the data collected of the questionnaire in Sanandaj and Sulaymaniyah bazaars by applying the independent T test method. The result of the comparison was that Sulaymaniyah bazaar significantly has a more appropriate condition to attract tourists in terms of the following elements, emotional-perceptual, cultural, technical-physical. ( $P < 0 / 05$ ), while in Sanandaj market to attract tourists, it is necessary to strengthen and organize social elements, architecture elements, and revivalism is necessary as well, and there was no significant difference in the political and economical elements ( $P > 0/05$ ).

### **Suggestions**

In order to strengthen the effective elements in sense-making and revivalism of places with dead use or inconsistent with the bazaar context, and regarding to the fact that we can consider the bazaar as a way of tourism and cultural wealth of the region, and with respect to the fact that senses and the elements of emotion-perception and culture in comparison with other elements have a more instrumental impact in terms of sense making in the bazaars; Therefore, it is necessary to recognize the values in the under study bazaars, recreation of valuable concepts of culture and Kurdish identity for tourist attraction and Improvement in lighting and walkway flooring, Making welfare services (restaurants and tea-shop and appropriate coffee-shop) and strengthening tourism facilities, upgrading and updating the region's tourism web sites, Communication service facilities (parking lots around the market), Reduction of environmental pollution and removal of visual damages, Paying attention to the valuable and precious monuments and the maintenance and reorganization of them, Using guide signs of the supplied goods at the entrance and the beginning of each departments to remove the ambiguity, Reducing the social issues and providing security with appropriate control, Increasing the sense of ownership or belonging to the place and the richness of sensory wealth, Establishing local crafts workshops, Using the artistic activities specialized to the region, such as Kurdish music, Public participation in promoting the level of public culture, collective spaces, and the sense responsibility, Providing cultural and identical symbols of the region along with the

promotion of meaning and cultural development, Training most of the shopkeepers how to guide international tourists, Founding places for short residence for different age groups in order to strengthen the sense of collective memory and belonging to the place and Creating a comprehensive IT plan in tourism in cities of Sanandaj and Sulaymaniyah in attracting tourists to the Bazaars.

Addressing the fact that recalling the pleasant memories is a need for each human being and the sense-making environments are bases aiding to preserve and review them; therefore, it should be tried so that visitors or travelers have a memorable and desirable experience of their presence in these cities, especially the traditional and historical bazaars. Tourism development brings a set of benefits among which are the following, the recognition and preservation of cultural heritage, providing appropriate cultural and recreational facilities, strengthening and improving transportation system services; in the case of cities under study, the benefits can be recording sustainable memories in the mind of the audience, getting the cultures acquainted with one another, as well as the economic aspect.

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