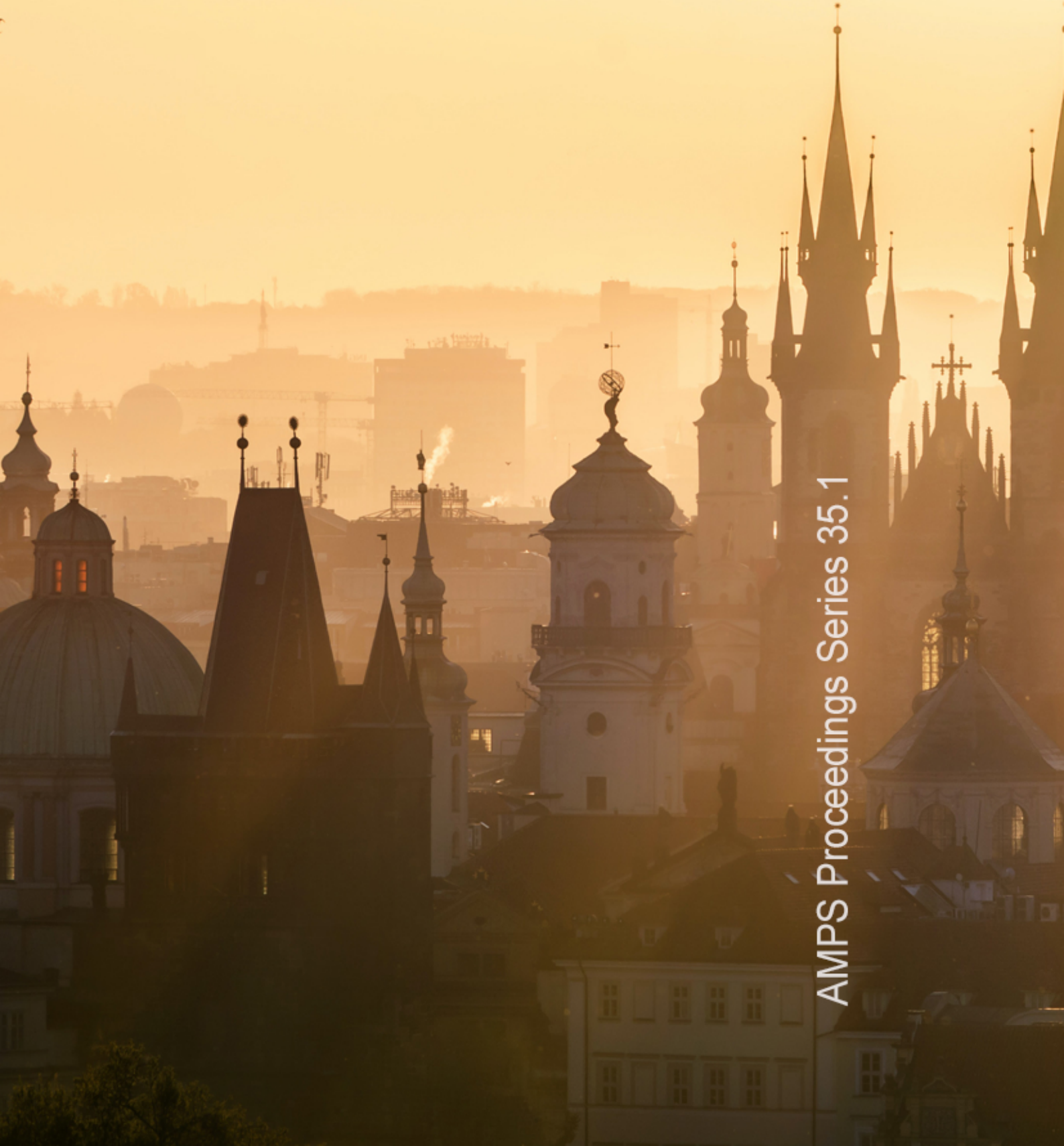
Prague - Heritages

Past and Present - Built and Social



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Prague – Heritages

Past and Present - Built and Social

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Jitka Cirklová

EXECUTIVE PRODUCTION EDITOR:
Amany Marey

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INTRODUCTION

Prague – Heritages

Past and Present - Built and Social

2023 marks the twentieth anniversary of the UNESCO Convention on Cultural Heritage. It established culture as a concept to be safeguarded. That event came three decades after the World Heritage Convention. Through that, UNESCO had set up its World Heritage List of protected sites and buildings. The intervening years have seen multiple shifts in how we define heritage – as both material objects and social traditions. Today more than ever before, the distinction is blurred. The streets on which we live, and the monuments we protect are all connected to the traditions and social groupings we celebrate and preserve – whether physically, socially or, increasingly, digitally.

What we mean by heritage today then, is an open and diverse question. Our buildings and environments, our cities and neighborhoods, our memorials and our artworks, our cultures and communities are all component parts of what we understand as ‘preservable’ history. The dynamics at play are, however, complex. Conserving architectural heritage can conflict with development models. Community traditions are threatened by globalization. Monuments are often focal points for cultural contestation. Archaeological sites are valued in themselves and simultaneously erased by both the forces of conflict and ‘progress’. Digital models and modes of experience both attract a new audience and can alienate an older one.

However, the past and the present also overlap and mutually support. Placemaking sees built and cultural heritage as key to urban practice. Contextualization is central to planning laws. Museums are sites for communities and display. Digital modelling can be the only way to fully experience an ancient object or archeological site. Galleries present historical art while debating meanings in contemporary terms. Reflecting this scenario, the papers collected in this publication represent diverse perspectives of the complex and shifting concept of heritage.

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TWENTIETH-CENTURY WORKER SETTLEMENTS IN TURKEY FROM A HUMAN-BASED PRESERVATION PERSPECTIVE

Author:
GULHAYAT KILCI, ESRA OZKAN YAZGAN

Affiliation:
GAZI UNIVERSITY, TURKEY.

INTRODUCTION

In Turkey, industrialization efforts were first observed in the 19th century in the late Ottoman Empire then accelerated in 1923 with the establishment of the Republic of Turkey. Within this context, industrialization developed as a process to create a modern country and society in the newly established Republic. Following the construction of railway lines reaching every corner of Turkey, institutions mining underground resources and facilities for different production branches were built. The need to quickly shelter technical staff and laborers working in these industrial plants was addressed through residences and laborer sites that were designed alongside the production facilities. Unlike the industrial suburbs and company towns belonging to the industrial investors in Europe and USA, these government-owned laborer sites were built with a completely different approach in urban design concepts, architectural characteristics and daily life patterns from other nearby settlements.

This study examines "Cürek Mining Settlement," which was designed for the iron ore pit workers in Sivas-Divriği and was one of the 20th century worker settlements in Turkey. This site was constructed in a rural area to meet the need for shelter for industrial workers, which began operation in 1938. The settlement was used until the 1980s and handed over to a private company in 2006. This site was abandoned with this transfer of ownership and demolition was suggested. The settlement was officially registered as a cultural heritage site in 2007.

All actors and stakeholders related to the site have different expectations regarding the settlement. This paper seeks an answer regarding how to carry this heritage into the future without disregarding opposing perspectives about the conservation of Cürek Mining Settlement. Within this context, the first part of the paper presents the strengths and weaknesses of the authorized heritage discourse and legal regulations in Turkey for the conservation of industrial heritage sites. The second part defines all actors and stakeholders in the process of conserving Cürek Mining Settlement and analyses their views regarding the industrial heritage site within the framework of critical heritage studies and a human-based preservation perspective. Finally, discussions are presented regarding how the evaluation and analysis results could be transferred more comprehensively into implementation processes.

This paper specifies an analysis approach regarding understanding and evaluating the completely different perspectives of all actors and stakeholders within the conservation process of Cürek Mining Settlement. Beyond the details of the case study, this paper also discusses how to evolve industrial

heritage conservation practices using critical heritage studies and human-centered heritage preservation research.

HUMAN-CENTERED CONSERVATION APPROACH IN THE CONTEXT OF CONTEMPORARY CONSERVATION DEBATES

The concept of heritage, which is not easy to define, is a phenomenon that consists of many different and often contradictory values and concepts. The concept of heritage, which is a set of values, has been handled with a top-down, centralized approach in which experts, institutions and managers have a say from the day it emerged until recently. This approach is being re-evaluated with new questioning perspectives within contemporary heritage debates and discussed with its broader dimensions.

Although the scientific steps of conservation emerged in the 19th century through monument preservation and this concept evolved into the concept of heritage over time, Laurajane Smith, in her book *Uses of Heritage*, describes the definition of heritage as old, big, monumental, aesthetic areas, buildings, places and artifacts as a problematic approach. Emphasizing the existence of dominant discourse that affects the way we think, speak and write about the concept of heritage, Smith defines the meta-mind and discourse formed by the experts and decision makers who define this way of thinking as the "Authorized Heritage Discourse (AHD)". AHD is an approach to heritage studies that tries to understand the social, cultural and political consequences of heritage and aims to intervene in heritage policy and practice with these inferences.[1]

According to Smith, the social dimension of heritage is overshadowed as a natural consequence of the structure she defines as AHD. AHD is an institutionalized structure that relies on the power and/or knowledge of aesthetic and technical experts. The discourse draws its strength from the grand narratives of nations and classes on the one hand, and technical expertise and aesthetic judgments on the other. AHD privileges monumentality and grand scale, the innate importance of the artifact/place based on depth of time, scientific/aesthetic expert judgment, social reconciliation and nation building.[2]

The legacy is often controversial; it also differs significantly in meaning and importance in various social, political and cultural contexts. AHD heritage limits the concept to the past, independent of today's values. This authoritarian discourse shapes how people think and write about heritage assets. Discourse not only reflects social meanings, relations and entities, but also constructs and manages them. The creation of these boundary results in understanding the values related to heritage and hide its polyphony.[3]

Heritage values, which determine the perception of heritage and which heritage should be protected for what, are not new phenomena. Alois Riegl was among the first to clarify and classify heritage values and distinguish between historical and contemporary values in the early 20th century.[4] His research was handled at a time when an asset should have concrete and universally accepted features, such as being old, grand and historic, to be considered as heritage. Since then, practitioners have continued to engage with different disciplines in their attempts to define and classify values that reflect the feelings, meanings and functions attributed to heritage.[5] These discussions continued in the direction that the meanings of heritage accepted by competent authorities should be developed and heritage began to gain meaning not only with tangible values, but also intangible values. In Figure 1, the change of Riegl's evolutionary values scheme[6] over the centuries is interpreted and it is observed that the objective meaning of cultural heritage values is gradually shifting towards the subjective meaning.

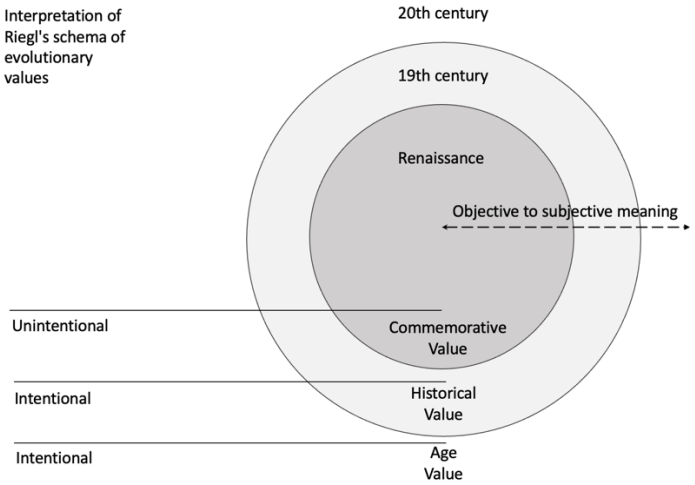


Figure 1. Evolution of heritage values from objective meaning to subjective meaning (Reinterpreted by the author, benefiting from the works of Lamprakos[7] and Harrer[8])

As a critical and alternative way of thinking against this ongoing top-down approach to heritage, Critical Heritage Studies (CHS) explores other definitions and understandings of heritage that may fall outside or challenge the definitions of AHD and does not consistently accept any definition as correct. CHS focuses on analysis to determine how the nature, management, conservation and interpretation of heritage can affect people's experiences.[9] With the expansion of meaning and scope in values of the debates about the meaning of heritage and how it should be interpreted, approaches to be developed on the protection of heritage are also evolving with contemporary discussions.

Laurajane Smith, who introduced the concept of AHD, also directed CHS studies in parallel with this concept.[10] However, the written literature on CHS is based on David Lowenthal's *The Past is a Foreign Country,*[11] a study of how societies deal with and understand their past. This book, which opens a window on how today's people, who have a constantly changing structure, evaluate the past, laid the groundwork for critical discussions. (Some pioneering research on CHS has been done by Mason, Bagnal, Schofield and Harrison and others.[12])

While the modern conservation theory attaches importance to revealing the intangible values of the heritage, while making these determinations, ways are sought by various techniques so everyone associated with the heritage can contribute to the process. In summary, CHS approaches the meanings associated with heritage as pluralistic and tries to understand and balance the relationship between various actors. It does this by using social science research methodologies to generate data that provides empirical evidence that can impact practice.[13]

Human-centered conservation approaches as a critical heritage study

The debates on the concept of heritage, which have been ongoing for many years, have been questioned in recent years and new actors have joined the extended conservation debate. This formation, in which only conservation experts were the decision makers, comes to the fore with the participation of professionals from other fields in society and other actors and stakeholders related to the field. With this new formation, in addition to the criteria determined by the conservation experts, the new actors have also been involved in the process with their own criteria, opinions and 'values', different from the values expressed by heritage experts. In today's world, where democratization is mentioned in every field, it is inevitable for society-oriented protection to be carried out in a polyphonic way: which heritage will be protected, how, in what way and with what priority.[14]

Although traditional conservation discussions and methods are comfortable for conservation experts and authorities, for a sustainable conservation project, it is necessary to seek ways to optimally evaluate the views of the actors and stakeholders related to heritage and the elements they expect from the area as benefits and threats. It requires planning; that is, participatory management plans where management decisions are made with the support of and sharing from all interest groups.

Authorized heritage discourse in Turkey in the context of industrial heritage

Turkey has the equivalent to internationally accepted standards as legal procedures for the protection of cultural heritage. The legal and administrative dimensions of the protection of cultural heritage in Turkey dates to the last periods of the Ottoman Empire. Institutionalized in the middle of the last century, state institutions working on conservation followed the world developments in conservation theory and became a party to many of them (Figure 2).

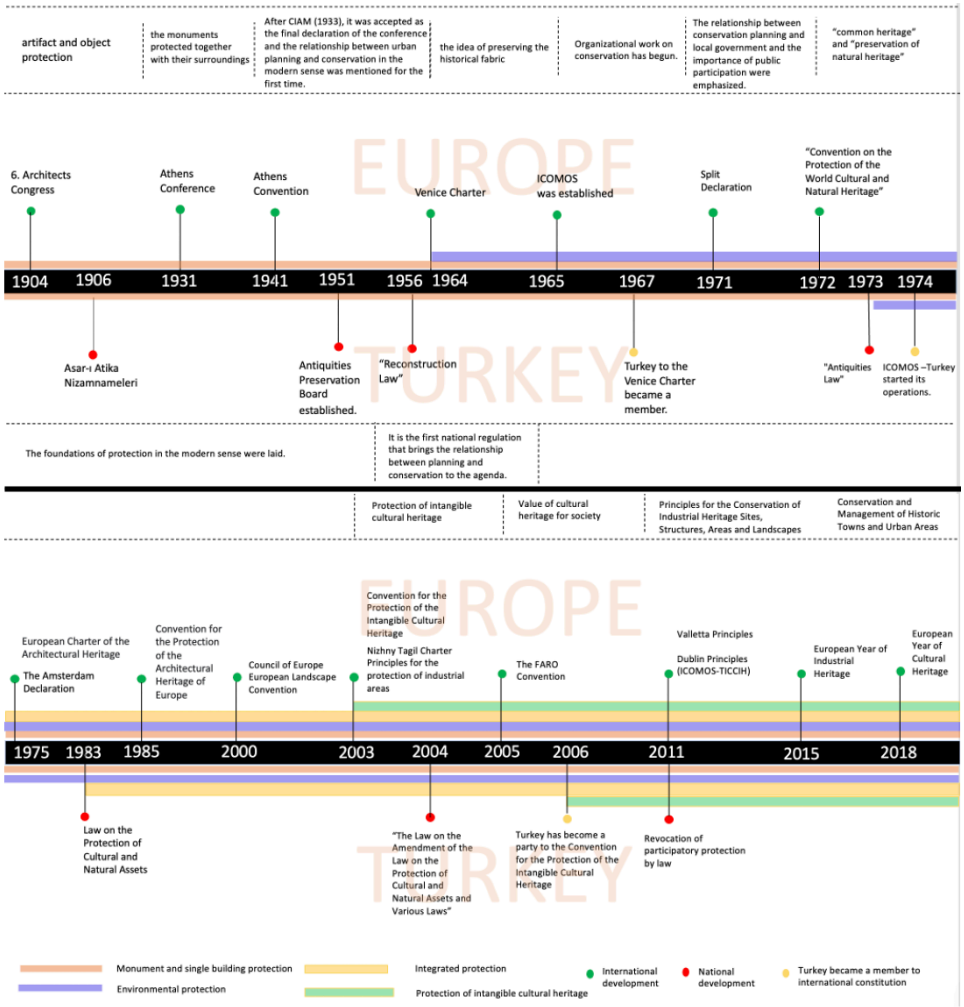


Figure 2. Development of conservation studies in Turkey at national and international stages

However, for a country like Turkey, which is rich and diverse in terms of cultural heritage, the current legal and administrative dimensions are limited in terms of heritage inclusiveness. Especially in the context of modern architectural and industrial heritage, the approach has deficiencies in the evaluation of these works, which do not go far back in history as heritage. According to Turkey's Law on the Protection of Cultural and Natural Assets, the cultural assets that need to be protected are defined as

"*immovables built until the end of the 19th century*". "*Immovables that were built after the specified date and required to be protected by the Ministry of Culture and Tourism in terms of their importance and characteristics*." According to these articles in the Conservation Law, the protection of artifacts built in the 20th century and later and bearing cultural assets is left to expert opinion and interpretation. This situation leads to deficiencies and losses in the protection of modern architectural and industrial heritage.

Industrial heritage differs from other cultural heritage structures in terms of the relationships it establishes with society. Industrial heritage comes to the forefront with its intangible values due to the traces it left in social life rather than its physical features, the period and movement it represents in societies, and the traces it left in the social life of the period. The industrial heritage in Turkey is seen as the symbols of the domestic and national production movement, which was initiated in the Republican period. Industrial heritage areas are among those most affected by the conflict of values that arose due to the political polarizations in Turkey wanting to preserve the periodic cultural heritage values they find ideologically close to them and seeing others as worthless. It can be mentioned that there is conflict not only between ideological values, but also between the economic value of the large-scale areas they occupy in cities and the socio-cultural values they shelter. Since the definition of industrial heritage and necessity of protection of industrial heritage are not clearly stated in conservation legislation, there is great deficiency in the legal dimension. Turkey's AHD focus on the historical value of conservation legislation leaves the conservation of modern period architectural works open to interpretation and possibilities, which makes it difficult to protect them. However, industrial heritage areas that stand out with tangible values should be handled with a value-oriented conservation approach.

CASE STUDY: CUREK MINING SETTLEMENT

Cürek Mining Settlement, which was implemented in the context of modernization and industrialization policies in the early periods of the Republic, was chosen as a case study. The settlement is in a rural area (Figure 3), which was brought to life in the countryside. It was used for about 70 years, when even the cities were not very developed. The settlement includes industrial and accommodation units as well as areas where people can meet all their daily needs in a modern sense without going into the city. The settlement, which provided an environment for the construction of culture through creating a contemporary country and society, stands out with its social and cultural values as well as its physical environment and architectural features.

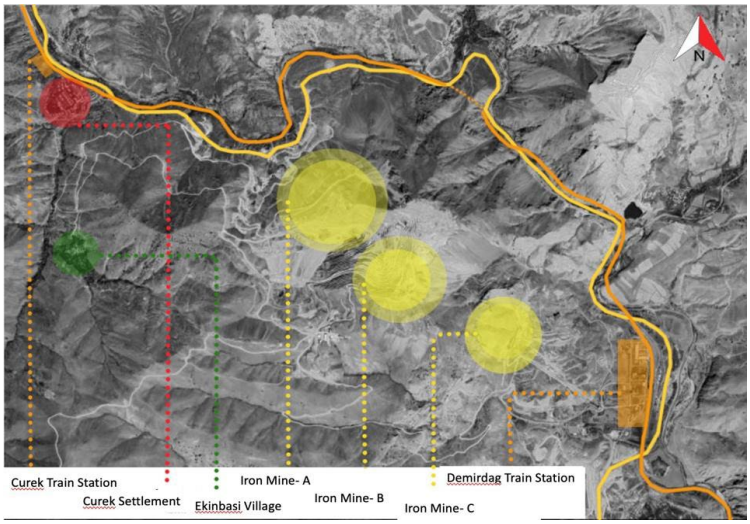


Figure 3. Mine site and surrounding settlement relationships (marked on Google Earth image)

Cürek Mining Settlement is on sloping land on the Sivas-Divriği highway and Sivas-Erzincan railway, northwest of the mineral deposits. For the land selection, the principle of "Preventing the low efficiency caused by the workers coming from long distances and starting to work in a tired state"[15] was effectively adopted in the worker campuses of the period (Figure 4).

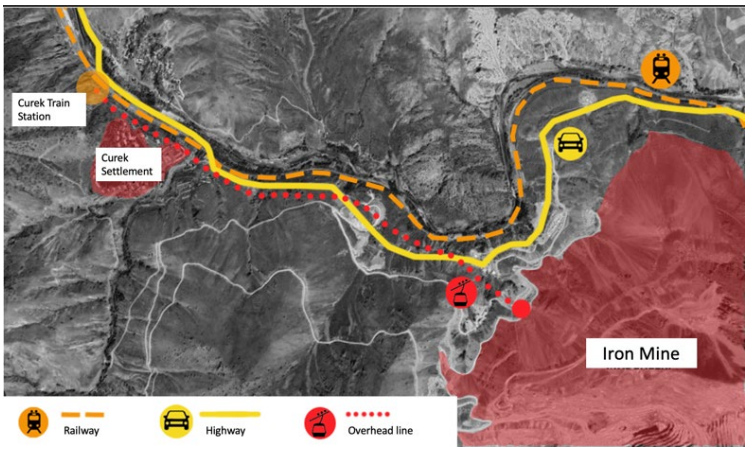


Figure 4. Relationship of Cürek Mining Settlement with its immediate surroundings

It is possible to read traces of industrial production in daily life in the campus (Figure 5). Although the area cannot establish a visual relationship with the mineral deposits, the overhead line where the ore from Iron Mine-A is transported is visible in the campus and the ore transportation that continues throughout the day can be observed from the area.

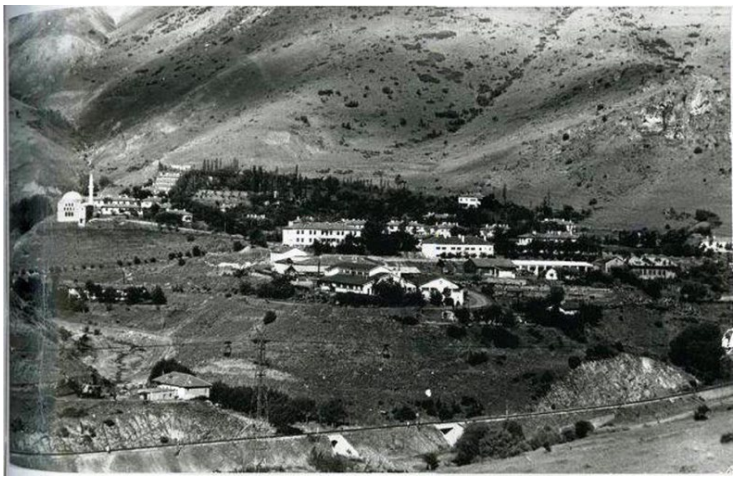


Figure 5. View of the campus, overhead line and railway in front (URL_1)

Cürek Mining Settlement, where administrative and technical units of production and daily life coexist, started to be used in 1942. The settlement was privatized and evacuated in 2006 when the business was transferred to the private organization that is the present owner. With the risk of demolition coming to the fore, on application to the District Governor's Office and the Municipality, it was decided to register it as Cultural Heritage by the Sivas Conservation Regional Board in 2007.
In the campus, which was shaped in an environment where Turkey's industrialization and modernization processes took place simultaneously, a modern style was adopted as an example of the architectural approach of the period. The campus includes residences with gardens of various scales and features, hospital, primary school, secondary school, high school, cinema, local workers' palace,

guesthouse and other buildings centered around a recreation area consisting of an Olympic-sized pool known as the poolside, tennis and basketball courts, and a green area. It comprises a shopping center, post office, mosque, headman's office, administrative building, mosque, workshops, chemical house, warehouses and modern urban equipment (Figure 6).



Figure 6. Current condition of the settlement

Actors and stakeholders of Cürek Mining Settlement and their views on the settlement

Actors and stakeholders are phenomena that consist of individuals or communities and are actively involved in a conservation process. They can positively or negatively affect the results of conservation efforts. For this reason, while planning the conservation of a heritage site, it is necessary to define the actors and stakeholders, then classify and analyze their relationship needs, expectations and possible effects on the cultural heritage. Stakeholder analysis is an important process to identify stakeholder groups, the interests and activities they represent, their power to support and actively participate in a project or a wider local/regional plan for cultural policies. The purpose of stakeholder assessment is to determine who should be considered as stakeholders and how their interests should be addressed in the context of local cultural policy planning.

Cürek Mining Settlement demonstrates the iron ore pit workers who were the previous users of this site showed sensitivity to protect this place from destruction, which is an exceptional behavior in Turkey. These previous users living in different regions in Turkey arranged for various activities and meetings at the site to keep this subject on the agenda. On the other hand, the local community living in the village near this site wanted the settlements to be destroyed since they thought it damaged their living environment. In brief, central and local government and the titleholder, who can be defined as the actors of the process, and the stakeholders, including the previous users and local community, had different views regarding the site's future.

Since the opening of Cürek Mining Settlement, the actors and stakeholders associated with the area and their impact on the area have changed (Figure 7). After the campus was privatized, evacuated and registered as cultural heritage, the number of interest groups associated with the campus increased. The different and conflicting values and expectations attributed to the field by these interest groups have been the most important findings of this study. Different structural features of interest groups necessitated the use of multiple tools to determine the values, opinions, expectations and effects they attribute to the field. While taking the opinions of institutions, organizations, non-government organizations, local governments and individuals about the area, data obtained from institutional archives, archives of the preservation board, case files, written literature, newspaper reports and open-ended interviews were analyzed and classified. The limitation of the study was determined as the determination of the values, views and expectations attributed to the field by the actors and stakeholders.

Interest groups were examined in two main groups: actors and stakeholders. The actors of the campus are the owner of the settlement, the Sivas Conservation Board, which is officially responsible for its protection, local administrations, university, local press and central administration according to their power of influence. The stakeholders of the campus are the former users, their families, the people living in the immediate vicinity, the people of Divriği, non-government organizations, the people of Sivas, the citizens of Turkey and humanity most of all, as it is cultural heritage. Figure 7 summarizes the relationships of the actors and stakeholders with the field and their expectations.

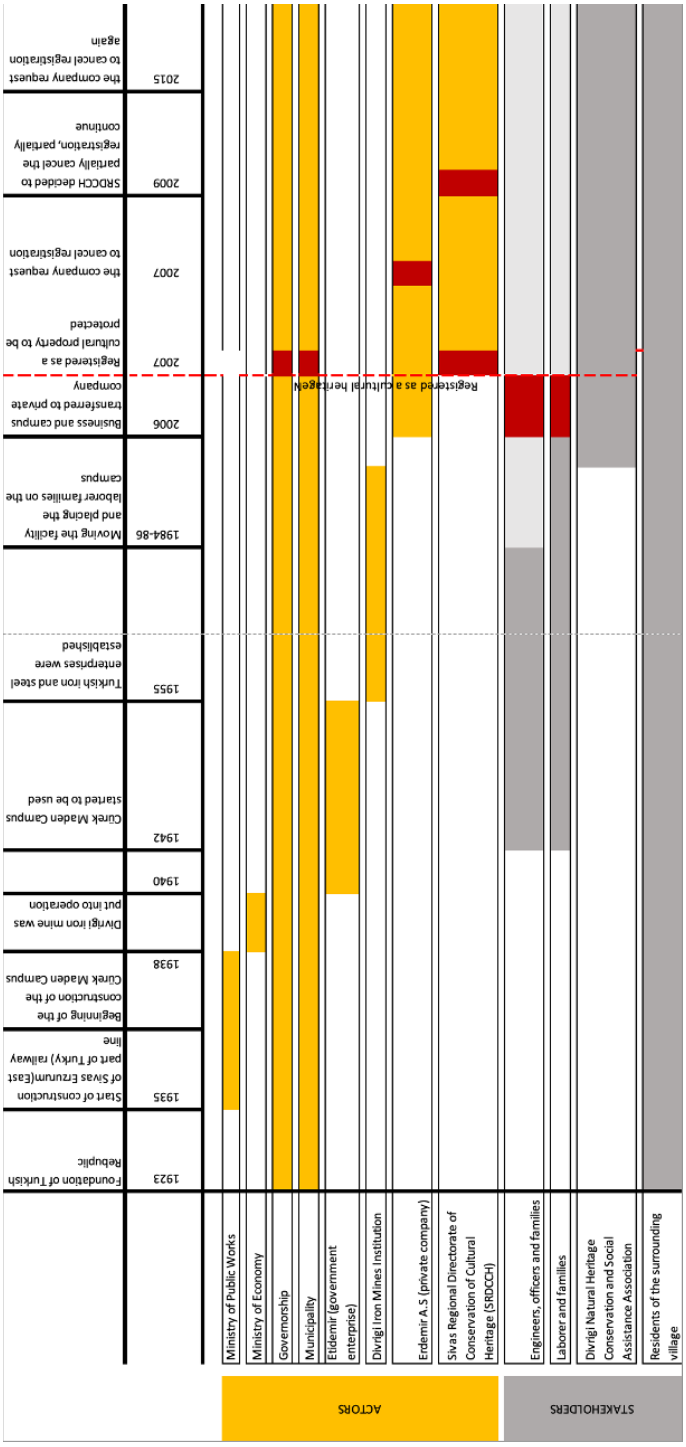


Figure 7. The development and deindustrialization process of Cürek Mining Settlement, the change of actors and stakeholders, and their effects on the process

CONCLUSION

For a conservation process in which actors and stakeholders are involved, it is important to define the interest groups, understand their characteristics and determine how they will be included in the process for sustainable implementation of the conservation project. The information obtained from these interest groups, which have different structural characteristics and expectations, according to their structural characteristics has been reflected. It is expected this study, in which the values they

attribute and their expectations are revealed (Figure 8,9) will constitute the first step of stakeholder participation in the process and will be used for a protection proposal in the future stages of the study.

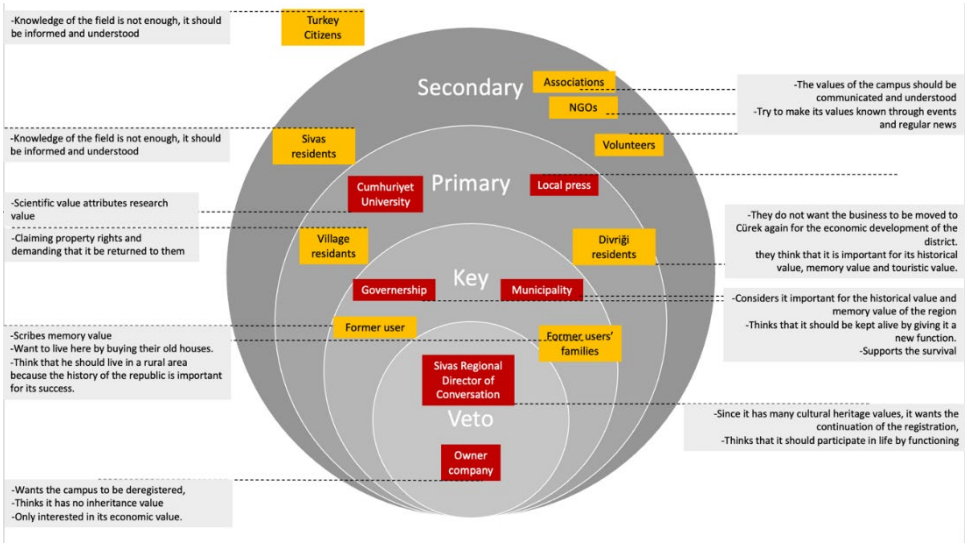
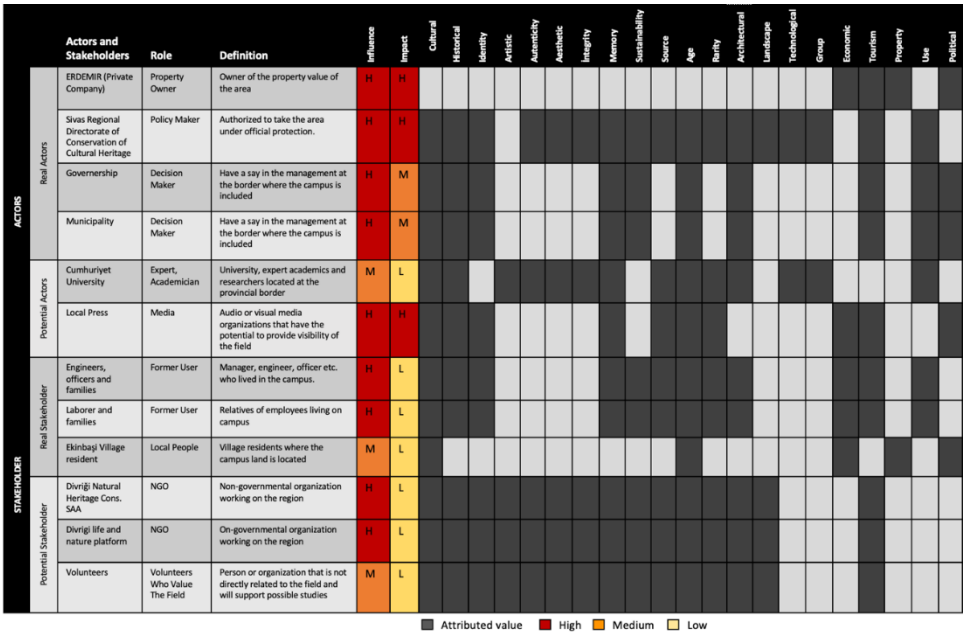


Figure 8. Influence levels of actors and stakeholders, opinion and expectation analysis



		Actors and Stakeholders	Role	Definition	Influence	Impact	Cultural	Historical	Identity	Artistic	Authenticity	Aesthetic	Integrity	Memory	Sustainability	Source	Age	Rarity	Architectural	Landscape	Technological	Group	Economic	Tourism	Property	Use	Political
ACTORS	Real Actors	ERDEMİR (Private Company)	Property Owner	Owner of the property value of the area	H	H																					
		Sivas Regional Directorate of Conservation of Cultural Heritage	Policy Maker	Authorized to take the area under official protection.	H	H																					
		Governership	Decision Maker	Have a say in the management at the border where the campus is included	H	M																					
		Municipality	Decision Maker	Have a say in the management at the border where the campus is included	H	M																					
	Potential Actors	Cumhuriyet University	Expert, Academician	University, expert academics and researchers located at the provincial border	M	L																					
		Local Press	Media	Audio or visual media organizations that have the potential to provide visibility of the field	H	H																					
STAKEHOLDER	Real Stakeholder	Engineers, officers and families	Former User	Manager, engineer, officer etc. who lived in the campus.	H	L																					
		Laborer and families	Former User	Relatives of employees living on campus	H	L																					
		Ekinbaşi Village resident	Local People	Village residents where the campus land is located	M	L																					
	Potential Stakeholder	Divriği Natural Heritage Cons. SAA	NGO	Non-governmental organization working on the region	H	L																					
		Divrigi life and nature platform	NGO	On-governmental organization working on the region	H	L																					
		Volunteers	Volunteers Who Value The Field	Person or organization that is not directly related to the field and will support possible studies	M	L																					

Attributed value High Medium Low

Figure 9. Analysis of interest groups – definitions, interests, effects and values attributed to them

NOTES

[1] Laurajane Smith, “Critical Heritage Studies,” in *Bloomsbury History: Theory and Method Articles*. (London: Bloomsbury Publishing,2021).
[2] Laurajane Smith, *Uses of Heritage.* (Routledge. Londra: 2006).
[3] Laurajane Smith, *Uses of Heritage.* (Routledge. Londra: 2006).
[4] Alois Riegl, Modern Anıt Kültü, Doğası ve Kökeni. Trans: Erdem Ceylan). (İstanbul: Daimon:2015).
[5] Chris Johnston, *What is Social Value? A Discussion Paper.* (Australian Government Publishing Service, Canberra: 1992).
[6] Michele Lamprakos, (2014) and Harres, A. (2017).
[7] Michele Lamprakos, “Riegl's "Modern Cult of Monuments" and The Problem of Value Change Over Time”, 4(2), (2014) 418-435.
[8] Alexandra Harrer, “The Legacy of Alois Riegl: Material Authenticity of the Monument in The Digital Age” Built Heritage, 1(2), (2017) 29-40.
[9] Laurajane Smith, “Critical Heritage Studies,” in *Bloomsbury History: Theory and Method Articles*. (London: Bloomsbury Publishing,2021).
[10] Laurajane Smith, “Critical Heritage Studies,” in *Bloomsbury History: Theory and Method Articles*. (London: Bloomsbury Publishing,2021).
[11] David Lowenthal, The Past is a Foreign Country, Cambridge, England: Cambridge University Press. (1985).
[12] Randol Mason’s work is one of the most prominent theoretical debates in the literature, which offers new discussions and alternatives to traditional preservation within the scope of critical heritage studies. He discusses the ways in which heritage is handled through alternative methods and introduces new methods. In his studies, Mason emphasizes that the intangible aspects of heritage are ignored during conservation studies and practices, by considering the tangible heritage values. For this reason, he emphasizes that value-oriented heritage practices should be carried out and these studies can be done with methods based on social sciences. Bagnall supports Smith’s emphasis on the need for ordinary people in society to convey their heritage values and opening new discussions to explore ways of doing this. Bagnal discusses that any individual in society should be able to evaluate the authenticity of the historical environment and to put forward a kind of performance work that produces emotional original meanings with the past. According to Schofield, heritage consists of everyday and mundane things rather than monumental works. He discusses that heritage should be sought not in the unique, but in the ordinary person’s experiences, emotional attachments and values. In addition to all these, Harrison supports this idea with the view that the artificial distinction between the community and expert practitioner should be eliminated as much as practicable in heritage protection practices.
[13] Jemery C. Wells, Bridging the Gap Between Built Heritage Conservation Practice and Critical Heritage Studies. In Human-Centered Built Environment Heritage Preservation Routledge: (2018) 33-44.
[14] Maria De la Torre & Randall Mason, Assessing the values of Cultural Heritage. (Los Angeles: The Getty Conservation Institute. 2002).
[15] Sümer Bank Inşaat ve Fen Heyeti, Sümer Bank Amele Evleri ve Mahalleleri, Arkitekt; (1944). 9-13.

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