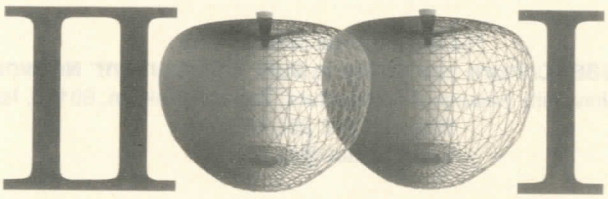


TRADITIONAL ENVIRONMENTS IN A NEW MILLENNIUM

edited by

Hülya Turgut & Peter Kellett

TRADITIONAL ENVIRONMENTS



IN A NEW MILLENNIUM

DEFINING PRINCIPLES AND PROFESSIONAL PRACTICE

20 - 23 June 2001 / Amasya - TÜRKİYE

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Rapid change in living conditions and the contradictions between global world culture and local cultures create new paradigms and new dimensions about culture-space-time interactions. This transition can be exemplified through examples of traditional environments and brings out new developments in both theory and practice. A vital issue for the field is therefore the need of a new kind of database for planning and designing in traditional environments. The new millennium, with new strategies and paradigms, is an appropriate time to review theories, concepts and methods of culture-space studies. Within this context, theoretical and applied research studies at various scales of traditional environments should be examined and evaluated. The focus of the symposium was, therefore, the culture specific issues of the "Traditional Environments" and "Continuity and Development Trends in Traditional Environments." This symposium was the second of a series of international meetings organised by IAPS Network on Culture and Space in the Built Environment, with the objective of bringing together participants from various disciplines such as: architecture, urban design, planning, psychology, sociology, anthropology as well as from different countries and cultures.

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TRADITIONAL ENVIRONMENTS IN A NEW MILLENNIUM

Defining Principles and Professional Practice

edited by

Hülya Turgut, Istanbul Technical University, Turkey

Peter Kellett, University of Newcastle upon Tyne, United Kingdom

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PREFACE

This book is outcome of the papers presented in the second international symposium of IAPS-CSBE 'Culture and Space in the Built Environment' Network which took place in June 2001 in Amasya, Turkey. It was organised jointly by the Governorship and Municipality of Amasya, ÇEKÜL Foundation with the ITU Faculty of Architecture in Istanbul, and is the second step in a series of international meetings. The aim of the symposium was to explore a range of conceptual and practical issues related to traditional environments and to establish a new database on the culture specific aspects of such environments. This was achieved by bringing together 93 participants from 15 different countries representing numerous cultures and disciplines including architecture, urban design, planning, environmental psychology, sociology and anthropology. The main themes of the symposium were the following;

* Theories, Concepts and Methods in Culture-Space Studies of Traditional Settlements,
* Field Studies and Projects in Traditional Settlements: Implementing Conservation and Revitalization,
* Adaptability, Continuity and Change of Traditional Settlements,
* Issues of Changing Residential Identities: Regional Trends and Global Change.

During the symposium we debated issues of change and development of traditional environments and analysed processes for the protection and revitalization of historic and cultural values within in a multidisciplinary framework. Key questions included: How do we define traditional dwellings and settlements? How, in the new millennium, do we preserve them? How do we study them as an interdisciplinary subject and to what end? What are the continuity and development trends within traditional environments?

The symposium was innovative in two respects. Firstly it was held in a place famous for the richness of its traditional environment. Amasya is a small provincial city and is one of the best examples in Anatolia of a historic city that has managed to protect its unique identity and structure. In spite of rapid urbanization, due to its limited but dramatic topography it has been able to resist the confusing metamorphosis common in other parts of Turkey. The symposium provided the opportunity to directly experience a historic conservation place and to be involved with local residents of a traditional environment. Secondly the symposium was organized jointly by the Governorship and Municipality of Amasya with the ITU - Faculty of Architecture. This combination of an academic institution and the local and regional authorities facilitated interaction and engagement with the local context. To this end visits and trips were organized to learn from the local people and environment, and a competition, exhibitions and a design workshop focusing on Amasya ran in parallel with the conference. The debates and discussions continued during a specially organised post-conference study visit to traditional settlements and historic cities of eastern Turkey, including Urfa, Mardin and Diyarbakir. This book contains all the papers presented at the symposium.

Hülya Turgut, Peter Kellett

Editors
Co-ordinators of the IAPS-CSBE Network, July 2002

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We wish to express our thanks to all participants of the symposium and to everyone who has made this symposium possible. We are honored to acknowledge the Governorship of the province of Amasya and its Governor: Hüseyin Poroy; the Municipality of Amasya and its Mayor: Hüseyin Baş; the Foundation of ÇEKÜL and its president: Metin Sözen; IAPS and its president: David Uzzell, the University of May 19th. and its Rector, Ferit Berna; ITU - the Faculty of Architecture and its Dean: Hasan Şener for their generous support of this symposium. They are as enlightened in recognizing the importance of our field as they are committed to conducting such a symposium. We are, therefore, very grateful for their encouragement and the support they have given.

I also wish to express my thanks to Roderick Lawrence, William Bechhoefer, Peter Kellett, Paul Oliver, Amos Rapoport, Mete Ünügür, Ferhan Yürekli, Nur Akın and Nuran Zeren Gülersoy, as members of the scientific committee and to Hüseyin Poroy, Hüseyin Baş, Hasan Sener, Oktay Ekinci, Süha Özkan, Doğan Hasol, as members of the advisory committee for their distinguished efforts.

My personal and special thanks to Roderick Lawrence who always gives scientific support to our network (he came for just one day from Geneva on a tiring journey), and to Sidney Brower who helped us in reviewing the abstracts.

This symposium would not have been possible without the support of several institutions and individuals including: the Prime Ministers Fund for the Promotion of Turkey; the Ministry of Internal Affairs; the Ministry of Public Works and Settlement; the Ministry of Cultural Affairs; the Governorship of Amasya; the Municipality of Amasya; YEM - The Building & Industry Centre; The Aga Khan Award for Architecture; and TUBA - the Turkish Academy of Science.

Finally, we want to thank to the members of the organizing committee for their tireless work: Cem Beygo; Kutgün Eyüpgiller; Göksenin İnalhan, Erhan Özdemir, Handan Türkoğlu, Ali Kamil Yalçın, Hülya Yürekli who is the competition organizers and her assistans Aslıhan Şenel and Cem Yardımcı. And special thanks to to the symposium secretary, Göksenin İnalhan and the Deputy Governor Erhan Özdemir who worked very hard for the success of the symposium and their patience and diligence throughout the process of organizing the symposium.

Hülya Turgut

Chair of the Symposium,
Co-ordinator of the IAPS-CSBE Network, June 2001

What to Sustain Locally in the Global Environment? An Exploration on Divriği Case

Ceyhan Yücel, H. Hale Kozlu
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Abstract

The concept of culture covers every product, which is created by people as a response to the natural and social circumstances. Therefore, it reflects the changes and renovations in human-life. By the viewpoint of social sciences, culture is expected to provide unity and communion in the behaviour and sense of the society.

Urban and architectural artefacts can be seen as the important elements of social culture. The life-style and folkloric qualities of the society take a significant place in the formation of the vernacular architecture and urban texture. These physical elements are built under the effects of several visible and invisible factors such as topography, geography, climate and other natural features, local building materials, religion, traditions, social structure and life-styles. As a combination of these factors with the knowledge acquired in time, architectural and urban components express the social values that constitute the local characteristics of settlements.

The innovations in technology and communication have raised the interaction between different cultures, and presented new life-styles all over the world. The fact of globalisation has provided appropriate conditions for being aware of the other(s) and has required recognising and presenting self-culture. It has become a necessity to exist within this environment with the local characteristics and identity. The acceptance of the identity concept has focused the attention on the local features and their continuity. Consequently, sustainability, which has originally been used as a term in ecology, has recently begun to be used in response to conservation and keeping alive the cultural features against the change and renovation in social structure. Accordingly, this concept has also been introduced in the field of conservation of buildings and urban areas that are the elements of the social culture as a reflection of social life-style.

However, above-mentioned practices created new discussions on responding the new circumstances over the urban environments. Although, there have been technical solutions for the problems of existing physical stock, it is not very clear what the cultural local characteristics are and how they will be sustained in such a condition where change is inevitable and the dominant ones promote themselves more influentially. At this point, the critical matter is whether the principles of the physical forms of the building and the city or the social origins of these physical forms must be sustained.

This study aims to investigate the possible answers for these discussions introducing Divriği as the case. A town of Sivas in central Anatolia, Divriği has a history that goes back to Middle Ages. Divriği Complex (Ulucami and Şifahane) is one of the most important and characteristic monumental examples of the Seljuk art and architecture. Houses with courtyards in traditional Anatolian style illustrate a unity with their back garden as a part of rural life-style of the region. The urban fabric which has been shaped through the traditional life-style, the great many examples of vernacular architecture that are still in use effectively, unique mosques and arasta which have been renewed in time but still preserves its traditional form are the main components of the Divriği urban form. Being distant to other centres, the difficulties of topography and geography have left the settlement isolated within its environment. However, the town has a self-sufficient economic structure and maintains its socio-economic life without any intervention. The traditional urban texture and vernacular architecture are still in fair conditions, except for a few mansions. Social characteristics have not changed dramatically yet. Because of that, as a non-deteriorated settlement with its local characteristics, it is a good case for such a study, which aims to discuss the sustainability of the local features in global environment.

Keywords: Cultural Identity / Cultural Change / Vernacular Architecture / Urban Fabric / Divriği

Introduction

Settlements were principally shaped by the local geographic and sociological factors until the beginning of the 20th century. As a result of this fact, the physical and structural views of the cities are quite different from each other because of their local variables.

New improvements in technology after the industrial revolution, the appreciation of the comprehensive planning and zoning principles under the effects of the modernist view and the growing scale in production have resulted in uniformity in city forms and structures. The modern and more complex relations and networks have replaced traditional modest factors that shaped the old city. However, criticising modernism in a global manner has directed concerns to the local qualities and culture/identity concept. The growing effect of globalisation through the technology and communication has forced the settlements to be aware of their local characteristics and differences from the other(s). Recently, the determination and sustaining of local and cultural features of a city has become an important argument for all settlements.

In this paper, Divriği as a settlement that still protects its local characteristic is going to be investigated by this viewpoint. The paper aims to define the local and cultural features of the Divriği and look for future perspectives for sustaining them in a global environment.

Culture and Identity

Culture, as a particular way of life, expresses certain meanings and values not only in art and learning but also in institutional and ordinary behaviour (Williams, 1976). Settlements as the places in which a community comes together, reflects the human dimension of the culture. It is possible to conceptualise the culture of a settlement:

- As a form of social consciousness that gives meaning to the conditions and public expressions of human customs
- As a socially constructed set of meanings
- As values, ideas and beliefs
- As a system of symbolically transmitted schemata
- As a way of life typical of a group (King, 1990)

It should be recognised that all these items requires cognitive, social and physical space in which to exist. Settlements offer not only an arena for these actions but also a medium through which social relations are produced and reproduced (King, 1990).

The spatial representation of these cultural features changes by local qualities including social and geographical factors shaped by:

- Production
- Consumption
- Religion
- Art
- Knowledge
- Folklore
- Tradition (Lichfield, 1988)

Under the effects of these factors human settlements gain their identifiable characteristics. As an elusive concept, identity can be defined as the qualities that make an individual or place capable of being specified or singled out, which make it unique and separate. Conversely, identity can also refer to perfect sameness between individuals to the state of being identical (Erickson and Roberts, 1997). The identity of built environment can be seen as both the raw material and product of a social practice that produces a distinctive cultural landscape over time. This reflexive process results in the evolution of authentic or real places where populations are bound to location through inter-subjective experience, meaning and actions (Relph, 1976).

While the sameness of the conditions in an environment that is defined by geographical and sociological factors generates the uniqueness and identicalness not only on individuals but also in community life, it also expresses distinction and differences from other communities through the different geographical and topographical structures. At this point, the concepts of local and localness intensify its meaning in distinctive manner and becomes the main aspect to describe and interpret a settlement in a broader geography.

Globalisation

While the local factors and features had been more effective in formation of a settlement and society and had a priority in differentiation from the other(s) by means of local life-style and materials, the radical innovations in technology and communication has caused dramatic changes in settlements. New materials, new life-styles, new production techniques and new consumption habits have obtained the opportunity for more global use.

Interaction in a widespread environment has resulted in the standardization of buildings and products, formless and massive developments such as suburbia and skyscrapers and instant or non-permanent buildings mainly shaped by the forces of modern capital and communications and caused the loss of authentic place-bound experience (Relph, 1976). Additionally, in this process the personal relationship with place is reduced or mediated due to forces such as the mass communication of ideas, the role of centralizing bureaucracies and the globalising power of big business (Erickson and Roberts, 1997).

With the accelerative effects of globalisation, local areas have been influenced by not only local happenings but also a wide spectrum of forces that operate on various geographical forces (Sykora, 1994). Globalisation process, in which local settlements sustain the exchange and flow of goods, people, information, knowledge and images on a global level (Featherstone, 1990), has been meant the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away (Giddens, 1990).

However, globalisation is characterised by an uneven integration of different regions and localities into the global system. The particular character of individual countries, regions and even localities interacts with the larger-scale general processes of change to produce quite specific outcomes (Dicken, 1992). This raises questions for the local settlements that how they are related to the global system, what is the impact of external forces, what role is played by local actors, and what are the outcomes of this global/local interplay (Sykora, 1994)?

Divriği

Divriği has a history which goes to the middle ages takes place at the between Central and Eastern part of Anatolia. Due to its strategic position, it has always been alive culturally and commercially in its environment. Although, Divriği was an important settlement in Mengücekoğulları period and had important architectural artefacts, there are not sufficient examples left today except Divriği Ulucamisi and

Şifahanesi. However, the architectural characteristics of this period have continued to effect following periods. As a result of the feudal management structure of the settlement, houses were used to express the nobility and welfare of the owners. While in early years of foundation the settlement had a structure of three main components, citadel, settled areas and houses in wide gardens outside of the residents; in Ottoman period the fabric of the city transformed into the houses with gardens (Sakaoğlu, 1978).

Divriği is placed on two sides of a valley with the height of 1250 m. Divriği Street separates the settlement into two parts on east and west. While the residents compose the western part of the settlement, the eastern side includes commercial units, bazaar and administrative buildings addition to the houses. Divriği Ulucamisi (Hugh Mosque) and Şifahanesi (Medical Building) that was built in 1228 provides a magnificent view on this side.

Urban Fabric

The traditional settlement fabric of Divriği mainly consists of two parts as residential areas and bazaar (çarşı/arasta).

Residential Areas: The houses that shape the traditional fabric are generally two storied and separated from the street with a wall. Houses with a courtyard and wide back garden are located on the roadside of the parcels. Therefore, it is possible to use the garden in a rational and well-balanced way. This kind of fabric was the result of the leaving the seasonal usage (summer/winter) that it was used separately before. The road system is generally formed by topography. The big size of the parcels has caused the built islands be larger and resulted in a linear-organic street system. The streets that are generally narrow and curvilinear as an example of traditional Anatolian style are defined with houses or the walls of courtyard.

It is not possible to see these vernacular features in new residential areas. The buildings that have two storeys like the old ones are built in a standardised way in smaller parcels and detached from each other. It is clear that the forms and the plan schemes of these new examples are contrary to the characteristics of Divriği houses.

Bazaar (Çarşı): Divriği bazaar is one of the few examples of well-conserved areas. It is still in use actively and lives in good conditions as the commercial and management centre of the city. The small shops, which completely cover the parcels and islands with only one floor, were renewed in time but have not changed their characteristic style that is authentically named as "arasta". The width of the streets between these small islands is 3 or 4 m. and streets are covered with an awning or ivy in its modest dimensions (Figure 1).

Life-style

Courtyard and garden in Divriği houses are the essential spaces for the family. Although the forms and sizes of these spaces differentiate from each other, they typically consist of ocak (fireplace), kuyu (well), çeşme (fountain), ambar (storehouse), ekmek evi (the place for making and keeping bread), ahır (shed), samanlık (hayloft) etc. As the parts of rural life-styles, making sauces, thin doughs and breads, slaughtering animals and storing foods are still the important part of the daily life. Because these habits are still alive, the traditional houses are in well-conserved condition.

Daily life is spent in gardens and houses as a result of inert social life with the stable economic structure. Consequently, gardens and courtyards are not only places for daily works but only a social meeting places for neighbours. In accordance with the traditional Turkish style, houses and courtyards are separated from the street by the high walls due to the privacy concern. Passing to the street from house is possible through the courtyard.

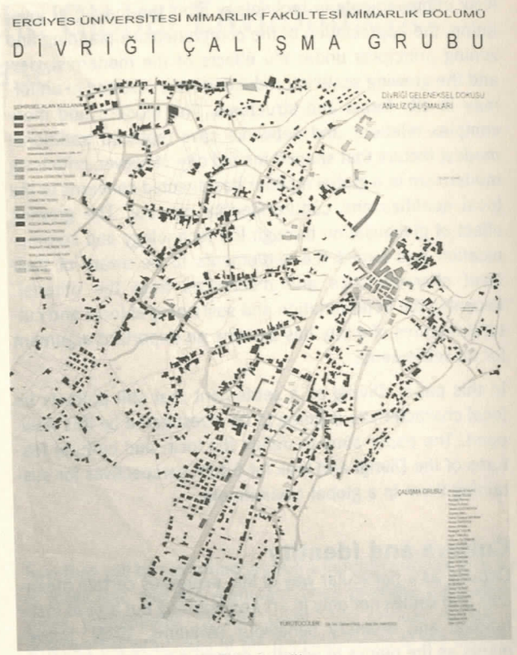


Table 1. The Urban Fabric of the Divriği.

Vernacular Architecture

Because of religious beliefs houses are divided into two main parts as harem (part of the house for women) and selamlık (for men). This distinction continues in courtyard with an inner door. A secondary courtyard that is called "ayaz" and takes place in harem provides another entrance from the courtyard to the building by a wooden lean-to roof (sundurma) called as "örtme". Buildings are built with adobe material in wooden framed and generally have two storeys. Additionally, some examples have a cihannuma (third floor with one room) in pentagonal or hexagonal form generally named as "yıldız köşkü".

The plans of the houses are characterised by an interior or centred hall called as "sofa" but due to the changes in time some of the buildings have lost this original feature. While the second floors represent this scheme, the ground floors consist of the service spaces such as hayloft, shed, pantry, kitchen etc. It is also possible to reach the second floor from courtyard with a staircase with wooden balustrade. This staircase reaches to a semi-open terrace (called as "divanhane") that extends as far as the courtyard façade. The open façade of "divanhane" is hidden by an elevated balustrade and wooden lattices for privacy. Entrance to the selamlık hall (sofa) is adorned in a simple way.

Yazodası (summerroom) and kışodası (winterroom) are the most important parts of the selamlık. Yazodası is a main living room that is embraced with more windows and highly decorated ceiling, cupboards, fireplace (ocak), and flowerpots. "Pabuçluk" (entrance to the place), "kilimüstü" (main sitting place) and "nimseki" (the special separated part for sitting of young people) are the main components of the summerroom and they are separated from each other with elevation and wooden railings. Kışodası is smaller and simpler than yazodası functionally and decoratively.

The entrance to the harem from courtyard is defined by a wooden lean-to roof. The main components of the harem are toyhane (the main living room of harem), kiler (pantry) and ocaklık (kitchen). The plan scheme of Toyhane, which has the same function with kışodası, is similar to the yazodası with its interior elevation differences. It is possible to see the most qualified examples of Turkish house equipments such as yüklük (built-in cupboard), gusülhane (traditional bathroom), lambalık (a niche for lambs), çiçeklik (flowerpot), başmak (hood) and raf (shelf) in Divriği houses.

There are some differences in the façades of the houses due to the social statue of the family and the period of the building. The courtyard façade of the houses are more attractive than the others. The vivacious façades with the cantilevers and consoles are enriched with the bandelets. Although windows are in rectangle form generally, it is possible to see examples of arched windows. The street façade of the houses are left very simple to hide the richness of the owner against the bandits and gangs. While the roofs are flat in older buildings, ridge roof with a fronton is used the newly constructed examples of traditional buildings.

Conclusion

Present

City is the important product of the attempt of an individual person to create him own cultural environment. By this viewpoint, to mention about the locality of an individual building in a non-settled area becomes impossible. A city represents a unity not only with its roads, buildings and natural resources but also with its people and their culture.

According to this, to analyse the locality of a settlement, it is needed to investigate all factors related to the culture. In the light of the facts mentioned above, it is possible to determine the compounds and signs of the Divriği culture and identity as a "local" settlement: such as:

Rural character: Divriği rural character, which is fundamentally based on the agricultural life-style, has created a city form including wide gardens, although it is a middle-scale settlement with a population of 17.000 in 1997. This also reflects the local economic aspects of the settlement in the sense of production/consumption habits.

The geographical factors: Being distant to other centres and settlements, the difficulties of topography and geography have left the settlement isolated within its environment but forced the town to have a self-sufficient economic structure and maintain its socio-economic life without any intervention.

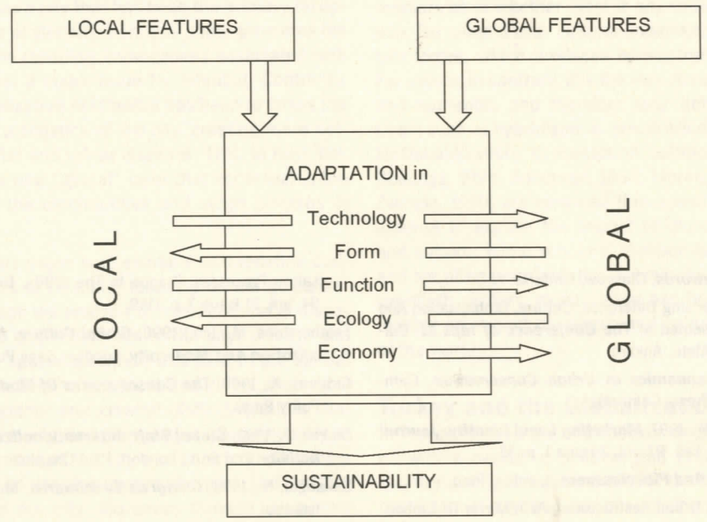
The religious and ethnic continuity in social structure: Since its foundation, the Islamic life-style and beliefs have been very effective in the formation of houses and urban fabric in Divriği. Furthermore, the ethnic origin of the inhabitants as Turks has not yet changed from the Seljuk period and provided continuity and a strong tie to the place. This factor has also provided residential stability in settlement.

The plan schemes of houses: The plans of the Divriği houses represent the fundamental features of Seljuk civic architecture. All these principals have transferred to next generation with the necessary alterations in time but have not lost its origins and characteristics.

Future

After the investigation of the local features, what has to be done is that to look for the methods to sustain them. Here the critical question arises: What should we understand from the concept of sustainability of culture and identity? As it stated above, all variables of the locality has a sociological dimension and open to the effects of changes and renovations in society in such a global environment.

Figure 2. The flowchart for the sustainability of local features in globalisation process.



The critical point of the matter is to provide a balance between local and global. To take a part in global world, every settlement has to revise its conditions to be able to be harmonious with the others. In term of sustainability, the capacity for adaptation to new conditions is the key factor for settlement to take place in new era. It is shown in Figure 2, how local and global features are reacting for the sustainability through the adaptation concept.

The local features of a settlement are always in conflict with the exterior effects such as globalisation. As the changeable features, technologic, formal, functional, ecologic and economic structure of a settlement needs a balance between local and global features. Some of them will be affected from the global impacts (new settlement forms, new ecological approaches) and some will be a sign of locality in global environment (local technology, original function and local economy). This relationship is shown in the figure horizontally and the arrowheads express the direction of the impact. Adaptability is the crucial aspect by which a settlement is capable of sustain its local quality. As it is shown in vertical flow, it has a critical role in the sustainability process as a catalyst between sustainability and the quality of local and global environment.

Although it is possible to produce this kind of schemes to analyse the relations between local and general, some questions are still difficult to answer. Settlements, as a product of culture-space interaction, are to change due to the changes in cultures and life-styles. To respond this change people will need new spatial formations for the new needs. Therefore, the definition of the local quality and features must be examined cautiously to decide what to sustain locally in global environment.

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