

MIDDLE EAST TECHNICAL UNIVERSITY  
DEPARTMENT OF ARCHITECTURE

# **CONS 604 GRADUATE SEMINARS**

**2020-2021 SPRING SEMESTER**

**Jly.27, 2021 | 09.30-11.15 | @zoom**

**meeting link:**

<https://zoom.us/j/95389604130?pwd=djJ1OTV6bU5IRGp0eEcxdGVLaWkxZz09>

**meeting ID:** 953 8960 4130

**password:** cons604

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July 27, 2021 Tuesday - 09:30

## CONS604 SEMINAR IN CONSERVATION OF CULTURAL HERITAGE - II

Coordinator: Neriman Şahin Güçhan

09:30 – 10:05

**Miray Kisaer** — Story of A Modern Heritage Place: *Anafartalar Çarşısı* As The Earliest Shopping Mall of The Modern Capital / Ankara

**Supervisor:** A. Güliz Bilgin Altınöz

**Jury:** Neriman Şahin Güçhan, Özgün Özçakır

Throughout history, trade has always been the essential component of the public space; especially the urban centers. In ancient times, agora and forum were the central public spaces where commercial activities were carried out; however, by the mid-20<sup>th</sup> century, this central space has been evolved into shopping malls that have become an integral part of modern life. Turkey, also, followed those developments, particularly in the formation of Ankara as the modern capital. In the Early Republican Period, Ankara's urban space was formed with the intent of representing the republic idea and the modern life for the modern community. In that period the built environment of the urban center; Ulus has been generated through architectural competitions and the buildings solidify the modern approach.

In the 1950s, just after the Early Republican Period, due to financial liberalization politics, many architectural competitions for shopping and high-rise office buildings were arranged. Consequently, the Ulus Square, the urban center, was surrounded by commercial buildings with modern facades, such as *Ulus İşhanı and Yüzüncü Yıl Çarşısı*. *Anafartalar Çarşısı* is one of these buildings which was designed in the 1960s as a competition project for a commercial complex including a shopping block and a high-rise office block. Reflecting the Rationalist-International Style; *Anafartalar Çarşısı* was constructed with the latest technique and technologic developments of its period and houses many artworks belonging to well-known Turkish artists. Also, the building has made an impression in the memory of citizens with its'

architecture, technological building elements and artworks; and the shopping experience in it. However, the city expanded towards the south and the commercial axis shifted to Kızılay-Kavaklıdere; therefore, both the shopping activity and user's profile have been changed in Ulus and *Anafartalar Çarşısı* was subjected to demolish by upper scale plans.

This paper aims to present the story of *Anafartalar Çarşısı* together with the change in the urban space and reveal its significance as a cultural property. First of all, a summary of the context of *Anafartalar Çarşısı* before its construction is done through a narration of the spatial developments in Ulus from the Proclamation of the Republic to the 1960s. Then, the design and construction process of the commercial complex of *Anafartalar Çarşısı* is explained with the architectural features of the building. Thereafter, the dynamic process of the complex is presented by associating it with changes in Ulus. Moreover, an evaluation of the values of *Anafartalar Çarşısı* is done for revealing its significance as a cultural property; and main principles for the conservation is defined.

10:05 - 10:40

**Simay Cansu Ekici** — Challenges Preserving Contested Heritage Places: The Slaughterhouse of Adana (Kanara)

**Supervisor:** A. Güliz Bilgin Altınöz

**Jury:** Neriman Şahin Güçhan, Özgün Özçakır

Modernization and urbanization have led to the widespread use of industrial facilities such as slaughterhouses that make mass production to meet the increasing population's needs. Serving the food industry and providing hygiene for the public are the reasons of existence for such spaces; furthermore, they have a broader impact on the socio-cultural life of the community. The unwanted character of them witnessing death every day creates a challenge for

public appropriation, but multidimensional perspectives depending on the local context can reveal much more.

In southern Anatolia, Adana is a city known for its food culture based mostly on meat and offal. Therefore, the city's slaughterhouse, built by the municipality in the early years of Republican Turkey, shortly became indispensable. Located in one of the important production centers of Turkey; Adana slaughterhouse (Kanara) continued to function as a rare example with its pioneer industrial technology, prominent urban identity and exceptional architectural features designed by a Turkish architect Semih Rüstem Temel. Today the facility is a registered cultural asset and still functioning; however, it lost its isolated position with the growth of the urban fabric so Kanara is facing the risk of closure.

In addition to that, the very contradictory situations occurring within the boundaries of this facility - butchers slaughtering and kids celebrating, shed blood and cooked meat- are making the place difficult but remarkable, thus showing the importance of contextual relationships. Eating kebab by looking at the elegant façade of the slaughterhouse is not an unusual reality in the culture of this geography, making it very important to understand during the preservation practices.

In this article, the different meanings attributed to slaughterhouses by different groups will be identified. Besides, this will initiate the discussion on expanding the meaning of cultural heritage and approaches towards its preservation. The case of Adana slaughterhouse (Kanara) presents the challenging issue of the contradictory and multifaceted values and how the local context, memory and sense of place can shape the approaches related to conservation.

**10:40 – 11:15**

**Selin Karaca** — Challenges of Conserving Transhumance Heritage: A Discussion Through the Case of Ayder Yaylası, Rize, Turkey

**Supervisor:** A. Güliz Bilgin Altınöz

**Jury:** Neriman Şahin Güçhan, Emine Ç. Arsav, Özgün Özçakır

Transhumance is a livelihood strategy based on seasonal migration between different ecological zones to enhance adaptation for changing environmental conditions since ancient times. It is a unique culture that presents traces of intertwined relations between human, ecology, and production. Seasonal and regular migration cycle defines a continual process of recreation of the transhumant landscape. Besides the physical traces of transhumant culture, the intangible values regarding migration rituals, festivals, local songs and dances, foods and most importantly knowledge related to animal grazing and use of natural resources are the integral components of this culture.

Despite the decrease in transhumant activities, it is still practiced around the world as well as in Anatolia. Thus, as a continuing way of life, transhumance is regarded as living heritage which prioritizes the community's connection with the heritage. However, conservation of transhumance heritage, which has movement-based transitory nature, is challenging due to its transient and introvert character. Moreover, defining transhumance as cultural heritage brings along a set of conservation status, criteria, rules, and limitations that are generated according to sedentary norms. Therefore, the policies, decisions, and projects which are made to conserve transhumance culture do not reach their aim; in fact, they damage the essence of the culture.

Black Sea Region is one of the well-known transhumance areas that illustrate the degeneration originated from upper scale policies implemented in recent years. This raises the question of how to approach these areas without harming the ongoing life. In addition, once a site is widely recognized and valued as cultural heritage; different interests,

commonly economic like tourism, come to the fore. The paper aims to discuss the controversy regarding the challenges of conserving transhumant culture with the recognition of it as cultural heritage in the case of Eastern Black Sea Region. Accordingly, the paper presents how transhumance has been influenced by the impacts of upper-scale policies and projects conducted in the name of conservation by concentrating on Ayder.