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Social Awareness in Conservation and Re-Functionalization of Architectural Heritage

Mimari Mirasın Korunması ve Yeniden Işlevlendirmede Toplumsal Farkındalık

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Abstract

The concept of protection of architectural heritage started to come to the agenda in the early 20th century after World War II. Founded in 1945, UNESCO and ICOMOS, founded in 1965, are realised within the framework of statutes and regulations prepared by non-governmental organisations. Conservation is only possible by transferring the integrity of the building to future generations without deteriorating it. This is done by re-functionalisation as the most preferred conservation approach. Apart from the administrations, it is important for the society to be aware of these issues in order to minimise the destruction of the building after the necessary works are carried out. Many societies are made conscious through formal and informal education methods.

Oltu district, which is considered in the study, has a large number of architectural and heritage elements with periodic, structural and functional diversity compared to a district. The reason for this is that it is located at the confluence-conflict point of cultures and civilisations throughout history and bears the traces of many civilisations. In the study, phenomenology design, which is one of the qualitative research methods, was applied. The data were obtained with the questionnaire technique, which is one of the qualitative data collection tools, and the data were analysed by descriptive analysis method. The study group consists of 341 people over the age of 18. In the study, the awareness of the people in the region towards the protection and re-functionalisation of architectural heritage was measured. In the light of the data obtained as a result of the study, it was emphasised that awareness should be developed by concretising from theory to practice with education for the people in the region.

Keywords : Architectural heritage, re-functioning, social awareness

Extended Turkish Abstract

Miras atalarımızdan kalan geçmişten günümüze köprü görevi gören bir olgudur. Miras doğru işletildiği takdirde toplumun canlı kalması ve üretmesi için katkı sağlar.

Mimari miras toplumların yaşantıları, tarihi, ekonomik, sosyal ve siyasi geçmişleri hakkında bir belge niteliğinde olan somut varlık ögeleridir. Mimari miras ögelerinin korunarak gelecek kuşaklara aktarılması kültürel sürdürülebilirlik açısından önemlidir. Bu nedenle toplumun farkındalığının arttırılması sadece eğitim alanlarında değil toplumun her alanında bu konu ile ilgili bilgiler verilmelidir.

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Çalışmanın amacı toplumun mimari miras ve koruma yöntemlerinden biri olan yeniden işlevlendirmeye dair farkındalık düzeyinin ölçülmesidir. Çalışma dahilinde ele alınan Oltu ilçesi birçok medeniyetin izini taşımaktadır. Çalışma dahilinde bölgede bulunan halkın farkındalığı ölçülmüştür. Çalışmanın araştırma sorusu "Toplum mimari mirasın ne olduğu ve neden korunduğu konusunda bilinçli mi" alt sorusu ise "Koruma yönetmelerinden biri olarak yeniden işlevlendirme hakkındaki farkındalık düzeyleri ne? "Şeklindedir. Çalışmanın hipotezi ise bölge halkının mimari mirasın korunması ve yeniden işlevlendirme farkındalığının düşük olduğu yönündedir.

Çalışmada birden fazla yöntem uygulanmıştır. Araştırmaya literatür taraması ile başlanmış, mimari mirasın korunmasında müdahale ölçekleri ve müdahale yaklaşımları ışığında müdahale biçimlerine değinilmiş, yeniden işlevlendirme üzerinde durulmuştur. Örneklemi oluşturan ilçedeki mimari miras ögelerinden söz edilmiştir.

Sosyal bilimler alanında sıklıkla tercih edilen toplumsal araştırma tekniği olarak tarama araştırması (anket yöntemi) ile veri toplanmıştır. İstatistiksel bir yolla bilgiye ulaşılan yöntem ile insanlara görüşleri, inançları, özellikleri ve davranışları sorularak bu tutumları sayısallaştırılmaya ve tutumları arasındaki ilişkilerin ortaya çıkarılması hedeflenmektedir. Nicel bir araştırma yöntemi olarak pek çok şey hakkında sorular sorarak, birden fazla değişkeni ölçmeye çalışan tarama araştırması günümüzde bir endüstri haline gelmiştir. Yöntem tamamı ile doğru bilgiye ulaştırmıyor olsa da örneklem üzerinden genel bir kanıya varılmasına olanak sağlamaktadır.

Toplam 341 anket uygulanan çalışmada; katılımcılara 5'li likert ölçeği kullanılarak hazırlanan 17 adet soru sorulmuştur. Bu sorulara katılımcıların kendilerine en yakın hissettikleri "Kesinlikle katılmıyorum, katılmıyorum, kararsızım, katılıyorum ve kesinlikle katılıyorum" şeklinde ifadelerden birini seçmeleri söylenmiştir. Ayrıca 1 tane açık uçlu soru hazırlanmıştır. Ek olarak katılımcılara yaş, cinsiyet, eğitim durumu, çalışma durumu sorularak demografik bilgiler elde edilmiştir. Hazırlanan sorularla katılımcıların mimari mirasın korunması ve yeniden işlevlendirmede farkındalık ve çevrelerinde var olan mimari miras ögelerine dair bilinç düzeyleri anlaşılmaya çalışılmıştır. Anket sonuçlarına öznel olarak betimsel analiz yapılmıştır.

Hazırlanan anketteki demografik soruların sonucunda; Çalışmaya katılım sağlayan 203 kişi 21-30 yaş aralığı, 84'ü 31-40 yaş aralığı, 37'si 41-50 yaş aralığında 6 kişi 51-60 yaş aralığında ve 3 kişi 60 üzeridir. Katılımcıların %50,7'si erkeklerden oluşmaktadır. %43,8' i çalışan, %35,4 'ü öğrenci, %17,6 'i çalışmayan kişilerdir. Eğitim düzeyine bakıldığında %49,3' ünün lisans, %24,2' sinin lise, %15 'in ön lisans, % 7,7' sinin lisansüstü ve kalanları ilköğretim olduğu görülmektedir.

Anketin ikinci bölümü oluşturan mimari mirasın korunmasına yönelik farkındalığı ölçmek için oluşturan dokuz soruda likert ölçeğe göre verilen cevaplar değerlendirilmiştir. Sorular mimari mirasın ne olduğu, neden korunması gerektiği üzerine ifadeler içermektedir. Mimari mirasa dair özgünlük, estetik değer, kültürel mirasın bir parçası oluşu, çevreyle ilişkisi, miras oluşu kavramlarının toplum tarafından bilindiğine, koruma ile ilgili olarak gelecek nesillere aktarımının ve restorasyon çalışmasının toplum ve çevreye turizm, ekonomik ve sosyal açıdan faydasının bilincinde olunduğuna ulaşılmıştır. Olumsuz bir ifade olan korunmanın maliyetine dair soruda ise katılımcıların verdiği olumsuz cevaplar kent halkının farkındalığının yüksek olduğu işaret etmektedir.

Mimari mirasın korunmasına yönelik müdahale yaklaşımlarından bir olan yeniden işlevlendirmede toplumda oldukça karşılaşılan bir durumdur. Sorular yeniden işlevlendirmenin toplum ve çevreye kattığı değerlerin neler olduğu ve olacağı üzerine hazırlanmıştır. Toplumun bu konu ile ilgili farkındalığını ölçmeye yönelik hazırlanan sorulara katılımcıların verdiği cevaplar; mimari miras yapılarının yeniden işlevlendirilerek kullanıma açılmasını doğru bulmayan bir katılımcı kitlesi olduğu gibi yeniden işlev verilen yapının bulunduğu çevrenin alt yapısına, ekonomisine ve turizm potansiyeline, yapının bilinirliliğine katkı sağlayacağını, yapının harap olmasına engel olacağını savunan katılımcı kitlesinin olduğunu göstermektedir.

Farklı medeniyetler ve dönemlere ait çok sayıda mimari miras ögesine sahip olan ilçedeki ayakta kalan altı adet mimari yapının bilinirliliğini ölçmeye yönelik sorulan çoktan seçmeli soruya verilen cevaplar şehir merkezinden bulunan mimari miras ögelerinden en bilinenleri kentin simgesi haline gelen Oltu kalesi, ibadethane olarak hizmet vermeye devam eden Aslanpaşa camii ve restorasyon işlemi tamamlanmış işlev önerisi bekleyen Aleksandır Nevsiky kilisesi olduğu görülmektedir. Selçuklu hamamı, Rus Dispanseri ve Ermeni kilisesi göz önünde bulunmadığı için çok fazla bilinmemektedir.

Örneklem olarak seçilen Oltu ilçesinde yapılan çalışma doğrultusunda toplumun mimari miras ve yeniden işlevlendirme konusunda bilinç düzeni ölçmek için anket uygulanmıştır. Yapılan anket sonuçlarına göre ilçede bulunan halkın büyük bir bölümü mimari mirasın ne olduğu, neden korunması gerektiği konusunda bilinçli iken yeniden işlevlendirme konusunda yeterli bilgiye sahip değildir. Yeniden işlevlendirmenin mimari mirası koruma yöntemlerinden biri olduğunu bilmeyen çok sayıda katılımcı bulunmaktadır. Bu da göstermektedir ki toplum mimari mirasın korunmasında kullanılan yöntemlerle ile bilgilendirilmelidir. Demografik yapının da rol oynadığı açık bir şekilde görülmektedir. Katılımcıların %42'sini lisans mezunu olanlardan oluşması bilinç düzeyinin yüksek çıkmasına neden olmuştur. Geriye kalan kısmın bilinçlendirilmesi hiç şüphesiz

eğitimle mümkündür. Özellikle son zamanlarda sıklıkla karşımıza çıkan kültürel mirasımıza sahip çıkmak ve koruma sorunları üzerine eğitimlerin verilmesi gerekmektedir. Bu nedenle çalışma kapsamında eğitim süreci içerisinde yapılacak değişikliklerin Tarihî ve kültürel mirasa yönelik algı ve düşüncelerde de gerçekleşecek bir değişimle desteklenmesi daha da anlamlı olacaktır.

Mimari mirasın korunması, yeniden işlevlendirmenin önemi ve bu konulardaki farkındalığın arttırılması eğitim alanında yapılacak düzenlemeler ve yerel yönetim, sivil toplum kuruluşları, akademisyenlerle sistemli bir şekilde somutlaştırılması ile mümkündür. Bu anlayış ülke geneline yaygınlaştırılıp bir zihniyet haline getirilmelidir.

Kültürel miras ve korunmasına yönelik farkındalığa dair çok sayıda çalışma bulunmaktadır. Çalışmanın örneklemini oluşturan Oltu ilçesinin kültürel miras ögeleri, eko turizm potansiyeli, sosyo-ekonomik durumu, tarihi ve coğrafyasına dair de çok sayıda çalışma bulunmaktadır. Ancak çalışma Oltu ilçesi ve mimari miras ögelerinin farkındalığı açısından özgün bir değere sahiptir

Anahtar Kelimeler: : Mimari miras, yeniden işlevlendirme, Toplumsal farkındalık

Introduction

Heritage is a phenomenon that serves as a bridge from the past to the present. If the heritage is operated correctly, it contributes to the survival and production of the society. Cultural heritage is undoubtedly the most important heritage that provides information about societies throughout history and symbolizes the identity and continuity of society.

Cultural heritage includes tangible and intangible movable and immovable monuments, documents, oral and written sources. Architectural heritage, which is one of the components of cultural heritage, is important for the cultural continuity of contemporary societies and should be preserved with a sense of trust and transferred to future generations.

Anatolia, which has been home to many civilizations for centuries, undoubtedly has unique cultural heritage elements. The fact that there are many tangible and intangible heritage elements in all seven regions causes us to face protection problems. For this reason, our country has turned many documents prepared with ICOMOS into domestic law documents such as "Convention for the Protection of the World Cultural and Natural Heritage" adopted by the Turkish Grand National Assembly with the law dated 14.04.1982 and numbered 2658, "Convention for the Protection of the European Architectural Heritage" adopted with the law dated 13.04.1989 and numbered 3534, and "European Convention for the Protection of the Archaeological Heritage (Revised)" adopted with the law dated 05.08.1999 and numbered 4434 (ICOMOS, 2013)

This framework is preserved and transferred to future generations with many different functions that have become dysfunctional due to changing habits and developing technology in our country over time. For example; Traditional Erzurum houses serving as restaurants and cafes after restoration, and the Historical Bitlis Municipality Building, which started serving as a restaurant after the restoration works carried out recently in 2024, are examples of architectural heritage elements that have come to life with different functions. In addition to these, we also have historical mosques, baths and historical houses that have been restored and continue to serve with their existing functions.

Architectural conservation, which requires artistic and technical expertise, is an application based on scientific evaluations in accordance with conservation ethics and is handled in a social and cultural context. The conservation of architectural heritage should be carried out by people who have received the necessary training and have sufficient experience, in accordance with the structure, integrated with economic and contemporary life in a way to improve the quality of life in the society.

The conservation process consists of research, analysis and interpretation, determination of conservation approach, determination of intervention definitions for implementation, and implementation activities.

Worldwide disasters, wars and vandalism damage many cultural heritage items. Although non-governmental organizations, international committees and administrations have taken decisions to minimize this damage, it is clear that people do not value and respect heritage items sufficiently. Recently, trainings, symposiums and congresses organized, workshops held are aimed at raising awareness of the society. It is not clear to what extent these activities are effective (İSMEP, 2014).

In this context, one of the important elements in the protection and management of architectural heritage is to create a public awareness that embraces it. Since the people living in the region have established strong historical, socio-cultural, identity, memory, belonging, etc. ties with the cultural heritage and architectural heritage area, they are directly affected by any intervention to these areas. The interests and participation of local dynamics are also very important in the protection of these heritage areas, and the importance of the local people is also emphasized in the policies to be implemented. In addition, raising public awareness is also accepted as an important component of integrated protection. (ICOMOS, 1964) In fact, it is thought that in some cases, it may be a correct decision for the protection of architectural heritage to be under the initiative of the local people. The cooperation of the local people in the decisions to be taken regarding the heritage elements in their living spaces and their involvement in the process will contribute to the development of a democratic process and will also allow for better promotion and ownership of their heritage. Participation, on the other hand, is related to the conditions of being aware of the value of the architectural heritage, realizing that they are a part of it, and owning it (Gülen, 2023, p. 51).

The Oltu district,located in the northeast of Erzurum and home to many civilizations and possessing various tangible and intangible cultural heritage elements, constitutes the scope of the study. The research question of the study, which aims to measure the awareness levels of the people living in the region regarding heritage awareness and protection and protection approaches, is “Is the society aware of what architectural heritage is and why it is protected?” and the sub-question is “What are the awareness levels regarding re-functioning, which is one of the protection managements?” As a result of the on-site examinations conducted in the region, it is thought that the awareness of the people regarding the protection and re-functioning of architectural heritage is low when the current status of architectural heritage elements is taken into consideration. Evaluations and suggestions were made in line with the survey results conducted within the scope of the study.

In the study, a survey was used as a data collection tool and therefore, informed consent or ethics committee approval is not required. The study was approved by the ATATÜRK UNIVERSITY Science and Engineering Sciences Ethics Committee on 18.02.2025 with the letter numbered E-60665420-000-2500062515, stating that there is no problem in terms of scientific ethics.

Architectural Heritage and Conservation

Architectural heritage is the buildings and building groups that are the common property of humanity, reflect the cultural values of societies, have different scales and qualities, and are part of the cultural heritage that is important to integrate with contemporary life.

Conservation of architectural heritage is a practice based on research and evaluations that respect the values of societies that require cultural, artistic and technical mastery without destroying originality and identity. Since architectural heritage is a part of cultural and environmental

development, any work aiming at conservation should be considered with its economic, social, social and historical values (Yavuz Pakih & Kayan, 2022, p. 12).

Actions for the conservation of architectural heritage require the highest standards of practice that take into account the values of these buildings. For the conservation values of architectural heritage, the building or group of buildings should have one or more of the following values;

Authenticity; the building should be an intact document of the society in which it is located in terms of its location, design, materials and workmanship. The layers that form the identity of the building in its historical process accepted as authenticity values.

Integrity should be considered together with the environment in which the building exists and other elements that document its heritage status.

Historical value considered based on criteria such as the connection of the building with a person, event or institution and the antiquity of the urban and industrial heritage element.

Documentary value; These are the sources that provide information about the social, cultural, economic life and architecture of the society in which the building exists.

Aesthetic value covers the decoration and design understanding of the period in which the building is located.

Technical value covers the documentary qualities related to the materials and workmanship of the building at the time it was built.

Rarity value; structures whose similar ones have disappeared over time show rarity, structures that have survived to the present day, which are unique in terms of architectural style, material and workmanship, show uniqueness.

Group value is the value arising from the fact that the building forms a whole in architectural and design context.

Use value is the value added to the building by its original use or the new use envisaged by the society.

Folkloric value is the reflection of customs, traditions, traditions and customs of societies on structures.

Considering the problems of architectural heritage with one or more of these values, studies for the examination, evaluation and conservation of the building should be specific to the building by experts, provided that they comply with universal approaches. Social benefit should be at the forefront in the protection of architectural heritage. The process of recognizing the protection of architectural heritage consists of documentation, identification, determination of values to be protected and archiving (ICOMOS, 2013)

The recognition process consists of analyzing the building's environment, the building's carrier, the architecture formed by the construction technique and materials, natural and man-made risks, social characteristics and the causes of deterioration.

Documentation is the recording of the current state of the building in writing, drawing, photography and digitally.

Diagnosis consists of diagnosis of damages, evaluation of the safety of the building, determination of the purposes for which the building is used, determination of user interventions and determination of intervention techniques with data based on experimental and numerical analyses of the changes occurring around the building. The decisions to be taken involve the co-operation of all disciplines.

Identification of the values to be protected is the identification of the values to be protected by investigating the technological, cultural and social history of the architectural heritage by taking into account the social and cultural environment in which it is located.

Archiving; all these stages should be recorded and archived. Copyrights should be reserved and should be open to examination by experts.

Principles and methods of intervention in architectural heritage: Turkey has ratified many decisions of UNESCO and Council of Europe and turned them into domestic legal documents. According to ICOMOS (International Council on Monuments and Sites) declaration on the protection of architectural heritage published by Turkey in 2013, the principles of intervention in architectural heritage;

In the conservation of architectural heritage, it is essential to preserve the originality of the building in the interventions made.

Care should be taken not to destroy or change the traces that are historical documents; integrity should be preserved.

The data of any period should not be removed to reveal the data of another period unless it is mandatory. Interventions to be made in this regard should be carried out with the joint decision of experts.

Interventions should not mislead later research and studies, and should be carried out with techniques that can be removed or renewed without damaging the original structure as much as possible.

New materials and that must be used in conjunction with the original materials and techniques must not be used until tests to be defined specifically for the project have been carried out or their suitability has been determined with scientific data.

Mechanisms based on measurement and regular monitoring should be defined to determine the effectiveness of interventions during and after implementation.

The process of project preparation, implementation and supervision in relation to the protection of architectural heritage should be handled within the legal framework to be developed specific to this system.

Each stage of implementation should be documented and these documents, together with other documents to be prepared, should be kept in archives. These archives should be kept open to the examination and use of all experts, without pre to the conditions required by copyright.

Considering that each cultural asset has its own problems and potential, it should be recognized that different evaluations and solutions may be required in project design

and implementation, provided that universal and national approaches are followed. a natural consequence of this acceptance, generalizations should be avoided in the documentation and evaluation of this very rich and diverse cultural heritage and in the determination of interventions for implementation (ICOMOS, 2013)

The intervention to the architectural heritage is determined and defined according to its values and conservation principles, and is approached with a holistic approach by preserving the original structure with minimum intervention.

Intervention scales;

Maintenance; interventions that do not require changes in design, material, structure,

Simple repair; repair of damaged materials and architectural elements in accordance with the original under expert supervision,

Substantial repair is classified as project-based repair of the building, where several intervention methods are often used together, from simple material replacement to reuse.

Intervention approaches are divided into rehabilitation, re-functioning, transport, anastylosis.

Rehabilitation includes the repair of structures and their support with technological equipment.

Re-functionalization is the assignment of a suitable function to the building other than its original function within the scope of conservation project and restoration.

Transport; the main thing is to preserve it where it is located, but if there is a clear threat to the cultural property, it is moved with conservation projects.

Anastylosis; It is made by bringing together the scattered parts of the building. It is not a reconstruction, additions and interventions are made in an inconspicuous way.

Forms of intervention in the light of the mentioned intervention scales and intervention approaches;

Emergency protection measures; to take temporary protection measures for the building in line with the examinations made,

Conservation; based on preserving the original structure

Consolidation; improvement of existing physical and mechanical properties,

Integration; completion of a partially damaged structure

Structural improvement; interventions made to ensure the safety of the building to keep the authenticity at an optimum level,

Retrofitting is considered as increasing the safety of the structure by structural operations with functional changes (ICOMOS, 2013)

Buildings that have lost their functions create environmental, social, cultural and economic problems in the region where they are located. Many disciplines such as the United Nations and the

city region, architecture, restoration, archaeology and history come together to work on the re-functionalization of buildings.

As an Intervention Approach in the Conservation of Architectural Heritage

Function is the suitability of the spatial, formal and structural characteristics of the building for the purpose. Re-functioning is the overlapping of the spatial possibilities offered by the existing building in accordance with the spatial needs of the new function. Kuban (1998) defines function and re-functionalization in his book on architectural concepts;

> *"Function primarily means the suitability of the building elements, single or all, for the purpose. This applies to plan features as well as form features. For example, each building unit is planned to fulfil the characteristics of a function within itself. A classroom will accommodate a certain number of students, it needs sufficient volume of air, sufficient intensity of lighting; it should have tables and chairs suitable for the height of the children; it is desired to open to the garden, to the green, to get sun in winter.*
>
> *... The term "same" is sometimes used directly in relation to the characteristics of the choice of form. For example, in a region that receives a lot of rainfall, the roof is too sloping, or the wall face is covered with a layer of plaster suitable for weather effects, the widespread use of plan elements such as balconies, eaves, verandas, inner courtyards in buildings in order to comply with climatic conditions is also defined as suitability for function."*

Each building needs a more flexible approach in terms of character. The technological, typological formal and social qualities of the building should be taken into account.

Abandoned and dysfunctional architectural structures provide continuity and unity in the economic field together with architectural trends, cultural and social values. Re-functionalization;

It is more economical than designing and constructing the building from scratch,

Creating a different atmosphere with its new function within its original structure,

It has started to be preferred for reasons such as contributing to the urban texture on historical, contemporary, technological and cultural platforms.

Social reasons; The habits and lifestyles of societies are changing with the developing technology. This situation causes the buildings to remain idle. Since the idle buildings reflect the historical and cultural values of the societies in which they are located, they are re-functionalized as cultural assets.

Economic reasons; Equipping old buildings with modern functions and bringing them to life may be the result of respect for the products of culture and civilization, but it may also have an economic dimension. Considering the cost of a new building, the functionalization of an existing building is more economical. It also saves time and space.

Environmental reasons; the pressure of residential areas under commercial pressure or the decisions taken on the use of a region for any purpose may be the reasons for change. Buildings that have lost their functions in the world and left idle are nowadays offered to the service of the society

under the name of reconstruction projects, taking into account the environmental factors in the regions where they are located (Taştan ve Manisa, 2019).

Some researchers look at the re-functionalization of buildings from the perspective of economy and physical planning within the building and the area in which it is located. One of the researchers' recommendations;

Analysing the building to be re-functionalized and the area where it is located

To prepare a report in the light of these investigations

Preparation of the financial report for economic analysis

Conducting market research

Creation of reports architecturally

Preparation of the preliminary and proposed project of the study area

Creation of the cost report. (Eley, 1984)

Another suggestion is;

Formation of a steering group: A team of people with experience in conservation and building practice (finance, law and other professions) can address all aspects of the issue and achieve success.

Analysing the building and its location: The history, current physical condition and legal status of the building should be investigated by experts.

Determination of vision for the future: In the light of the data obtained above, new and correct functions are tried to be given to the building. (Taggart, 2006)

After these functioning mechanisms are established, spatial, structural, environmental and technical interventions should be made by the existing architectural design of the building.

While the new function is being imposed, due to the structural features of the existing building, interventions are needed for spaces that cannot be created, openings such as windows, doors, additional floor slabs or removal of existing slabs, building an additional building to the building and establishing these connections.

Interventions to the spatial organization: The spatial formation of the building is directly related to the function to be given. The building may consist of a single volume, repeated volumes or a complex plan scheme. Adding floors, adding walls, opening connections between spaces according to the functional needs of the building can be analysed within the scope of intervention to the spatial fiction.

Structures such as industrial buildings, warehouses and warehouses consisting of a single volume can be divided to create space in line with the need. Regardless of the function, the window arrangement on the facade of the building should be repetitive and rhythmic (Cantacuzino, 1975) As another method, larger areas can be obtained by removing the existing dividing walls in buildings with repetitive plan schemes.

In cases where the floor height of the existing building allows, the addition of a mezzanine floor is one of the interventions that can be made to the spatial fiction. Vertical circulation elements can also be made at appropriate points, taking into account the regulations. In buildings that cannot fully

meet the need in their new function, new spaces can be created with an additional building or by closing the gaps between buildings.

Interventions to the structural system: Reinforcement in the re-functionalization of the building, circulation areas added in accordance with the regulations, additional structures or dividing walls, mezzanines, stretch ceilings, floor plates added for spatial interventions are the processes that require structural intervention.

While the building is being re-functionalized, regulations such as earthquake and fire regulations, which change over time, cause various connections to be broken in the interior of the building and loss of space for large openings. Especially in masonry buildings, spaces suitable for the new function can be obtained with steel cage reinforcements.

In structural intervention, roof structures are also improved. In roofs that were built with timber or cast steel structures, light steel and light cladding materials are used to reduce the load of the structure.

Interventions to the mass and façade: The façade material and workmanship provide information about the art, technology and economy of the period in which the building was built. Interventions are made to the facade of the buildings due to reasons such as deformation of the facade of the building and not reflecting the given function on the facade. Buildings with low thermal insulation at the time of construction are renewed with sheathing. The openings the facade is deafened as a result of creating a space by dividing in wide-span buildings or as a result of mezzanine floor application in buildings with high windows, or protrusions are made on the facade in accordance with the given function, and gaps are opened.

In the re-processing of buildings with high historical value, maintenance, repair and restoration rules should not be exceeded due to the registered status of the buildings. Negative interventions to be made on the buildings reflecting the architectural trend of the period in which they were built, the occupancy and void ratios that occur according to their functions and the technological developments of the period will cause us to transfer these buildings, which are cultural heritage, to future generations incorrectly.

Scope and Method

History of Oltu District

Oltu, located in the northeast of Erzurum province, is located within the borders of the Black Sea Region due to natural and human factors. Established in the valley of Oltu Stream, the district borders Şenkaya, Olur, Uzundere, Tortum, Narman and Yusufeli district of Artvin province.

There is no exact information about when the settlement in Oltu, which dates back to BC, was first realized. The Oltu castle, which is the work of the Urartu kingdom, which dominated the Coruh region in the 7th century BC, allows us to have information about the settlement period. About a century later, it came under the domination of the Cimmerians and Scythians in the 5th century BC. It was captured by Alexander in 331 BC. The region, which was captured by the Arsacid in 250 BC, remained under the auspices of the Arsacid-Part state until 226 AD. Oltu, which changed hands between different tribes for a long time, came under Byzantine rule in the 6th-7th century (Durmaz, 2020).

Oltu was exposed to Islamic raids during the reign of Osman at the end of the 7th century and came under Arab rule in 646.In 976, the region was the scene of various political upheavals and struggles between the Abbasid, Armenian, Arab and Byzantine states until it came under Byzantine rule again. In 1048, it was subjected to the Georgian Byzantine struggle until it came under the control of the Seljuk State with the Pasinler War. (Konukçu, 1998). In 1242, when the Mongols came to Anatolia and dominated the region, Oltu and its surroundings, like all of Anatolia, remained under the Mongols and the Ilkhanids who held their general administration until 1335. The region was ruled by the Timurids until the death of Timur in 1335-1405. It was ruled by Karakoyunlu between 1405-1434. In 1434, Akkoyunlu ruled Oltu and its surroundings (Sevim & Yücel, 1990) In 1554, Suleiman the Magnificent, who went on his third eastern expedition, took Oltu, Ardahan, Çıldır and Batum and connected them to Çıldır Sanjak (Konukçu, 1998)

Oltu was left to the Russians as a war indemnity as a result of the 1877-1878 Ottoman-Russian War. Until 1917, Oltu remained under Russian sovereignty and was connected to Kars (Aydoğan, 2013)Since the Armenians wanted to replace the Russians who had to withdraw due to the Bolshevik revolution, the region was subjected to Armenian attacks. The people resisted the attacks; Oltu was liberated from enemy occupation on 25 March 1918 (Aslan & Boy, 2017) At the request of the people, the Oltu Shura Government was established and administered for 13 months; on 17 May 1920, it joined the government of the Turkish National Assembly.

Oltu, which has been the scene of dominance struggles throughout history due to its strategic location and geographical features, has also hosted the architectural values of different civilizations. Oltu Castle built during the Urartian period, Aslan Pasha Complex built by Aslan Pasha, who tried to ensure peace in the region during the Ottoman period, Seljuk bath from the Seljuk period, Surp Kevork Armenian church and the Russian dispensary and Aleksandır Nevskiy Regiment Church belonging to the periods when the Russians were in control are the examples that survive today.

Figure 1. *Architectural Heritage Elements of Oltu District (Prepared By The Author)*

a. **Oltu Castle:** The inner walls of the castle, located at a point dominating the city, have survived to the present day. Although the exact date of construction of Oltu Castle is not known, the presence of water tunnels with stone steps, which are typical of Urartian castles, suggests that it was built by the Urartians. (Ceylan & Günaçtı, 2019)Oltu Castle was restored by the General Directorate of Antiquities and Museums in 1973... In the decision

of EKTVKK dated 12.01.2001 and numbered 1065, the area in which the castle is located was declared a 1st degree archaeological site. In 2002, a part of the castle was restored by the Ministry of Culture (Durmaz, 2020). Today, it is opened to visitors as a museum on certain days. Oltu Castle consists of two parts. The first one is the inner castle (ehmedek) built on steep and steep natural rocks in the centre of the city today; the second one is the outer walls surrounding the settlements in the continuation of the inner castle. There is also a tomb of Kadı Zinnun inside Oltu castle. The castle is a typical medieval castle in terms of construction technique. Basalt stone and lime mortar were used as materials in its construction. Cement mortar was also used during the repairs of the castle. (Durmaz, 2020)

b. **Kazımkarabekir Primary School - Russian Dispensary:** Built in 1897 by the Russians as a dispensary, the building was used as a health centre until 1945. In 1945, it started to serve as Karabekir primary school and continues to serve as an educational building today. In 1962 and 1995, it was expanded with additional buildings. The building was constructed as a single storey masonry system and rubble stone was used. The corners, eaves, door and window edges of the building are covered with smooth cut stone. The corridor was covered with a boat vault cover and then plaster decoration was made (Durmaz, 2020)

c. **Aslanpaşa Mosque:** Arslan Pasha Complex was built by Arslan Mehmed Pasha (1599-1679). The land where the complex is located and its surroundings were given to Arslan Pasha by the Ottoman rulers and he endowed these lands for the purpose of the complex. According to the mosque inscription and the foundation deed, the construction of the complex consisting of a mosque, a madrasah, a guest house, a fountain with four nozzles and a latrine was completed in 1664. In 1666, in addition to the aforementioned buildings, a hammam, Bab-ı Hammam gate, inn, palace, school, alms house, mill, shops, houses and gardens were endowed (Kılıç, 1998)After its foundation, the social life of the city developed in and around the complex. However, only the fountain, mosque, latrine and madrasah have survived to the present day. The complex is not located in any protected area. Its ownership is registered in the name of the General Directorate of Foundations and allocated to Oltu Mufti "s Office. The madrasah and mosque were restored by the General Directorate of Foundations in 2008. (Durmaz, 2020)The mosque continues its original function today. The madrasahs were restored and left without any function.The mosque is considered to be a typical example of the single-domed mosques of the Ottoman period (Konyalı, 1960)In front of the square-plan harem covered with a single dome, there is a last congregation place with three compartments and a minaret with a single balcony in the northwest corner. The entrance to the harem is through the crown gate located in the centre of the north façade Measuring 13.40 x 13.40 metres (Akçay, 1993), the square-plan harem is covered with a dome resting on an octagonal pulley.

d. **Surp Kevork Church:** The church was registered with the decision dated 29.01.2015 and numbered 1474 and is privately owned. The architectural features of the building have deteriorated to a great extent. The building cannot be recognized because it is surrounded by houses. The building was built in masonry system and smooth cut stone was used as material. (Durmaz, 2020)The building served as a residence for many years. Today, a large part of it has been demolished and is idle.

e. **Alexandr Nevsiky Church:** It is a type project church built by the Russians for military units. Although the exact date of construction is not known, it is thought that it may have been built between 1906 and 1908, considering its similarity to other regimental churches in Kars and the period range. The building was restored in 2020 with local support, but no function was given. The building, which sits on a rectangular plan, shows the effects of classical Baltic architecture (Durmaz, 2020)

f. **Seljuk Bath:** Although the exact date of construction of the Seljuk Bath, which is located near the early Ottoman baths and Oltu Castle is not known, it is suggested that it may have been built in the first half of the 13th century when the Saltuks joined the Anatolian Seljuks based on its architectural features (Gündoğdu, 1998)The Bath is popularly known as the Seljuk Bath. Part of it is privately owned and part of it is owned by the municipality. It is a double bath and consists of dressing, warmth, temperature, halvet and ashtray sections. The walls of the Seljuk Bath are covered with rough masonry stone and the dome and transition elements are covered with brick (Durmaz, 2020) Today, the building is used as a private property, most of which has been demolished.

Data Collection Method

More than one method was applied in the study. The research started with a literature review, intervention scales and intervention approaches in the protection of architectural heritage, intervention forms were mentioned in the light of intervention approaches, and re-functioning was emphasised. The architectural heritage elements in the sample district were mentioned.

Then, a public survey was conducted in the district, which is rich in terms of architectural heritage elements. The study was approved by the ATATÜRK UNIVERSITY Science and Engineering Sciences Ethics Committee on 18.02.2025 with the document numbered E-60665420-000-2500062515, stating that there was no problem in terms of scientific ethics. The survey used in the study was filled out online and accessible between 01.03.2025 and 10.03.2025 by 341 participants over the age of 18 living in Oltu via Google Form. The survey consists of two parts; the first part includes demographic questions. The second part includes 9 items related to the protection of architectural heritage and 7 items related to re-functioning. The participants responded to the statements they found closest to them as strongly disagree, disagree, undecided, agree and strongly agree. At the end of the survey, there is a multiple-choice question regarding which architectural heritage elements they recognize in their district.

Findings

According to the results of the questionnaire applied to the people of the region within the scope of the study, the findings are as follows;

As a result of demographic questions; 203 people who participated in the study are between the ages of 21-30, 84 people between the ages of 31-40, 37 people between the ages of 41-50, 6 people between the ages of 51-60 and 3 people over 60. 50,7% of the participants are male, 43,8% are working, 35,4% are students and 17,6% are not working. When we look at the level of education, it is seen that 49,3% are undergraduate, 24,2% are high school, 15% are associate degree, 7,7% are postgraduate and the rest are primary school.

The percentage values of the answers given by the participants to the questions formed to measure the awareness towards the protection of architectural heritage, which constitutes the second part of the questionnaire, are given in Table 1. In the section consisting of nine questions, the answers given according to Likert scale were evaluated. The questions include statements on what architectural heritage is and why it should be protected.

Table 1.*Percentage values of expressions for the protection of architectural heritage*

	Strongly disagree	**Disagree**	**Undecided**	**I agree**	**Absolutely agree**
I protect architectural heritage because it is an important national cultural asset	15,54	8,79	0,87	20,82	48,09
I preserve architectural heritage because they are buildings with high aesthetics in harmony with the environment	14,07	13,48	2,93	24,63	37,53
I think that architectural heritage is unique because it is the character of local identity....	15,24	11,73	4,10	4,69	39,88
The preservation of architectural heritage ensures that the overall architectural distinctiveness of the place is maintained.	14,36	10,85	3,22	25,51	38,12
The preservation of architectural heritage is	14,95	10,55	2,34	21,40	42,81

important as it is the assets left by our ancestors.					
Architectural heritage is a valuable trust that we should leave to our children.	14,66	9,67	1,75	19,64	46,04
Preservation of architectural heritage is not important because of its high cost	45,45	25,21	3,51	5,86	11,14
Since architectural heritage is a part of the natural environment, when i protect architectural heritage, i also protect the natural environment.	16,12	9,67	6,15	22,87	36,65
I think restoration works are important in the preservation of architectural heritage.	16,71	9,09	3,51	22,58	38,70

When the percentage values in Table 1 are analyzed, it is found that the concepts of originality, aesthetic value, being a part of cultural heritage, its relationship with the environment, and heritage are known by the society, and that the society is aware of the transfer to future generations and the benefits of restoration work to the society and the environment in terms of tourism, economic and social aspects. In the question about the cost of conservation, which is a negative statement, the negative answers given by the participants indicate that the awareness of the city people is high.

Re-functionalization, which is one of the intervention approaches for the protection of architectural heritage, is a very common situation in the society. The percentage values of the answers given by the participants to the questions prepared to measure the awareness of the society on this subject are given in Table 2. The questions were prepared on what are and will be the values that re-functionalization adds to the society and the environment.

Table 2.*Percentage Values of Statements for Re-functionalization*

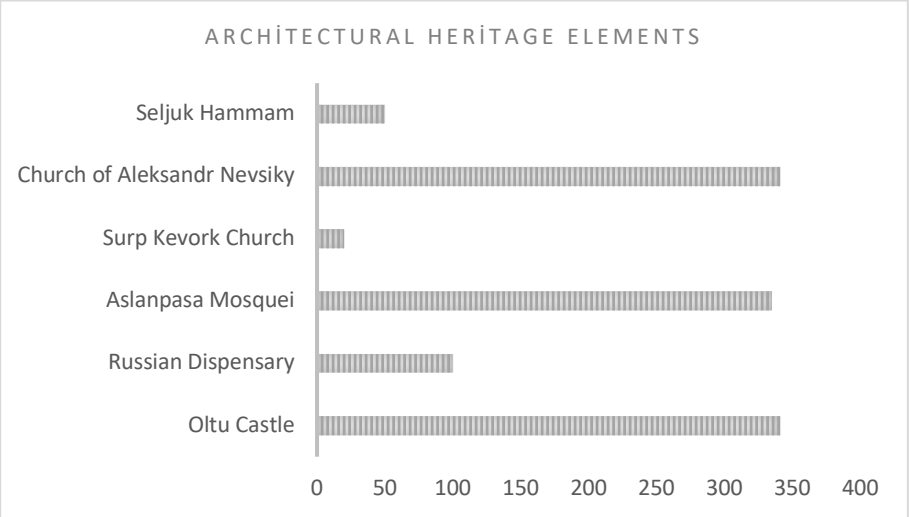
	Strongly	**Disagree**	**Undecided**	**I agree**	**Absolutely**

	disagree				agree
I find it right that architectural heritage buildings should be functionalised (restaurants, hotels, cafes, etc.) And opened for reuse	24,04	18,47	11,73	19,06	19,64
I think that the reuse of architectural heritage buildings will improve the infrastructure of the neighborhood where the building is located	17,59	14,36	6,74	27,85	24,34
I think that the reuse of architectural heritage assets will increase the value of real estate (housing, land, etc.) In the region.	15,54	12,90	13,19	23,46	25,51
I think that an architectural heritage asset that is not reused will eventually disappear.	22,28	19,94	9,67	15,83	22,87
I think that when the architectural heritage asset is reused, it will create an important economic input.	14,66	14,07	10,55	20,23	31,37
I think that the awareness of the architectural heritage assets that are re-functionalized and re-used will increase	14,07	11,14	6,45	23,46	34,60
I think that the re-functioning of architectural heritage is an important tool for attracting tourists and local development.	15,83	9,09	2,93	20,82	42,81

The answers given for re-functioning or reuse, which is one of the ways of protecting architectural heritage, show that there is a group of participants who do not find it right to re-functionalize architectural heritage buildings and that there is a group of participants who argue that the re-functioned building will contribute to the infrastructure, economy and tourism potential of the environment where the building is located, the awareness of the building, and prevent the building from being ruined.

The answers given to the multiple-choice question asked to measure the awareness of the six surviving architectural structures in the district, which has many architectural heritage elements belonging to different civilizations and periods, are given in Graphic 2.

Graphic 1.*Awareness rates of Architectural Heritage Elements*



When evaluated in the light of the answers given, it is seen that the most well-known architectural heritage elements in the city center are Oltu castle, which has become the symbol of the city, Aslanpaşa mosque, which continues to serve as a place of worship, and Aleksandır Nevsiky church, whose restoration process has been completed and is waiting for a function proposal. The Seljuk bath, the Russian Dispensary and the Armenian church are not known much because they are not visible

Conclusion

Anatolia, which has hosted many civilizations throughout history, is a rich region in terms of architectural heritage. In line with the study conducted in the Oltu district, which was selected as a sample, a survey was conducted to measure the awareness of the society regarding architectural heritage and re-functioning. According to the survey results, the majority of the people of the district are aware of what architectural heritage is and why it should be protected, but they do not have sufficient information about re-functioning. There are many participants who do not know that re-functioning is one of the methods of protecting architectural heritage. This situation shows that the society should be informed about the methods used in protecting architectural heritage. It is clearly seen that the demographic structure also plays a role. The fact that 42% of the participants have a bachelor's degree has caused the awareness level to be high. Increasing the awareness of the remaining part is undoubtedly possible with education. Training should be provided on the protection of our cultural heritage and protection problems, which have been frequently encountered in recent times. For this reason, it will be even more meaningful if the changes to be made in the education process within the scope of the study are supported by the change in perception and thoughts towards historical and cultural heritage. The importance of protecting and re-functioning architectural heritage and raising awareness on these issues is possible through arrangements to be made in the field of education and systematically concretizing them with local governments, civil society organizations and academics. This understanding needs to be disseminated throughout the country and transformed into a mindset.

There are often views that education alone is not enough and that the public should also be involved in the protection and be involved in the process. This strengthens belonging and ownership and increases conservation awareness.

As a result, architectural heritage elements are unique documents with high aesthetic value that provide information about the lifestyles, architecture, cultural and social habits, economies and political powers of the civilizations in the period they were built. Therefore, they need to be transferred to future generations in the most accurate way and this is possible by raising awareness of the society on protection and survival and including them in the process.

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Ethics Committee Decisions

The study does not require informed consent or ethics committee approval. The study was approved by the ATATÜRK UNIVERSITY Science and Engineering Sciences Ethics Committee on 18.02.2025 with the number E-60665420-000-2500062515

Researchers' Contribution Rate Statement

While all authors are expected to contribute to the planning and analysis phase of a multi-authored article, contribution rates may vary during the writing and implementation phase. The author contribution rate is determined by the responsible author, so that the total of all authors does not exceed 100%.

Sample Contribution Rate Distribution:

First Author 70%,

Second Author 30%

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Conflict Statement

If any material or moral benefit was or was not provided at any stage of the article, it should be stated.

Publication Ethics Statement

All rules specified in the “Higher Education Institutions Scientific Research and Publication Ethics Directive” were followed throughout the entire process from the planning to implementation, data collection to data analysis of this article. None of the actions specified in the second section of the directive, “Actions Contrary to Scientific Research and Publication Ethics”, were carried out. Scientific, ethical and citation rules were followed during the writing process of this research; no falsification was made on the collected data. This study has not been sent for evaluation to any other academic publication environment.