AN EVALUATION ON THE EFFECTS OF LANGUAGE-LITERATURE AND HISTORY-MUSEUM BRANCHES OF COMMUNITY-HOUSES ON CULTURAL HERITAGE OF TURKEY

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ABSTRACT

Community Houses are important institutions that operate for public awareness with the establishment of the Republic of Turkey. In this context, it is aimed to discuss the activities of the Community Houses for protection of our cultural heritage through "Language and Literature" and "History and Museum" branches. The aim of the study is to offer an evaluation, which contributes to the activities of both branches, basing the role of Community Houses upon protection of our tangible and intangible cultural assets. While examining public knowledge and linguistic issues as part of duties and responsibilities of the "Language and Literature" branch, studies on excavation, conference, museum building, restoration and preservation of ancient monuments were analysed by the "History and Museum" branch. In this direction, a literature review was made on cultural heritage studies that had been carried out by the Community Houses until 1951, predominantly between 1933 and 1935. We have reached some information demonstrating that people realized the importance of the cultural inventory and adopted the consciousness of protecting the national values and studies on art, history, archeology increased. It has been determined that the "Language and Literature" branch tried to instil a consciousness of national culture and emphasize the language issue throughout the country. Excavations, ethnography and historical researches have been carried out with the works of the "History and Museum" branch.

Keywords: *Community Houses, Language and Literature Branch, History and Museum Branch, Cultural Heritage*

HALKEVLERİ DİL-EDEBİYAT VE TARİH-MÜZE ŞUBELERİNİN KÜLTÜR MİRASIMIZA ETKİLERİ ÜZERİNE DEĞERLENDİRME

ÖZ

Halkevleri, Türkiye Cumhuriyeti'nin kurulmasıyla birlikte halkın bilinçlenmesi için faaliyet gösteren önemli bir kurumdur. Bu bağlamda Halkevlerinin kültür mirasımızı korumaya yönelik faaliyetlerinin, "Dil ve Edebiyat" ile "Tarih ve Müze" şubeleri üzerinden tartışılması amaçlanmıştır. Araştırmanın hedefi, Halkevlerinin rolünü somut ve somut olmayan kültürel varlıklarımızın korunması ilişkisine dayandırarak, her iki şubenin faaliyetlerine yönelik katkı sağlayan bir değerlendirmenin sunulmasıdır. "Dil ve Edebiyat" şubesinin görev ve sorumlulukları kapsamında halk bilgisi ve dil konuları incelenirken, "Tarih ve Müze" şubesinde kazı, konferans, müze kurma, eski eserlerin onarılması ve korunmasına yönelik çalışmalar analiz edilmiştir. Bu doğrultuda, Halkevleri tarafından ağırlıklı olarak 1933-1935 olmak üzere 1951 yılına kadar yürütülen kültür mirasına yönelik çalışmalar üzerine literatür taraması yapılmıştır. Her iki şube vasıtasıyla kültür envanterinin önemi, milli değerleri koruma bilincinin halka benimsetilmesi ve sanat, tarih, arkeoloji gibi alanlarda çalışmaların artmasını gösteren bilgilere ulaşılmıştır. "Dil ve Edebiyat" şubesinin yurt genelinde milli kültür bilincini aşılamaya çalıştığı ve dil meselesi üzerinde önemle durduğu tespit edilmiştir. "Tarih ve Müze" şubesinin çalışmalarıyla kazı, etnografya ve tarihi araştırmalar gerçekleştirilerek, Anadolu tarihinin kayda değer şekilde aydınlatıldığı görülmüştür.

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Anahtar Kelimeler: *Halkevleri, Dil ve Edebiyat Şubesi, Tarih ve Müze Şubesi, Kültür Mirası*

INTRODUCTION

In addition to preparing youth for life in all respects, the Community-Houses are meeting places that are set up in order to progress in line with nationalization goals and to improve the level of knowledge and culture of the people (Community Houses, 1935: 3). Celal Sahir (1933: 97) states that 14 Community Houses were opened on 19 February 1932, which is an important day in the history of Turkish Revolution, and then 20 new Community Houses were opened on 24 June 1932. First opened in Afyon, Ankara, Aydın, Bolu, Bursa, Çanakkale, Denizli, Diyarbakır, Eskişehir, İstanbul, İzmir, Konya, Malatya and Samsun; then 20 new Community Houses were opened in Antalya, Bilecik, Edirne, Gaziantep, Giresun, Silifke, Kastamonu, Kayseri, Kırklareli, Kocaeli, Kütahya, Ordu, Rize, Sinop, Şebinkarahisar, Tekirdağ, Trabzon, Van, Yozgat, and Zonguldak on 24 February 1932 (Toksoy, 2007:42). While Community Houses were opening in the provincial and district centers, Community Chambers began to be opened in rural areas since 1940's (Koçak, 1990: 114). Thus, 478 Community Houses and 4322 Community Chambers were spread throughout the country in 1950 (Özacun, 1996: 91). For understanding the importance of the organization, it would be useful to emphasize the conditions of the period, the targeted transformation in the social strata and the steps taken within this context. During the wars at the last decade, Anatolian people lost a great majority of a handful of intellectuals, experts, technical staff and young people who were able to work; the newly established Republic of Turkey remained under difficult conditions due to poor health conditions, lack of scientific and technical developments and industry (Zeyrek, 2006: 1). Therefore, public awareness and social structure change had to be provided. Suna Kili (1998: 14) explains this case as emancipation of people in all areas, getting free from dogmas and adopting the science and secular thought as guide, establishing an order that meets all material and spiritual needs of people rooted from being human.

Education has an important role at that time. In particular, in the 1930's, rate of literates in Turkey were not exceeding 20% despite all efforts made the importance of this issue clearer (Güneş, 2012: 143). Anıl Çeçen, who held senior positions as secretary of culture, secretary general and second president in the second term of the Community Houses, makes important evaluations in his book named "Community Houses". Çeçen (1990: 89-90), who mentions that the literacy level of society creates a disconnection between the intellectuals and the people, states that there is a need for a new structure that will establish a bond between pioneering cadre of the revolution and the masses, integrate them, train and direct the people in line with the principles of the revolution. To this end, "National Schools" were established in order to teach the public how to read and write and to provide the basic knowledge that is necessary in life. This was the first step for educational campaign (Gurallar Yeşilkaya, 2003: 68). On the other hand, Atatürk tries to instill the appreciation of art to the public in line with the multi-dimensional revolution strategies. In the context of *"Tenth Year Speech"*, he points out our national culture and the importance of the resources we have and states that raising the level of civilization is a prerequisite:

"...I should also consider that a historical characteristic of the Turkish nation, a high human society, is to love and develop the fine arts. For this reason, it is our national target to strengthen our nation's high character, tireless diligence, innate intelligence, attachment for science, love of the fine arts, sense of national unity all the time and by means of all kinds of instruments and measures." (Atatürk's Discourse and Speeches II, 1997: 318).

METHOD

The aim of the study, which deals with the activities of the Community Houses for protection of our cultural heritage, is to investigate, in a systematic theoretical environment, the progresses within the protection and society in Turkey since 1930. For this purpose, instead of the relation of ideological discourses with architecture, the activities of the institution, which carries out activities aiming to raise

awareness throughout the society, with our cultural assets are examined. From this point, an approach has been adopted which requires to make researches in separate areas according to duties and responsibilities of "Language and Literature" and "History and Museum" branches. As a requirement of such an approach, the works carried out by both branches is built within the boundaries of;
a. Intangible cultural heritage activities
b. Tangible cultural heritage activities

Within the scope of the branches discussed, a study was conducted on the establishment of cultural inventory and the efforts made. Activities related to the inoculation of national cultural awareness throughout the society by creating a comprehensive archive are discussed in this study. *"Ülkü"* the magazine has been examined in order to develop the efforts of "Language and Literature" and "History and Museum" branches towards cultural assets in a theoretical framework. In addition, all of the Community Houses Activity Report Summaries between 1933 and 1935 were scanned and the activities of some Community Houses were included in the study.

THE RELATIONSHIP BETWEEN TURKISH HEARTHS AND COMMUNITY HOUSES
The Turkish Hearths are considered as the foundations of the Community Houses in many sources and are associated with each other because they were established before the Community Houses. Tevfik Çavdar (2004: 314-315) states that the idea of the Community House has been extended to the 1910's, in other words, to Turkish Hearths, and underlines that these institutions, which are useful to the country, are the result of a necessity. In order to distinguish the situation between the two institutions, it is necessary to mention the Turkish Hearths in brief; otherwise, the infrastructure of the two organizations will be incomplete.

Towards the end of the 18th century, the nationalist movement of the 1789 French Revolution, influenced the Ottoman Empire; therefore, the Turkish intellectuals during the II. Constitutional period, saw the independence of the state in bringing the Turks to forefront (Özdemir and Aktaş, 2011: 237). Founded on July 3, 1911, the purpose of the establishment of the Turkish Hearth is "to advance the cultural unity of the Turks and their civilization" (Turan, 2010: 82). It has carried out its actions by organizing courses, conferences, publishing books and brochures and opening schools (Arıkan, 1999: 262). Neşe Gurallar Yeşilkaya (2003: 65), in her paper "Community Houses: Ideology and Architecture", states that the widespread view on the closure of Turkish Hearths is the extreme ideology of "nationalism" ideology that is incompatible with the new regime. On the other hand, according to Şimşek (2002: 28-29), the first of the reasons for the closure of Turkish Hearths is that they could not adapt to the new social and political conditions; the second reason is that they had a reactionist attitude towards the Republician government; the third one is the deep contradictions between the ideals supported by the Turkish Hearths and Kemalist foreign policy approach. The ineffectiveness of the Turkish Hearths has set the stage for the establishment of an organization capable of carrying out the tasks appropriate to the new regime.

COMMUNITY HOUSES AND ARCHITECTURE RELATIONSHIP
In the history of Turkish architecture, "First National Architecture" or "National Architectural Renaissance" is accepted as a visual expression of a new understanding. The first National Architecture Movement developed in the last years of the Ottoman Empire; it was influential in the first ten years of the Republic (Yavuz, 1981: 53). The aim of this movement is to create a new national architecture by using elements such as dome, eaves, pointed arches, which are specific to Classical Ottoman architecture[1]. Therefore, this trend, which was, afterwards, called as "First National Style" by the architectural historians but defined as "National Architectural Renaissance", is approved as

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[1] Vedad Tek and his historiographical twin Kemaledin Bey are the leading figures in the First National Architecture movement (Tanyeli, 2007: 108). Sirkeci Grand Post Office Building (1909), the Second Parliamentary Parliament (1923-24), the Foundation Houses (1928-30) are among the most important structures of the period.

"Ottoman Deterrence" (*revivalism)* in the Turkish architectural history (Bozdoğan, 2008: 31). As expressed by many authors, the 1930's were the most intense period of modernization. With the new ideology, while the whole layer of society is being educated, it causes the production of physical spaces reflecting the republic's ideology. The relations of architects established with ideology in a sense began to turn into a visual expression; hence, the discourses of the period were reflected in the architecture of the Early Republican Period. From this point on, the formal characteristics of the Community House buildings are among the most important examples of the architectural approach of the period. For example, in 1932, designed by Arif Hikmet Koyunoğlu, the old Turkish Hearth building, which was used as the Ankara Community House building, emphasizes the modernism with a flat roof, while a large arch refers to the arches of the Ottoman period (Figure 1).

Figure 1: Old Turkish Hearth Building That Was Used As The Ankara Community House After 1932
Reference: Sözen and Tapan, 1973: 138

Examining powerful transmission of modern architecture through the Community Houses, Bozdoğan discusses the situations that give these institutions progressive and revolutionary connotations (Figure 2). The author (2008: 112) lists these features as modern compositions in the form of curved windows, emergent and cantilevered elements, towers and circular windows and interlocking blocks. As seen in Figure 2, Bozdoğan (2008: 112) relates modern forms in the design of Community Houses with flat roofs, geometric blocks and round corners in the 1930s.
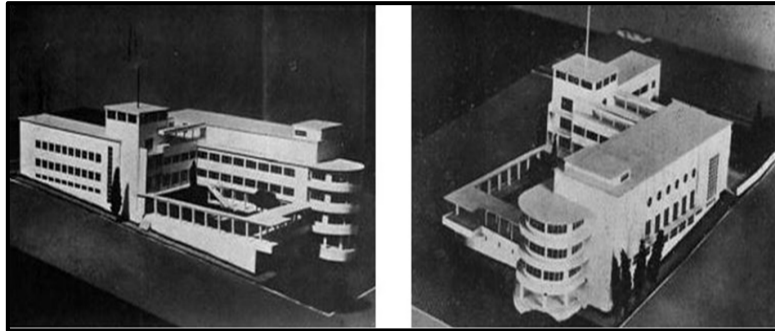

Figure 2: Kadıköy Community House, Where Architect Ruknettin Günay Won The First Prize.
Reference: Arkitekt, 1938-02: 45

On the other hand, Neşe Yeşilkaya Gurallar, who touched on the relationship of the Community Houses with the city, emphasizes that the Community House buildings are also seen as a representation of political presence and power just like Government Office and Municipality (2003: 140-141). For this reason, the author states that the Community House buildings located on the Republician Squares are one of the structures that define the new city center (Figure 3).
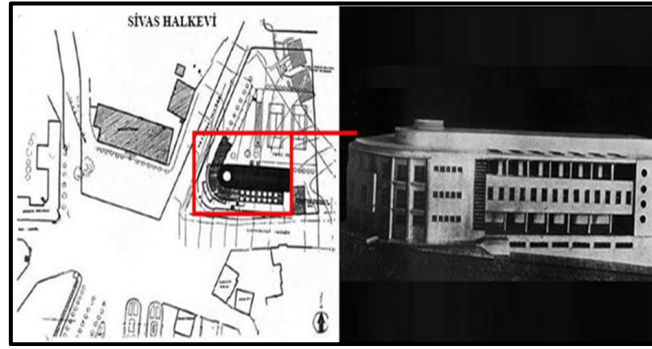
Figure 3: The First Project, Selected In Arkitekt Journal, Of The Community Houses Building That Will Take Place On Sivas Cumhuriyet Square,
Reference: Arkitekt, 1939-03-04: 65

At the same time, the Community Houses are divided into two main parts because they are solved by a function-based approach; therefore, the first one is the hall and the second one is the branch of education consisting of branches and libraries (Yeşilkaya Gurallar, 2003: 168). On the other hand, such an institution present in other countries at that time? Bozdoğan (2008: 109) replies to this question as Community Houses are *"Turkish counterparts of the case del fascio in Italy, which is the most concise expression of a short period of time between the ideals of rationalist architects and authoritarian regimes in 1930's".* The author, who emphasizes the ideology of this institution (2008: 109), associates the fame of Leman Tomsu and Münevver Belen, the first two women architects in Turkey, for the Community Houses projects with progressive connotations of the building.

After the 1930's, the First National Architecture, which had the understanding of Ottoman revivalism, was replaced by the "Second National Architecture" which is in search of identity[2]. Sedad Hakkı Eldem, the most prominent representative of the Second National Architecture movement, argues that an architacture specific-to-Turkey should be created; therefore, the Turkish national tradition is combined with modern technology instead of the ongoing Eclecticism in the First National Architecture Period (Tanyeli, 2007: 166). By the retrogression of the national architecture, the Second National Architecture movement had lost its influence since the late 1940's.

FOUNDATION, ACTIVITY AND CLOSING PROCESS OF COMMUNITY HOUSES

Ali Nejat Ölçen (1988: 8), points out that speeches on the opening day of the Community Houses by People's Party's Secretary General Recep Peker and Dr. Reşit Galip are important documents explaining the purpose of establishment. In this context, Peker and Galip's speeches are as follows:

"In order to nationalize in this century, it is necessary to establish the principle of working together and cooperating with the people in addition to and after school education for the national masses.
Youth should be kept alive in a study that is educated and educate continuously... When we say youth, we should not understand age youth. Youth people, who wear their lives down for the sake of ideal and whiten their hair, should be part of the society that we honored.
The aim of the Republican People's Party through the Community Houses is to organize the nation in a group of people who are conscious of each other, who love each other and who devote themselves to ideal." (Ölçen, 1988: 9).

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[2] Sedad Hakkı Eldem and Emin Onat are the most important representatives of the Second National Architecture movement. Turkish Pavilion (1931), the Courthouse, and Atatürk Library are the foremost examples of the period. In the New York Exhibition (1937-39) designed by Eldem, modernism and tradition were brought together. By emphasizing modernism with cylindrical columns; tradition is referred with breaking roof, eaves and water elements. The Courthouse is a modernized "Turkish house" state structure.

Community Houses achieved its targets through branches (working branches) and divided into nine branches according to their fields of study. Those are Language-History-Literature, Art, Performance, Sports, Social Aid, People's Classrooms and Courses, Public Library and Publication, Rural, Museum and Exhibition branches (C.H.P. Community Houses study, 1938: 5). In the studies, it has been seen that "Language-History-Literature" branch was established on the basis of 1932 Republican People's Party (C.H.F.) Community Houses Directive; however, it has been determined that historical studies were separated from "Language and Literature" branch with the new directive (C.H.P. Community Houses Working Instructions) in 1940 and transferred to the "History and Museum" branch. From this point of view, the activities of the Community Houses for protection of cultural heritage (which is also the main purpose of the study) will be addressed through the "Language and Literature" and "History and Museum" branches and the fields of study of the other branches will be briefly discussed.

Fine Arts Branch, studies in the fields of music, painting, sculpture and architecture create awareness on the public in terms of its aesthetic value. For this reason, the Fine Arts branch enables young people in these areas to develop qualified art products. However, the primary purpose of the branch is to create a "high art understanding" among the public (Öztürkmen, 2006: 82). Performance Branch, it is interested in theater and other performing arts. It tries to develop the interest in of theatre, to educate the public and to raise awareness with the plays that discuss national values (Ozankaya, 1994: 332). Sports Branch, in order to have a mentally and physically healthy and strong people, it tries to adopt the importance of sports to the society. It also gives place to the studies for establishment, development and advancement of the sports clubs under the leadership of Turkey Training Community Federation to improve the sports in every area (C.H.P. Community Houses Training, 1938: 12). Social Aid Branch, it works in cooperation with charitable organizations to meet the social needs of the helpless citizens such as health, work, education, food and clothing (C.H.P. Community Houses Training, 1938: 14-15). Community Prep Schools and Courses Branch, it's mission is to improve the education of the public as much as possible (C.H.P. Community Houses, 1938: 15). For this purpose, several courses were organized to support literacy courses, vocational and art education courses and some courses supporting school education (C.H.P. Community Houses and Community Chambers, 1942: 9). Library and Publication Branch, the main task of the branch is to set up large bookshops, open book exhibitions, create reading rooms, create archives, and make arrangements for the public to make use of books every hour (Ozankaya, 1994: 333). Peasantism Branch, the organization, which is in the aim of progress and advancement, envisaged reaching the villages as the main way of touching the essence and character of the nation (Community Houses, 1935: 112). In 1935, it was a necessity to find solutions for the peasents, a vast majority of the population in Turkey, in terms of literacy, health and production[3]. For this reason, the Peasantism Branch of the Community Houses tried to establish the places such as Republican Square, Community House or Chamber, Post Office, Telegraph, School, Police Station and Guest House that a village may need. Thus, the ties between the peasant and townsman would be strengthened (C.H.P. Community Houses and Chambers, 1942: 14). In order to solve the problems of the peasant, who is called as *"the true owner and master of the homeland"*, educational affairs were given particular emphasis; hence, in the field of education, breakthroughs were realized with the adoption of the letter revolution and the opening of the Nation Schools (Makal, 1979: 49-50). The rural activities that started with Community Houses continued in a certain period but they were replaced by the Village Institutes. As a first step of achieving this goal, two village schools and instructors' schools were opened with the Law No. 3238 issued in 1936; then, in 1940, this number was increased to fourteen and the initiatives were attempted under the name of Village Institutes with the Law No. 3803 (Makal, 1979: 51).

Language and Literature Branch, the duties and responsibilities of the "Language-History-Literature" branch were regulated in the 1932 C.H.F. Community Houses Directive. The purpose of this branch is

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[3] Some considerable discussions were experienced in the issues such as village, peasantism, village revitalization in Turkey during 1930's. In particular, education plays a central role in the transformation of the village (Karaömerlioğlu, 2006: 88).

to organize conferences in order to raise public knowledge, to ensure that the principles of the Republic and the revolution are rooted, to work on the adoption of civic duties, to investigate the words used among the public, to publish publications, to explore and promote talented young people in the field of science and literature (C.H.F. Community Houses Directive 1932: 10). This directive covers the examination of national customs[4]. The "Language-History-Literature" branch, which is one of the leading branches of the cultural area, gained a comfortable working environment with the transfer of history studies to the museum branch (Çeçen, 1990: 188). When the CHP Community Houses Directive dated 1940 is examined, it can be seen that the research interests of the branch under the name of "Language and Literature" were determined comprehensively. In this directive, the principles regarding commemoration of the Turkish figures and of organizing ceremonies to indicate the respect of the nation towards them were emphasized; in addition, the conditions that Language-Literature committees would engage in editorial affairs and administration of journals to be published by Community Houses were determined (C.H.P. Community Houses Labor Instructions, 1940: 8). The spread of the Community Houses across the country enabled each Community House to work in an order that would form its own inventory. In order to find the Turkish equivalent of the Arabic and Persian words used in the written and spoken language through a survey with the help of public, the General Assembly of the Association of Turkish Language and Literature decided to publish a Guide for the Words from Ottoman to Turkish, which the people could easily find what they look for; in this context, the journal of *Ülkü* (1933: 116-118) tried to reach the whole layer of society by opening a poem and story contest written in pure Turkish.

History and Museum Branch, according to Community Houses Directive[5] dated 1938, "Museum and Exhibition" branch was divided into two groups as "Museum" and "Exhibition", defining the study areas within certain limits. The task of the museum group is to protect the historical artifacts and monuments in Community Houses' own region and to enrich the official museums in their own territory by completing their deficiencies or otherwise, to encourage the establishment; the exhibition branch was assigned to organize exhibitions in order to protect our national culture as well as introduce to the public (C.H.P. Community Houses, 1938: 19). The duties and responsibilities of the branch, which was changed to "History and Museum" in 1940, were rearranged. As a result of the literature review carried out within the scope of the subject, there are common opinions on the branch; those are to protect our historical and cultural wealth, to promote our history and also introduce it to the public, to prevent the historical artifacts and ruins to be damaged, destroyed or removed from our country, to enlighten those concerned for protection and to enrich the museums with artifacts (Arık, 1947: 113; Ozankaya, 1994: 333; Madran, 2002: 149; Çavdar, 2004: 318-319). On the other hand, Arık (1947: 113-114) states that if there is no museum in the place where the Community Houses are located, they should send the works they will supply to the nearest official museum. In addition to all the data, Kara (2006: 115) refers that almost-extinct national ethnography documents were collected in cooperation with the Language-History-Literature branch of the museum section. Arık (1947: 117) addresses that the Community Houses have a direct impact on the development of the public and country in the fields of museum, history and folklore, and that it is necessary to adopt the existence of the Community Houses. With the transition to the multi-party period, the tension between the parties negatively affected the activities of the Community Houses, their activities decreased and the closure process began. In particular, solutions were sought for acquiring the Community Houses a legal entity status, however, they were adopted as "facilities" because they were non-profit organizations (Zeyrek, 2006: 104). In this context, the concept of "facility" was clarified under the title of "Provisional Articles" of the Statutory Rules and Orders of Community Houses. The aim was to turn them into an

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[4] While the words that are not used in writing and literature, national tales and proverbs were researched and collected, the old national traditions were also included in the study (Ankara Community House, Language and Literature and History Branch, 1932: 3).

[5] With this guideline, the management and working principles of the Community Houses are listed as articles.

institution (facility, foundation) if it would be deemed appropriate in legal aspects (1977: 59). Despite all efforts, since the Municipality administrations in some provinces and districts were won by other political parties, the grants to the Community Houses were halted, thus the journals could not be issued due to lack of financial resources.

THE ACTIVITIES OF COMMUNITY HOUSES ON PROTECTION OF CULTURAL HERITAGE

It would be useful to touch on the telegram wired by Atatürk, from Konya, to İsmet İnönü before speaking the efforts for protecting the cultural assets. With the telegram which accelerated protection activities, a commission was established with the decision of the Council of Ministers on 1 April 1931 (Madran, 2002: 106-107). The said telegraph evaluates the works of two separate civilizations under different articles; in this context, the first paragraph is reserved only for archaeological values, while the second mentions the works of Anatolian-Seljuk civilization (Madran, 2002: 106). Based on this attitude, it was seen that some critical steps were taken to restore, protect and promote ancient artifacts through Community Houses. In line with the examinations by the Institution, so to speak, Anatolia was mapped in ethnographic, sociological and folkloric aspects; promoting our cultural values by creating a comprehensive archive (Özacun, 1996: 91). From 1933 to 1951, Community Houses, which published a large number of publications, obtained a rich literature.

In this respect, to be able to make an institutional evaluation regarding the cultural heritage, the activities of the branches of "Language and Literature" and "History and Museum" were scrutinized from content of the journal of *Ülkü* and the information on selected cultural assets was included in the study. At the same time, all of the Community Houses Activity Report Summaries regarding 1933-1935 were scrutinized and some of the Community Houses, which had intense activities, were also included in the study. The activities of both branches will be discussed under the title of activities for tangible and intangible cultural heritage.

LANGUAGE AND LITERATURE BRANCH ACTIVITIES

Published by Ankara Community House, *"Ülkü"* journal offers different readings in terms of content. While sociological and archaeological researches, bibliography, travel notes, anthropology, well-known Turkish poets and historians are included in the studies in the journal, linguistic issues are extensively discussed. Because the language issue, which is accepted as one of the most important cases of our national culture, makes the importance of the issue more understandable. Some names to conjure with emphasize on the written language and question the reason behind the emergence of the language issue. For instance, Ahmet Kutsi Tecer (1941: 1) discusses this ongoing problem since the Tanzimat Reform Era over "literary language" that he describes as written language or culture language; because Turkish is used in the spoken language and Ottoman in the literary language.

Alphabet reform is accepted as the most important movement together with the Republic. İbrahim Necmi Dilmen, in his article *"Linguistic Studies in the Republican Years"*, briefly looks at the six-year activities of the new revolution. Dilmen (1938: 242) states that a colloquial speech dictionary, which includes 25-30 thousand words, was prepared as result of the studies conducted by the Community Houses in particular, a separate study area was created by scanning Turkish language assets from the books and 110 of the old, new, writing and printing books in the libraries were scanned. On the other hand, the author (1938: 242) highlights that a questionnaire was made for the clarity and comprehensibility of the words used in written language but not in spoken language and a *Scanning Journal* was prepared by scanning compilation tags and books.

With the increasing importance of the Community Houses, the Turkish Language Research Society has given the task of celebrating the language holiday to the "Language, History, Literature" branch (Ülkü, 1935: 87). At the same time, the journal presents readings that it organized Language exhibition by taking pieces from the museums of the Community Houses or by accessing paintings from the

history books (Hayri, 1935: 93). Sadi Irmak (1948: 1), in his speech on the day of the Language, giving place to the thoughts of Atatürk, reminds us that the service given to Turkish language is to reach our major civilization target and emphasizes the essence of the language holiday.

Intangible Cultural Heritage Activities
Some of the activities carried out between 1933 and 1935 by some Community Houses are mentioned, in brief, below. Ankara Community House made history writing about the Hittite Hieroglyphs and gave 4 lectures, 3 of which were in Turkish and 1 in French (Community Houses' 1933 Activity Report Summaries, 1934: 9). Antalya Community House, gathering many proverbs, sent to Turkish Language Examination (TDT) Society; hence found equivalent of many literature terms (Community Houses' 1934 Activity Report Summaries, 1935: 12). One year later, it continued to add new works to its compilation works and collected 1,300 proverbs, 63 tales, and 2 folk songs; for this reason, it received written appreciation from the language institution due to its services (Community Houses' 1935 Activity Report Summaries, 1936: 14). Afyon Community House was engaged in speech compilations, sent 2,176 Turkish words to the Turkish Language Examination Society and collected works belonging to the Hittites, Phrygians and Seljuk Turks (Community Houses' 1933 Activity Report Summaries, 1934: 6). Afyon Community House collected the lives and works of some 30 '"Minstrels"'; the "Language, History, Literature" branch, on the other hand, organized days for Namık Kemal and Tevfik Fikret, by holding three mass meetings during the year (Community Houses' 1934 Activity Report Summaries, 1935: 6).

Aydın Community House opened a sanitary museum and made it possible for 9,433 citizens to visit, and took photographs of the Asarı Atikan, which was found in a box in the Hisar quarter, created an album, and organized the day of Gazi and Kubilay (Community Houses' 1933 Activity Report Summaries, 1934: 13-14). Aydın Community House received the gratitude of the Turkish Language Examination Society for its initial presentation of the language syntax; on the other hand, due to its contributions to the history studies, the Historical Society awarded it with two commendations (Community Houses' 1935 Activity Report Summaries, 1936: 15).

Balıkesir Community House conducted crucial works to protect young litterateurs, gave 34 conferences to 17,610 citizens, put Turkish names for 313 streets, compiled 1,120 riddles and puzzles, 1,210 popular manis, 70 folk traditions, 220 fairy tales and 2,200 proverbs. (Community Houses' 1935 Activity Report Summaries, 1936: 20). History branch of Bolu Community House examined the ruins of Üsgübi in the province of Düzce, the Literature branch compiled the proverbs and published them in brochure, the Language branch worked in accordance with the directives of the Turkish Language Examination Society (Community Houses' 1933 Activity Report Summaries, 1934: 20). Denizli Community House was interested in compilation of speech in pure Turkish, sent 490 proverbs to the Turkish Language Examination Society; in addition, they worked on the Scanning Journal from Ottoman to Turkish, published by the society, and they filled the tags about 2,490 words they chose (Community Houses' 1934 Activity Report Summaries, 1935: 33).

Mersin Community House worked according to the principles on the basis of literature, history and publication; in addition, it has improved its work on the language in line with the directives of the Turkish Language Examination Society (Community Houses' 1934 Activity Report Summaries, 1935: 88). Muğla Community House printed a small brochure called "Turkish names" in order to help the public to obtain surnames, and sent proverbs, manis and beliefs to the Turkish Language Examination Society (Community Houses' 1934 Activity Report Summaries, 1935: 86). Sinop Community House was interested in language compilations, gathered the sayings of names such as Aşık Sümmani, Yesari Baha and Bektaşi and gave 24 conferences for 5,100 citizens (Community Houses' 1934 Activity Report Summaries, 1935: 109).

HISTORY AND MUSEUM BRANCH'S ACTIVITIES

The purpose of the excavation work is to unearth the history of Anatolian culture and the process extending to Central Asia (Toksoy, 2007: 177). In this context, the archaeological studies carried out will be discussed under the title of "Museum and Exhibition" branch. In the journal of *Ülkü*, *"Importance of Turkish History"* study (1935: 6) emphasizes the importance of the Turkish nation's cultural richness and the need to protect historical artifacts. In order to base the consciousness of protection, it is necessary to mention some excavation works.

In Alacahöyük excavation supported by the Turkish Historical Society, the layers of the Ottoman, Byzantine, classical, new and ancient Hittite Eras were found and the artifacts were exhibited at the Ankara Ethnography Museum (Ülkü, 1937: 407). At the same time, a report was published in the journal of *Belleten* by Hamit Z. Koşay regarding the excavations in the region (Figure 4).
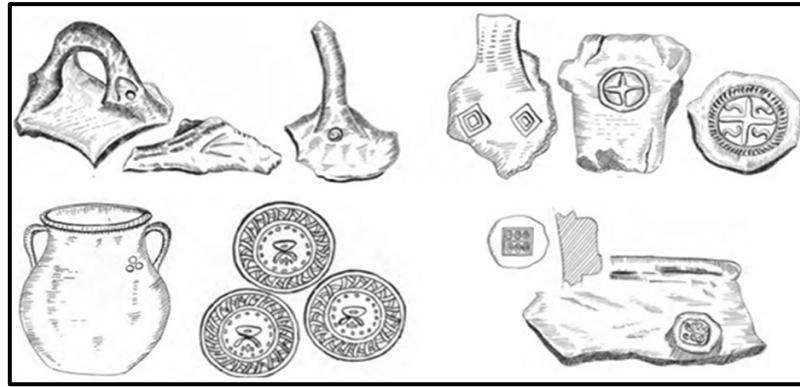

Figure 4: Signs And Stamps On The Alaca-Höyük Potteries
Reference: Koşay, 1965: 5-15

Important signs and stamps on the potteries of Hittite era were presented to examination of the experts (Koşay, 1965: 1). Boğazköy excavation was conducted by Istanbul German Archeology Institute and Duatepe excavation by archaeologist H. Goldman from Harvard University. A large number of Hittite era artifacts were found in these excavations (Ülkü, 1937: 407). In the studies in Kusura Tumulus and Hayranbaba, several ancient artifacts from the Classical to the Bronze Age were found and are being exhibited in the Afyon Museum (Ülkü, 1937: 407-408). In line with the ongoing activities of the Turkish Historical Society, Ahlatlıbel excavation was carried out in 1933 and a ruin belonging to the Copper Age was found (Ülkü, 1938: 250-251). Under the leadership of Remzi Oğuz Arık, Karalar, Göllüdağ and Ankara Castle were researched, respectively, in 1933, 1934 and 1937, and the cities of Galat, Post-Hittite and Phrygia were unearthed (Ülkü, 1938: 251). In 1937, upon the old ruins of potteries were found in Etiyokuşu, the Turkish Historical Society transferred the excavation to Şevket Aziz Kansu (Ülkü, 1938: 251). In the ongoing Etiyokuşu excavation, Ş. A. Kansu and Tahsin Özgüç (1941: 291) found two artifacts including stamps and loom weight and published their findings on the journal of Ülkü within chronological frame (Figure 5).
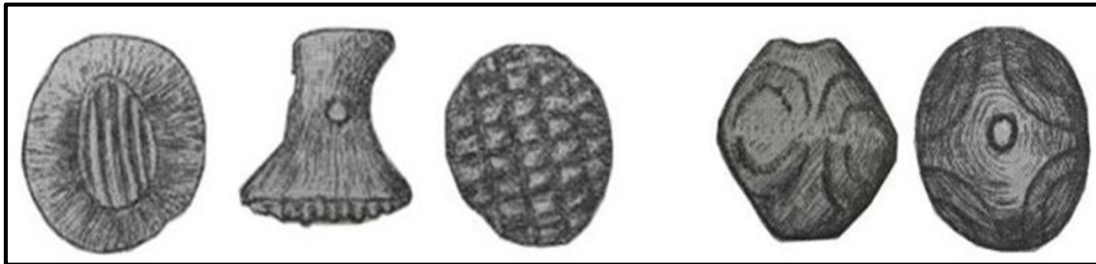

Figure 5: Seal On The Left And Loom Weight On The Right

Reference: Kansu and Özgüç, 1941: 291

Tangible Cultural Heritage Activities
At this point, it is important for the subject integrity to give place to the works carried out by the "Museum and Exhibition" branch in 1933-1935. Adana Community House opened a City Museum and discovered ancient artifacts in Tarsus and Misis. However, the Hittite inscriptions it found in Cerablus and Birecik and the relief and statue it encountered in Ceyhan and Gaziantep were transferred to his museum. (Community Houses' 1933 Activity Report Summaries, 1934: 4). At the same time, it made archaeological researches on tombstones and monuments, held an exhibition and introduced the village teachers the ways for museum affairs (Community Houses' 1935 Activity Report Summaries, 1936: 4). Antalya Community House unearthed a Greek period relief in Korkuteli and a Roman period five-covered, inlaid child tomb in the ruins of Alanya Sidre and transfered them to the City Museum (Community Houses' 1933 Activity Report Summaries, 1934: 12). Diyarbakır Community House searched for historical and valuable artifacts for the City Museum; however, found a torah written on antelope and a tray and three pieces of mozaic of Yavuz Period (Community Houses' 1933 Activity Report Summaries, 1934: 32). "Museum and Exhibition" branch of Isparta Community House, in cooperation with "Language, Literature, History" and "Peasantism" branches, ensured the preservation of ancient artifacts and endeavored to collect the necessary works to establish an Ethnography Museum (Community Houses' 1934 Acitivity Report Summaries, 1935: 63). In the cemetery between Edirne and Yedikule, the Istanbul Community House found about 150 gravestones of famous people and carried 60 of them, which are of high historical value, to the "Mahkutat Museum" in Süleymaniye (Community Houses' 1934 Acitivity Report Summaries, 1935: 58-59).

Istanbul Eminönü Community House made some researches on ancient fountains, made Mimar Sinan's works an album; moreover, the "Museum and Exhibition" branch helped to hold an art exhibition and about 5,200 citizens benefitted from this exhibition (Community Houses' 1935 Activity Report Summaries, 1936: 48). Museum group of Konya Community House was interested in taking photographs of historical monuments; it also restored Karatay Sahip Ata Madrasa (Community Houses' 1933 Activity Report Summaries, 1934: 57). In addition, as result of the researches, it transferred the inscriptions of the Hellenistic, Roman, Byzantine and Seljuks to the City Museum, and unearthed a catacomb and a Byzantine palace ruin of the very early Christian periods in Konya (Community Houses' 1934 Activity Report Summaries, 1935: 70). Milas Community House got photographs of the many historical monuments of Roman and Byzantine in the vicinity of the city, the tombs carved into the rocks from the Karians period, the Gümüşkesen monument, the Ionian and Roman arches, the ruins of the ancient Greeks called Ayaklı were examined in detail. (Community Houses' 1934 Activity Report Summaries, 1935: 96).

Tekirdağ Community House found a written throne in Malkara's Germiyan village, unknown to which period it belonged. It took photographs of the inlaid ceilings of the oldest examples of Turkish architectural style (Community Houses' 1933 Activity Report Summaries, 1934: 74). Urfa Community House found a two thousand-year-old statue of an Assyrian woman named "Helen" and two children, a sahranc belonging to Sheikh Mesud and made of rock by carving in 599 Hijri calendar, and some artifacts supposedly belonging to Romans (Community Houses' 1934 Activity Report Summaries 1935: 119). Zonguldak Community House prepared the history of the coal basin and made historical examinations, sending the 350-year-old manuscripts to the Ethnography Museum (Community Houses' 1933 Activity Report Summaries, 1934: 80). Although they yet began its activities, each Community House established an extensive inventory of its own region in the three-year work schedule.

CONCLUSION
In this study, the emphasis of consciousness on cultural assets and protection of cultural assets was tried to be made through the "Language and Literature" and "History and Museum" branches of the

Community Houses. Designed as an indicator of Turkey's independence and shaping the principles of newly established Turkish Republic, progressive and modernist Community Houses, which enable people to participate in administration of the country in a direct way, achieved their targets by means of branches. In particular, the duties and responsibilities of the "Language and Literature" and "History and Museum" branches have been defined extensively in order to protect our cultural heritage.

Regarding the Community Houses only as an organization that was established during modernization period of Turkey would mean to ignore it's comprehensive efforts for dissemination of Turkish culture. Because the institution that wants to look out for its national culture, first of all, focuses on the issue of language and sees its objectives as a target owned by whole nation. In this context, the "Language and Literature" branch tried to instill national culture and independence in the country; thus, it was provided to get rid of the narrow perspective by taking the help of the people. Adopting the type font suitable for the Turkish language, eliminating foreign words from the Turkish language and making compilation of words have significantly eliminated the ongoing language problem. It appears that a nation with a low literacy rate started the language movement through the Community Houses and proved to what extent it has been structured truly in a short time. In addition, Community Houses established their own media organs in order to collect historical documents and brought the pieces of national literature, which have been living in colloquial speech, close together. Thus, they adopted our values.

On the other hand, archeology, excavation, ethnography and historical researches were carried out with the efforts of the "History and Museum" branch, and finally it become possible to illuminate the Turkish history. Each Community House organized a study program for the conservation and restoration of historical artifacts and monuments in its own region and introduced them to the public through museums. First of all, creating a comprehensive archive to protect the ancient tangible culture documents is of great importance for illuminating the history of Anatolia. For this purpose, the people should adopt the consciousness of historical artifacts and conservation. Museums were used as an instrument to understand the importance of cultural inventory; therefore, increasing number of City Museums were established.

With the increasing number of Community Houses year by year, the studies directly effecting the people's awareness of the fields such as history, art, and archeology and preservation of national values accelerated. Community Houses encouraged research on Turkish history, developed methods for the preservation of cultural assets and promoted our national values.

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