

Keywords:

Heritage, workshops,
participation, communities

Article Information

Received:

13 December 2018

Accepted:

11 July 2019

Available online:

14 July 2019

*Department of Architecture,
Mimar Sinan Fine Arts University,
Istanbul, Turkey,
binnur.kirac@msgsu.edu.tr

** Department of Architecture,
Mimar Sinan Fine Arts University,
Istanbul, Turkey,
burcu.cantimur@msgsu.edu.tr

***Department of Architecture,
Mimar Sinan Fine Arts University,
Istanbul, Turkey,
gulce.okyay@msgsu.edu.tr

The Role of Participation in Identification and Sustainability of Heritage; the Windmill of Heybeliada¹

A. Binnur KIRAÇ*, Burcu BÜKEN CANTİMUR**,
Gülce G. OKYAY***

Abstract

Cultural heritage, when considered as a unique and perpetual social structure, humans are likely to be the main determinant of all constitutive elements, and therefore the most prominent factor of conservation practices. This point of view also makes it possible to envision a composite relationship between cultural heritage and locally-related communities where all parties generate, nourish and enhance one another. In this sense, 'creation' of the heritage, depends not only in the physical space specified by concrete conditions, but also in the resources and potentials of the people or communities associated with it. Accordingly, the possibility of inclusion, where communities play an active role in the conservation of cultural heritage, is becoming increasingly important within the quest for wholeness, perhaps even a common future agenda through these various interconnected elements. In the scope of the paper, a more participatory and inclusive heritage practices based on an interactive learning and exchange of knowledge is discussed in accordance with the experience gained from a heritage workshop conducted by the authors.

¹ This paper was presented in BEYOND ALL LIMITS - The International Congress on Sustainability in Architecture, Planning, and Design in Çankaya University Main Campus in Ankara between 17th and 19th October 2018 and has been expanded and revised as a journal article.

Anahtar kelimeler:

Miras, atölyeler, katılım,
topluluklar

Makale Bilgileri

Alındı:

13 Aralık 2018

Kabul edildi:

11 Temmuz 2019

Çevrimiçi erişilebilir:

14 Temmuz 2019

*Mimar Sinan Güzel Sanatlar
Üniversitesi, Mimarlık Fakültesi,
İstanbul, Türkiye,
binnur.kirac@msgsu.edu.tr

**Mimar Sinan Güzel Sanatlar
Üniversitesi, Mimarlık Fakültesi,
İstanbul, Türkiye,
burcu.cantimur@msgsu.edu.tr

***Mimar Sinan Güzel Sanatlar
Üniversitesi, Mimarlık Fakültesi,
İstanbul, Türkiye,
gulce.okyay@msgsu.edu.tr

**Katılımın Mirasın Tanımlanması ve Sürdürülmesindeki Rolü:
Heybeliada Eski Değirmeni²**

A. Binnur KIRAÇ*, Burcu BÜKEN CANTİMUR**,
Gülce G. OKYAY***

Öz

Kültürel miras, varolduğu dönem ve yere özgü, devamlılığı olan bir sosyal yapı olarak düşünüldüğünde; insan, bu yapıyı oluşturan bütün öğelerin temel belirleyeni ve koruma olgusunun en önemli dayanak noktasıdır. Bu bağlamda, miras 'yaratım' süreci, biçimi ve sürdürülebilirliği; yalnızca somut koşulların olarak tanıdığı fiziksel bir uzamla değil, aynı zamanda kendisiyle ilişkilenen kişi veya toplulukların da sahip olduğu kaynak ve potansiyellerle yakından ilişkilidir. Bu çok girdili ve/veya gelişime açık bir ilişkiler ağından anlamlı bir bütün, hatta belki bir ortak gelecek gündemi yaratım sorunsalı çerçevesinde; yerle ilişkili paydaşların kültürel mirasın korunması sürecinde daha etkin bir rol oynaması sayesinde şekillenebilecek bir dahiliyetin olanaklıları giderek daha çok önem kazanmaktadır. Makale kapsamında; yazarlar yürütücülüğünde gerçekleştirilen Heybeliada Tarihi Değirmeni miras atölyesinden edinilen deneyimler yordamıyla; interaktif bir öğrenme ve bilgi paylaşımı zemininde temellenen, daha katılımcı ve kapsayıcı bir miras olasılığı tartışmaya açılmaktadır.

² Bu makale BEYOND ALL LIMITS 2018 kongresinde sunulmuştur (BEYOND ALL LIMITS 2018: International Congress on Sustainability in Architecture, Planning, and Design, 17-19 October 2018, Ankara, Turkey).

Introduction

“A right to a heritage brings with it a duty to respect that of others”

Faro Convention, Council of Europe

Culture must be understood in the broad constituent sense of “cultural traditions, beliefs, values, and fundamental convictions that constitute individual and collective identity” (Kangas and Sokka, 2015: 141). Therefore, cultural heritage can be considered as a unique social structure that continues to be created, decreeted and recreated every day in terms of an individual and collective identity. Humankind, in this regard, is likely to be one of the main constitutive elements, and the most prominent factor of this collective and perpetual process. This collective attachment to a place that embodies meanings and values that are important to a community or communities are defined as, social value (Jones 2017, Ferreira and Duxbury, 2017) and this accumulation can create resource for the development of societies by fostering pluralistic scenarios and enhancing existing stochastic representations.

Culture as a sector embraces tangible and intangible heritage, cultural and creative industries and cultural infrastructures and is the fourth dimension of sustainable development (Hawkes, 2001; Soini and Birkeland 2014; Dessein et al., 2015; Asikainen et al,2017), as evidenced in terms of poverty alleviation, social inclusion and environmental sustainability (Hewison and Holden 2006; Holden 2006). In a similar way, the Faro Convention (Council of Europe 2005) stated that the value and potential of cultural heritage can be used as a resource for sustainable development and quality of life in accordance with developing knowledge to facilitate a peaceful social cohesion. Its central ideas including cultural diversity, shared responsibility and public participation bear a strong resemblance to recent documents including The Florence Declaration on Heritage and Landscape as Human Values (ICOMOS 2014) and Delhi Declaration on Heritage and Democracy (ICOMOS 2017).

This contemporary approach adopting new means of dialogue that allow related communities to take initiative for heritage as responsible agents. Public participation is in the core of this contemporary scene, while gaining broader understandings every passing day. Sani et al. (2015) identify participation as a capability development process and emphasize that this approach “challenges the notion of ‘participation’ as doing for or even with, but rather focuses on communities doing for themselves, with the help of a range of resources”.

While empowering the very notion of living heritage along with its related communities, heritage itself must be considered as one of the most functional capacity building tools which contributes greatly to collective creation of meaning and semantic integrity. A cognitive process which can lead to exchange of notions in certain groups as well as the realization of the holistic potential may also nourish the sustainability of cultural heritage. In the scope of

this paper, the means of a more inclusive, nonhierarchical and multicentered approach to heritage as well as the possibility of its practical applications have been discussed.

Methods

How might the social value, be taken into account in the context of heritage management and conservation? Some have argued that to gain an understanding of values and to imply capacity building practices, it is necessary to carry out research with communities of interest using qualitative methods derived from sociology and anthropology (de la Torre and Mason 2002; Harrison 2011). These methods involve the use of various techniques, such as focus groups, qualitative interviews and participant observation. In short term, focused research that involve ethnographic practices, rapid qualitative research is also included. Rapid qualitative research techniques (Denzin and Lincoln 2000; Knoblauch 2005; Creswell 2009; Harrison 2011; Becker 2014 etc.) such as place-based oral history interviews, site walks with community members, counter-mapping and audio-visual recordings are increasingly popular and are often characterized by mixed methods and multidisciplinary teams. However, a key part of the process is that the attribution of expertise, whilst still important, is decentred and distributed, whereas professionals and community participants are being recognized for their different kinds of knowledge and skilled practice (Harrison 2011; Emerick 2014).

Heritage workshops that can be defined as a contemporary and innovative conservation approach that provide participants an opportunity to openly consider and discuss about the relationship they have established with cultural heritage. As Newing (2011) also states, in these workshops, all suggestions, ideas and references are noted down without any change or criticism in a powerful way to provide a prosperous knowledge through semi-systematic brainstorming which encourage all people to contribute. This encouragement may lead to emergence of new and profound connections, value sets and unprecedented potentials.

In this framework, a heritage workshop, *What is the Heritage of It? : The Windmill of Heybeliada*, was designed and conducted by the authors. The windmill, while being an important element in the natural and cultural landscape of Heybeliada, has reached its present day by losing its architectural identity to a great extent. Despite the fact that, the architectural survey and conservation projects were appropriately prepared by academic members of Mimar Sinan Fine Arts University and approved by the regarding Conservation Board primarily, they proved to be insufficient and non-effective in terms of the sustainability of heritage values. In this context, the main problem of the study was whether the mill is defined as "heritage" or a "memory figure" by other related communities including its local inhabitants. Cultural values along with identifiability of this heritage in the urban memory were aimed to be discussed further and evaluated in detail through a workshop.

Being extended roughly over a month, the practices allowed more than 50 participants discuss about the windmill, its values, potentials and different conservation approaches. It aimed at

bringing together different aspects, understandings and values in order to bridge the gaps among different stakeholders. During the workshop, conservation specialists functioned as facilitators rather than sole decision-makers to foster a mutual learning experience while the references, observations and key findings were collectively examined throughout the process.

The Windmill of Heybeliada

The windmill located on the western coast of Heybeliada, extending towards the sea as a part and finishing mark of Ümit Tepesi (Papaz Mountain), as Tuğlacı (1995) also mentions, since the hills and coasts take the dominant wind are the most suitable for production. Known to be watchtower during the Byzantine period, it functioned as one of two windmills for nearly a century, by the monastery of Ayia Triada (Erdenen 1962). 18th century watercolor painting (Figure 1) of the coast and the windmill in addition to a map from the 19th century are the oldest available visual documents from this period. However, the presence of two different windmills in Heybeliada proves the production of a large amount of wheat, enough for at least two large monasteries, or even the whole village, as Türker (2003) states.



Figure 1 Water colour picture by Bauer, 1786-87. (Millas 2000)

It is possible that the mill was negatively affected by the era and it was also damaged by the 1894 earthquake. The whole area was expropriated during the Republican Period and owned by the Treasury as of 1941 and was used as a garden by Sadık Güzel Osman according to registry of deeds. The mill, on the other hand, was converted to a mansion and used as a backhouse and a mansion (Personal Interviews). Sönmez family, who worked and lived there, had even delivered one of their children inside the mill. With the decision of the Supreme Council of Antiquities and Monuments (Date: 14.4.1973, No: 7087), the mill was inscribed and registered as a cultural asset, namely “Religious and Formal Antiquities to be Protected”. Prior

to being an urban observation terrace, Değirmendere Area was taken for public use and the mill was left abandoned for a time period. Nowadays, the mill continues to exist merely as a landscape element, and is not used effectively (Figure 2).



Figure 2 Current state of the mill (Kıraç,B., Töre,T., 2014)

The mill as a witness of the monastery life of Heybeliada, its testimony to the history of production and the traces of the traditional flour production, are of great value. Rough cylindrical form on a rocky ground; the mill consists of a single space with a circular plan of approximately 640 cm in diameter. The 533cm high, roofless structure; exhibits its stone texture on completely non-plastered facade except for its arched doorway on the southeast side (Kıraç and Töre, 2015). Reinforced concrete slab in addition to a load-bearing column in the center were added in the interior. Probably due to this intervention in the 1980s, the traces of the authentic function on the masonry structure are only partially accessible. Today, a metal staircase that leads to the terrace is present and the mill lacks a roof.

Surrounding territory of the mill has continued to be used as a semi-private recreational area. The whole area can be described as an impressive landscape overlooking Burgazada and is still known as 'Değirmen Burnu' after the mill. It has a symbolic meaning for Heybeliada, with its physical qualities and geographical aspects along with its impression on the silhouette. However, issues of accessibility, the absence of a clear route from the pier, and the lack of historical information about the mill are conservation issues that the region faces today. This situation decreases the importance of a prominent urban element and destroys its cultural significance. The name, Değirmen Burnu remains as the mere reminiscent of a lost tradition and producing culture.

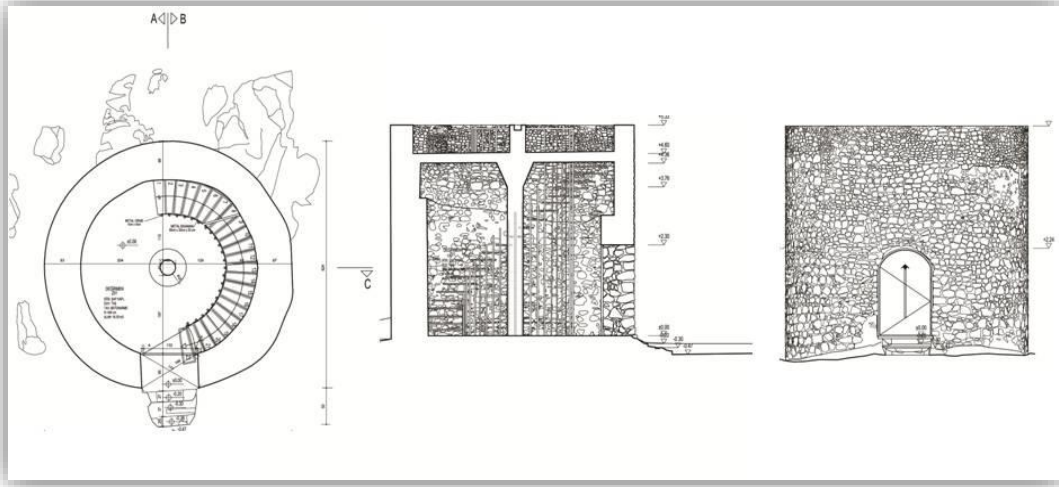


Figure 3 Architectural Survey of the windmill (MSFAU, 2014)

As of 2014, while the architectural survey, conservation projects¹, analyses and documentation were prepared and presented, the mill lost its architectural integrity and were severed from its context (Figure 3). Although, the conservation projects were approved by the Conservation Board, and the mill was decided to be revitalized and partly reconstructed in its authentic function, authors have felt the need of defining tangible and intangible heritage values that it encompasses. In this framework, the quest for placing this cultural heritage in urban memory, 'a mill which has not been used as a mill for almost 150 years', also reflects a genuine attempt for a 'better' and more inclusive conservation approach with regards to integrated sustainability.

What is the Heritage of It? : The Windmill of Heybeliada

The story that the heritage tells us, is as much important as the actual structure itself. That being one of the main ideas which has inspired the workshop, What is the Heritage of It?: The Windmill of Heybeliada, represents a hidden search for meaning. Thus, the whole process was designed as a value-oriented heritage practice which allows free exchange of ideas on what an heritage element may tell us and what we may understand from it.

Creating more networks while transferring the basic conservation principles directly and/or indirectly, searching for a deeper understanding of how heritage is perceived among various groups and seeking a broader perspective for the future of the mill were among the main priorities. In this way, transforming the conservation process into a participatory,

¹ Architectural Survey, Restitution and Restoration Projects of Heybeliada Old Mill with the protocol between MSFAU and Adalar Municipality, 2014 (Demet BİNAN, Burcu BÜKEN CANTIMUR, B. Selcen COŞKUN, Tigin TÖRE, Dilara Gökçen Akçay).

collaborative and inclusive heritage experience may also be possible rather than deciding on behalf of the stakeholders and related communities.

Being consisted of two interrelated practices extended roughly over a month, workshop aimed at working with different groups who are related to and/or interested in heritage studies. An open registration call was made for participants through different social media networks and by local stakeholders in Heybeliada, where the mill is actually located. Some general keywords including *“human”, “value”, “place”, “memory”, “capacity”* along with more specific ones such as *“conservation”, “participation”, “industry”* were chosen in order to draw attention to the study. Therefore, the pre-registered participants appeared to be of heterogeneous backgrounds, yet, they consisted mainly of architecture and urban planning students, both undergraduate and graduate, with no direct relations with the mill.

The first leg of the workshop was designed as a semi-informal meeting in a free space working atelier where participants spend the day brainstorming about a wide range of topics regarding the mill. The main aim of this first leg was to understand how people value a specific place or site and to discuss heritage values as the basis for moving on to an understanding of how values influence what we do. Starting with more subtle subjects such as the general references of the mill and the sense that it evokes in the participants, and then focusing on more specific aspects like the risk factors, potentials, alternative future scenarios were on the agenda of the day.

The event was a semi-planned, yet flexible activity which consist of main sessions. The first session started with an introductory practice where the participants asked to form a heritage cluster (Figure 4). While forming a network, participants had to introduce themselves, pick a nick name that they use during the workshop and tell everyone the reason behind their choice. In addition to being a practical warm up exercise that helps people to get to know each other, exchange of personal details and being tied up to each other also meant to help cultivating a sense of community.

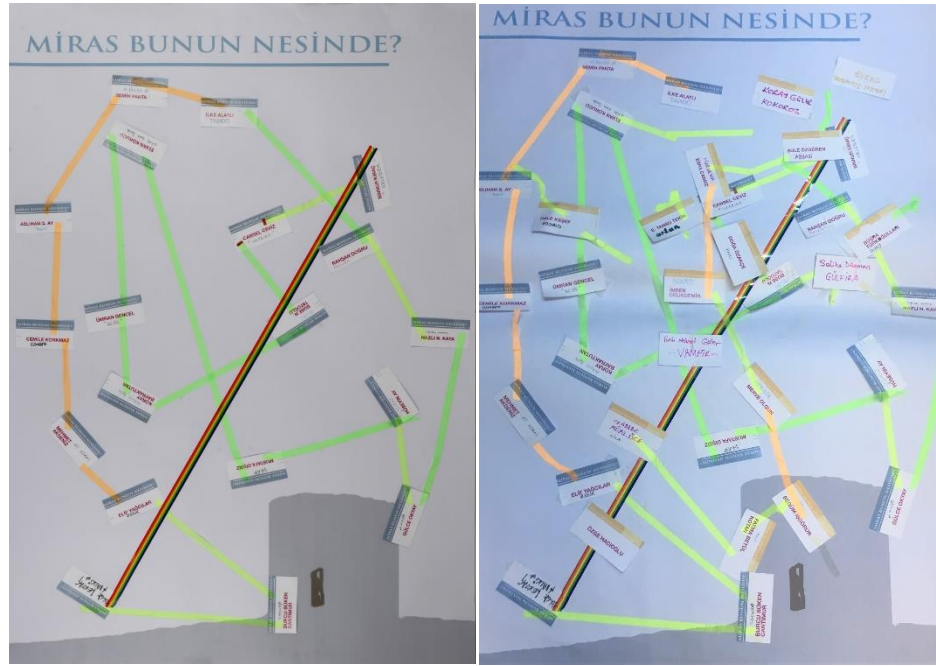


Figure 4 Heritage cluster network first and second legs (Cantimur, B.B., Kiraç, A.B., Okyay, G.G., 2018)

Following that, a brief introduction regarding the evolution and current state of the mill was made and the newly-formed cluster was asked to discuss the associative meanings/references they attributed. It was a rapid practice where all mentions were documented without any restrictions and further implications were fostered by the facilitators. In this exercise, some of the mentions were scrutinized thoroughly, even sometimes provocatively, in order to inspire a chain reaction to reach a nearly subconscious dimension of conservation. During the whole discussion, all findings were simultaneously recorded by one of the conductors in order to form a word cloud.

In the second session, the attendees were given a short seminar on heritage and values, their possible criteria for evaluation and shown some real-life examples. This part was designed as a more focused and area specific study that intends to lead the participants to contemplate further about the valuable architectural characteristics of the mill rather than any landscape element. This architectural focus also aimed at producing ideas on the tangible aspects of conservation studies as well as providing a basis for a more professional discussion based on specialized knowledge.

Cluster was asked to decide collectively on the values that the mill encompasses following the seminar while the responsibility of moderating the discussions were handed over to a volunteer from the community. By this means, the cluster was charged with striking a balance within their own structure and establishes their autonomous decision-making mechanism as well as adjudicating on the heritage values of the mill may or may not have. This assignment

enabled the cluster to think about numerous aspects related to heritage, both theoretical and practical, and seek a solution for existing conflicts while trying to build a consensus (Figure 5).



Figure 5 Scenes from the first leg of the workshop (Cantimur, B.B., Kıraç, A.B., Okyay, G.G., 2018)

The last part was mostly about questioning the most suitable scenario for the future of the asset. In this framework, the group discussed many alternatives for intervention, pros and cons of different methods, possible priorities of values within the context of social benefit for related communities. In this sense, this discussion was a pre-study for the upcoming leg of the workshop. After examining a number of potential intervention scenarios and their outcomes, the group avoided declaring a final proposal, but a general tendency was obtained.



Figure 6 Scenes from the second leg of the workshop (Cantimur, B.B., Kıraç, A.B., Okyay, G.G., 2018)

For the second leg, a day-trip was organized to the recreational area where the mill is located. Participants from the previous leg as well as first time attenders were present during this trip. The participants who attended the previous leg were relatively more familiar with the main issues regarding the mill. The on-going debate and brainstorming regarding its values; past,

present and/or potential were subjects they had already studied thoroughly. Therefore, they were additionally entrusted with transferring their pre-practiced knowledge and skills among the new members of the growing cluster.

Place-based oral history interviews, audio-visual recordings with people who have real life experiences with the mill and a heritage walk to monastery to further understand the contextual relationship were also planned within this trip (Figure 6 and 7). Additionally, participants also visited the mill's interior and roof, which used to be an observation terrace, and evaluated its current condition. Bringing together the professional expertise with personal experiences in order to explore different perspectives, scales, layers and motivations of conservation was the main objective of these practices.



Figure 7 Scenes from the second leg of the workshop (Cantimur, B.B., Kıraç, A.B., Okyay, G.G., 2018)

Prof. Dr. Baha Tanman, who have spent his summer vacations on the island for decades and have a substantial knowledge about the vicinity, and some previous inhabitants including Ms. Sönmez who was born there joined the group for an interview (URL1). Many stories, memories and highly personal details were exchanged during these in-place talks. Conjointly, an open-air forum with the participation of conservation specialists, people from local government and NGO's took place. The details of how the area has changed in years, its significance for the

dwellers, the mill's current state and use were discussed by local community members. It allowed participants to make a dialectical comparison between analyses from various perspectives and re-evaluate the previous findings in its original setting.

Findings and Discussion

It is possible to say that the study has many revealing findings and lessons. One of the most important highlights is the fact that even though most of the participants were architecture and urban planning students, the clusters' main motivation was mostly emotional rather than professional. When the references they mentioned were roughly classified in three groups as emotional, physically observable/descriptive and architectural, it was surprising to see that the least emphasis was made on the last. Even the short seminar on heritage values and/or an on-site visit did not affect the above-mentioned ratio.

Lacking a prior information regarding its function and history, participants' initial attempt to define the structure by the feelings it excite, can be considered as a search beyond the concrete existence of heritage. As a result of primary questions directed by the conductors, the participants may have thought that it was inadequate to describe the structure through its architectural identity and that the workshop may intend to follow a different route. However, the history of the mill -which was also defined as *"an effort to survive"* by the cluster members- as well as the discussion on the effects of time and use on the structure were other indicators of the emotional ties. The fact that the only professional references were *"stone"*, *"historical"* and *"multi-layered"* while aspects like *"loneliness"*, *"sadness"*, *"distance"*, *"forgotten"*, *"melancholia"*, *"in between"* mentioned repeatedly was suggestive in terms of observing approaches of a group specializing in architectural field. Additionally, their consensus on the protection of mill's current state and *"ruin"* aesthetic suggests that the decisions they made about the future of heritage also come from emotional causes rather than from functionality.

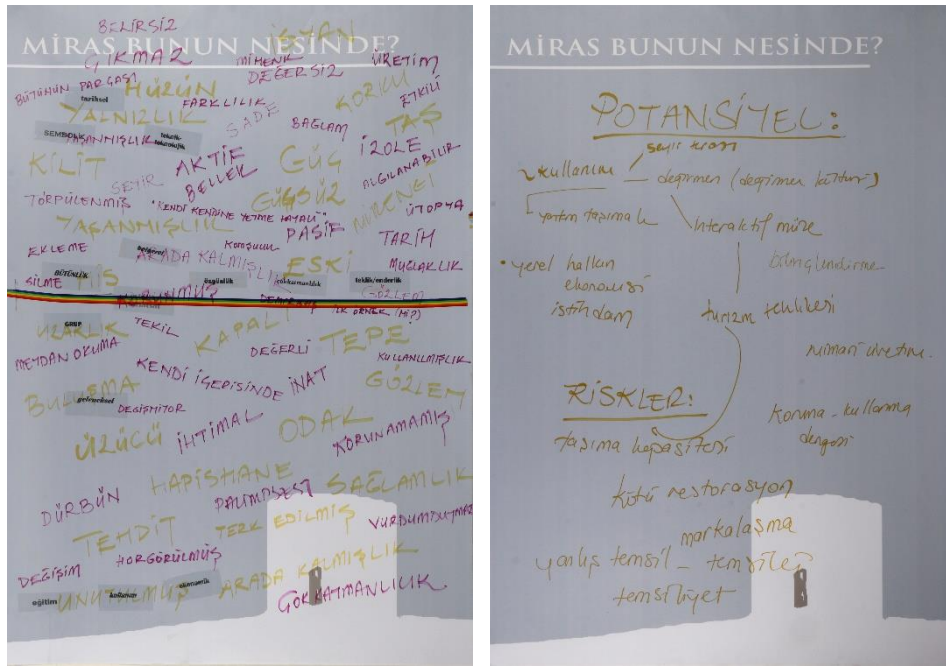


Figure 8 Studies from the first leg (Cantimur, B.B., Kırac, A.B., Okyay, G.G., 2018)

Interestingly enough, an intense discussion environment, which fosters the exchange of various ideas and collective interaction, developed during value evaluations. It can be said that the main discussions were focused on for whom, in which period, in what context and scale that heritage is valuable. Provided that the existence and continuity of use were the first criteria on the values; integrity, historic and symbolic values of the building were among the most salient. Likewise, the problematique of authenticity, as one of the fundamental with regards to the significance of heritage, inspired one of the most intensive exchanges between undergraduate and graduate participants. It is also noteworthy that educational, economic and traditional values were seen as potential values and in fact the term potential value itself was clearly recognized by participants. This general framework with respect to a high level discussion is thought to be directly related to the participants' profile and their qualifications.

On the other hand, aesthetic, rarity, and group values with relatively more subjective qualities were among specific areas where different opinions are expressed. For instance, it is quite successfully noted that these structures were not constructed with aesthetic concerns and therefore, the aesthetic value must be questioned through the production identity. Similarly, contextual variability of values was discussed and evaluated through scale problematique with regards to rarity value just as past-present-future layers to technical and use values. In this framework, the period during which the structure was built and the necessity of understanding its function, as well as the issues of sustainability and causality were long and detailed discussion topics. Traditional value, which was also evaluated through production (flour milling), was also stated to be important as a meaningful reminiscent of the past. Based

Evolving from adaptive reuse to minimum/no intervention, the clusters' final consensus was quite decisive and compound given the current situation. The need for reintegration in case of reuse seemed to be the main unfavourable perspective here, due to the negative consequences of reconstruction practices throughout the country. Contrastingly, the intervention proposal that had made previously by the team from Mimar Sinan Fine Arts University and approved by the Conservation Board was to partly reintegrate the structure and rebuild its inner mechanism in order to make it functional again. Justified by the educational and technical values of the mill, this idea aimed to sustain a prominent figure and one of the rarest examples of its own kind within the close vicinity (Figure 9).

“What is the Heritage of It?” also demonstrated that experiencing a cultural asset in its authentic place may have substantial effects. Since nearly any of the cluster members had not have any previous real-life experiences with the mill, their dominant tendency at the end of the first leg of the workshop was to reuse it as a museum. However, after visiting the area, they decided to protect the mill in its current state, mostly for its symbolic meaning. The intervention, in their perspective, should mostly focus on larger scale aspects such as creating a proper route for visitors, allowing more accessibility –at least for local dwellers- and enhancing presentation and interpretation techniques for providing better information about the history of the building.

Moreover, it is an undeniable fact that the presence of graduate students among the participants improved the quality of the discussions in general. The final and collective mentions of the terms such as “*memory*”, “*identity*”, “*context*”, “*production*”, “*change*”, “*integral*” and “*valuable*” are important to show that heritage workshops can be useful in creating awareness in different groups. This aspect has been also emphasized by the participants while evaluating the achievements of heritage workshops, in addition to providing an atmosphere of sincerity, establishing relations among various users and forming different opinions. The fact that nearly all of the participants stated that they would, in fact, like to attend more heritage workshops similar to this one were a clear indication that it was regarded as a positive experience. During the initial phases of workshop, it was repeatedly mentioned that the mill was devalued and isolated by its own people. At the very end, it seemed to have a big heritage cluster, and in fact, is no longer alone (Figure 10).



Figure 10 The old mill and the heritage cluster, (Güler, K., 2018)

Conclusion

In this paper, it is argued that social value and public participation have become increasingly prominent in international heritage frameworks and the conservation policies, even though they remain relatively marginal in many areas of practice. Irina Bokova, the Director-General of UNESCO, declared in 2012 that culture is what makes us who we are, providing answers to many of the challenges we face today and that we must do far more to place culture at the heart of the global sustainability agenda (UNESCO 2012a; Hayashi et al. 2013). Meanwhile, Duxbury (2012) claims that cultural sustainability involves efforts to preserve the tangible and intangible cultural elements of society in ways that promotes environmental, economic, and social sustainability. In a similar way, recent approaches have distinguished themselves at the explicit integration of culture in the definition of the UN 17 Sustainable Development Goals (SDGs) in 2015. ICOMOS's involvement with the SDGs materialized through Target 11.4 (the 'Heritage Target') to "protect and safeguard the world's cultural and natural heritage" and highlighted the role of heritage within Agenda 2030.

Sharing a congruent theme, European Year of Cultural Heritage: 2018, where the past meets the future, is about cherishing and honouring our past in order to build a new and common future for younger generations. This possible future shared and valued by different

communities has its roots on the notion that heritage is the right and responsibility of every individual on an equal basis. This contemporary approach also necessitates adopting new means of dialogue that allow related communities to take initiative for heritage as responsible agents.

The divergence between the initial intervention proposal made by experts and the consensus of the workshop, *What is the Heritage of It?*, clearly indicates that participative manners in conservation practices may lead to different approaches. Although the need for another workshop that aims to further discuss and shape the ideas regarding the future of the mill also worth considering, the quest for alternative approaches to heritage and increase of pluralistic debates that empower communities turned out to be vitally important. Creating a common ground and bridging the gap between different –and highly personal- perspectives can foster making human-focused decisions while developing autonomy, sense of community and consensus among communities.

As Kaplan (2001) very accurately emphasizes, the system will not change all at once, but through individuals who begin to make that change happen by challenging the conventional, and experimenting with new forms of practice. In this light, generally accepted understandings, value sets and approaches on heritage conservation must be scrutinized thoroughly by alternative practices. Collaborative methods involving heritage professionals and communities in a network of on-going relationships with heritage can be considered the most productive in this sense. Being also a participative approach, they can create a more dynamic relationship between heritage and its context as well as improving the knowledge, skills, abilities and behaviour of individuals and communities who are directly involved in the protection and management of the heritage (Leitao 2013). Ultimately, the creation of an appropriate framework in which participative initiatives, or ‘heritage communities’ as identified in Faro Convention, can grow and be maintained in the long term is essential for sustainability.

References

- Becker, H. (2014). *Mesleğin İncelikleri: Sosyal Bilimlerde Araştırma Nasıl Yürütülür*. Heretik Yayınları.
- Cantimur, B.B., Güler, K., Kıraç, A.B., Okyay, G.G. photo archives
- Council of Europe (2005) *Faro Convention*.
- Creswell, J.,W. (2009). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Los Angeles, London, New Delhi, Singapore: SAGE Publications. Inc.
- De la Torre, M. and Randall M. (2002). Introduction. In (ed) M. de la Torre, *Assessing the Values of Cultural Heritage*, 3–4. Los Angeles: The Getty Conservation Institute.
- Denzin, N. and Lincoln, Y. (2000). Introduction: The Discipline and Practice of Qualitative Research, In (ed) N. Denzin & Y. Lincoln, *The SAGE Handbook of Qualitative Research*. Thousand Oaks, CA, : Sage Publications Ltd.1-28.
- Dessein, J., Soini, K., Fairclough, G. and Horlings, L. (eds) (2015). *Culture in, for and as Sustainable Development*. University of Jyväskylä, Finland, 20-25.
- Emerick, K. (2014). *Conserving and Managing Ancient Monuments: Heritage, Democracy, and Inclusion*. Woodbridge: Boydell Press.
- Erdenen, O. (1962). *Büyükada, Heybeli, Burgaz Kınalı, Kaşık, Tavşan, Sedef, Yassı ve Sivri Adaları Hakkında: (Harita ve resimler-Sokak planları-mukayese cetvelleri)*, Belediye Matbaası, İstanbul, 88, 92.
- Ferreira, I. and Duxbury, N. (2017). Cultural Projects, Public Participation and Small City Sustainability. In S. Asikainen, C. Brites, K.Plebańczyk, L. R. Mijatović and K. Soini (Eds.). *Culture In Sustainability, Towards A Transdisciplinary Approach*, University Of Jyväskylä, Finland, 45-61.
- Gülen, N. (1985). *Heybeliada Tarihi, Coğrafyası Yaşamı*, Teknik yayınevi, İstanbul.
- Harrison, R. (2011). Counter-Mapping Heritage, Communities and Places in Australia and the UK. In (ed) J. Schofield and R. Szymanski, Farnham: *Local Heritage, Global Context: Cultural Perspectives on Sense of Place*, Ashgate, 79–98.
- Hawkes, J. (2001). *The Fourth Pillar of Sustainability: Culture's Essential Role in Public Planning*. Melbourne: Common Ground.
- Hewison, R. and Holden, J. (2006). Public value as a framework for analysing the value of heritage: the ideas, In (ed). K. Clark, *Capturing the Public Value of Heritage: The Proceedings of the London Conference*, English Heritage, 14-18.
- Holden,J. (2006). *Cultural Value and the Crisis of Legitimacy: Why Culture Needs a Democratic Mandate*, Demos.
- ICOMOS. (2014). *The Florence Declaration on Heritage and Landscape as Human Values*, Italy.
- ICOMOS. (2017). *The Delhi Declaration on Heritage and Democracy*, India.

- Jones, S. (2017). Wrestling with the Social Value of Heritage: Problems, Dilemmas and Opportunities, *Journal of Community Archaeology & Heritage*, Vol. 4 No. 1, February, 2017, 21–37.
- Kangas, A., and Sokka, S. (2015). Cultural access and activation: Civic participation in local sustainable communities. In S. Hristova, M. Dragičević Šešić, and N. Duxbury (eds.), *Culture and sustainability in European cities: Imagining Europolis*. London: Routledge, 141-153.
- Kaplan, A. (2001). *Organisational Capacity, A Different Perspective*. Community Development Resource Association.
- Kıraç, A.B. ve Töre, T. (2015) “Heybeliada’nın Üretim Kültürüne Ait Bir İz”in “Miras” Olarak Geleceğe Aktaracakları Üzerine; Tarihi Yel Değirmeni”, *I. İstanbul Adaları Sempozyumu*. Adalar Kültür Derneği Yayınları:18, Büyükkada İstanbul, s.236-249.
- Knoblauch, H.. (2005). Focused Ethnography [30 paragraphs]. *Forum Qualitative Sozialforschung /Forum: Qualitative Social Research*, 6(3): Art. 44.
- Millas, A. (2000). *The Princes Islands A Retrospective Journey*, Genouse Edit. S.A., Greece 2000.
- MSGSÜ ve Adalar Belediyesi arasında yapılan protokol kapsamında **Heybeliada’da Eski Değirmen’in** (104 Ada /3 Parsel) Rölöve ve Restitüsyon-Restorasyon Projeleri, 2014. (Proje ekibi: Demet BİNAN, A. Binnur KIRAÇ, Burcu BÜKEN CANTİMUR, B. Selcen COŞKUN, Tigin TÖRE, Dilara Gökçen Akçay).
- Newing, H. with contributions from C.M. Eagle, R.K. Puri and C.W. Watson. (2011) *Conducting Research in Conservation: Social science methods and practice*, Oxon, USA and Canada: Routledge.
- Sani, M., Lynch, B., Visser, J., and Gariboldi, A. (2015). *Mapping of practices in the EU Member States on participatory governance of cultural heritage to support the OMC working group under the same name* (Work Plan for Culture 2015-2018). Brussels.
- Soini, K. and Birkeland, I. (2014). Exploring the scientific discourse on cultural sustainability. *Geoforum*, 51: 213-223.
- Tuğlacı, P. (1995). *Tarih Boyunca İstanbul Adaları*. İstanbul: SAY Yayınevi.
- Türker, O. (2003). *Halki’den Heybeli’ye Bir Ada Hikayesi*, Sel Yayıncılık, İstanbul, s.23.
- URL 1: <https://www.youtube.com/watch?v=hq8EYQc07Zs>
<https://www.youtube.com/watch?v=Y2nnh3SoEWs>

Biography of the Authors

A.Binnur KIRAÇ*

Asst.Prof., Department of Conservation of Architectural Heritage

A.Binnur Kiraç studied architecture at Mimar Sinan University and completed her master and doctorate degrees from the same university's Architecture Department, in Architectural Conservation. Her research primarily focuses on the theory and history of architectural conservation in the world and particularly in Turkey. Her academic interests also include the theories developed on the industrial heritage.

Burcu BÜKEN CANTİMUR**

Asst.Prof., Department of Conservation of Architectural Heritage

Burcu Büken Cantimur studied architecture at Mimar Sinan University and she earned MA and her PhD in Architectural Conservation Programme of the same university. Her research interests are conservation and management of cultural heritage, conservation of vernacular architecture, adaptive reuse of architectural heritage, traditional construction techniques, architectural conservation, new design in historic areas.

Gülce Güleycan OKYAY***

Ress. Asst. Department of Conservation of Architectural Heritage

Gülce Güleycan Okyay studied architecture at Mimar Sinan Fine Arts University and had her master degree in Restoration-Evaluation of Historic Environments Programme from the same university's Conservation Program. She is currently a PhD student in Mimar Sinan Fine Arts University's Conservation and Restoration Program. She assists studios of "Architectural Survey I-II" as well as "Conservation and Restoration" courses. Conservation, evaluation and sustainability of cultural heritage, capacity building, local engagement and cultural values are among her research interests. Her articles focus on cultural values and their assessment along with the concepts capacity building, community empowerment and cultural significance.