

TARİHÎ ÇEVRELERDE HALK MİMARİSİ: SOMUT OLMAYAN KÜLTÜREL MİRASIN YAŞAMA MEKÂNLARI

Folk Architecture in Historic Environments: Living Spaces for Intangible Cultural Heritage

Özlem KARAKUL*

ÖZET

Somut olmayan kültürel miras tartışmaları, insanlığın kültürel mirasını tanımlama sürecinde doğmuş, varolan tanımlardaki eksiklikleri gidermeye yönelik olarak gelişmiştir. Bu anlamda, bu tartışmalar, kültürel miras anlayışı içinde bir ayırım getirme değil, bütünü yeniden anlama ve tanımlama çabasının bir ürünü olarak ortaya çıkmıştır. Bu çalışma, tarihi çevreler özelinde, mimarlığın somut olmayan kültürel mirasla ilişkisini inceleyerek, kültürel miras kavramının bütünlüğünü yeniden tanımlamaya yönelik bir yöntem üretimini amaçlamaktadır.

Anahtar Kelimeler

Somut olmayan kültürel miras, halk mimarisi, tarihi çevre

ABSTRACT

Discussions about intangible cultural heritage emerged through the process for defining cultural heritage of humanity and developed for correcting the deficiencies of those definitions. In this respect, these discussions were not oriented for creating dissociation in the understanding of cultural heritage, but emerged as the product of the endeavor of understanding and re-defining the entity. This research aims to produce a methodology for redefining the entity of the concept of cultural heritage, examining the relationships between architecture and intangible cultural heritage in historic environments.

Key Words

Intangible Cultural heritage, folk architecture, historic environment

Historical environments are complex living entities in a state of continuous change. So, their conservation necessitates understanding their complex formation and transformation processes. As an entity, a historical urban fabric is formed by certain tangible features, meant as the physical structure made of the built and natural structure and intangible values, meant as culture, cultural practices/activities, cultural expressions/representations within built environments, meanings expressed by them and values attributed to them. Folk architecture has also formed through a production process of interrelations between tangible and intangible values particular to a traditional environment. So, understanding the togetherness of tangible and intangible values is very important

for conservation studies of cultural heritage. In this respect, the documentation of intangible values in historic environments is as important as the documentation of tangible features. Nowadays, the methodology for the documentation of physical structure, which has been formed for long years, is already available. But, although there are numerous contributions to the field of conservation from diverse academic disciplines including architecture, social anthropology, folklore, geography, history, social and environmental psychology and sociology, there are still difficulties of terminology, methodology in the analysis of intangible values. In fact, there is no any complete, systematic methodology for their documentation, which can only be done through their physical manifestations.

* Ortadoğu Teknik Üniversitesi, Mimarlık Fakültesi, Restorasyon Lisansüstü Programı Arş. Gör.

However, intangible values can only be a part of the conservation process provided that they are documented together with tangible ones. In this respect, this study aims to understand the content or scope of cultural heritage, for their documentation for the conservation studies, focusing over the interrelations between architecture and intangible values of traditional environments.

UNDERSTANDING INTANGIBLE CULTURAL HERITAGE AS INTERFACE BETWEEN DIVERSE DISCIPLINES

To understand the scope of cultural heritage, it is necessary to examine the previous approaches about both tangible and intangible values. Nowadays, intangible values are considered within the scope of the “intangible cultural heritage” as a part of the cultural heritage of humanity. The most recent, valid and detailed description of intangible cultural heritage was made in the UNESCO Convention held for the Safeguarding of the Intangible Cultural Heritage in 2003. This convention mainly aimed at determining the safeguarding principles of the intangible cultural heritage, which was defined as “the practices, representations, expressions, knowledge, skills- as well as the instruments, objects, artifacts and cultural spaces associated therewith- that communities, groups and, in some cases, individuals recognize as part of their cultural heritage.”¹ This convention described the intangible cultural heritage with all its dimensions related with the different disciplines and also explained safeguarding measures. In this respect, with this convention, the conservation of environments started to be firstly evaluated as a complex process formed by the conservation of both tangible and intangible values.

There are also certain discussions and definitions about intangible values

which were not mentioned within the UNESCO 2003 Convention. But they have still been discussing in academic platforms and scientific symposiums, such as Icomos 14th General Assembly and Scientific Symposium in 2003. In this respect, it is possible to mention about two different viewpoints placing the meanings of environments and the non-material values of historical monuments² in to intangible values, creating new dimensions for discussion.

The latest definitions of “cultural content”, “cultural expressions” and “cultural activities” made within the 2005 UNESCO Convention in Paris about the Protection and Promotion of the Diversity of Cultural Expressions are especially important for providing information for defining intangible values in this study. Cultural content refers to symbolic meaning, artistic dimension and cultural values that originate from or express cultural identities. Cultural expressions are defined as expressions that result from the creativity of individuals, groups and societies. Cultural activities were considered as a specific attribute, use or purpose, embody or convey cultural expressions. Intangible values in theoretical approaches are fundamentally defined in two different ways: as a shaping factor in culture over formation and transformation processes of environments and as values and meanings formed and attributed through the perception process of people while reading environment, including the meanings of places and the values attributed to the built environments(Figure 1). Therefore, it is firstly necessary to understand the relationships between culture and intangible values to formulate a methodology for analyzing the interface between intangible values and built environment.

The study of intangible values is closely- related to culture. In this respect,

it should be located in culture conceptually for developing the theoretical framework of this study. If culture is defined as all products, activities produced by people living together in one place, the construction of buildings and places is also a part of this human cultural activity. From this respect, how can one make a link between culture, intangible values and the built environment, the interface of which is intended to be documented with a special methodology and how this relationships can be structured are very important.

Focusing over historic environment as an entity of intangible and tangible values, it is clear that an interdisciplinary theoretical approach evaluating various approaches from diverse disciplines, like folklore, anthropology, architecture etc., is necessary for understanding cul-

Firstly, several theoretical approaches regarding culture are examined for determining its aspects to be associated with intangible values and environment. In this respect, an influential framework about how to study culture was introduced by a Polish cultural anthropologist, Bronisław Kasper Malinowski, who brought a significant perspective with his scientific theory of culture. (Malinowski, 1944, p.5). By his scientific analysis of culture, he defines the relation between the human needs and culture. In this respect, his analysis is mainly based on function, the satisfaction of a need by an activity (Malinowski, 1944, p.39). By dismantling into components, he directly correlates the needs with the responses received from culture. In result, he asserts that basic human needs manifest in the cultural activities of men.

Early theoretical approaches regarding culture- environment relations were generally formed with an ethnographical and anthropological concern, lacking architectural considerations and methods. Together with the beginning of the questioning of the effects of Modernism over environments, archi-

tects started to search for design principles and inspiration from traditional building culture. The most widely known work on the relationships between culture and built environment is the Amos Rapoport's *House Form and Culture*. According to Rapoport (1969), built form is not simply the result of any single causal factor, between physical or cultural. It is the consequence of a whole range of

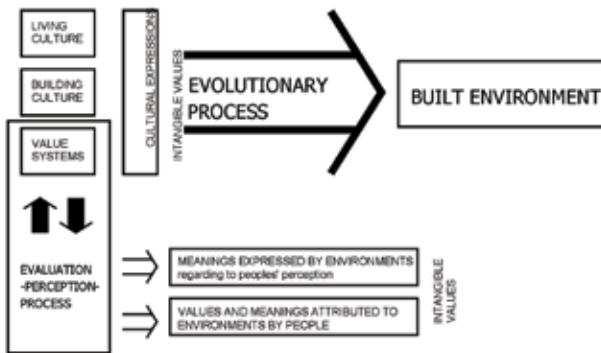


Figure 1. Interrelations between intangible and tangible values in theoretical approaches

tural heritage. In this respect, the theoretical framework of this study is mainly formed by the studies on culture-built environment relations, for understanding the intersections between culture-intangible values and culture-built environment.

factors among which the socio-cultural factors are primary and the others, like climate, construction, materials and technology, secondary as the modifying factors. In this respect, he rejects the deterministic explanations focusing on single factor effective over built environment.

Recent researches mainly contribute to previous researches in terms of examining the relationships between symbolic structures and architectural forms, in addition to demonstrating the influence of multiple social and cultural factors over built environment.

1. Symbolic Approaches

Symbolic approaches³ is adopted to form one part of the theoretical and methodological framework of this study for analyzing relationships between culture and built environment. They are especially important for evaluating environments formed by the mutual relationships between culture and the built environments. They also interpret the built environment as an expression of culturally shared mental structures and processes (Lawrence and Low, 1990, p.466) and discuss the ways for understanding these structures. In this respect, in terms of providing a theoretical and methodological framework, structuralism as the most consistently developed theoretical approach in the symbolic analysis of built environment (Lawrence and Low, 1990, p.467) and architectural semiotics approaches as the applications of structuralist perspectives to studies of the built environment and culture are adopted to make a link between culture-intangible values and culture- built environment.

Structuralist approaches⁴ generally mention an underlying unconscious mental structure to be realized in cultural representations. Theoretical framework proposed by a French soci-

ologist, Bourdieu(1990), representing the most important advance beyond the structuralist approach(Lawrence and Low, 1990,469), in his work of *The Logic of Practice*, regarding the generation of practices is important for understanding the relationships between culture and intangible values for this study. He asserts that social life is ruled by different kinds of structures corresponding to certain material conditions of existence within a human group, namely, family, tribe, social class. His key concept *habitus* is a whole composed of these structures. According to him, these structures are both structured by practices and work as “structuring structures”. In this respect, *habitus*, defined as a system of durable, transposable dispositions, can also be explained as principles of the generation of practices and social representations (Bourdieu, 1990, p.53; 1977, p.72). From the point of view of Bourdieu, *habitus* corresponds to the structuring structures in culture. In this respect, relationships between culture and intangible values can be corresponded to the formulation about the relationships between practices and representations and *habitus* proposed by Bourdieu.

Adopting the elements of linguistics theories of signs and symbols, architectural semiotics upholds a theoretical approach formulating the relationships between culture and built environment as a system of signs(Lawrence, R.J., 1989, p.57), formed by encoded culturally specific meanings or messages through a two-way process, as production and perception process. Amos Rapoport's *The Meaning of Built Environment* is an important work among the semiotic approaches. In his work, he explores how meaning is conveyed from the built environment through a two-way process through which information is encoded and decoded in a mutual way. Stress-

ing the distinction between *the intended meaning and the perceived meaning*, he asserts that the design of the environment can be seen partly as a process of encoding information and that the users can be seen as decoding it (Rapoport, 1982, p.19). He also stresses that the processes of encoding and decoding are intimately related with culture and learned through an *enculturation* process. In this respect, for understanding the meanings of environments, it is necessary to understand their cultural structure deeply. Evaluating Rapoport's approach from the scope of this study, it can be stated that architecture encodes the cultural expressions and meanings to be decoded by people through their perception processes.

2. Cross-Cultural Studies in the Environment-Behavior studies (EBS)

Contrary to theory-laden contributions of symbolic approaches, cross-cultural studies are important for providing information for the applicability of the studies regarding culture-built environment relationships on specific cases. In deciding what to do and how to do on especially broad, abstract and variable concepts, like culture, cross-cultural studies, the most important type of the comparative work, are essential for setting objectives (Rapoport, 1993, p. 19). Regarding studying the abstract and broad subjects, Rapoport(1993) asserts that "dismantling" as a general process is a constant, standard technique or approach (Rapoport, 2001, p.145). "Method of dismantling" is also used as an important part of the methodology of this study, to conceptualize intangible values with their components and to examine their various interrelations with the components of tangible values.

INTANGIBLE VALUES AND HISTORIC ENVIRONMENTS

Relationships between cultural expressions and built environment is two fold: on the one hand, the built environment acts as a "place" or a "site" where most of the these expressions are imbued, on the other hand, these expressions are an integral part of the dwellers daily lives that in turn have a direct influence on the built environment itself (Devakula, 1999, p. 15). Intangible values are dominantly examined in this study in terms of its shaping and formative power over the built environment, taking into consideration of the effects of built environment over them.

Evaluating historic environments as a process and a product, interrelations between tangible and intangible values are investigated in two parts: regarding their roles through the formation and transformation process of historic environments and regarding their positions defined within culture and their constituent parts interfacing. For the first part of their interrelations, three phases are basically determined through the formation process of environments.(Figure 2). For the first phase, adopting Malinowski's approach (1944) to culture as the main idea, basic needs of people are accepted as the creator of the cultural activities, that is, one part of intangible values, under the effects of the other aspects of culture (Herskovits, 1955). For the second phase, Petruccioli's typological approach⁵ to built environments is examined regarding its relations with intangible values. He explains the typological process with the change of the "leading types" of buildings which can only be modified by topographical problems. If the typological process is interpreted regarding the interrelations between tangible and intangible values, it can be stated that cultural activities under the

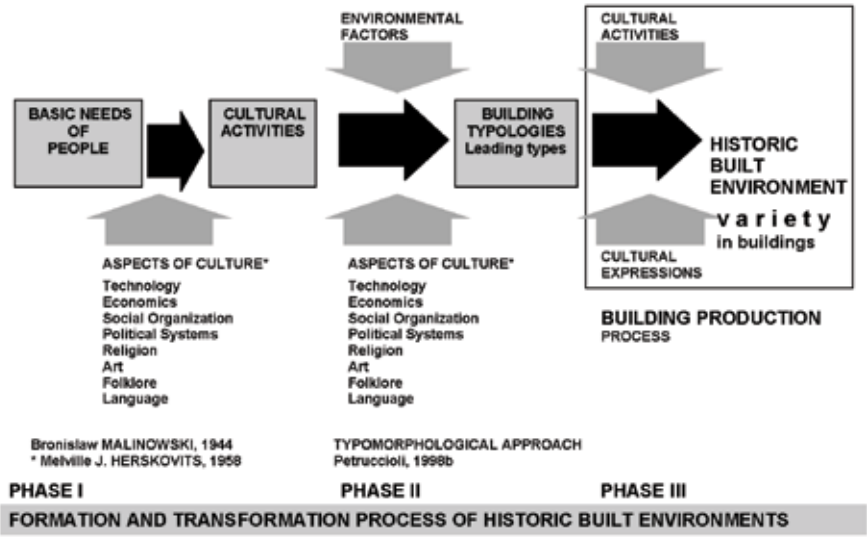


Figure 2. Interrelations between tangible and intangible values regarding their roles through the formation and transformation process of historic environments

effects of the environmental factors and the aspects of culture form the “leading types”, which is inspired and referred by everyone when building a house. In the last phase, also named as building production process, buildings within historic built environments are constructed by using leading types as a base map to be designed and imbued with cultural activities and expressions over it.

For the second part of the interrelations between intangible and tangible values, determined regarding their positions defined within culture and their constituent parts interfacing, two approaches, the structuralist approach of Bourdieu(1990) and the semiotics approach of Rapoport(1982) are adopted and interpreted. In this respect, the term of “structuring structures”, used by Bourdieu, is redefined as the formative power of the material conditions of existence within a human group over intangible values, specifically cultural

expressions. According to this approach, it can be stated that culture establishes relations with the built environment through the medium of cultural expressions generated by those structuring structures within it.

Interrelations between the structuring structures in culture, intangible values and built environment can also be corresponded to the formulating way of the two-way processes, offered by Rapoport(1982), through which meaning is conveyed from the built environment. Evaluating Rapoport’s approach from the scope of this study, the structuring structures perform as the “encoding” factors of the cultural expressions over built environment(Figure 3). Therefore, the cultural expressions are the “encoded” principles within built environments to be decoded by people. And then, the built environment represents the whole of the physical cues, expressing the cultural codes enciphered over it.

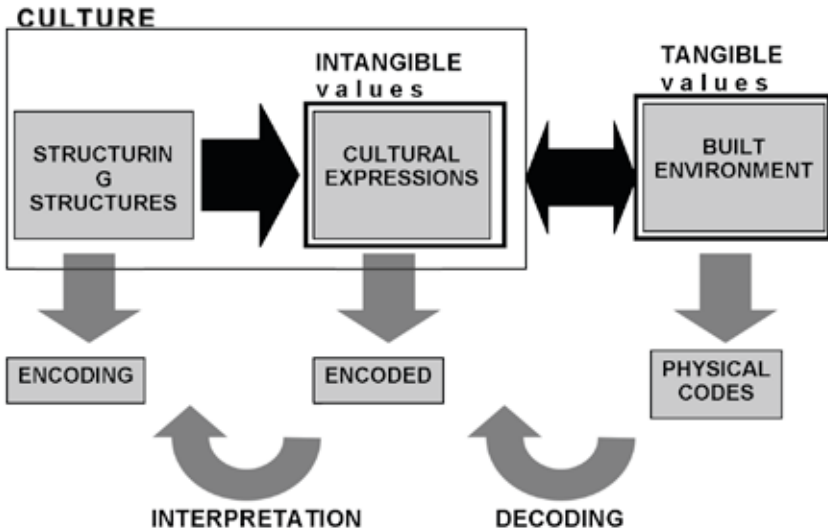


Figure 3. Interrelations between intangible and tangible values regarding their positions defined within culture, corresponding to the formulating ways offered by Bourdieu(1990) and Rapoport(1982)

Those two interrelations types, defined according to Bourdieu’s and Rapoport’s approaches are accepted as a general theoretical framework for this study. Adopting the cross-cultural studies as a way or model, both intangible values and tangible values are dismantled into their components to be defined in related to culture and to understand their one-to-one interrelations.

1. Culture

Culture can generally be defined as a “complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society”(Tylor, 1958, p.1). To make culture systematic to be studied with the built environment, it is necessary to define it through a dismantling process(Figure 4), adopted as a part of the methodology of study. This study uses two ways of dismantling the concept of culture. First way of disman-

ting the concept of culture is related with the hierarchy explained above according to Bourdieu’s approach as “structuring structures” and “cultural expressions”. Within the scope of the second way of dismantling, this general dissociation is redefined within three main parts of culture, determined in terms of their expression types over the built environment. In this respect, culture can be studied in three main parts: living culture, building culture, and value systems, each of which has also two constitutive parts in them as the structuring structures and cultural expressions.

Living culture, as first reflection style of culture over built environment, has certain structuring structures and the cultural expressions in it. The structuring structures in living culture have the formative power of the cultural expressions, specifically, cultural activities and representations, to be interrelated

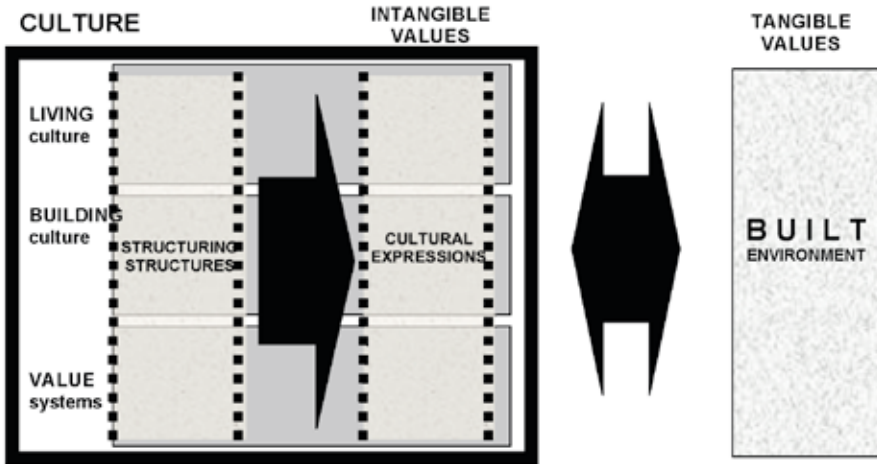


Figure 4. Two ways of dismantling culture regarding the relationships between intangible and tangible values

with the built environments. Family structure, kinship, and social structure⁶ as the aspects of social organization are examined as the components of living culture within the scope of this study.

Building culture, as another reflection style of culture over built environment, has also certain structuring structures and the cultural expressions in it. The structuring structures in building culture, namely technology and knowledge⁷, have the formative power of the cultural expressions, especially, cultural representations. These structures determine and shape the cultural expressions interfaced with the built environment. In this respect, technology has a determining role over techniques, technics (Pultar, 1997, pp.27-32) and methods and knowledge has also a determining role over skills (Ito, 2003; Akagawa, 2005), craftsmanship(Akagawa, 2005), measuring units (Ito, 2003).

The structuring structures in value systems⁸ also have the formative power of the cultural expressions,

both cultural activities and cultural representations. Within this study, these structuring structures are world views, values, lifestyle(Rapoport, 2001, 2002, 2004), value judgments (Pultar, 1997), ideals, images, mental schemata, meanings(Rapoport, 2002), and beliefs.

2.Intangible Values/Cultural Expressions within Built Environment

“Cultural expressions within built environment”, specifically, cultural practices/ activities and cultural expressions and representations, is used as an explanatory phrase substituting for the intangible values within the scope of this study. Adopting Bourdieu’s (1977; 1990) approach, the structuring structures defined in the components of culture, namely, living, building culture and value systems, work as the principles of the generation of the cultural expressions, namely, activities and representations.

Following to the methodological approach of this study, the mutual relationships between the cultural expressions and built environment are investi-

gated through a dismantling process of them. In this respect, to understand the intangible values as an important factor helping to explain the variability of built forms within environments, they should be dismantled into their components as the one part of the culture determined above.

2.1 Cultural Practices/ Activities⁹

First type of cultural expressions is formed by the cultural activities, which are also dismantled in to three parts as economical activities, also named as subsistence; domestic activities; and social practices. These activities are examined with their interrelations and conflicts with the specificities of physical environments, specifically, settlement patterns, spatial organization of environments and buildings, spatial characteristics of space, architectural elements, decorative elements and ornamentation, furnishings, the arrangement and type of furniture, curtains(Rapoport, 1982, p.89), through formation and transformation processes of the historic environments.

In especially cross-cultural studies, “the concept of activity” is dismantled into four components for clarification, that is, “the activity itself”, “how it is carried out(instrumental aspects)”, “how it is associated with other activities and

combined into activity systems” and “the meaning of the activity (latent aspects)” (Rapoport, 1990b, p.11). In this respect, activities examined in three parts can be associated with each other; that is to say, one economical activity can also be domestic or vice versa. In addition, a domestic activity can also be a ritual regarding their meaning for people. For determining or selecting the cultural activities to be studied in a specific environment, this study especially takes into consideration those four components with regard to the skills and techniques in making activities peculiar to context, contributing to the authenticity of context.

Subsistence/ Economical activities comprise agricultural activities and animal husbandry, industrial and commercial activities and crafts.

Domestic activities comprise of the activities made within the house, bearing a specific meaning and way of application peculiar to its context. These activities are examined in two main groups as daily household activities and periodical/annual activities. In this respect, eating, preparing daily food and cooking can be examined as daily household activities; and preparing food for winter, storing and gardening as the periodical/annual activities.

Social practices¹⁰, such as, ceremo-



Photo.1-2. Courtyards: Places for domestic activities, preparing food for winter and gardening

nies, rituals, festives, social contact-interaction/socializing/ leisure activities and traditions-customs (Ito, 2003), can take expression over the settlement pattern, spatial organization of buildings and environments, the spatial characteristics of spaces, architectural elements and furnishings and decorative elements of buildings. For example, the custom of extending hospitality can take expression in the inclusion of large spaces in the design of houses, in the decoration of buildings, as ornamentation on entrance doors and the selection of furniture in living room, in the scale of the buildings and in the symmetry among various compositions.

Ceremonies are meant as social practices, congregating society, for celebrating a family or a social occasion of special significance, such as marriage, circumcision, leaving for the army¹¹.

As a social practice, ritual, which was understood as a manifestation of religious beliefs for a long time, it is powerful means to mobilize and congregate collective entities and develops ideas of dependence on the social group by transmitting several meanings (Sara-Lafosse, 2005, p.42). Evaluating the “ritual” concept within domestic life, Lawrence (1987, p.119) states that it can be considered as a procedure for human activity which is ordered according to a precedent

and a sense of appropriateness. According to him, some of the more elaborate household rituals have been related to meals. In this respect, it can be stated that being attributed the different meanings in time, ritual is not only a religious matter. So, ritual can be reinterpreted or determined on different cases for different activities and their meanings, such as, religious, domestic, social etc., taking into consideration its basic rules explained above.

Festives is another social practice, comprising domestic feasts, such as birthdays, and religious feasts (Padamsee, 1999, p.36), such as bayrams, and festivals, made in certain times in each year.

2.2 Cultural Expressions/ Representations¹²

Adopting the approach of the architectural semiotics, second type of cultural expressions, that is, the cultural representations are examined in three parts as certain meanings, symbols and expressions of creativity of individuals, encoded over the elements of the built environment through its production process within this study. In this respect, built environment can be stated as a whole composed of a system of codes, having different meanings. The importance of latent functions (Rapoport, 2001, p.148), specifically, meanings, symbols and ex-



Photo. 3-4. Roadsides and *Kahvehane*: Places for Socializing activities for women and men

pressions, helps to explain the variability of buildings in a historical built environment. These expressions and representations are examined with their interrelations and conflicts with the specificities of physical environments, specifically, location, architectural elements, decorative elements and ornamentation, images, color, form, style and use of materials through formation and transformation processes of the historic environments. Especially, ornamentation and furnishings, imbued with meanings, representations and symbols, are important complements to the building typologies and structural systems of buildings. Clearly, it should be stated that cultural representations become meaningful if only evaluated together with both activities within buildings and the structural system of buildings.

Meanings form the first part of the cultural representations examined in this study. Social structure and value systems especially have an active part through their formation process as the structuring structures. Meanings are dismantled in to their six components as

identity, status, religious, mythological, superstition, and constructive. In this respect, the specifics of built environments, like location, architectural elements, furnishings, decorative elements, color, form, style, convey specific meanings regarding the identity, status, beliefs of the inhabitants, and skills and habits of constructors and construction process. Meanings regarding identity, expressed over the built environment, can be social, ethnic (Rapoport, 1982) and craftsmanship. Built environments also convey meanings regarding the status of inhabitants, as high or low. Meanings can also be regarding the beliefs of inhabitants, namely, religious, mythological or superstition. Constructive meanings are meant as specific meanings pertinent to design or construction, expressing the sustainable/open-ended construction and the additive quality of buildings.

Symbols form another part of the cultural representations examined in this study. Similar to meanings, symbols are also regarding identity, status, religious, mythology and superstition. In this respect, certain elements of build-



Photo.5-6. Facades of buildings: Interface between meanings, symbols and expressions of creativity of individuals

ings, like images, decorative elements, color, form, style, can be a symbol of identity, status and religious, mythology and superstition. Implementation of symbols affects and determines the meaning and the function of a space. According to Tuan (1974, p.145), a symbol is a repository of meanings arising out of the more profound experiences that have accumulated through time. Therefore, symbols change from individual to individual and from culture to culture.

Unesco defined cultural expressions in 2005 as the expressions of the creativity of individuals. Within the scope of this study, it is used for only a part of cultural expressions, meant as the expressions of the workmanship and artistic styles of constructors on using materials and techniques. In this respect, these kinds of expressions are generally meant as expressions reflected through the ornamentation and decorative elements formed by structural system and materials.

CONCLUSION

Historic environments represent the appropriate areas for the study of cultural heritage to be defined as an entity of intangible and tangible values. Conservation of historic environments should be holistic, so, it is important to understand and document its intangible cultural heritage as well as its tangible features. In this respect, this research emerged as the product of a study for introducing a special methodology for understanding the entity of cultural heritage and the roles of intangible values and built environment within traditional environments and for contributing for conservation studies, and the discussions for defining intangible cultural heritage.

The togetherness of tangible and intangible values also represents the sources of folk architecture particular to a historic environment. An important

statement to be determined through this study is that there is a two-way relationship between folk architecture and intangible cultural heritage, affecting each other continuously and, that these interrelations are different and unique for different environments. So, the methodology of the study should be re-prepared for each cases by determining the different components of cultural heritage.

NOTES

1 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage in 2003 (for full text see www.unesco.org/culture/)

2 Austrian art historian Alois Riegl in his essay of 1903 *The Modern Cult of Monuments: its Character and Origin* (Riegl, 1998) examined the different values attributed to the monument by making a specific classification for them as the values of the past, namely, the age-value, the commemorative-memorial value and the historical value, and the values of the present, namely, the utilitarian value and art-value, newness value.

3 Lawrence and Low(1990), in their work over-viewing the different approaches about culture and built environments, explain that symbolic approaches interpret the built environment as an expression of culturally shared mental structures and processes and seeks replies for what do built forms mean and how do they express meaning.

4 The cultural antropologist Claude Levi-Strauss(1963), as the major proponent of structuralist approach, uses the structural method for understanding phenomena or institutions, such as culture, considering the relations among them and the systems into which these relations enter.

5 Petruccioli(1998b, p.63) explains typological process as the reconstruction of the changes a type has undergone through time. He calls a type that is an expression of all society in a given moment as a "leading type". A leading type is inspired and referred by everyone when building a house. It can only be modified by topographical problems, such as, irregular lots or slopes, or problems with placement in a block, like, the beginning of a series, or on a corner, and so on.

6 Components of living culture are gathered from "UNESCO, Convention For The Safeguarding of The Intangible Cultural Heritage, Paris, 2003", "Rapoport, 2002", "Place, memory, meaning: preserving intangible values in monuments and sites", ICOMOS 14th General Assembly, 27-31 October 2003" and 8 th International conference of the Asian planning schools association 11-14 th September 2005"

7 Components of building culture are gathered from "UNESCO, Convention For The Safeguarding of The Intangible Cultural Heritage, Paris, 2003", "Pultar, 1997"

8 Pultar defined "value system" formed by value judgements which are central in the conception, formulation and solution of many problems. Within the scope of this study, the meaning of value system is developed, enriched as a general term consisting different terms. (see Pultar, 1997, p.28)

9 Within the international documents, "Cultural activities" was firstly used in UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions in 20.10.2005, among the definitions regarding cultural expressions.

10 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage in 2003 (for full text see www.unesco.org/culture/)

11 An American anthropologist, Joe E. Pierce(1964), in his book of "Life in a Turkish Village" based on a field work, investigates activities with an anthropological scope. This study evaluates and selects some of these activities to be examined.

12 Expressions or cultural expressions was firstly defined by UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage in 17.10.2003 and developed by ICOM General Conference in 2004 and UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions in 20.10.2005, as a part of the definition of cultural expressions

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