



# A participatory governance model for the sustainable development of Cumalıkızık, a heritage site in Turkey

MURAT TAS, NILUFER TAS AND ARZU CAHANTIMUR

Murat Tas holds a PhD from Yildiz Technical University and is an instructor in the Department of Architecture of the Faculty of Engineering and Architecture at Uludag University. He is coordinator of The Living Ottoman Village in the Third Millennium – Cumalıkızık Collaboration Project and is the corresponding author for this paper.

**Address:**

Tel: +90-224-2942137;  
fax: +90-224-2941903;  
e-mail: murattas@uludag.edu.tr and murattasus@yahoo.com

Nilufer Tas holds a PhD from Yildiz Technical University and is an instructor in the Department of Architecture of the Faculty of Engineering and Architecture at Uludag University. She was a jury member for The Living Ottoman Village in the Third Millennium – Cumalıkızık Conceptual Project Competition.

Arzu Cahantimur holds a PhD from Istanbul Technical University and is an instructor in the Department of Architecture of the Faculty of Engineering and Architecture at Uludag University. She was a participant at The Living Ottoman Village in the Third Millennium – Cumalıkızık Symposium

**ABSTRACT** This paper presents a participatory governance model adopted in Bursa, Turkey, and discusses the challenges and successes experienced to date in applying this model. The principle objectives of The Living Ottoman Village in the Third Millennium – Cumalıkızık Collaboration Project are to promote, at national and international level, high standards of quality in the fields of heritage conservation, architecture, urban and rural planning and to advocate for the sustainable development of the urban and rural, built and natural environments, with a participatory approach. The model puts heritage and its benefits in the mainstream of public consciousness and attempts to make heritage a priority for public policies. Our aim is to present the Cumalıkızık Collaboration Project, whose objective is to achieve not only the conservation and revitalization of the historical settlement but also the sustainable development of the village. Thus, it can be an important example for similar settlements.

**KEYWORDS** collaboration / conservation / Cumalıkızık / Ottoman / participation / revitalization / sustainability

## I. INTRODUCTION

Different visions of development and of the future collide, make adjustments and co-exist in human settlements. In a really good city or town, this continuous renewal takes place in a way that carries our history into the future. Development must be combined with the protection of that which we, together, regard as our cultural heritage. On the other hand, conservation of heritage doesn't have a single specific value – it has a multitude of values that include the aesthetic, cultural, social, psychological, political, environmental and educational.

Insofar as development is a multidimensional, open-ended, process-oriented construct, in order to achieve a healthy, genuinely sustainable development, criteria for sustainability have to be met in every relevant dimension. There are many definitions of and approaches to sustainability and sustainable development. This paper envisions sustainable development as a dynamic process that enables all people to realize their potential and improve their quality of life in ways that simultaneously protect and enhance the Earth's life support systems. This definition, developed at the Forum for the Future (2000),<sup>(1)</sup> is noteworthy in emphasizing the quality of life and the potential of people to improve it; in order to improve the

quality of life, sustainable development must consider social, cultural, ecological, economic and political dimensions.<sup>(2)</sup>

Achieving the sustainable development of human settlements in a way that covers all of these criteria requires good governance. As Gilbert and colleagues state, local authorities historically have been concerned with the social and economic sustainability of their communities.<sup>(3)</sup> However, responding to the major urban challenges of the twenty-first century will require a governing system that gives greater prominence to local authorities than is given at present. Mitlin and Satterthwaite indicate the significance of governance structures that allow for effective decision-making, pointing out that an important part of the move from "government" to "governance" has been the greater appreciation of the role of individuals and households and of community and voluntary organizations in building and managing each city. Cities are composed of different settlements, which gain meaning through their inhabitants and households, as well as voluntary organizations, NGOs and government agencies.<sup>(4)</sup>

In order to be successful in achieving sustainable development, it is inevitable that local authorities enter into a dialogue with citizens, local organizations and private enterprises. Through consultation and consensus building, local authorities can learn from citizens and from local, community, business and industrial organizations, and acquire the information needed to formulate the best strategies that should be used to support proposals for local, national and international funding.<sup>(5)</sup> As indicated in the 20th International Union of Associations (UIA) Congress, the right policies and management will be key to sustainable development. If successful policies and practical solutions can be found, then the benefits will be great.<sup>(6)</sup>

Participation is a voluntary act that occurs when people become conscious of the value of participatory action and deem it desirable to become involved in the different activities undertaken in a participatory project or initiative.<sup>(7)</sup> Romice and Frey indicate that when users are involved in the understanding of the use of space and place, their participation becomes an integral part of the policy-making process.<sup>(8)</sup> There are some excellent examples of success in this area. Makalu-Barun National Park and Conservation Area Project, which was implemented in Nepal in 1996, gave high priority to community participation. Local people were considered a resource, and traditional institutions were integrated into the development approach where socially relevant programmes were created.<sup>(9)</sup> Similarly, the Burlington Legacy Project implemented in Vermont, USA, was an extensive community-based process, starting in 1999, that developed a vision and plan for the city for the year 2030. The bottom-up planning process involved extensive opportunities for community participation and some unique elements, including community surveys, focus groups convened at the neighbourhood level, active involvement of the city's youth, public hearings and public awareness campaigns.<sup>(10)</sup> Both of these projects, although from very different parts of the world, succeeded in their objectives as a result of their participatory approaches. There are multiple examples of this kind of successful experience, including Rotach Street and the "Industriequartier" housing area in Zurich (Sweden),<sup>(11)</sup> Cureghem, Brussels (Belgium)<sup>(12)</sup> and Freiburg, Breisgau (Germany).<sup>(13)</sup>

This paper presents a participatory governance model adopted in Cumalıkızık-Bursa in Turkey, and discusses the challenges and successes in applying this model. The model was developed in order to address the

1. DETR (2001), "Achieving a better quality of life; review of progress towards sustainable development", Government Annual Report 2000, Department of the Environment, Transport and the Regions, London.

2. Sachs, Ignacy (1999), "Social sustainability and whole development: exploring the dimensions of sustainable development", in E Becker and T Jahn (editors), *Sustainability and the Social Sciences*, Zed Books, London, pages 25–36.

3. Gilbert, Richard et al. (1996), *Making Cities Work. The Role of Local Authorities in the Urban Environment*, Earthscan Publications, London, 224 pages.

4. Mitlin, Diana and David Satterthwaite (1996), "Sustainable development and cities", in C Pugh (editor), *Sustainability, the Environment and Urbanization*, Earthscan Publications, London, pages 23–62.

5. United Nations Department of Public Information (1993), "Agenda 21, programme of action for sustainable development", United Nations Conference on Environment and Development, 3–14 June 1992, Rio de Janeiro, Brazil, UN Department of Public Information, New York.

6. Jian, Z et al. (editors) (1999), "Opening a new epoch of architecture and culture in the 21st century", Sub-theme Reports of the 20th UIA Congress: Architecture of the 21st Century, 23–26 June 1999, Beijing, pages 52–61.

7. Wiesenfeld, E and E Sanchez (2002), "Sustained participation: a community-based approach to addressing environmental problems", in R Bechtel and A Churchman (editors), *Handbook of Environmental Psychology*, John Wiley & Sons, Toronto, Canada, pages 629–643.

8. Romice, O and H Frey (2007), "The communities in action handbook", in K Thwaites et al. (editors), *Urban Sustainability through Environmental Design*, Routledge, Abingdon, UK, pages 123–128.

9. Furze, B et al. (1996), *Culture, Conservation and Biodiversity*,

John Wiley & Sons, Chichester, UK, pages 12–13.

10. Wheeler, S and T Beatley (2004), "Urban sustainability at the city and regional scale", in S Wheeler and T Beatley (editors), *The Sustainable Urban Development Reader*, Routledge, Abingdon, UK, pages 450–451.

11. Hugentobler, M and S Gysi (1999), "Sustainable urban development in Zurich – learning from successful projects", in L Nyström (editor), *City and Culture, Cultural Processes and Urban Sustainability*, Lenanders Tryckeri AB, Kamlar Sweden, pages 306–320.

12. Institut Bruxellois pour la Gestion de l'Environnement (2002), "Eco-centre project in Cureghem – sustainable development project in the urban environment: from planning to action to the integrated eco-quarter project", IBGE–BIM, Brussels.

13. Kenworthy, J (2000), "Building more liveable cities by overcoming automobile dependence: an international comparative review", in R Lawrence (editor), *Sustaining Human Settlement. A Challenge for the New Millennium*, Urban

International Press, North Shields, UK, pages 271–311.

14. A *waqf* is a type of endowment created by citizens who are concerned with community well-being and security of next of kin, and is a way of financing social and religious facilities and maintaining family and clan welfare. See Yahya, Saad S (2008), "Financing social infrastructure and addressing poverty through *wakf* endowments: experience from Kenya and Tanzania", *Environment and Urbanization* Vol 20, No 2, October, pages 427–444.

15. Yildirim Municipality (2007), *The Living Ottoman Village in the Third Millennium – Cumalikizik Collaboration Project*, Project Study Director's Office of Yildirim Municipality, Bursa (in Turkish).

environmental, sociocultural and economic sustainability of Cumalikizik, an important heritage site in Bursa. In the following section, the location, history and urban development process of Bursa are described, as is the importance of Cumalikizik both for the city and for Ottoman cultural heritage. Subsequent sections explain the interrelated components of the governance model in question, the development process of the model and the theoretical framework that affected this process. Finally, the implementation of the model is described, along with the roles and successes of the various actors. The paper concludes with a discussion of the challenges and successes involved in applying the initial stage of the participatory governance model developed for Cumalikizik.

## II. THE IMPORTANCE OF CUMALIKIZIK AS A CULTURAL HERITAGE SITE

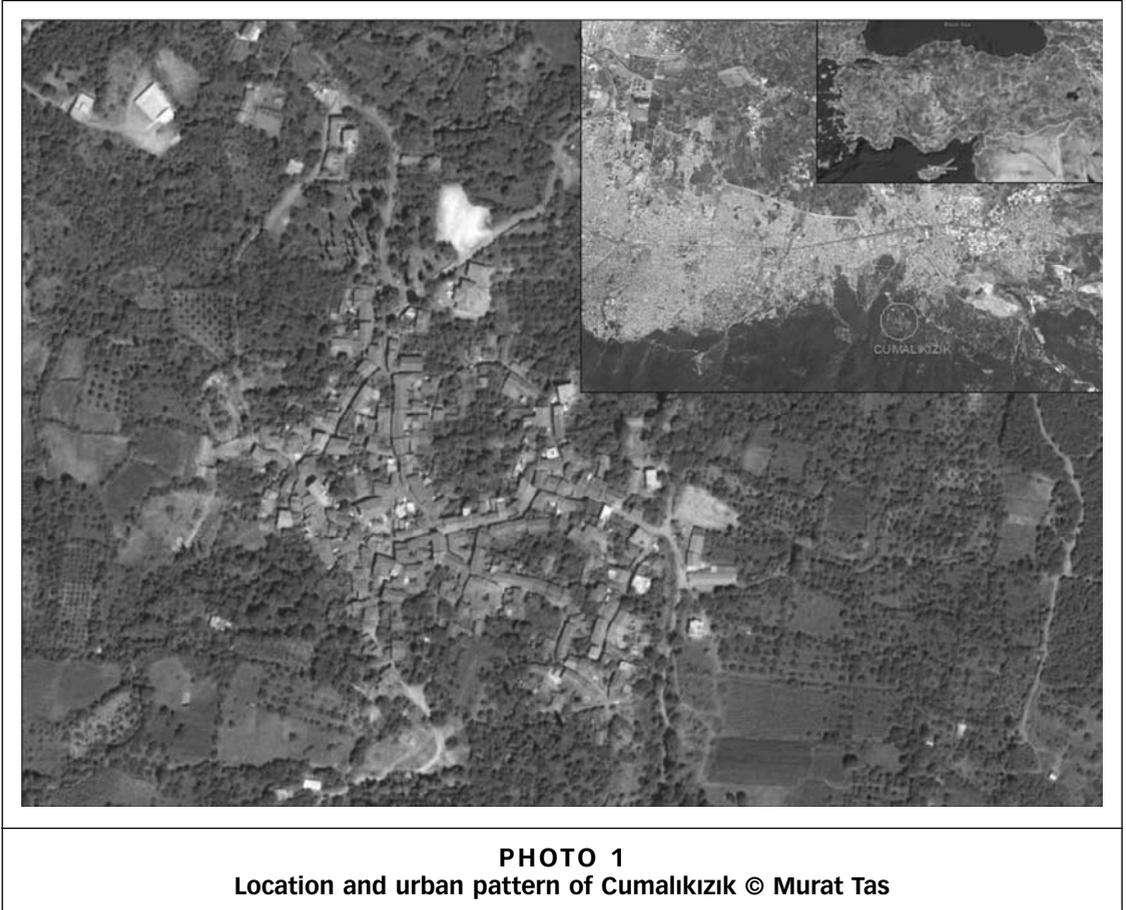
Bursa is one of the most important Anatolian cities, containing some of the oldest and most authentic examples of our historical public and civil architecture and combining rich tradition, culture, history and nature. Located in the south of the Eastern Marmara, Bursa is one of the oldest settlements in Anatolia. It was the first capital of the Ottoman Empire because of its geographical location, its military importance and its suitability for agriculture due to its natural structure. The city has moved into the present without losing its importance and today, Bursa is the fourth largest city in Turkey and has been undergoing rapid industrialization and urbanization. It is experiencing one of Turkey's highest population rates of increase, with considerable internal and external migration. Photo 1 shows the location and urban pattern of Cumalikizik.

Cumalikizik is located on the northern slopes of the great mountain, Uludag, where it was established to provide military support just before the conquest of Bursa in 1326. The village has preserved not only its historical texture but also its traditional lifestyle. It is a unique *waqf*<sup>(14)</sup> village and one of the best examples of Ottoman Empire rural architecture preserved to the present day. These features make the settlement very important for Ottoman cultural heritage as well as for the city of Bursa. Today, Cumalikizik is a neighbourhood of Yildirim county, one of the central city's three counties.

### a. The physical and spatial structure of Cumalikizik

Cumalikizik was established by the Kızıks from the Oguz clan, who migrated to Bursa from north of the middle Anatolia–Tokat region. Of the seven original villages, five still exist today – Hamamlıkizik, Fidyekizik, Derekizik, Değirmenlikizik and Cumalikizik. Despite the pressures of changing urban life, Cumalikizik retains more of its original architectural and natural texture than the others. Life still goes on both inside and around the traditional village houses, and of the original 270 historical houses, 180 remain and approximately 150 are being used as dwellings by the villagers.<sup>(15)</sup>

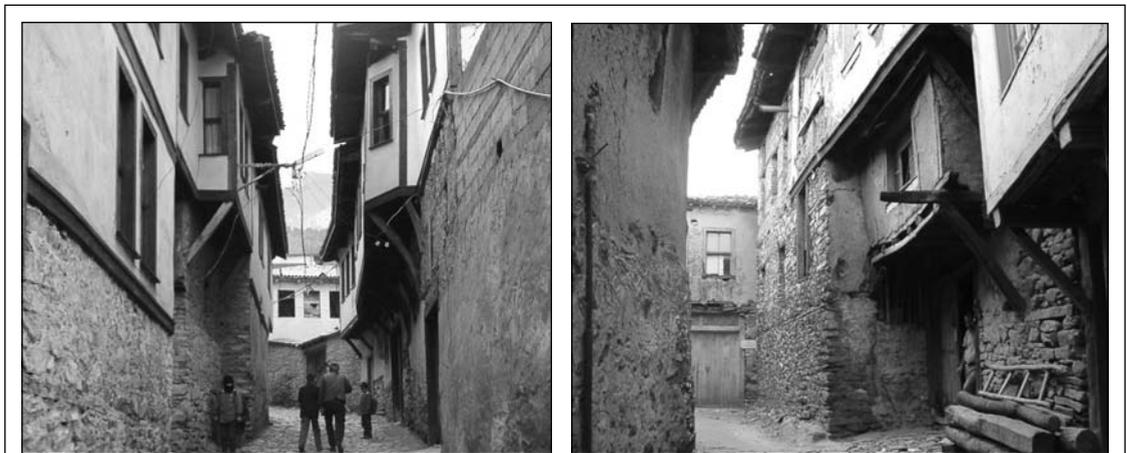
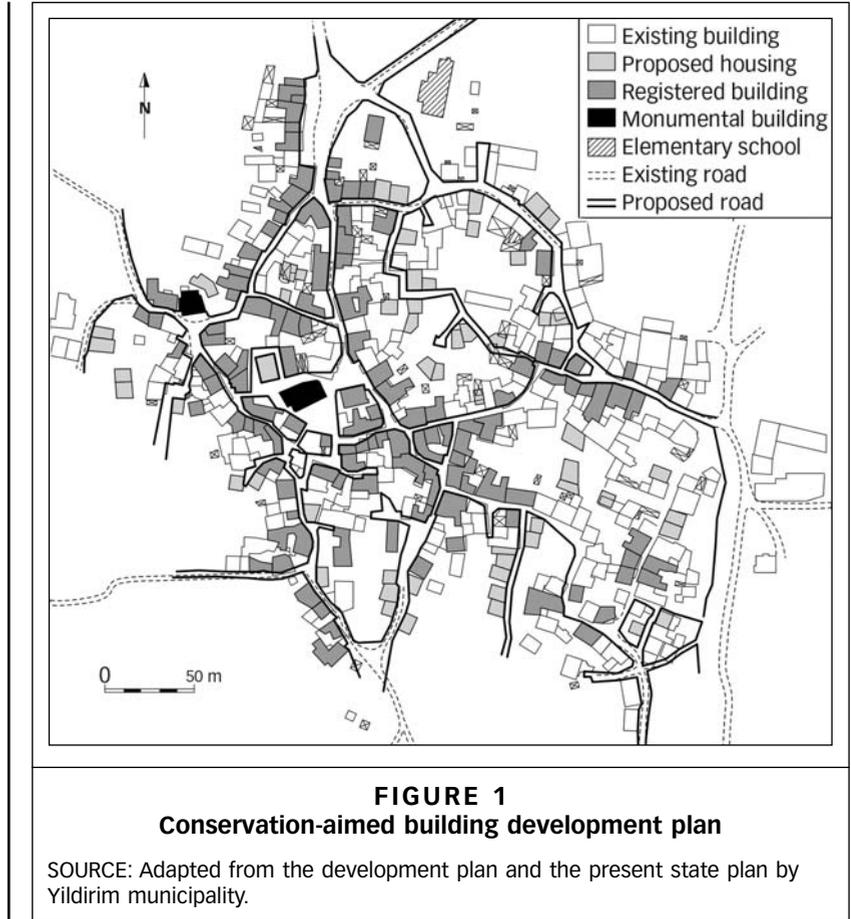
The squares, streets and houses of the village are in harmony with the natural topography and materials. Some special construction features are compatible with a traditional rural lifestyle (Figure 1). Traditional houses



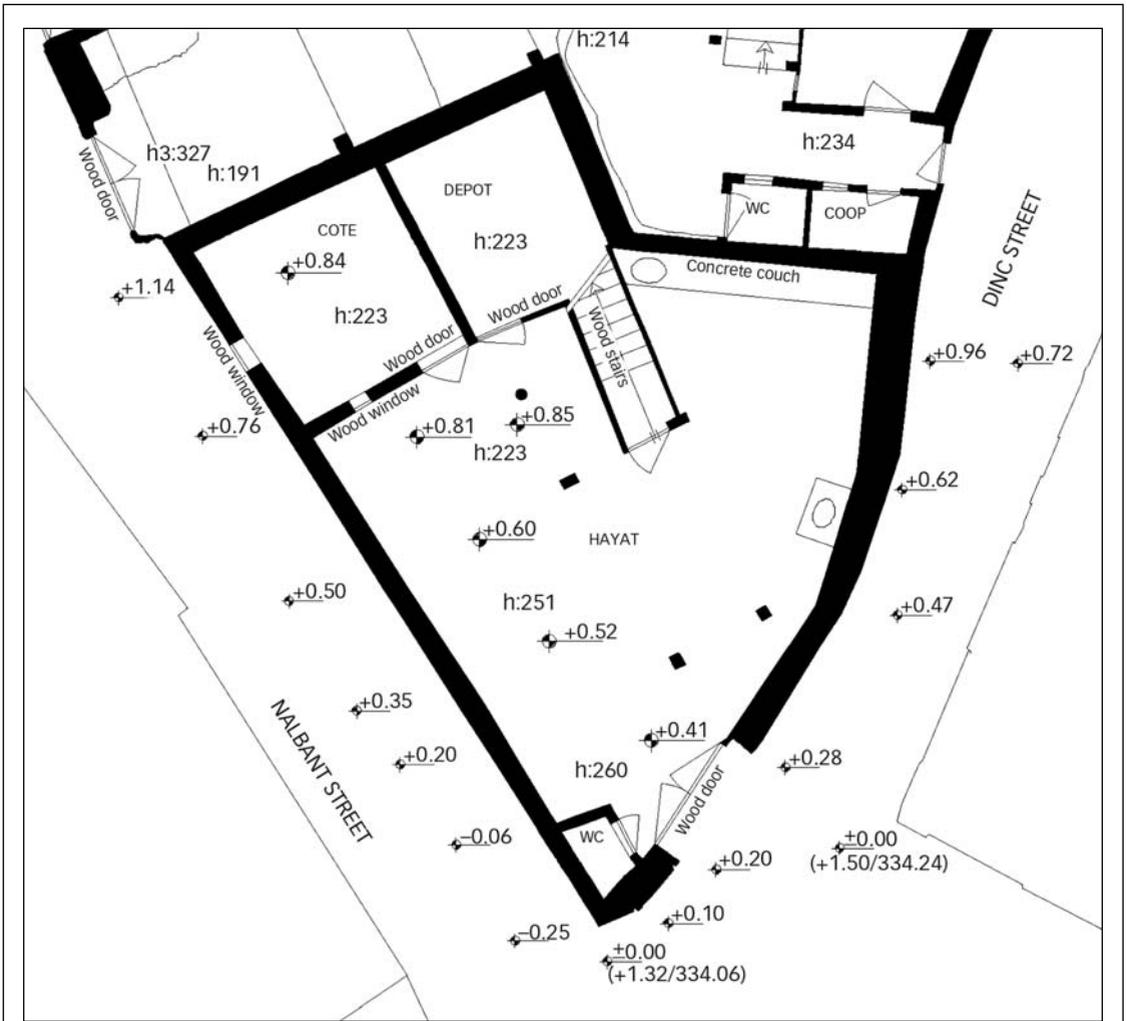
in Cumalıkızık are two or three storeys high, some with a courtyard surrounded by high stone walls (Photos 2a and 2b). Two-winged wooden doors with special door knockers separate the street from these courtyards, which are semi-private spaces. The courtyard is a kind of entrance to another semi-private space called *hayat*, which means “life”, where the productive activities of the family are carried out (Figure 2). This semi-covered space is surrounded by living areas at different levels and accommodates various functions such as cooking space, furnace, toilet, storage and stable; the wooden supporting pillars of the upper floors can be seen from the *hayat*. Houses without courtyards also have the semi-private *hayat* space and use it for the same purposes.

The ground floors of the houses have rough stone walls supported by horizontal beams, closed to the street for defensive reasons and for the provision of the privacy required by the Islamic religion (Figure 3a and 3b).

Spaces that need little sunlight, such as stables and storage areas for straw, are found on the ground floor. The upper floors, constructed with adobe between chestnut frames, are cantilevered over the street. The rooms on these floors are connected by an open or semi-open central hall called a *sofa* (Figure 4).



**PHOTO 2A & 2B**  
**Traditional Cumalikizik houses © Murat Tas**



**FIGURE 2**  
**Ground floor plan of a traditional house with hayat**

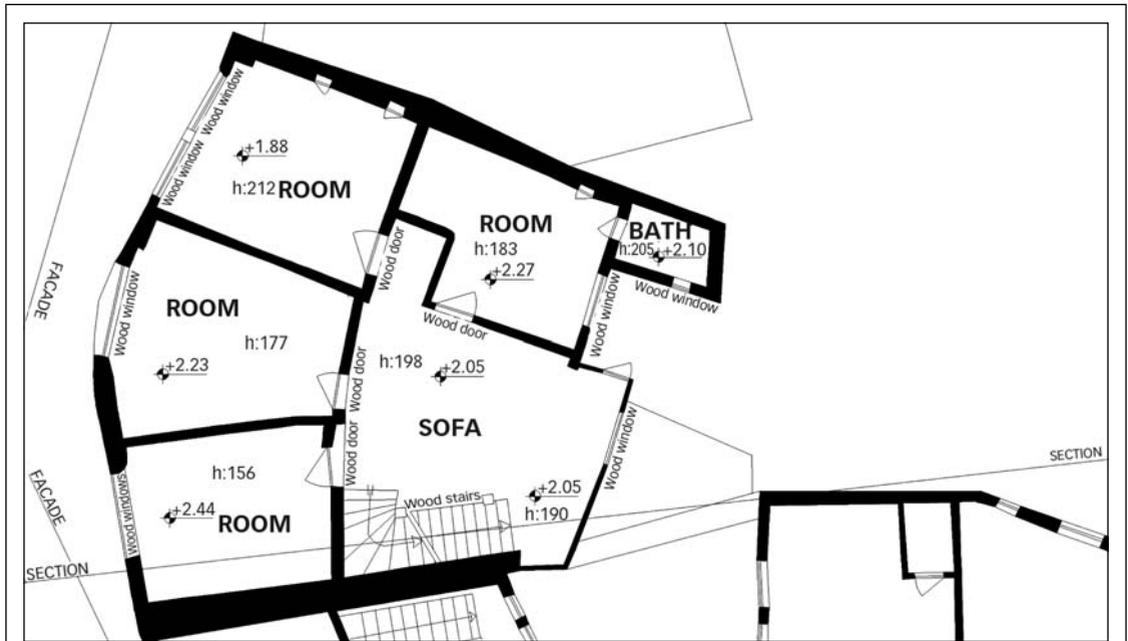
SOURCE: Piray Architectural Office, Bursa, Turkey.

In the past, these rooms were used for different purposes – such as eating, living and sleeping – at different times of the day. In some of the rooms, there are baths in closets, called *gusülhane*, and fireplaces for providing heat. In three-storey houses, due to the cold climate, the middle-level winter floors have been constructed with quite low ceilings so that they can be heated easily. The upper summer floors on the other hand have high ceilings and sometimes small clerestories, characteristic of seventeenth century Turkish houses,<sup>(16)</sup> above standard windows. Judging by these characteristics, some of the houses could be 300 years old, although dates are not definite.<sup>(17)</sup> (Figure 5).

16. Coskun, Recai (1984), "Cumalıkızık", *Bursa Ansiklopedisi* Vol 2, page 417, Bursa Hakimiyet (in Turkish).

17. Dostoğlu, Neslihan (2005), "Cumalıkızık: revitalization of a 700-year-old Ottoman *waqf* village", in Yüksel Dülgeroğlu et al. (editors), *City Architecture in Between Past and Future*, ITU Housing Research and Education Centre, Istanbul.





**FIGURE 4**  
**First floor plan of a traditional house with sofa**

SOURCE: Piray Architectural Office, Bursa, Turkey.

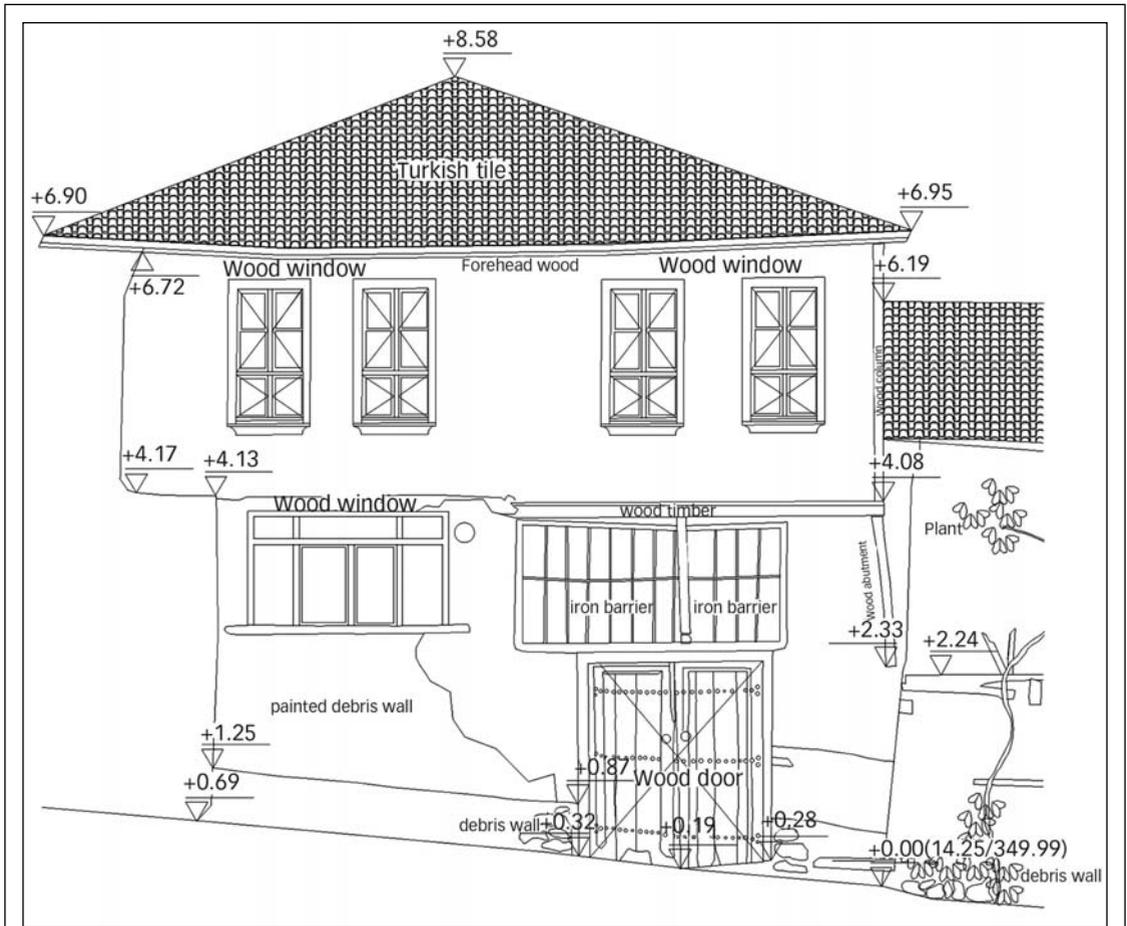
Cumalıkızık exhibits an organic settlement pattern around narrow cobblestone streets approximately 2–2.5 metres wide. Small public squares are located at the intersection of streets that sometimes become blind alleys and sometimes are as narrow as 55–60 centimetres wide (Photo 3). During most of the year, water flows down the centre of these streets, under which are located canals from the Ottoman period (Photo 4). The collected water is used for the irrigation of the fields in the north of the village, by means of canals.<sup>(18)</sup> There are two main public squares, one of which is at the entrance to the village and the other in the centre, where the mosque and tea and coffee shops are located (Photos 5a and 5b).

Other than the valuable traditional houses, the village also has some historical public buildings with unique characteristics. The mosque, with its wooden bearing system, wooden ceiling and roof is 300 years old (Photo 6). The fountain of Zekiye Hatun, next to the mosque, and the public baths with one dome are part of the architectural heritage of the village from the time of the Ottoman Empire (Photo 7). Other examples of Cumalıkızık's architectural heritage are the remains of a church and a bridge from Byzantine times, in the southeast of the village.

Some historical and archeological objects belonging to the eighteenth, nineteenth and twentieth centuries are exhibited in the Cumalıkızık Ethnography Museum, located in the main square of the village. Various architectural items from the Byzantine church have been on display in the Archeological Museum of Bursa since 1969.<sup>(19)</sup>

18. Schneider, Evelyn and Şebiri Esin (editors) (2000), *Bursa Local Agenda 21, Cumalıkızık Conservation and Revitalization 98 Project*, Bursa Metropolitan Municipality, Bursa.

19. See reference 18.



**FIGURE 5**  
**Appearance of a traditional house with clerestory**

SOURCE: Piray Architectural Office, Bursa, Turkey.

### **b. The social and economic structure of Cumalikızık**

Established during the Ottoman period with a population of 3,000, Cumalikızık is now an outlying district of Bursa, with a mere 600 residents. An analysis of population mobility shows a continuous decrease in population, from 922 inhabitants in 1940 to 869 in 1975 and 580 in 1998. The rapid urbanization process and the attractive opportunities of modern life have led especially the younger inhabitants of the village to go to the city. The shortage of funds for maintaining and protecting these traditional houses is another reason for the internal migration. However, Cumalikızık still preserves its poetic texture and sociocultural characteristics and its unique examples of rural Ottoman architecture.



**PHOTO 3**  
**Cin Aralığı, the narrowest street © Murat Tas**

The main source of income in Cumalıkızık is agriculture, due to its location and geological characteristics. In the 1950s, the local economy depended on chestnut trees and the village was prosperous during that period. When disease killed the trees, the village economy began to decline. Today, there is no revenue from chestnut trees, but it is still possible to grow a wide variety of fruit and vegetables, especially raspberries, blackberries and cherries, on the large area of fertile land.

Changes in the economy and lifestyles have led to changes in the layout of the traditional houses in Cumalıkızık. Bathrooms have replaced the closets that were used for bathing; kitchens, built in the gardens, have been added to the houses and have replaced the cooking areas. Distinct functions have been allocated to the multi-functional rooms: the largest room of the house is now used as a living room and the others are bedrooms. Some houses have burned down or have collapsed as a result of negligence and indifference. Due to the migration of the younger generation to the city, most of the houses are occupied by old people,



**PHOTO 4**  
**A street with running water © Murat Tas**

which make the conservation and maintenance of the houses more difficult than ever.

However, the traditional activities still continue, such as circumcision rituals, wedding ceremonies, ritual prayers and religious holidays. The public spirit of the villagers is still alive and neighbourhood relationships remain vital. For many reasons, Cumalıkızık deserves to be conserved and developed for the sake of future generations.

### **c. The studies on conservation and revitalization of Cumalıkızık**

Over the last 30 years, there have been many studies focusing on conserving the historical heritage of Cumalıkızık. The first official attempt at conservation was the decision by the Supreme Council of Monuments to proclaim the protection of the village in 1980, and Cumalıkızık was declared an urban and natural preservation site in 1981. In 1983, the



**PHOTO 5A & 5B**  
Village public squares © Murat Tas



**PHOTO 6**  
The mosque © Murat Tas



**PHOTO 7**  
The restored public baths © Murat Tas

World Heritage Sites Declaration was signed by the Ministry of Culture and Tourism of the Turkish Republic, and nine heritage properties in Turkey, including Cumalikizik, were added to the World Heritage List. Another important event in 1983 was a project competition initiated by the Aga Khan Foundation and the Chamber of Architects for students of architecture in Turkey, to study the changes in Cumalikizik up to the year 2007 and the effects on life and environment. These legislative actions contributed to the conservation of the village. In 1990, the mosque, the public baths, the cemetery, two monumental plane trees and 57 houses were registered, followed in 1993 by an additional 65 houses. Cumalikizik's environment is also valued for its natural beauty and the local plant varieties. The municipality established a controlled picnic area in 1997, the management of which was given to the village cooperative, and this provides some income to the village. The village's very valuable spring water is directed through this controlled area. In 1998, restoration of some of the houses was undertaken and these are now being used as a Turkish restaurant, a pension and a research centre. In 2000, repairs to 22 houses and the renewal of two streets originating from the public square at the entrance to the village were completed.

Sensitivity to Cumalıkızık's heritage accelerated after 1995. In 1996, the Chamber of Architects in Bursa rented a house in Cumalıkızık to establish a research centre for the restoration of village houses. In 1997, with the aim of preserving the 700-year-old village and taking it into the future by improving all of its assets, various activities were carried out and incorporated into the Cumalıkızık Conservation and Revitalization Project undertaken by the Bursa Local Agenda 21 Cumalıkızık Conservation and Revitalization Group. Aside from contributing to the physical development, the aim was to improve the social, cultural and economic structure of the village.<sup>(20)</sup> Activities that took place in 1997 for the first time have now become an annual event known as the Cumalıkızık Raspberry Festival. The main purpose of the festival is to raise nationwide and local awareness of the valuable heritage of Cumalıkızık, while promoting the economic well-being of the villagers. For this purpose, competitions, exhibitions, entertainment activities for children and local food and handicraft retail activities are organized every year.

Efforts around the conservation and revitalization of Cumalıkızık have involved the cooperation of members of the central and local administration, universities, NGOs, private initiatives, villagers and volunteers. Some of the activities undertaken in this context include workshops, summer schools, research on the history of the village and of the physical structure of the houses, building surveys, analysis and restoration studies of some of the traditional houses, infrastructure maintenance, public meetings providing information about the village, and some films. The inhabitants of Cumalıkızık always allow the workshop and summer school students to use their houses as physical settings and allow them to interview them. They also join in the public meetings with great interest.

### III. THE PARTICIPATORY GOVERNANCE MODEL FOR THE SUSTAINABLE DEVELOPMENT OF CUMALIKIZIK

Aside from efforts involving conservation of the village's natural and built environment, the authorities and other concerned people have worked to support its economic development as well as its sociocultural vitality. Although these efforts were successful in some areas, they were not sufficient to preserve the village as a whole. Only some houses, selected for official use by the action committee, public buildings and two important streets were restored. The reason for this selectivity was undoubtedly the lack of funds, given that central government was not involved in the process. However, the state does recognize and respond financially to the urgent need for an integrated approach to heritage management. In theory, then, the conservation and revitalization of this historical settlement, as well as the sustainable development of the village as an important and valuable heritage site of the city of Bursa, could be achieved.

As stated in the Faro Convention (2005),<sup>(21)</sup> the integrated approach to cultural heritage management should include integration between different levels of public authority (local, regional and national) as well as cooperation with international entities, and between different policy sectors and domains. The Convention recommends encouraging the public to become more involved in the heritage development process and emphasizes the importance of public discussion in setting national priorities for cultural heritage and its sustainable use.

20. See reference 18.

21. Council of Europe Framework Convention on the Value of Cultural Heritage for Society, 27 October 2005, Faro, Portugal.

Considering this recommendation as a starting point, in 2007 the Special Provincial Administration of Bursa, Yıldırım municipality and the Chamber of Architects in Bursa entered into an agreement. This collaboration plan, entitled “The Living Ottoman Village in the Third Millennium – Cumalıkızık Collaboration Project”, was prepared according to the twelfth article of the Law on the Protection of Cultural and Natural Heritage (2863), and the Regulations on the Contributions about the Non-moveable Structures and Monuments (25876 in the official journal.) The organizer of this multi-partnered collaboration is the Chamber of Architects in Bursa, as a non-governmental organization.

The principle aim of the collaboration project is to provide standards for the integrated conservation<sup>(22)</sup> of cultural and natural heritage, together with the sustainable development of Cumalıkızık in ecological, socio-cultural and economic terms. To achieve this goal, all possible means are employed to provide financial resources and enable residents to live in a village that offers a better quality of life. This project, launched by the state, is carried out by the local authority, the Chamber of Architects and all those who participate in its implementation in the field – professionals such as architects, planners, civil engineers, art historians, along with inhabitants of the village.

### a. The conceptual framework

The conceptual framework of the model developed for Cumalıkızık consists of two components, “sustainable development” and “heritage management”, which have further sub-components. The four interrelated sub-components of the sustainable development side are ecological, sociocultural, economic and political sustainability, which complement each other. The heritage management sub-components are the partners of the project, specifically the Special Provincial Administration of Bursa representing central government, Yıldırım municipality representing local government, the Chamber of Architects in Bursa representing non-governmental organizations, and the inhabitants of Cumalıkızık, representing the community (Figure 6). The relationship between these components and sub-components is expected to be permanent.

Within the context of this project, cultural heritage is considered to include a range of resources inherited from the past that people regard, irrespective of who owns them, as a reflection and expression of their own constantly evolving values, beliefs, knowledge and traditions. It includes all aspects of the environment that result from the interaction between people and places through time. It is an asset that must be preserved because it is a potential source of personal and collective development.<sup>(23)</sup>

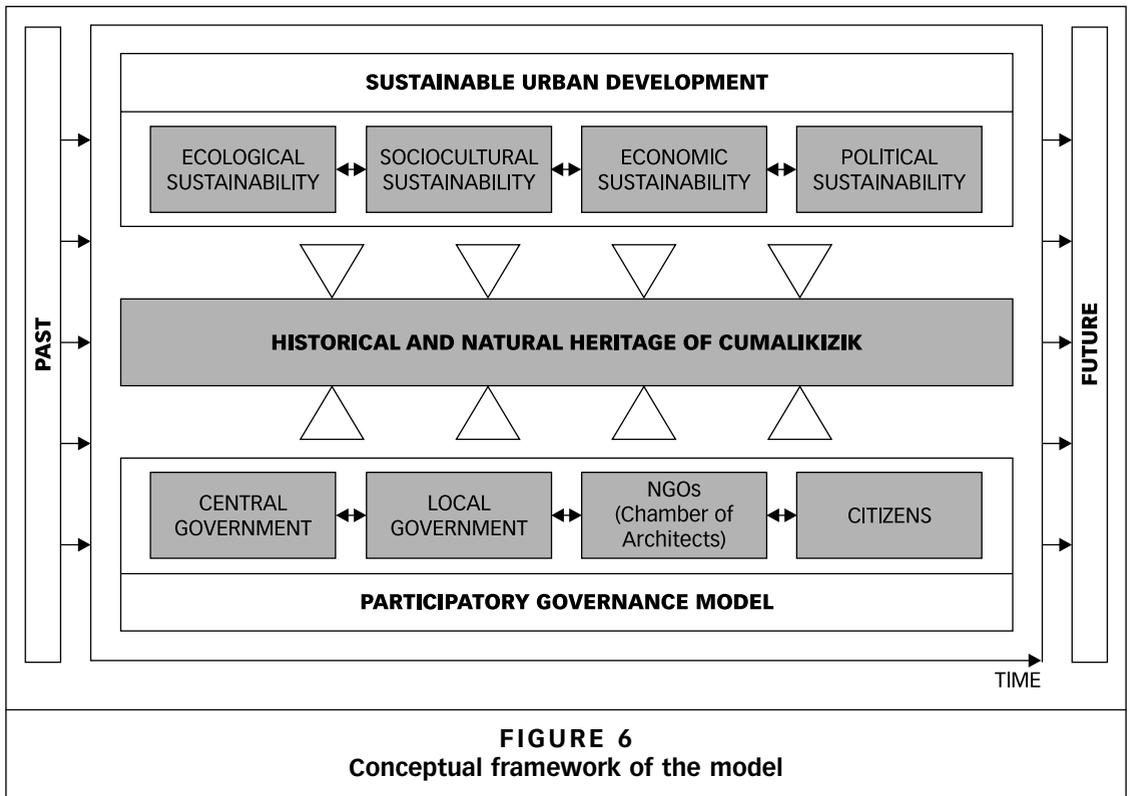
### b. The actors and their responsibilities within the project

A special administration commission has been set up to coordinate the partners and implement the stages of the project. The roles and competencies of various partners are described below.

**Central government – Special Provincial Administration of Bursa.** The overall responsibility of this administrative organization, as set out in the Law of Special Provincial Administration (5302), is to organize the necessary activities occurring in the city for which the central

22. The notion of “integrated conservation”, coined 20 years ago by the Council of Europe and included in the Granada Convention, lays emphasis on the necessity for contemporary lifestyles and planning projects to take historic heritage into account.

23. See reference 21.



government is liable. This body is directly responsible for providing the subsidy funds needed to restore the historical buildings, according to the related article of the Law on the Protection of Cultural and Natural Heritage, and Regulations on the Contributions about the Non-moveable Structures and Monuments. This regulation explains financial considerations for any owner who wants to repair and restore their historical house – including exemption from taxes and buildings fees, the borrowing of funds and the availability of subsidies. Information on technical support from professionals and on project facilities are included in the same regulation.

Since 2005, the state has committed itself to granting subsidies without remuneration for the preparation and implementation of restoration projects and the materials used in these. Some specific measures and funds are available for the maintenance, rehabilitation and restoration of historical houses, and all conservation-related activities are exempt from taxes and fees. This system gives the owners of registered houses a good chance of improving their living conditions.

**Local government – Yıldırım municipality.** Local government is heavily involved in this project, firstly by providing the necessary data. Cadastral information, plans of the buildings, their physical condition and socio-demographic data are some of what they can make available. Their second responsibility is to oversee building surveys, restitutions, restorations, reconstructions, urban design and conservation development plans and to organize the bidding process. The local government is also in

charge of informing and building residents' awareness of the project. They mediate between the state and the community and exchange experiences with the other national and international institutions.

### **Non-governmental organization – the Chamber of Architects.**

The principal role of the Chamber of Architects in Bursa is to guide the project and provide coordination between partners, supporting member architects who have roles in the collaboration project, and inhabitants of the village, for efficient implementation. Control, confirmation and pricing of the building survey and restoration projects of the traditional houses form part of these responsibilities.

The Bursa group plans to present the Cumalıkızık Collaboration Project to Europa Nostra, the representative platform of more than 220 heritage NGOs active throughout Europe, which encourages exemplary initiatives that conserve and enhance cultural heritage.

**Community – residents of Cumalıkızık.** There has been a high level of community involvement in defining priorities, decision-making and implementation. Residents are committed to actions undertaken for the benefit of their village and entered into an agreement without restrictions. Since achieving success is nearly impossible without the residents' assent, their involvement was critical to the decision-making stage. They contributed to the process of defining priorities by expressing their opinions about the physical and sociocultural problems of the village in a survey (described below) and interviews. A few local residents also attended a conceptual project competition and symposium arranged to develop the vision of Cumalıkızık (also described below). Cumalıkızık residents will also take part in the implementation phase of the project, contributing their labour and local materials, and will be responsible for submitting procurement requests to the administration commission at various stages of the conservation project.

Ideally, there should have been more active public involvement in the evaluation process of the conceptual project competition, but unfortunately this was not the case. The organizing committee thought that providing the survey results and the documentation studies to the competitors would be sufficient input on the needs and priorities of the inhabitants. The integration of the natural and cultural heritage of the village with contemporary technical opportunities, in accordance with the needs of the villagers, was an important criterion for evaluating the attended projects. But the professionals felt that residents had insufficient expertise to provide opinions on the technical details.

### **c. The stages of implementation**

The Cumalıkızık project involved consecutive steps, the first of which was the determination of social, cultural, economic and spatial needs. Various research techniques, both qualitative and quantitative, were used, including archival documentation, observation, surveys and interviews. The second step was the organization of multi-partnered and well-attended panels for brainstorming and the exchange of ideas about the conceptual and practical dimensions of the project. At the end of these panels, sustainable development strategies were determined with the participation of all actors. Evaluation and improvement of an effective conservation development plan was the third step, and included the development of

infrastructure, urban design and conservation and restoration projects, together with development strategies for the sociocultural and economic structure of the village. The inhabitants of the village were informed about the project and their agreement was obtained following this step. After the Commission of Protection of Cultural and Natural Heritage affirmed the restitution and restoration projects, the next step was to determine the methods to be used in implementing the restoration projects. The last step involved decisions on maintenance and repair of the restored buildings, and environmental management issues.

**Documentation studies.** Documentation studies provided detailed information on the physical situation, structure and characteristics of every building in the village, as well as their conservation status, any repairs or restoration they had already undergone, their current functions and, where possible, their suggested function. Information was also obtained on the requirements of the villagers in physical, spatial, sociocultural and economic terms.

**Survey.** The survey, conducted with the owner of every occupied house, had three main parts. The first group of questions covered the demographic, social, educational and economic status of the villagers and included their reasons for choosing this place to live, the time of settlement and ownership of the house and birth place. The second group of questions covered the opinions of residents on the quality of life in their village and included questions on their environmental, spatial and sociocultural needs; the accessibility, safety and productivity of the village; their level of satisfaction about the conservation studies previously undertaken; and the values they had shared in the past and shared today. Finally, a question on whether they would prefer to live in another part of the city and why aimed at understanding the degree of attachment and satisfaction of the inhabitants for the village. The third group of questions covered the opinions and evaluations of the inhabitants about their houses and included questions about the basic facilities and performance of their houses inside and out, the relationship between garden and house, and the fire security of the houses. A question about whether they wanted to live in their houses and, if not, what kind of residence they would prefer aimed to understand the degree of attachment to their houses.

As a result of the survey, it was determined that most of the residents of Cumalıkızık are absolutely satisfied with the location, natural environment and infrastructure (electricity and telephone, drinking water, sewer system, etc.) of their village and would not prefer to reside in another part of the city. On the other hand, it was also determined that their satisfaction with their traditional houses is low, mostly because of the low level of comfort in bathrooms and kitchens, doubts about the fire security of the traditional houses and the urgent need for maintenance. Other important problems the villagers mentioned were deficiencies in the irrigation system, which is an urgent need for agriculture, and a decline in the diversity of natural products, which are the most important income resource for the village. It was ascertained that the social and cultural life of the village is in danger of losing its vitality because of changing lifestyles and deficiencies in the physical environment. One of the interesting results of the survey was the displeasure residents felt at not being a village anymore but rather, a district of the city instead. The results of the survey and documentation studies provided information about the inhabitants' physical and sociocultural concerns that was critical in

guiding the project, since addressing these problems was one of the main objectives of the collaboration.

**The conceptual project competition.** The conceptual project competition was organized as a national, independent and single-stage competition in 2007 and was announced to all professionals, students of architecture, urban design and city planning and all interested people – especially the inhabitants of Cumalıkızık. People could enter the competition in one of three categories: as professionals, as students or as members of the public. Entitled “The Living Ottoman Village in the Third Millennium – Cumalıkızık”, the aim of the competition was to define a vision of Cumalıkızık in the future. The evaluating jury was composed of academicians, professional architects, experts and authorities, and the advisory jury consisted of the chair of the Chamber of Architects, city planners and landscape architects in Bursa, a representative of the local government and academicians. Jury members were familiar to the villagers and they were knowledgeable about the physical and sociocultural structure of Cumalıkızık. Consequently, they could contribute to the implementation process from a professional perspective. The jury announced the results of the competition at an exhibition where the 33 participants’ projects were displayed and at a community meeting during which they welcomed the opinions of the inhabitants. The evaluation criteria of the jury were as follows:

- recognition of the interactions between Cumalıkızık and the metropolitan area;
- conservation of the natural and built environment, and the sociocultural structure of the village;
- integration of the natural and cultural heritage of the village with contemporary technical opportunities, in accordance with the needs of the villagers;
- transmission of the cultural heritage to the future with suitable spatial arrangements; and
- integration of cultural assets with opportunities for new employment.

In category A, in which the professionals took part, the jury awarded first prize to a project that suggested spatial arrangements and designs with minimum interference to the historical buildings. A successful synthesis of the traditional urban pattern of Cumalıkızık and contemporary lifestyles was made within the context of this project. In category B, in which architecture, landscape architecture and city planning students took part, the jury couldn’t find any projects worthy of first or second prize. They awarded third prize to a project that suggested continuity in the spatial organization of the village, while strengthening the visual effect of existing urban pattern elements. However, this project could not offer any concrete suggestions for achieving this continuity. In category C, in which only four inhabitants of the village took part, the jury again couldn’t find any project worthy of first or second prize. The projects in this category were far from envisaging the vision of Cumalıkızık in the future; instead, they only explained the existing situation of the village. The jury awarded third prize to a project that suggested organizing one of the traditional houses into a local medical clinic serving medicinal herbs together with the basic components of Turkish culture – sincerity, hospitality and mercy.

**Symposium.** The aim of the symposium was similar to that of the competition, and its themes were urban/architectural and social/cultural/economic continuity in Cumalıkızık. Participants included representatives from the Ministry of Culture and Tourism of the Turkish Republic, the Special Provincial Administration of Bursa, Yıldırım municipality, the Chamber of Architects in Bursa, the Commission of Protection of Cultural and Natural Heritage and academicians, professionals and the inhabitants of Cumalıkızık. As a result of the symposium, all participants adopted the view that Cumalıkızık had to be conserved as a living organism together with its natural and built environment and sociocultural structure. Approximately one-third of the participants were inhabitants of Cumalıkızık<sup>(24)</sup> and they laid particular stress on the fact that they did not want to be removed from their village at the end of the process; instead, they wanted to carry on with their lives in their hometown. People who had migrated to the city in the previous years also wanted to return to their village, which they felt could offer them a better quality of life. In order to achieve this, an integrated environmental management plan – including heritage management and urban management – had to be developed with a participatory approach.

The implementation stages of the collaboration project will have been influenced by the results of the conceptual project competition and the symposium. Based on information from the symposium and the competition project that was awarded first prize, reviews of the conservation development plan of Cumalıkızık will be made, together with a new development plan for the village. Descriptions of the projects that were part of the competition, together with the papers presented in the symposium, have been organized and published as a book entitled *The Living Ottoman Village in the Third Millennium – Cumalıkızık*.<sup>(25)</sup> In order to maintain coordination among participants of the project throughout the implementation process, an environmental management plan has been developed, as shown in Table 1.

In the determination of the short-, middle- and long-term goals in order to develop successful action plans, some important national and international reports were taken into consideration, namely the Malraux

24. This ratio is approximately equal to one-quarter of the households in the village.

25. See reference 15.

**TABLE 1**  
**Environmental management plan for Cumalıkızık**

Stages	Activities
Determination of the current situation	Identification of the management, function and conservation requirements of the area Development of the necessary relationships between the participants
Field work and analysis Development of strategies	Identification of the problems Development of management, administration, institutional and financial strategies for Cumalıkızık to indicate its vision of the future
Preparation of action plan	Budget analysis and identification of financial resources Development of short-term action plan Development of middle-term action plan Development of long-term action plan

Law (1962), the Granada Convention (1985), the Faro Convention (2005), the Law on the Protection of Cultural and Natural Heritage of Turkish Republic (2863), and Regulations of Environmental Management of the Turkish Republic (2005). The specified goals with regard to the regulations of environmental management are as follows:

- identification of the boundaries and related connection points of the concerned area, in terms of conservation and the development of historical, social, cultural, geographical, natural and artistic dimensions;
- raising awareness and making the community conscious of their responsibilities for achieving the sustainable development and conservation of the area;
- development of promotion strategies and financial and staff resources in order to present the heritage area to international platforms and obtain the desired level of quality around these areas;
- establishment of an efficient network between national and international levels of policy development and implementation to improve cultural tourism;
- development of action and application plans for heritage sites with the potential of improving the cultural and tourism sectors;
- increasing community involvement and supporting participatory management;
- establishing principles for the use and development of heritage sites and their environments in keeping with the goals of environmental management and international conservation principles and conventions; and
- satisfying high quality standards in every stage of both decision-making and implementation processes.

In order to obtain a high level of community involvement in the whole process, the intention is to establish various organizations to arouse the inhabitants' interest, for instance, career and handicraft courses and seminars, management and foreign language courses, the opportunity to work on restoration studies, etc. One of the most urgent priorities in achieving a high level of community involvement is to make the inhabitants conscious of the importance of the studies undertaken for the sustainable development of the village, and this can only be accomplished through education. At this point, there should be a detailed education programme for the inhabitants, something that unfortunately was absent in the initial stages of the collaboration project. In order to make up for this deficiency, partners in the collaboration project will arrange for a programme that focuses on environmental awareness and public participation. As Werner states, sustainability will not be achieved until humans accept more responsibility for their environment, and this can be obtained by strengthening community empowerment.<sup>(26)</sup> Approval of the project by the local community, based on a full understanding, is a matter of priority.

The structure, stages and timescale of the participatory governance model are shown in Figures 7a and 7b.

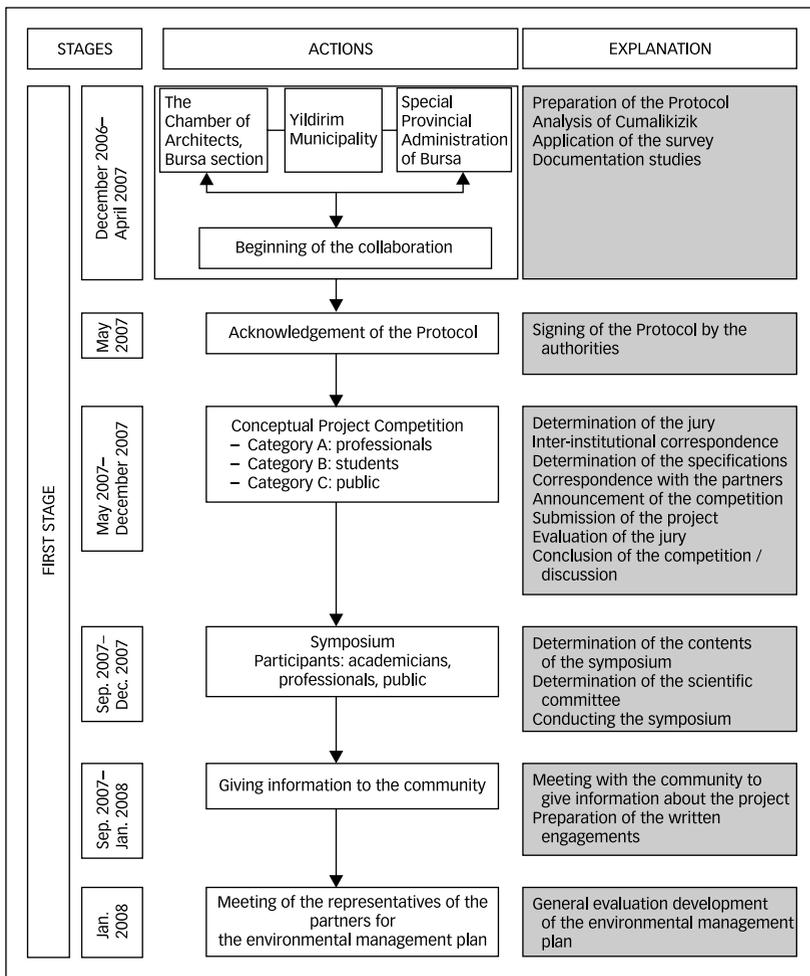
#### IV. FINAL REMARKS

The Cumalıkızık Collaboration Project has been an important step in the development of a participatory governance model for maintaining heritage management in a way that supports sustainable development.

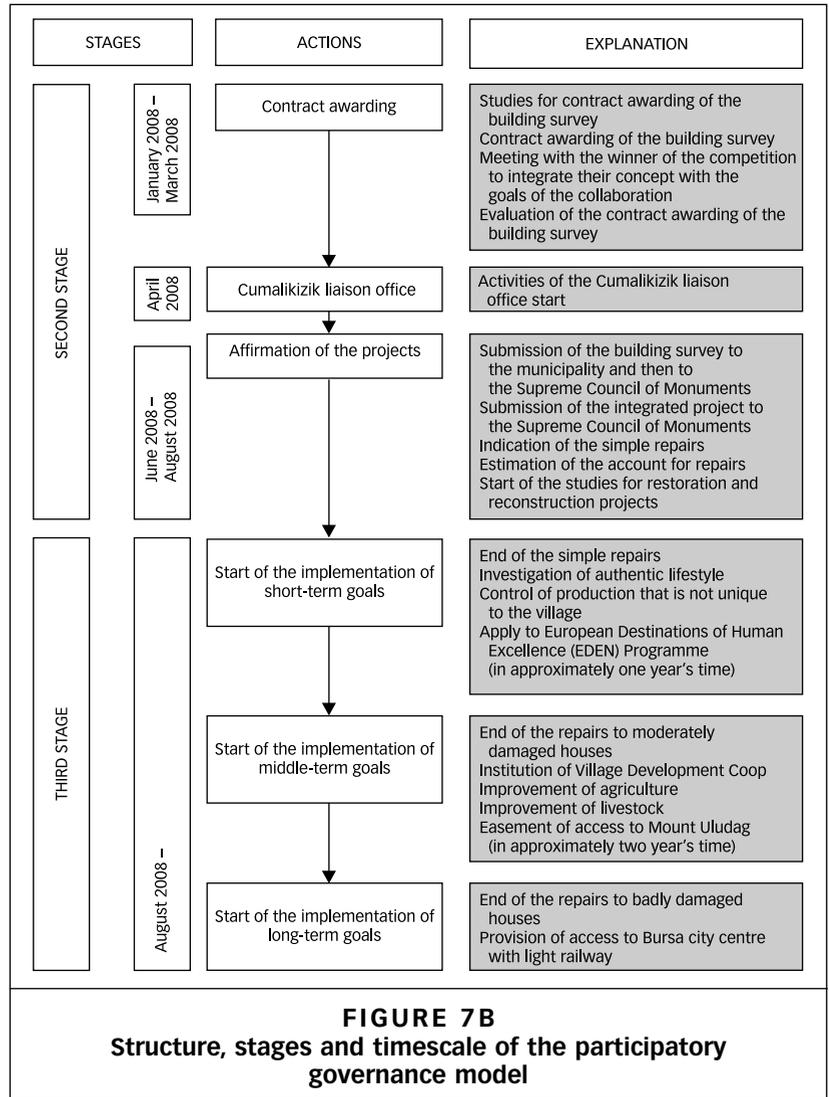
26. Werner, C M (1999), "Psychological perspectives on sustainability", in E Becker and T Jahn (editors), *Sustainability and the Social Sciences*, Zed Books, London, pages 223–242.

The principle objectives of the model are to promote, at national and international levels, high standards of quality in the fields of heritage conservation, architecture, urban and rural planning and to advocate the sustainable development of urban and rural, built and natural environment, with a participatory approach.

The pilot project initiated in Cumalıkızık has attempted to put heritage and its benefits into the mainstream of public consciousness and to make heritage a priority for public policies. In this partnership approach, the intention has been for the local community to be the keeper and interpreter of cultural heritage, traditions and forms of knowledge, which may be used for sustainable development purposes. However, efforts to involve the local community in the decision-making and planning processes were not as successful as they might have been. The conceptual project competition and the symposium were both great opportunities for the inhabitants to express their opinions about their lives and their



**FIGURE 7A**  
Structure, stages and timescale of the participatory governance model



village, but only a few inhabitants attended these. Although there were some initial public meetings to inform people about the project, these did not include enough information about the potential longer-term benefits of the project for the villagers, and they did not adequately raise awareness about the importance of the sustainable development of the village. The limited awareness about sustainability caused the inhabitants to give priority to the shorter-term economic benefits of the project rather than the more comprehensive middle- and long-term benefits; more effort will be made in future stages of the project to keep people informed about the target of achieving sustainability. A liaison office has also been set up in Cumalikizik (Figure 7b) to help keep residents informed.

More attempts should also be made to raise the awareness of other actors in the project. All partners should clearly understand the importance of public participation in the achievement of sustainable develop-

ment and should be made aware of the weight that has been given to this in successful urban development efforts around the world. Local government and academia could organize educational seminars explaining the advantages of community involvement in these successful examples. Adequate education is critical for all participants, in every stage of a project such as this.

Non-hierarchical partnerships between central and local governments, community and NGOs are fundamental to generating strategies and policies for a sustainable future. Successful collaborations are a noteworthy element in transferring the past to the future, setting an example for efforts in the field of integrated conservation and sustainable development.

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