

UNDERSTANDING, INTERPRETING AND PRESENTING HERITAGE SITES THAT LACK INTEGRITY: THE CASE OF THE OLD ARİFİYE VILLAGE INSTITUTE CAMPUS (1)

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1. This paper is based on the master's thesis of the first author (Savaş, 2021). The second author is the advisor of the thesis. Both authors developed the subject further in this article.

INTRODUCTION: NEW TECHNOLOGIES AND THE CONSERVATION OF HERITAGE SITES THAT LACK INTEGRITY

The terms “authenticity and integrity,” which have long been sharing the leading roles in the evaluation of heritage sites for inclusion in the UNESCO World Heritage List, are two key concepts that are intrinsic to the idea of heritage. According to the operational guidelines, all heritage sites with cultural values must meet the conditions of integrity and authenticity (UNESCO, 2021). Authenticity is defined concerning the inclusive and relative approach of the Nara Document on Authenticity (1994), underlining that the definition of the authenticity of cultural property can change from culture to culture, therefore, should be handled with a community-based approach. Keeping in mind the relativity of the communities' varying approaches to heritage values, authenticity may be encapsulated in various attributes including form, design, materials, functions, traditions, location, and setting, language, intangible heritage, spirit, and feeling (UNESCO, 2021). On the other hand, integrity is established on the concepts of “wholeness and intactness of natural and/or cultural heritage and its attributes” (UNESCO, 2021). Remarkably, both authenticity and integrity are seen as indispensable for cultural heritage sites, whereas only integrity is considered necessary for natural sites. Hence, authenticity is an exclusively cultural attribute, while integrity corresponds to both natural and cultural environments. According to the 2021 version of the operational guidelines, a heritage property with integrity reveals the following aspects:

“a) [It] includes all elements necessary to express its Outstanding Universal Value;

b) [It] is of adequate size to ensure the complete representation of the features and processes which convey the property's significance.” (UNESCO, 2021, 31)

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Discussing the inclusion of the term “integrity” in the World Heritage discussion, Stovel (2008) points out that the term was discussed more elaborately in the scope of the 2003/4 revisions of the operational guidelines. Before the referred revision, the condition of integrity was considered necessary only for natural sites (UNESCO, 2002), whereas, after 2005, integrity was a condition that both natural and cultural sites registered to World Heritage List should have. Stovel (2008), explains that the dominant effect for the inclusion of integrity as a necessary condition for heritage sites to be registered to the World Heritage List lies in the approach of the American National Register of Historic Places to the concept of integrity. According to the American system, integrity refers to the ability of a cultural property to convey its significance (Stovel, 2008). As a result, the two terms, authenticity and integrity are strongly linked in the common belief that the capability of conveying significance is a main quality of heritage assets. Therefore, in a way, authenticity and integrity are not two completely separate concepts but overlaps, though partly, on the expectation that heritage assets divulge heritage values through their authenticity and integrity.

According to the Burra Charter, “cultural significance means aesthetic, historic, scientific, social or spiritual value for past, present or future generations” (ICOMOS-Australia, 2013, 4). The charter’s community-based approach highlights that “cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places, and related objects” (ICOMOS-Australia, 2013, 4). Therefore, significance is not only embodied in the tangible aspects of heritage but also inherent in the intangible aspects like associations, meetings, memory, and records.

The Valetta Principles underline that historic towns and urban areas are composed of tangible elements like “urban structure, architectural elements, the landscapes within and around the town, archaeological remains, panoramas, skylines, view lines and landmark sites” and intangible elements like “activities, symbolic and historic functions, cultural practices, traditions, memories, and cultural references that constitute the substance of their historic value” (ICOMOS, 2011, 3). In other words, heritage sites are a composite of tangible and intangible cultural qualities. As a result, the loss of the integrity of the tangible elements of a heritage site can necessitate more emphasis on its intangible aspects, their conservation, interpretation, and representation. In this context, in order to develop a systematic approach to the concept of integrity, the integrity of a heritage site can be discussed separately though interrelatedly in tangible and intangible dimensions. Similar to the Nara Document’s (1994) search for authenticity in various qualities of heritage properties, the condition of integrity can be evaluated as the integrity of tangible qualities like form, design, material, techniques, location, and setting, as well as the integrity of intangible qualities like use and function, traditions, spirit, and feeling.

This paper argues that, in case of the loss of the integrity of tangible qualities of a heritage site, a thorough study of the documentation, interpretation, and *in situ* presentation of the site’s intangible cultural qualities proves an appropriate methodology to enable the site to convey its significance. With this approach, the few physical remains of the heritage site can be linked with meanings and significance and can be conserved. This can be an alternative way to restore integrity, which is essential for the conservation of cultural heritage sites, as it ensures that they remain a valuable source of information about past cultures, societies, and traditions.

Considering that when a heritage site lacks integrity, its authenticity is threatened, leading to a loss of interest and support for conservation efforts, the restoration of integrity by the *in situ* presentation of the intangible heritage qualities can promote the appreciation of the site's cultural and historical values.

Cultural and natural heritage sites that can be included in the UNESCO World Heritage List under the criterion of integrity need to have the conservation, interpretation, and presentation of their tangible and intangible values considered together, and there have been several significant studies and discussions on this issue in contemporary conservation literature (Parent, 1979; Jones, 2010). These discussions were instrumental in changing the generally accepted approach to heritage evaluation and in creating procedures for conducting a more inclusive heritagization process, which covered heritage sites' physical dimensions until the early twenty-first century (Jokilehto, 2006; Eraslan, 2020). As a result, an integrated conservation approach has become more prominent in the practice of conserving heritage sites. In the Convention on the Conservation of Intangible Cultural Heritage, which was adopted by UNESCO in 2003, intangible cultural heritage is defined as the practices, representations, narratives, knowledge, skills, and related tools, as well as the materials and cultural spaces, that communities, groups, and, in some cases, individuals consider as part of their cultural heritage (UNESCO, 2003). However, the intangible cultural heritage can also be considered more extensively as the intangible aspects of architectural and urban environments and the collective memory linked to spaces and places, which are passed from the past to the present and continue to exist today. In this context, the intangible values of urban heritage constitute a part of intangible heritage and living heritage (Deacon, 2004; Kivılcım Çorakbaşı *et al.*, 2018).

Similarly, heritage can be defined both physically and through aesthetic, historical, scientific, and social values by associating them with the heritage of the society and people who live in that place and who create social memory, identities, and memory values (Vecco, 2010). As a result, intangible values such as the place's location, function, and importance were part of the Nara Document on Authenticity, which was drafted in 1994 as a way to determine the values of cultural heritage sites (ICOMOS, 1994). Evaluating the location of cultural heritage sites in the context of their local characteristics, traditional values, and the religious and symbolic characteristics of the people ensures an integrated identification and evaluation (ICOMOS, 1994). Supporting this idea, Jokilehto (2006) develops the concept of integrity by addressing heritage sites in terms of structural, functional, and visual integrity. According to Jokilehto (2006), the relationship of the heritage with its location, social interaction, the use of natural resources, and the movements of people define the social-functional integrity that develops over time. The heritage site constitutes a concrete expression of this integrity spatially. For instance, on a building scale, the original construction and its transformation over time give meaning to the spatial-environmental integrity of the building. On the other hand, visual integrity may refer to the aesthetic aspects represented by the heritage site (Jokilehto, 2006).

Underlining that cultural heritage gains meaning only with its values expressed by society, Munjeri (2004) states that tangible heritage can only be comprehended with intangible values. The strong relationship between

the community and the heritage site is emphasized in this respect. As a result, the relationship between heritage, place, and society is manifested by the physical features of the place together with intangible values (Kaufman, 2013). The traditions expressed through people's narratives, stories, and memories can give heritage experts invaluable insights into the psychological bonds which connect people with places and define their heritage values over time (Kaufman, 2013). Extending the discussion of the relationship of heritage and place to the concept of spirituality, Orduña (2015) discussed that the symbolic meaning of monuments is defined by a concept of spirituality that transcends historical borders. Additionally, Vit-Suzan (2014) stated that the social and historical evaluation of heritage is essential in understanding and defining the values of heritage. As a result, the concept of integrity of heritage is the integrity of tangible and intangible aspects, as well as the integrity of the heritage asset, its place, and its meanings.

Not all sites with cultural heritage values have integrity. The issue of preserving heritage sites that have lost their integrity opens new possibilities for creative *in situ* interpretation and presentation processes in contemporary conservation. It is possible to explain, interpret, and present the heritage values that stem from collective memory and identity through *in situ* digital presentation methods that have resulted from technological developments in a number of visual, textual, spatial, auditory, and imaginary movements (Thyssen and Priem, 2013). The "Interpretation and Presentation of Cultural Heritage Sites" (known as the Ename Charter) prepared by ICOMOS (2008) defines the basic principles of interpretation and presentation as a tool for understanding the value of heritage by the community and creating awareness of conservation in heritage conservation studies. This charter can be used as a framework for the *in situ* preservation of tangible and intangible attributes in heritage sites, the development and evaluation of digital presentation methods for understanding heritage. In this context, its critical role in the application and development of contemporary conservation methods in cultural heritage areas is addressed in terms of access, resource diversity, context, authenticity, sustainability, research, education and evaluation (ICOMOS, 2008). The *in situ* presentation and expression of intangible cultural qualities provide awareness for conservation efforts, especially in heritage sites that have lost their integrity. In the protection of cultural heritage, monitoring the heritage or providing easy access to information about a site or structure gains importance in conservation studies (Blake, 2010; Güleç Korumaz *et al.*, 2011). Therefore, planning the interpretation and *in situ* presentation of the heritage sites simultaneously with the implementation of conservation decisions is considered an important step. Today, with the development of technology and information systems, the *in situ* presentation of heritage sites in the field of conservation can be provided more effectively through visual presentation techniques and modeling (Töre, 2010). The use of sensors, data capturing technologies, 3D modeling, virtual reality, augmented reality, improved reality, real-time 3D graphics, digital reconstruction, and other digital methods contribute significantly to the documentation, *in situ* presentation, and conservation of cultural heritage (Remondino and Rizzi, 2010; Töre, 2010).

The absence of concrete traces in heritage sites that lack integrity makes it difficult to perceive heritage values. A correct perception of a site's heritage is crucial in conservation studies, which require a proper and inclusive understanding of the tangible and intangible qualities of a place. In most

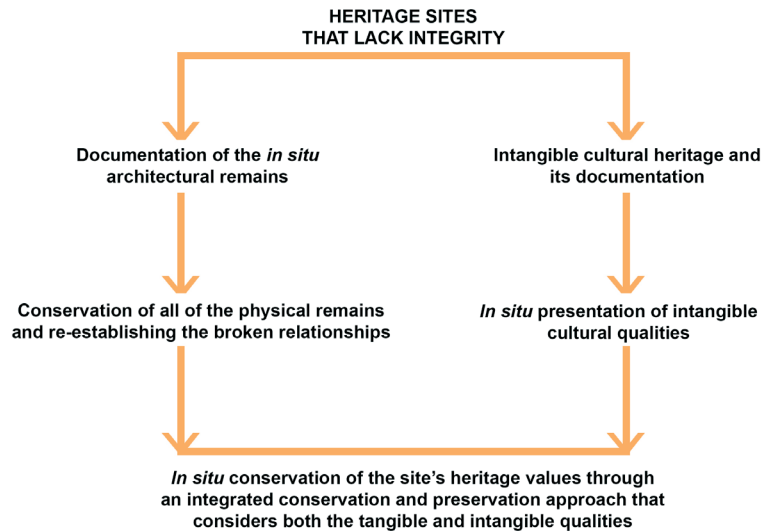


Figure 1. Proposal for a conservation approach to heritage sites that lack integrity (prepared by the authors).

heritage sites that lack integrity, much effort is put into making heritage values visible and understandable. For instance, to conserve cultural heritage that has almost disappeared in southwest China, considerable efforts were made to raise the awareness of local politicians, administrators, and the public. The conservation team planned to create formats suitable for lost cultural heritage values' digital and online visualization, such as documentaries, still images, and streaming media clips. These works were presented through a multilingual website accessible to internet users worldwide. Moreover, Geographic Information Systems software (GIS) was used to present the disappearing cultural and natural heritage (Wang, 2006). Since the intangible values of heritage sites that have lost their tangible heritage are related to human activities, they continuously change over time. This dynamic situation makes it difficult to protect intangible heritage, but it brings the advantages of digital technologies to the forefront because of their capacities to co-representing space and time and the past and the present. The development of information technologies, especially digital photography, three-dimensional information systems, multimedia, and network technology applications, provides strong technical support for the digital representation of both tangible and intangible qualities of cultural heritage (Fan, 2018). Fan (2018) underlines that realistic 3D modeling can revitalize ancient cities, archaeological sites, and excavation sites. To conclude, using digital technologies, especially for the *in situ* presentation of heritage sites that lack integrity, can be an efficient and beneficial way to conserve, interpret, and experience heritage sites.

Scope of the Study: The Arifiye Village Institute Campus

The Arifiye Village Institute, which is a heritage site that has been largely destroyed, requires an integrated conservation approach for the presentation and interpretation of the tangible and intangible cultural heritage values. The Arifiye Village Institute is part of the Village Institutes project, an educational revolution that was carried out to promote a modern identity and develop the country after the establishment of the Turkish Republic. The idea of modernizing the countryside by unifying education and production defined a new production-oriented way of life—one inspired by village life. The Village Institutes project was approved by Law no. 3803 on April 17, 1940, under the leadership of Minister of

National Education Hasan Ali Yücel and General Manager of Primary Education İsmail Hakkı Tonguç (T.C. Official Gazette, 1940). The Village Institutes project aimed to train village primary school teachers and was based on practical training through various processes: learning by doing and conducting real-life tasks, including building the campuses themselves (Türkoğlu, 2000; Altunya, 2012). Village Institutes were established in twenty-one different areas of Turkey; each institute's campus was designed to meet the specific needs of the place. The Arifiye Village Institute could not maintain its integrity to the present day because the campus boundaries were disregarded, and the majority of the institute's buildings were destroyed. Only one building on the campus has been registered as cultural heritage. This study discusses the former Arifiye Village Institute campus, an example of an institute that has both lost its integrity and is registered as cultural heritage by the Ministry of Culture and Tourism.

Methodology

This paper examines the historical, educational, and architectural values of the Arifiye Village Institute and addresses its tangible and intangible cultural heritage values through restitution analyses, historical surveys, site surveys, and oral interviews. The spatial transformation of Arifiye Village Institute, which has lost its integrity, has been examined through studies in personal and institutional archives, oral interviews, overlapping historical and current aerial photographs, and old photographs. One of the original aspects of this study is the discovery that, in the 1930s and 1940s, the Arifiye Village Institute campus was spread out over five different areas. All five different campus locations are identified in this study.

First, the historical periods of the institute were determined by analyzing primary visual and written resources like aerial photographs between 1940-1992, which were accessed from the archive of the General Directorate of Maps of the Arifiye Village Institute campus. Additionally, old photographs of the campus, which describe the daily life on the campus and in the institute buildings, were utilized for determining the spatial changes of the institute campus. Old and new photos were compared and digitally overlapped on different layers in order to analyze the change in buildings and open areas. Two buildings still standing today were photographed and architecturally documented. Multiple field studies were carried out on the Arifiye Village Institute campus between 2020 and 2022. The graduates of educational institutions that functioned on the campus in different historical periods were interviewed and their memories of the spatial and functional changes of the campus over time were recorded and spatially and locationally documented. Similarly, in-depth interviews were conducted with teachers who used to work on campus. Interviews were held with the following people: (i) Yavuz Ali Sakarya, who was an English teacher at Arifiye Primary Education School between the years 1969-1975; (ii) Gül Aygün, who is a 1992-graduate of Arifiye Anatolian Teacher High School; (iii) Bilgin Bil, who was Necmettin Erbakan Science High School Deputy Principal in 2020; (iv) Ayhan Köksal, who is a 1969-graduate of Arifiye Primary Teachers School; (v) and Ali Cengizhanoglu, who worked as a teacher in Arifiye Village Institute between 1949-1954. In the interviews, the main themes discussed were the Village Institute educational system, the spatial change of the campus over time, the use of space, and the relationships between the heritage site and the existing educational systems.

Since the Arifiye Village Institute campus is a heritage site with very few physical traces from its original state, it has been competent to understand its heritage values. In heritage sites such as Arifiye Village Institute, which lack physical integrity, primarily the expression and presentation of the intangible heritage qualities prioritize. Therefore, in similar cases, the use of digital methods that facilitate the understanding and conveying the cultural and historical significance of heritage has become quite common in recent years. Virtual Reality (VR) and Augmented Reality (AR) applications offer realistic images that can define historical states of space and life in the virtual environment.

As a result, understanding the heritage of Arifiye Village Institute can be achieved by simulating the buildings built during the institute period, reflecting them on various digital milieus, and presenting them on-site. In the scope of this study, to illustrate a digital presentation method, old and new photographs were overlapped in digital photo collages in different layers, and a comparison of past and present daily practices was made (**Figure 16,17,18,19**). It should be noted that there are myriad digital representation techniques, which can represent the intangible cultural and historical aspects of a heritage site and help restore its integrity by representing the values of the site, otherwise unperceived.

THE LEGACY OF THE VILLAGE INSTITUTES

The Village Institute project, which was part of the national educational policy to modernize the countryside and develop the nation in the early Republican period (despite limited resources), represents the struggle for enlightenment. During this period, spatial constructions that shaped life were prioritized to create a new societal identity. The period's architectural understanding was synthesized with modernizing international and national values and applied in practice. The use of local materials and traditional construction techniques in the spatial formation of Village Institutes reflects this architectural approach.

Many Village Institute campuses were originally designed through architectural project competitions, and some were built taking into consideration the existing environment and urban texture. Two of them were designed by the architect Mualla Eyüboğlu Anhegger. The Kızılçullu, Ernis and Cılavuz Village Institutes were established using the existing buildings on their campuses. The campuses of the Ortaklar and Pulur Village Institutes were designed by Mualla Eyüboğlu (Kıvılcım and Yeşiltepe, 2016). An architectural competition was opened in 1940 for twelve Village Institutes, including the Arifiye Village Institute. A competition was opened in 1941 for the Hasanoğlan Village Institute and in 1943 for the İvriz and Pamukpınar Village Institutes (Çetiner, 2010). In most institute campuses built as a result of architectural project competitions, educational services were primarily offered in the instructor course or teacher's school buildings (Balkır, 1974).

The opening of architectural project competitions for the design of Village Institutes is one of the important achievements of the Republican period. The ideas of social development and modernization promoted by the Republican administration gained tangible value through architectural activities (Aslanoğlu, 2001). Public buildings from the Republic's early years, the influences of foreign architects invited to the country, and architectural project competitions brought important developments

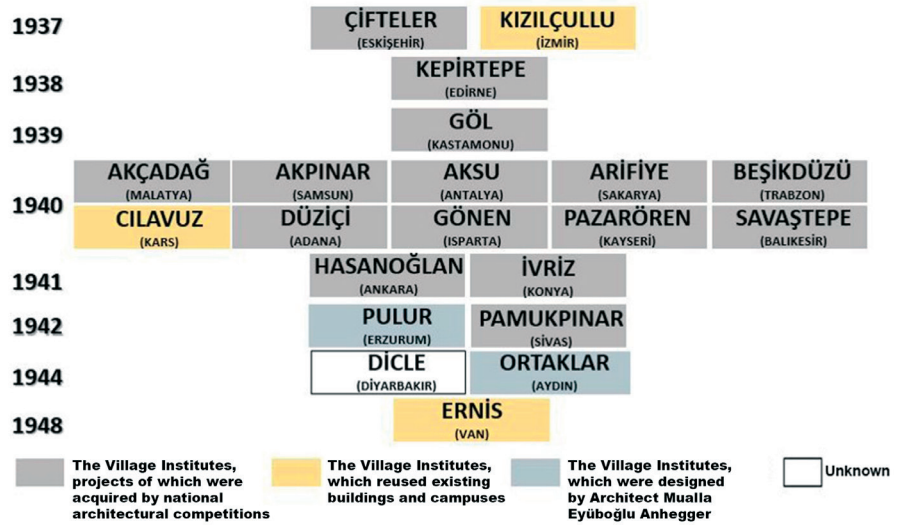


Figure 2. The creation and design stages of the Village Institutes.

in architecture during this period. The spatial formation of the Village Institutes was also carried out through national architectural project competitions and was designed in a way that focused on science, technique, and art. With the approval of law no. 3803, the details of the architectural project competitions opened by the Ministry of National Education for Village Institute campuses were published in the 70th issue of the *Tebliğler Dergisi* on May 13, 1940 under the title “Competition Specification for Advance Projects of Village Institute Buildings” (Anonim, 1940; Keskin, 2012). Keskin (2012) notes that the Village Institute architectural project competitions were the first of their kind in Turkey. The formation of the spatial production of Village Institutes with architectural project competitions indicates a rational and democratic system in which science, art, and technical methods were used (Keskin, 2012). In this respect, the construction of the Village Institute buildings, a concrete example of modern ideology, coincided with the modern understanding of the period and the ideal of a production-oriented development that was open to innovation and prioritized local development.

THE OLD ARIFIYE VILLAGE INSTITUTE CAMPUS AND ITS SPATIAL TRANSFORMATION

The Arifiye Village Institute had settlements in five different areas, which is a rarely seen situation in the Village Institutes’ campus planning (2) (Figure 4). In addition, it is one of the least conserved settlements in the system of old Village Institute campuses. Although only a few traces remain, the tangible and intangible cultural heritage needs to be protected holistically, along with its values. In heritage sites that have lost their integrity, it becomes difficult to understand and explain the unity of tangible and intangible heritage. Therefore, in this study, *in situ* digital presentation methods are recommended as a practical solution to explain and present the integrated conservation approach.

2. Some other Village Institutes, for instance, Aksu and Çifteler institutes, unite several different areas in a campus system, which function as a whole (Çetin, and Kahya, 2017; Kivilcim Çorakbaşı, and Sümertaş, 2014). However, having areas in five different locations, one being near the lake and another being near the train station, the Arifiye Village Institute campus is a unique case.

In this study’s original approach, the Arifiye Village Institute was examined by determining historical periods for clarifying the institute’s spatial transformation over time (Savaş, 2021). The spatial formation of the Arifiye Village Institute campus consisted of instructor course buildings, as well as those from the architectural project competition and

3. Recai Akçay, the architect of the Arifiye Village Institute campus, was born in 1909 in Bartın. Akçay graduated from the Fine Arts Academy in 1931 and worked in Ernst Eglı's office between 1931 and 1933. Additionally, Akçay won the first prize in the Adana Düziçi Village Institute architectural project competition and served as a jury member in many architectural project competitions, including for the Eskişehir Train Station and the Istanbul Palace of Justice (Can Bilge, 2017). Akçay died in Ankara in 1967 (Menderes, 1968, 32).

the ones that were built later. The Arifiye Village Institute started the training process in its early years using the instructor course buildings. Later, the campus expanded to different locations, including the places where the architectural competition project was implemented and other areas that were designed to meet the specific needs of the various educational programs (Figure 4). The first prize in the Arifiye Village Institute national architectural project competition went to the architect Recai Akçay (3). Leyla A. Turgut came in second place; Orhan Safa, Adnan Kuruyazıcı, and Behçet Ünsal came in third place; and the architect Tahir Tuğ came in fourth (Keskin, 2012, 114). The Arifiye Village Institute campus architectural project's specifications included a school building, a workshop, a laundry area, a bathroom, a meeting area, a kitchen, a management building, housing for teachers, and a barn and coop. A total of 55 buildings were listed at Arifiye Village Institute on September 16, 1940, the project delivery date (T.C. Maarif Vekilliği, 1940). However, Recai Akçay's project was only partially implemented at the Arifiye Village Institute campus (Balkır, 1974).

The embodiment of the institute's idea during the formation phase of the Village Institutes project, which was intended to work toward the development of society, was carried out in an experimental method. In the village, teacher schools and instructor courses were the preliminary stages of the Village Institutes project, and different training methods were tried, all of which laid the groundwork for the Village Institutes (Şimşek and Mercanoğlu, 2018, 265). Instructor courses were first opened in Çifteler and Kızılçullu (Türkoğlu, 2000; Altunya, 2020). Afterward, the Çifteler ve Kızılçullu instructor courses were converted into village teacher schools.

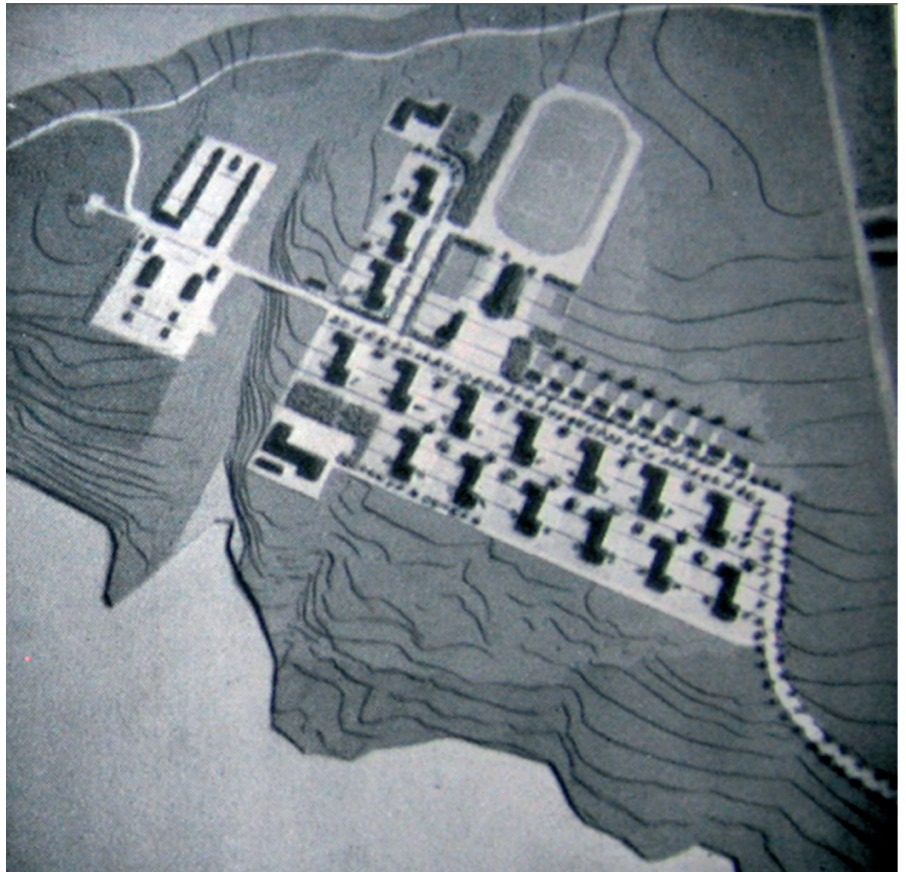


Figure 3. The design of the winner of the Arifiye Village Institute competition (Baysal, 2006).

In addition to these two village teacher schools, Kepirtepe was opened in 1938, and the Göl teacher school was opened in 1939. During these years, instructor courses were opened in Arifiye, Beşikdüzü, Cılavuz, Akçadağ, Pazarören, Aksu, Düziçi and Gönen (Altunya, 2012). Village teacher schools and instructor courses were converted into Village Institutes with the Village Institutes Act, approved on April 17, 1940 (Altunya, 2012; 2020). The educational history of the Arifiye Village Institute dates back to 1937 when the instructor course was first established (on May 1); it was named the Arifiye Village Institute and Instructor Course with the approval of the Village Institutes Act (Aydoğan, 2015; Aydoğan, 2019).

The educational system of the Village Institutes was designed around job training, and students learned by doing, developed life skills, and strengthened their ties to the local environment. Thus, the connection established by the institutes with their location forms the basis of the idea of reviving the villages through this educational system (Türkoğlu, 2000, 219). Courses in culture, technique, and agriculture were given jointly. In addition, training specific to the location of the institutes was included. This flexibility in institute education allowed attendees to deepen their connections to the area and develop each institute in different fields (Şimşek and Mercanoğlu, 2018). Due to the proximity of Arifiye Village Institute to Lake Sapanca, students were also taught fishing, swimming, and lifeguarding. The fish kept by the students were consumed in the cafeteria and sold in the surrounding markets, which contributed to the institute's budget. In addition, the local community was introduced to fishing, which fits neatly into the idea of "reviving the village" (Kirby, 1962; Balkır, 1974). Another of the training areas carried out in the institutes to benefit the villages was in the field of health. Along with six other institutes, a health branch was established at the Arifiye Village Institute (Balkır, 1974). The developing educational system specific to the Arifiye Village Institute has also shaped its spatial formation. The *balıkthane* building, built to maintain lakeside fishing activities, is an example of the location-specific spatial formation of the education system.

Arifiye Village Institute Settlements

As discussed above, the Arifiye Village Institute campus consists of five interconnected locations. Different from the examples of Çifteler, which has two different campus areas, and Aksu, which has different agricultural areas in diverse zones, the Arifiye Village Institute campus is a unique case due to its five separate campus areas with various functions. This spatial formation that is diffused in a broader region strengthened the relationship between the institute's community and the local communities around the institute's campuses. Within the scope of the flexible and practical principles of the institute education, the start of fishing activities in Sapanca Lake coincided with the ideals of developing, producing, and participating in the country's economy from a local level. The reliance on national architectural project competitions for the Village Institute campuses highlights that period's priority of a rational and scientific approach. Furthermore, limiting the competitions to local (not foreign) architects shows an orientation towards national values.

The buildings for the Arifiye instructor course, which date to 1937, were the campus's first buildings. Initially, the institute used these buildings and other structures built on this land; later, the implementation of the winning project from the architectural competition required the purchase of new land (Balkır, 1974; Aydoğan, 2019). As a result, the Arifiye Village

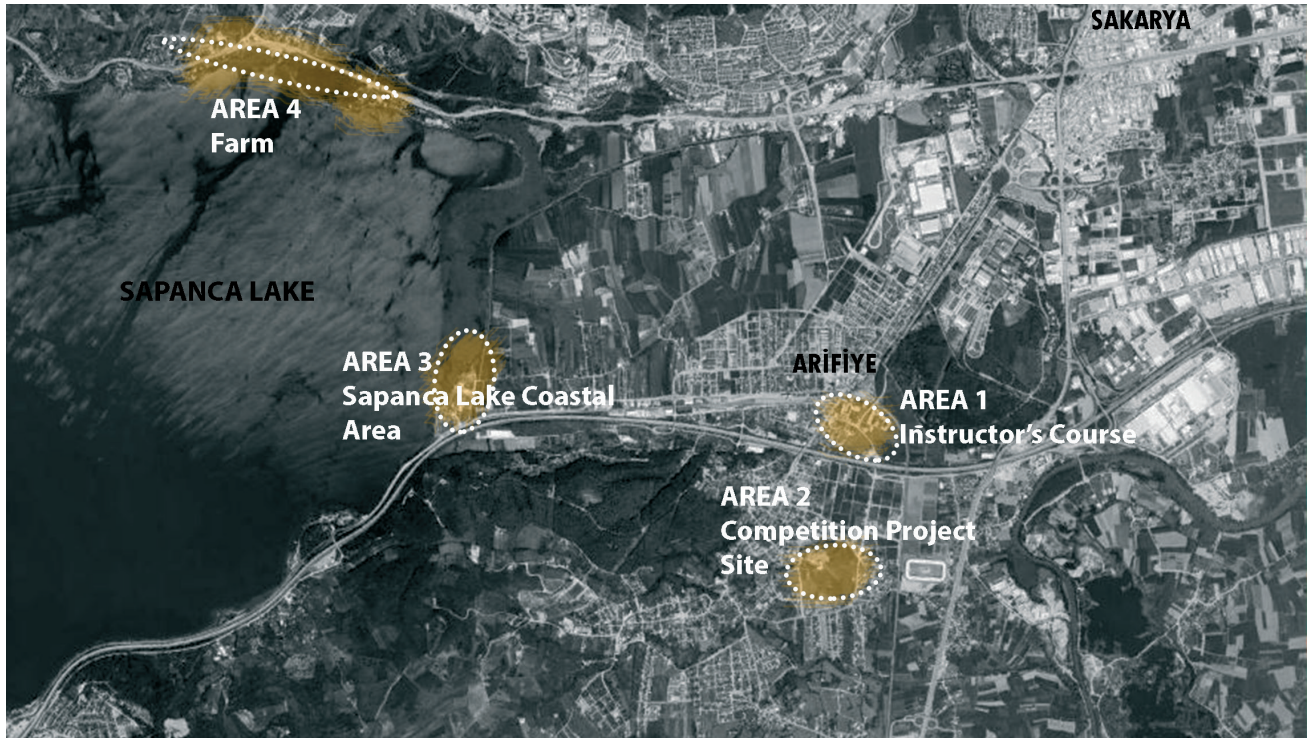


Figure 4. The Arifiye Village Institute campus areas. The location of the fifth area is unknown (Savaş, 2021)

Institute campus consisted of five different residential areas: the area where the instructor course buildings are located, the area where the architectural project was built, the Sapanca Lake coastal area, the farm area, and the recreation area (**Figure 4**) (Savaş, 2021).

The instructor course area, defined as Area 1 on the campus map, is on land bordering the railway, near the Arifiye train station. Tonguç traveled all over the country to help select the locations for the institute campuses and noted their proximity to provincial centers, railways, and railway stations (Türkoğlu, 2000, 173–175). The Arifiye Village Institute campus is located within a reasonable distance of the city center and is close to the transport lines. Classrooms, dormitories, kitchens, and dining hall buildings were later built (during the Village Institute period) in this same area. The area to the east was used as an apple orchard, and students practiced their agricultural skills there. Today, there is one remaining building built during the Instructor Course period and one built during the Village Institute period.

The land where Recai Akçay's (the national architectural project competition winner) project was implemented is marked as Area 2 on the map. The buildings in the competition project area started to be built after 1940. The buildings were constructed collectively (*imece*), by institute students, teachers, and building masters, and consisted of school buildings, housing, bathhouses (*hamam*) and workshops (Balkır, 1974; HGM Archive). The school buildings and teacher houses were built according to Recai Akçay's project plan. At the same time, baths and workshops were also built independently of Akçay's project to meet the primary needs of students in this area (Balkır, 1974). Akçay's architectural project was only partially applied to the competition project area. The economic conditions caused by World War II made it difficult to obtain supplies, and the formation of Village Institutes changed depending on the country's

political environment. Village Institutes in Akçadağ, Beşikdüzü, and Ivriz were also not fully built in accordance with their winning projects' specifications (Kıvılcım Çorakbaşı and Atalay, 2017; Aladağ, 2019; Kıvılcım Çorakbaşı, 2020). From studying old aerial photographs, it is known that the construction of functional buildings, such as bathhouses, was given priority, even before the school buildings were completed. This indicates that the construction process continued under challenging conditions and that although the entire project was not implemented, priority was given to the institute's ability to meet critical needs as quickly as possible. An example of this situation is the bath building built in 1948 by the Arifiye Village Institute students and Bedri Birol, foreman of the Beşikdüzü Village Institute (Figure 5). At the same time, problems arising from a lack of construction materials were solved using traditional construction methods and local materials. For example, the institute's students carried out brick production to complete the construction of the buildings (Balkır, 1974), its layout was adapted to the opportunities and limitations of the period, and practical solutions were developed to solve any problems.

The bath building built in the competition project area consists of a washing place, a changing area, and a laundry room. The interior of the bath, which is domed, is covered in marble and has a *göbek taşı* in the middle (Aydoğan, 2019). The baths and housing were still in use in the 1970s despite the closure of the institute in 1954 (Sakarya, 2020; Aydoğan 2020).

The Arifiye Village Institute then spread to the Lake Sapanca area (Area 3), which was part of the initiative for Village Institutes to offer training tailored to the local environment. Swimming, lifeguarding, and fishing lessons were given in Lake Sapanca, and a building was built on the lakeside at the request of the students (Figure 6). The students of the institute took an active part in the construction of the *balikhane* building, which was opened on May 6, 1942 (Balkır, 1974). There was a dormitory and study area on the first floor where the on-call students could stay. Stones and sand by the lake were used to construct the fishing house. Students transported the bricks by hand from a distant place, which was forty-five minutes away (Balkır, 1974; Aydoğan, 2019, 192).

Another land included in the institute campus was the farm area (Area 4). Although its precise location is unknown (Figure 7), it was located in the region north of Lake Sapanca, now known as Esentepe (Balkır, 1974; Aydoğan, 2019). It was purchased to expand the scope of the agricultural

Figure 5. Construction of the bath in the competition project area and a photograph of the bath's interior in 2015 (Karabey Aydoğan Archive).





Figure 6. The *balikhane* building on the shores of Lake Sapanca (Karabey Aydoğan Archive).



Figure 7. The general area where the institute's farmland was located, a view from Lake Sapanca (Karabey Aydoğan Archive).

courses given at the institute. It was an area of approximately 600 decares. A barn and a two-story dormitory building were built by the students so that students could stay in this area. They tended to vineyards and gardens, growing vegetables and fruits and taking care of livestock. After the closure of the institutes, the farmland was taken from the institute. A road was placed middle of the area, and then the state leased a part of the area to migrants from Bulgaria (Balkır, 1974; Aydoğan, 2019, 192).

The exact location of the rest center area (Area 5) at the Arifiye Village Institute campus is unknown. Süleyman Edip Balkır (1974), the founding director of the Arifiye Village Institute, described it as being designed near a restored old gas station that was previously used as a casino building in Kocaeli for touristic purposes (Balkır, 1974, 456). It was used as a gas station for a while after it was destroyed by an earthquake in 1943. The students rebuilt the floor and walls during the transformation of the building into a recreational center, and the ceiling was reinforced with supports. The ground floor of the two-story building featured a lounge, rooms, a kitchen, and toilets. There was an infirmary, a kitchen, rooms, and a terrace on the first floor. Additionally, the students built a pool in the garden (Balkır, 1974; Aydoğan, 2019).

The Arifiye Village Institute campus comprised five different areas. It was a holistic, functioning campus: the five areas worked in connection with each other and with the educational and training activities as a whole.

Arifiye Village Institute is different from other Village Institutes in that it has settlements in five different areas. The spatial organization, which was designed in accordance with the educational program of the Village Institutes during the Arifiye Village Institute period, continued to be used for a long time after the institute was closed. Oral interviews show that the spaces were actively used for educational and related service activities. Sakarya, who worked as an English teacher at Arifiye Primary Teachers School in the 1970s and stayed in the Village Institute lodgings with his family, expressed his satisfaction with the architectural characteristics of the institute's buildings and their different functions (Sakarya, 2020).

In addition to the institute buildings, which were built with the participation of students in the Arifiye Village Institute building; classes, road construction, canal construction, and brick material production were also carried out (Balkır, 1974). The road (Figure 8) that the Institute students wanted to build to get rid of the muddy path between Area 1 and Area 2 is still in use today (Figure 4).

Current State of the Old Arifiye Village Institute Campus

The Arifiye Village Institute is located in the Arifiye District of the province of Sakarya (which became a province in 1954) (Aydoğan, 2015, 18). The Arifiye Village Institute was closed in 1954 because of the decision announced in law no. 6234 to merge Village Institutes and primary teachers' schools (Balkır, 1974; Tonguç, 2012, 49). Today, although there are remarkably few original buildings left, the educational function continues to a certain extent (Figure 9).

The Arifiye Village Institute campus boundaries have decreased over time and are divided into different functions. Today, within the boundaries of the campus, there is Necmettin Erbakan Science High School, the Sakarya University Vocational School buildings, a gym, a parking lot, a park, and a municipality building (Figure 9). Only two buildings have survived among the original Arifiye Village Institute buildings: the central building (Figure 10) and one classroom building (Figure 12). Although one original housing (Figure 13) in Area 2 was standing until February 2021 (Savaş, 2021), it was used as a warehouse during the construction of a new school building and was demolished when the construction process was completed.



Figure 8. The road built by the students of the institute between Area 1 and Area 2 still preserves its traces today (Karabey Aydoğan Archive).

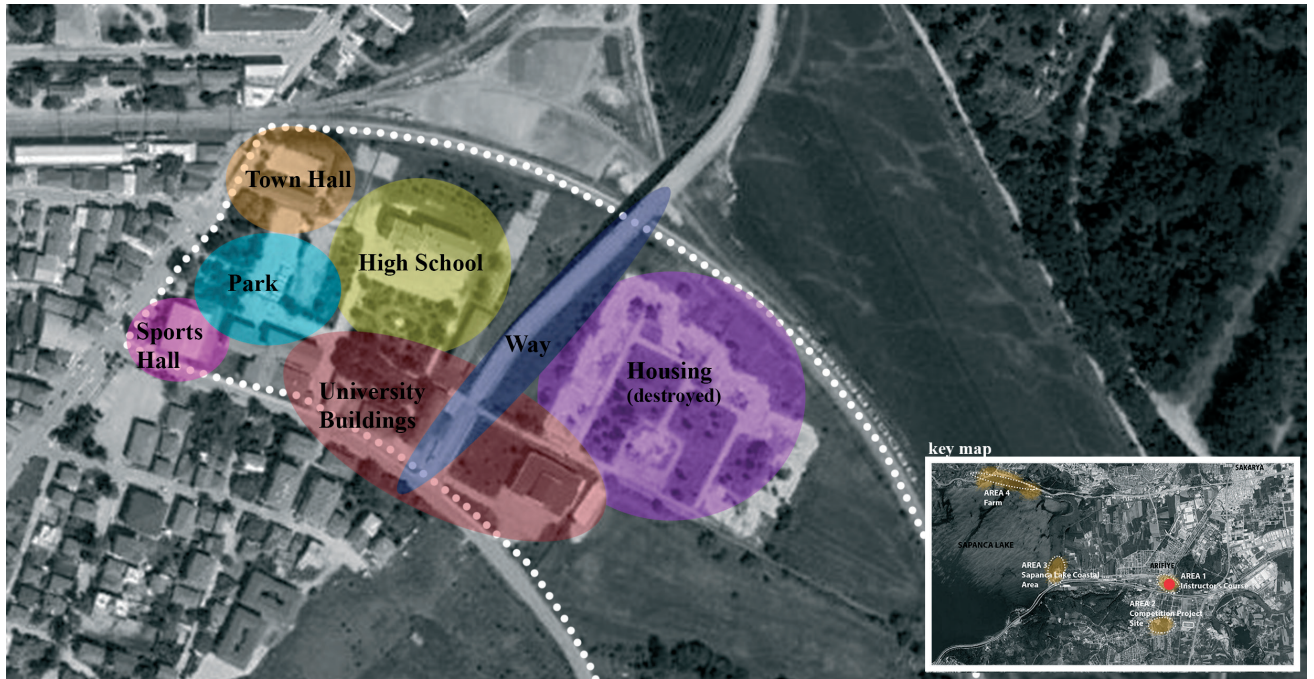


Figure 9. The functional distribution of the Arifiye Village Institute campus in 2020, (Area 1) (Google Earth, 2020).

Instructor candidates initially built the central building in 1937 (Balkır, 1974; Aydoğan, 2015). The Bursa Cultural and Natural Assets Conservation Board registered the building as a cultural asset on November 16, 2000, under resolution no. 8222 (Bursa KTVKK, 2000). It continued its educational function until 2008 when it began to be used as a local government building (Arifiye Municipality, 2020). It is a rectangular building, and on the northern façade, there are classrooms to the south of the single-corridor building. It consists of a ground floor and a first floor.



Figure 10. The instructor course's students built the central building in Area 1 (Karabey Aydoğan Archive; Savaş Archive).



Figure 11. A view of the central classroom building from the area used as a square during the institute period (Karabey Aydoğan Archive; Savaş Archive).

In the middle, there are two entrances, one in the front and one in the back. The back entrance of the building opens to a square where ceremonies and celebrations were held during the institute period (and to which the people of Arifiye were also invited). It is thought that the square was shaped due to necessities in the Village Institute life. This self-forming square has functioned as a gathering area and an area for entertainment, sports, celebrations, and ceremonies. Squares, a common spatial element of Village Institutes, highlight the unity of the buildings and space on the campuses.

The other building that has survived from the Village Institute period to the present day is the single-story, tile-roofed building (**Figure 12**), built in the Village Institute's last period (1952–1954). The construction date was discovered thanks to a comparative analysis of old photographs and old aerial photographs from the archives of the graduates. This building has changed over time and has been subjected to various interventions. In the original version of the building, the entrance to the building was made via a semi-open space located in the middle. This semi-open space, supported by vertical carriers, is now walled off. The building, which was only one-storey in its original form, is now used for educational purposes by Sakarya University of Applied Sciences and has two floors.

Figure 12. The classroom building was built during the period of the Village Institute, and its façade, number of floors, and the general layout have all changed (Karabey Aydoğan Archive; Savaş Archive).

Today, none of the Arifiye Village Institute campus buildings that were part of Recai Akçay's project have survived. The last surviving building was used as a warehouse during the construction of a new school and was demolished in February 2021 after construction finished. This building is one of five housing buildings built during the Village Institute period (**Figure 13**). According to Akçay's project, the students built the housing





Figure 13. Lodging from the Institute period (Karabey Aydođan Archive; Savař Archive).

buildings, which were placed side by side in a single direction, using a wooden skeleton system and bricks. This single-story building had a tile roof, similar to other institute buildings.

In addition to the two buildings that have survived, some of the tools from the institute's training programs and daily work have survived. The piano used in music lessons at the Arifiye Village Institute, a desk, one prize won in an athletic competition, and a cauldron and ladle used for cooking are exhibited in the Sakarya Eđitim Múzesi (Sakarya Education Museum). Although the Education Museum continued to function in a building on the institute's campus for many years, it was moved to Sakarya Anatolian High School in the Serdivan district in 2019. Bil, the deputy director of the campus, which continues its educational function as a high school today, stated in 2019 that he did not find it appropriate to move the museum, which displays the educational equipment of the Village Institute. Bil stated that the tools and equipment belonging to the Village Institute should be preserved and kept in the same area. Similar to this view, Aygün and Köksal also emphasized the importance of the institute's educational system and the value of the institute buildings on the campus (Aygün, 2020; Köksal, 2020). Aygün, who photographed and documented the destruction over time of the institute buildings that were constructed in the later periods, shared his sadness at the loss of these buildings (Aygün, 2020). In addition, to maintain the value of the institute and to ensure the graduates' unity, different events and alumni meetings are organized. There are heritage values attached to the site, particularly surrounding the importance of the campus's educational history and architectural heritage; they are still kept alive in various ways at the site, which is on the verge of extinction today. Moreover, they justify the idea that the tangible and intangible heritage of the institute should be understood and should be handled with an integrated conservation approach.

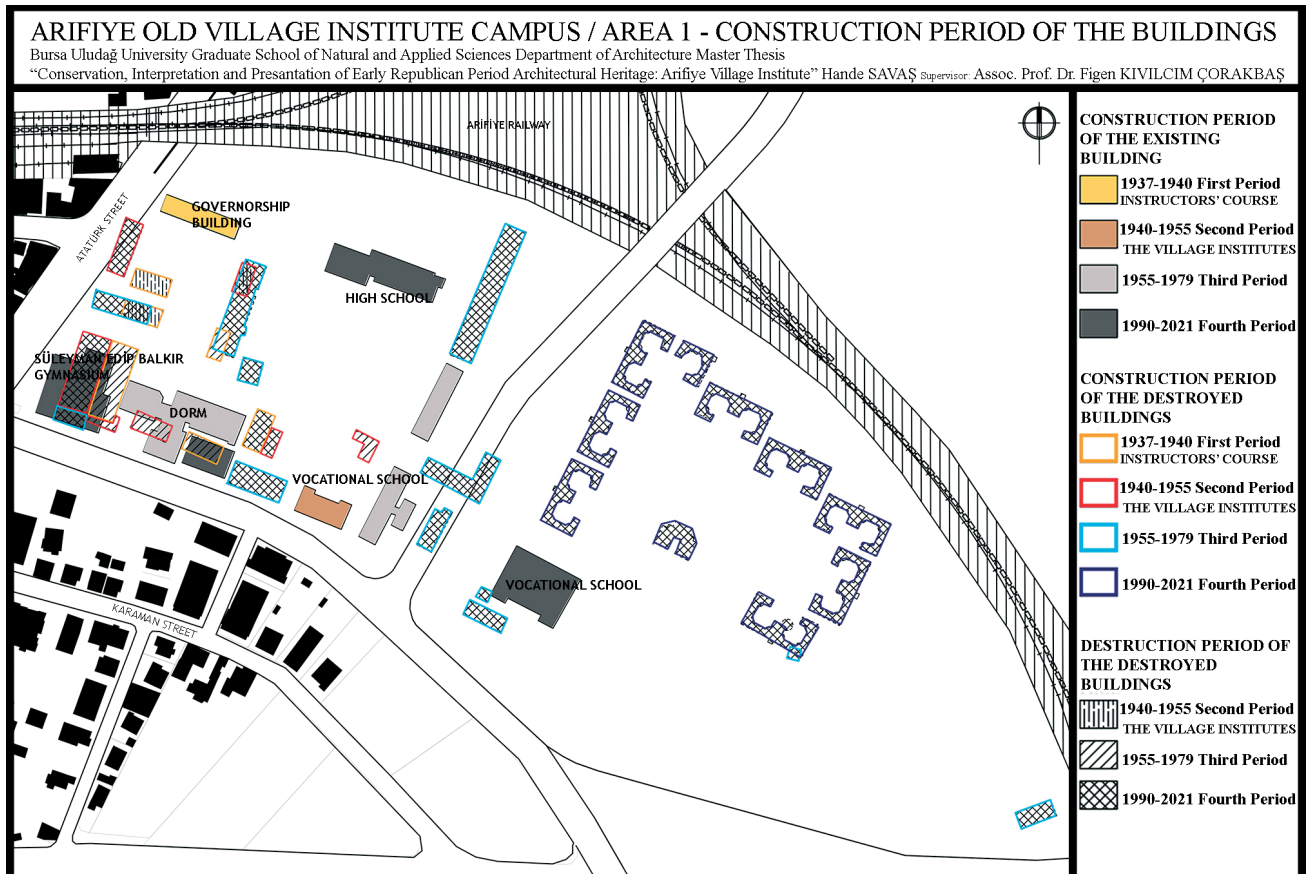
The Deterioration of the Integrity of the Arifiye Village Institute Campus

The Arifiye Village Institute was spread out across five different locations. The spatial productions developed within these areas were used for a certain period after the institute's closure, but the majority were destroyed after a while. The boundaries of the Arifiye Village Institute campus also narrowed over time, a stark change from the expansion during the institute period. Therefore, the Arifiye Village Institute campus is an example of a heritage site that could not maintain its integrity in the years since its construction. The spatial transformation over time in Arifiye Village Institute was revealed as a result of the analysis and comparison of old

aerial photographs and current photographs. The conclusions derived were crosschecked and supported by various written sources from the institute and oral interviews. This spatial transformation, which has evolved and changed over time on the campus, has been examined in four different periods (Savaş, 2021). The instructor course area (Area 1) and the competition project area (Area 2) were evaluated by mapping. The Instructor Course period lasted from 1937–1940, and the following Village Institute period spanned from 1940–1955. In the third period (1955–1979), educational functions continued throughout the campus using the institute buildings and newly constructed buildings together, and the fourth period (1990–2020) is when the settlement’s integrity was damaged due to urban planning decisions. Aerial photographs between 1979 and 1990 could not be obtained, so this article does not discuss this period.

Seven buildings were built in the instructor course area (Figure 13) during the first period. After 1940, when it officially became a Village Institute, nine other buildings were built in this area. During the Village Institute period, workshops, classrooms, a dining hall, a kitchen, and dormitory buildings were constructed. Additionally, approximately forty acres of land to the east were used as apple orchards for agricultural training (Balkir, 1974; Aydoğın, 2019). From old aerial photographs, it is understood that fifteen buildings were built between 1955 and 1979. These buildings were related to the existing institute buildings and used for educational purposes. During this period, the entire area was used for educational function (Sakarya, 2020; Aydoğın, 2020). In the fourth period, five buildings were built in this area. In the early 1990s, Necmettin Erbakan

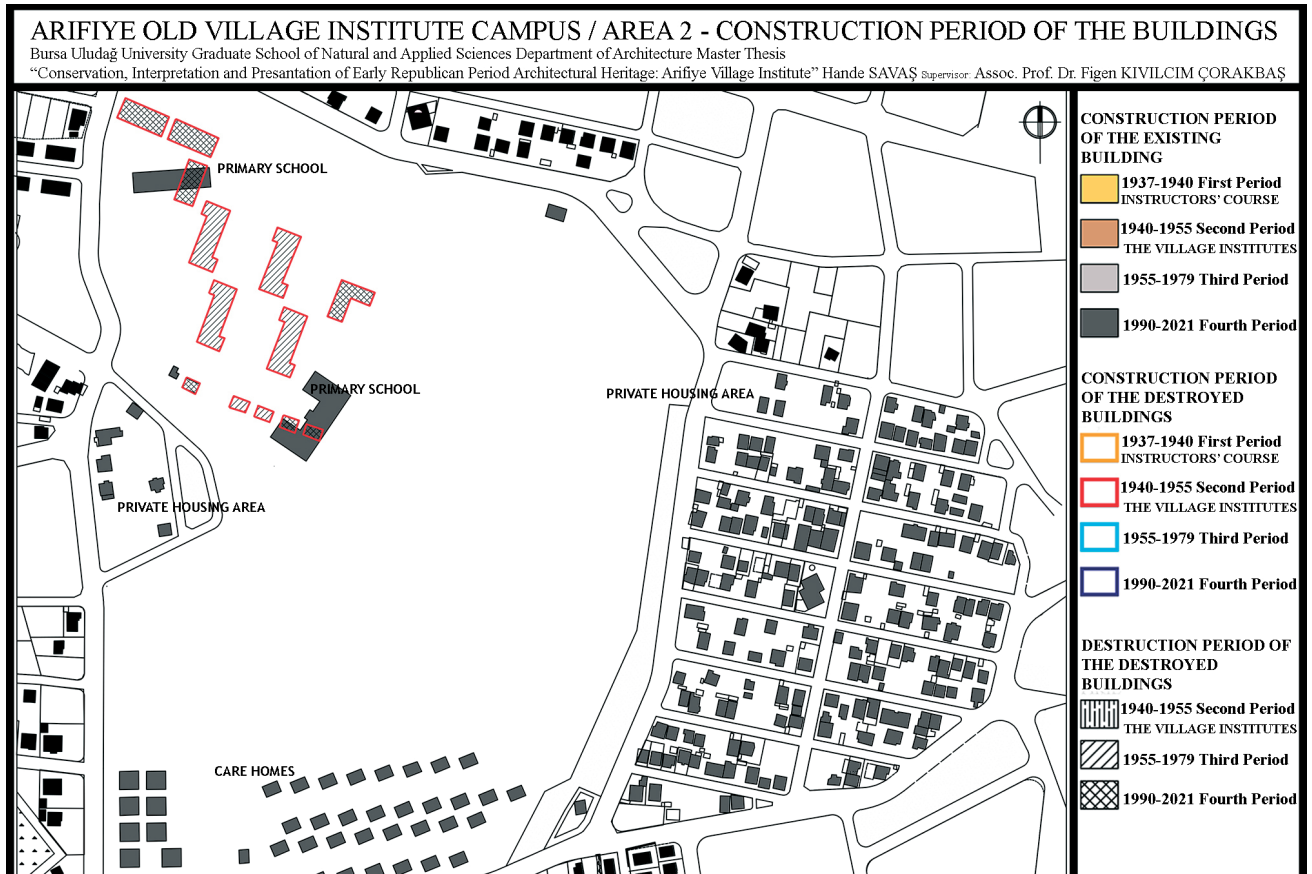
Figure 14. Mapping of the different periods in the instructor course area (Area 1) (Savaş, 2021)



Science High School, the building used as an annex to the dormitory building, ten buildings constructed after the 1999 Gölcük earthquake, one educational building, and a gymnasium named after Süleyman Edip Balkır, the founding director of Arifiye Village Institute, were built. In the following periods, larger buildings were built in this campus area, and many original institute structures quickly disappeared. Additionally, a cafeteria building from the Village Institute period was highly damaged and subsequently demolished in the 1967 earthquake (Aydoğan, 2019). In the past few decades, the instructor course area, which is in the center of the Arifiye district, has been directly affected by urban planning decisions. As a result of the expansion of Atatürk Street, which is on the western border of the area, the boundaries of the institute campus have narrowed. In 2014, the connecting road divided the instructor course area in two, although the road is not used today. After the 2000s, this area was divided into zones with different functions: education, housing, public space, a sports field, and official institutions (Figure 9). The central location of the campus areas led to substantial spatial changes due to urban sprawl. Especially after the 1970s, the areas where the institute campus is located have changed rapidly as a consequence of unplanned urbanization (Savaş and Kivılcım Çorakbaşı, 2022).

In the competition project area (Figure 15), spatial production occurred during the Village Institute period. As a result of the architectural project competition, thirteen buildings were constructed under Recai Akçay’s project. In the third period (1955–1979), four school buildings and two housing buildings were demolished from the Village Institute buildings,

Figure 15. Mapping of the different periods in the competition project area (Area 2) (Savaş, 2021)



although no new buildings were built in this area. In the fourth period (1990-2021), intensive construction took place both in and around the campus area. Three work buildings, three housing units, and a bathhouse were destroyed, and the east of the area was opened for mass construction. State-owned social welfare institutions were built to the south of the area, and several private housing buildings were built to the west. Two large school buildings were built in the area where the institute housing, bathhouses, and classrooms used to stand. Today, this area is divided into many different parts with different functions, which are independent of each other.

Today, only a few physical traces of the institute can be read on the former Arifiye Village Institute campus. This situation started with the disposal of some of the five-campus areas of Arifiye Village Institute after the closure of the Village Institutes and continued with the narrowing of the boundaries of the trainer course area and the area where the competition project is located. The fragmentation of the campus areas with different functions occurred and successively, the demolition of existing structures and rapid construction took place. As a result, the institute's areas were diminished and fragmented due to urban and transportation planning decisions, highway connections, street widening, the need for housing due to the increasing population, and the 1999 earthquake.

Today, there are only two buildings from the Village Institute Period: the first one is the district governor's office building, and the second one is an education building that has lost its originality. The former was registered as cultural heritage in line with the conservation decisions taken in 2000, while the latter was not registered. The fact that the conservation decision was taken for a single building reveals that the heritage of the Village Institute campus is not handled with an integrated conservation approach. Unplanned construction and demolition activities in campus areas over the years are the most damaging causes of the loss of the physical integrity of the Arifiye Village Institute. Only one of the Village Institute campuses -the one where the district governor's office building is located- continues its educational function in a limited area, though. Until the 1990s, the campus carried out its educational function in most of the area and using existing structures. However, the new buildings built are quite far from the architectural approach of the institutes. The cluster system, which prioritizes establishing a relationship with the place, proximity to human scale, and the unity of education-daily life seen in the architecture of the institute buildings, is not seen in the buildings built in this region today. It is seen that these buildings were built with an architectural design approach that gathered all functions in a single mass. The construction of buildings with a different understanding from the architectural character of the original buildings in the institute campuses is also seen today in the Ortaklar, Çifteler, Hasanoğlan ve Pulur Village Institutes (Baysal, 2012; Kivılcım Çorakbaşı, 2014; Kivılcım Çorakbaşı and Yeşiltepe, 2015; Çetin and Kıran, 2019).

DISCUSSION

Arifiye Village Institute, as a part of the Village Institutes system, is of great significance in terms of both its establishment ideal, construction methods, and education model. Like other village institutes, it has cultural, historical, architectural, and environmental values. The fact that it is located in five different regions, provides fishing courses and hosts a recreation center

open to the use of all institutes makes the institute unique. Most of the spaces built on the campus of the institute have disappeared over time. Today, there are only very few physical traces of the campus area, whereas there are numerous intangible accounts of the Village Institute life in Arifiye.

The old Arifiye Village Institute has lost the physical integrity of its architectural and campus heritage to a great extent. Similarly, the institute's intangible cultural heritage lacks integrity. For instance, locals believe that only one of the two buildings on the campus belongs to the institute. The information that the other building belonged to the institute period was documented by overlapping old photographs and old aerial photographs by the authors. The fact that the educational equipment belonging to the institute has been exhibited for many years in the education museum helped the institute's intangible heritage go beyond its time. Being located on the campus until recent years, the Education Museum was later moved to a different school in the city center. The exhibition of the materials belonging to the institute on the campus raised awareness of the institute's existence and helped society build respect for it. The institute spirit in the memories of the graduates of the educational institutions on the campus was considered of high significance and documented by the authors. Additionally, agricultural activities in agriculture lessons and interrelating technical lessons with daily activities continued as a tradition following the Village Institute period in different educational institutions on campus. To conclude, since its establishment, the Arifiye Village Institute has made significant contributions to students as well as to society and has had a triggering role in the development and modernization of Arifiye.

Today, in the old Arifiye Village Institute campus, two buildings are known to belong to the institute period, and the trail of the road built between the institute campuses can be read. Therefore, Arifiye Village Institute is a heritage site that has lost its physical integrity. This paper argues that Arifiye Village Institute's integrity can be reestablished by restoring the integrity of its intangible cultural qualities and presenting them *in situ*. This methodology will provide an environment where the Arifiye Village Institute's heritage can be presented *in situ* with both its remaining tangible and intangible cultural heritage values. It is proposed that on this campus, which has very few tangible traces, digital methods can be used to explain and present the heritage values.

Using virtual reality (VR) and Augmented Reality (AR) systems, an experience that reflects the values of cultural heritage can be created and can be perceived by users with sound, visual, and different senses. *In situ* presentation of the heritage in the Arifiye Village Institute campus renders augmented reality (AR) systems appropriate. This system ensures that the spaces of the institute period are modeled in a digital environment and transferred to a visualization tool visually. Stories and memories can accompany the representations of the physical milieu. Visitors walking around the institute's campus can also experience the buildings and the open areas as they existed in the past by using the visualization tool in hand. It should be considered, however, that the audience may consist of many different audiences, such as visitors, local people, researchers, educators, and students, who have no connection with the heritage site.



Figure 16. The bathhouse (*hamam*) in Arifiye Village Institute – Photo collage with two photographs of the 1940s and 2018 (Area 2)



Figure 17. The road built by the village institute students between Area 1 and Area 2 – a comparative study by a photo collage of photographs from the construction period and 2020



Figure 18. Photo collage by using a photograph from the 1955-1979 period and a photograph taken in 2020 (Area 1)



Figure 19. A teachers' house - Comparative study by a photo collage that overlaps a construction period photograph and a 2020 photograph (Area 2)

CONCLUSION: AN EVALUATION OF THE INTERPRETATION AND PRESENTATION OF THE CULTURAL HERITAGE VALUES OF THE ARIFIYE VILLAGE INSTITUTE

The fact that most institute campuses continue to function as educational centers today claims the success of the place selection for the institute campuses. In the case of the Arifiye Village Institute, the educational function is sustained in one of the campus areas, although the campus boundaries were narrowed, and most of the buildings were demolished. Today, there are very few original buildings on the campus of the Arifiye Village Institute, and almost no trace of the institute can be identified physically. Oral interviews revealed that the spirit of the Village Institute is embedded in the collective memory and the personal memories of the numerous people who have come into contact with the campus over time. The exhibiting of the tools remaining from the institute in the museum and the fact that the museum has been on the institute campus for many years indicates the existence of a certain level of conservation awareness. It is significant to maintain various educational activities and institute traditions in different educational institutions on the institute campus over time.

The conservation is, therefore, problematic: the Arifiye Village Institute needs an integrated conservation approach for its tangible and intangible cultural values, as well as a clear and understandable explanation and presentation of its heritage for visitors. In this respect, using *in situ* digital presentation methods is a good opportunity to reestablish links between the tangible and the intangible aspects of the Arifiye Village Institute's legacy. This article discusses that using digital methods is a convenient and better way to present a heritage site that has lost its integrity; this approach is helpful for studying and conserving the tangible and intangible cultural heritage of the Arifiye Village Institute. The spatial transformation of the institute was represented in the 2D map created by overlapping the old aerial photos and evaluating old photos. The site plan drawing of the institute and the area's changing plans over time were also analyzed.

The study created a visual presentation method by digitally overlapping old photographs of the institute campus and current photographs. Here, the aim is to create an impression of the institute's daily life and buildings on the institute campus, which have lost their physical integrity. In addition, by using Virtual Reality (VR) and Augmented Reality (AR)

systems, further visual and auditory, experiences restoring the intangible integrity of the Village Institute's heritage can be realized.

In addition to the benefits of sharing visual and audio presentations digitally over the internet, it would be beneficial to use digital presentation techniques for interpreting the architecture and history at the site itself. Digital presentations and research techniques at heritage sites that have lost their integrity provide an essential base for future discussions on integrated conservation and the presentation of tangible and intangible aspects of lost heritage. Using *in situ* digital presentation methods to restore intangible integrity in heritage areas that have lost their tangible integrity is considered a very effective method for conveying the significance of heritage sites.

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Anahtar Sözcükler: Arifiye Köy Enstitüsü; Erken Cumhuriyet Dönemi; bütünlük koruma yaklaşımı; yerinde dijital sunum teknikleri; kültürel mirasın sunumu ve yorumu.

BÜTÜNLÜĞÜNÜ KAYBETMİŞ MİRAS ALANLARINI ANLAMAK, YORUMLAMAK VE SUNMAK: ESKİ ARİFİYE KÖY ENSTİTÜSÜ YERLEŞKESİ ÖRNEĞİ

Kültürel ve doğal miras alanlarının bütünlük niteliğini taşıması, özellikle UNESCO Dünya Miras çalışmaları bağlamında önemli kabul edilmektedir. Bütünlük, doğal veya kültürel mirasın fiziksel özniteliklerinin eksiksizliğinin bir ölçütüdür. Öte yandan, kültürel anlam ve önem sadece mirasın somut yönlerinde değil, aynı zamanda mirasın toplumsal hafıza, anlamlar, anılar gibi somut olmayan yönlerinde somutlaşır. Önemli miras değerlerine sahip çok sayıda miras alanının bütünlük kriterini karşılayamadığı göz önüne alındığında, bu makale, “bütünlükten” yoksun miras alanlarının, somut ve somut olmayan kültürel niteliklerinin entegre bir değerlendirmesi ve yerinde sunumu yoluyla miras değerlerinin kısmen yeniden kazanabileceğini ve canlandırabileceğini savunmaktadır. Benzer şekilde, yerinde sunum teknikleriyle bütünlüğün restorasyonu sağlanarak miras alanlarının mimari, kültürel ve tarihi değerlerinin takdir edilmesi teşvik edilebilir.

Bu çalışma kapsamında, bütünlüğünü kaybetmiş bir miras alanı olan eski Arifiye Köy Enstitüsü yerleşkesinin somut ve somut olmayan kültürel nitelikleri bütünlük olarak çalışılmış ve bu yerleşkenin değerlerinin dijital teknolojiler ile yorumu ve sunumu tartışılmıştır. Köy Enstitüleri, Cumhuriyet Dönemi'nin modernleşme ve yeni bir kimlik inşasını kırsal alanda gerçekleştirmek amacıyla yurdun 21 farklı noktasında konumlandırılmıştır. Birbirleriyle bağlantılı bir ağ sistemi olarak mekânsal üretim gerçekleştiren ve ülkede eğitim birliği sağlayan bu ağın bir parçası olarak Arifiye Köy Enstitüsü, 1940 yılında Kocaeli'nde kurulmuştur. Arifiye Köy Enstitüsünün eğitim ve mekânsal tarihi 1937 yılında kurulan

Arifiye Eğitim Kursuna dayanmaktadır. 1940 yılında 12 adet Köy Enstitüsü için açılan Köy Enstitüleri ulusal mimari proje yarışmasında Arifiye Köy Enstitüsü yerleşkesinin proje yarışmasını yüksek mimar Recai Akçay kazanmıştır. Arifiye Köy Enstitüsünde Eğitim Kursuna ait mekânlar ve yarışma projesi sonucu üretilen mekânların dışında farklı alanlarda eğitim amacıyla gerçekleşen eylemler sonucunda mekânsal üretimler gerçekleşmiştir. Bu durum, birçok farklı alanda yerleşim gösteren Arifiye Köy Enstitüsünü diğer enstitü yerleşkelerinden ayıran özgün bir özelliktir. Arifiye Köy Enstitüsü, kurulduğu günden günümüze dek eğitim yerleşkesi olma özelliğini sürdürmesine rağmen özgün yapılarının büyük bir çoğunluğu kaybedilmiştir. 2000 yılında alınan tescil kararı sonucunda yerleşkede bulunan tek bir yapının tescillenmesi koruma kararlarının bütüncül bir yaklaşım ile ele alınmadığının bir kanıtı niteliğindedir. Zaman içerisinde değişen eğitim sistemlerine paralel olarak geçirdiği değişimler de yerleşkenin mekânsal özelliklerini dönüştürmüştür. Mevcut yapıların işlevsel değişiklikleri, bütüncül olmayan koruma yaklaşımı, yıkım kararları ve yerleşke içerisine farklı karakterde mimari yapıların eklenmesi yerleşkenin bütünlüğünü zedelemiştir. Mimari, tarihi, politik ve eğitsel değerlere sahip olan Arifiye Köy Enstitüsü yerleşkesi sahip olduğu somut izler ve somut olmayan kültürel miras değerleri ile bütüncül bir koruma yaklaşımı ile ele alınması gerekmektedir.

Bu çalışmada, enstitünün bütünlüğünü kaybetmiş bir miras alanı olarak korunmasında miras alanının sunumunun ve yorumunun önemi vurgulanmıştır. Arifiye Köy Enstitüsünün öneminin ve somut ve somut olmayan miras değerlerinin anlatılmasında, yorumunda ve sunumunda yöntem olarak dijital sunum tekniklerinin kullanılması, somut bir iz bulunmayan miras alanlarının korunmasında etkili bir yaklaşım olarak ele alınmıştır.

UNDERSTANDING, INTERPRETING AND PRESENTING HERITAGE SITES THAT LACK INTEGRITY: THE CASE OF THE OLD ARİFİYE VILLAGE INSTITUTE CAMPUS (1)

One of UNESCO's evaluation criteria for cultural and natural World Heritage Sites is the concept of integrity, which measures the completeness of a natural or cultural heritage site's tangible architectural, urban, and environmental qualities. On the other hand, cultural significance is not only embodied in the tangible aspects of heritage but also inherent in the intangible aspects like associations, meetings, memory, and records. Considering that numerous sites that do have significant heritage values do not meet this integrity criterion, this paper argues that heritage sites that lack "integrity" can partially regain and revive their heritage values through an integrated evaluation and on-site presentation of their tangible and intangible cultural qualities. Similarly, the restoration of integrity by the *in situ* presentation techniques can promote the appreciation of the site's architectural, cultural and historical values.

Through an integrated methodology, this study analyzes the tangible and intangible cultural qualities of the Arifiye Old Village Institute campus, a heritage site that lacks integrity. Additionally, this paper discusses the role of digital technologies in the interpretation and presentation of the values of this campus.

Village Institute campuses were situated in twenty-one different locations in Turkey; they were created to carry out modernization efforts and

facilitate the construction of modern Turkish identity in the rural areas of the new Turkish Republic. The architectural projects of fifteen of the twenty-one Village Institute campuses, including the Arifiye Village Institute, were obtained through national architectural competitions. The architectural program included ateliers, classrooms, administrative buildings, service buildings, dining halls, dormitories, sports halls and open-air sports areas, and, in some cases, music schools and facilities for fishing.

The Arifiye Village Institute was founded in Kocaeli in 1940. The educational and spatial history of the Arifiye Village Institute began with building of the Arifiye instructor course buildings in 1937. In 1940, the architect Recai Akçay was awarded first prize in the national architectural competition for his design of the Arifiye Village Institute. The construction of the buildings was considered part of the training education, and students built many of the buildings at Arifiye, including those in the instructor course area, the competition project area, and at other locations, like on the shores of nearby Sapanca Lake. The Arifiye Village Institute differs from other institute campuses, which were mostly confined to just one location.

Although the Arifiye Village Institute has been an educational campus since its establishment, most of its original buildings are now lost. As a result of a Turkish Ministry of Culture and Tourism decision in 2000, a single building on the campus was registered as cultural heritage; that is a first step but is insufficient for conserving the site as a whole. The physical changes, in parallel with the changing educational systems over time, transformed the spatial characteristics of the campus. Functional changes to the existing buildings, a non-holistic conservation approach, demolition decisions, and the addition of architectural buildings incompatible with the character of the campus damaged its integrity. The Arifiye Village Institute campus, which has architectural, historical, political, and educational values, needs to be handled with an integrated conservation approach that prioritizes its tangible remains and intangible cultural heritage values.

This article explores the importance of interpretation and on-site digital presentation for this campus and for other heritage sites that have lost their integrity. Using on-site digital presentation techniques to explain, interpret, and present the cultural significance of the Arifiye Village Institute and its tangible and intangible heritage values is an efficient and beneficial way to approach the conservation of heritage sites that have limited architectural remains.

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