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As everybody well knows, the mutations which societies went trough since the second half of the 20th. century in their economical, social, cultural and political systems are incomparable to those which humanity has ever known since the first human societies.

This mutation connected to the progress of technology, science, that is to say knowledge, was faster in its rhythm and more shattering in its shape and its content than ever before.

Turkey who, 50 years ago was a traditional society whose primary economical activity was agriculture, is one of the countries that underwent this mutation in the most spectacular way.

The fast development of her infrastructure, economy, industrialisation, urbanisation, social mobility, and of her means of communication and information as well as the interactions that took place all along during this process have doubtless contributed to increase the living standards, deeply changing the lifestyle.

One of the areas that have most suffered in this process is the system of cultural values and the norms of social behavior. With the obvious perturbation of mentalities and behavior of certain social groups, chaos took place, especially in industrialised urban areas who suddenly found themselves invaded by masses of immigrants in search of a higher and more attractive way of life compared to the one available in rural areas.

In the same process our architectural patrimony has suffered the evil effects of this transformation. As shanty towns quickly developed, real estate speculation and rent economy flourished, yalis and kiosques were often disliked by their owners, abandoned, prey to fire and destruction, replaced by concrete buildings much more profitable but at the detriment of all social and cultural ethics.

But as a component of culture's concrete expression, this architectural patrimony is also a link connecting the past to the present, the present to the future and is one of the foundation of the collective memory. Without it a society's social and cultural system cannot survive in space and time.



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Main body of text, which is mirrored and appears to be bleed-through from the reverse side of the page. The text discusses architectural and social changes, mentioning 'the mutation which societies went through since the second half of the 19th century', 'the progress of technology', 'the most spectacular way', 'the last development of her infrastructure', 'urbanisation social mobility', 'the system of', 'cultural values and the norms of social behavior', 'of mentalities and behavior of certain social groups', 'especially in industrialised urban areas who suddenly found themselves invaded by masses of immigrants in search of a higher and more attractive way of life compared to the one available in rural areas', 'in the same process our architectural patrimony has suffered the evil effects of this transformation', 'As shanty towns quickly developed, real estate speculation and rent economy flourished, jails and kiosques were often disliked by their owners, abandoned, prey to fire and destruction, replaced by concrete buildings much more profitable but at the detriment of all social and cultural ethics', 'But as a component of culture's concrete expression, this architectural patrimony is also a link connecting the past to the present, the present to the future and is one of the foundations of the collective memory. Without it a society's social and cultural system cannot survive in space and time.'



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