



Lodgings and Settlements as 'Happiness Factories' in Turkish Architecture in the Republican Era¹

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Abstract

Atatürk's vision, as reflected in the Republic Proclamation, aimed to integrate the movements of modernity into daily life. Great efforts were made to adapt society to the new face of the country, and these efforts were reflected in architecture. One such reflection is lodging house typology as a housing supply. The 'lodging house' model emerged with Robert Owen's principles of sustainable social life in the New Lanark settlement in the 19th century. According to him, lodgings should meet different needs, such as health, education, and recreation, which can affect workers working efficiency. In our country, lodgings were first built in the late Ottoman Empire to keep palace employees close to the palace. However, it was only with the proclamation of the Republic that the lodgings were produced as settlements. The study's main aim is to examine a series of lodgings developed in the Early Republican Turkish Era (ERTA) according to their inclusion of spaces for sustainable social life opportunities. It also tries to search for the link between the spaces that the settlements propose and the users' life satisfaction and happiness. The scope is limited to the Alpullu Sugar Factory and Nazilli Basma Factory Settlements, the lodging settlements built in the ERTA. The study's method is to analyze the mentioned lodging settlements and show that these settlements promise sustainable social life and housing, with health, education, and recreation facilities. New Lanark, Alpullu Sugar Factory, and Nazilli Basma Factory Settlements' site plans are redrawn, compared and analyzed to show their facilities. Also, the opinions of employees and their relatives who lived on these campuses are included. In this way, an attempt was made to establish a link between the spaces suggested by the settlements and the life satisfaction and happiness of the users. In conclusion, lodgings that propose sustainable social life spaces have high user satisfaction, demonstrating these settlements' success in meeting their users' needs and expectations. Lodging settlements from the ERTA, with their unique architectural qualities and sufficient social facilities, operated like a 'happiness factory' by increasing the satisfaction level of the employees during their periods. They played an essential role in constructing and consolidating the 'Nation-State' understanding.

1. INTRODUCTION

Lodgings, defined as social housing offered by an enterprise to its employees, are generally included in the literature as campuses that include socially sustainable living facilities, especially for purposes such as increasing the enterprise's attractiveness or increasing loyalty to prevent employee turnover. Since the 19th century, when these types of campuses first emerged, many examples have shown that the socially sustainable living facilities within the lodging campuses create high satisfaction among the enterprises' employees and the campus users.

In our country, during the Republican Period, lodgings with social facilities were designed in factory campuses in line with the industrialization and social transformation desired to be created. In the literature, some studies examine these settlements from different aspects, including production and

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administrative structures, housing units and social facilities. When the studies concerning architecture and planning practice are analyzed, excluding the studies belonging to the fields of political sciences that examine the economic and development policies of the Early Republican Era, it is determined that these studies are concentrated in five main frameworks.

The first of these frameworks is the study of urban studies. Sönmez and Arslan Selçuk (2019), Asiliskender (2012), Eldeş (2019) and Sönmez and Baran (2020) try to search for the interaction between the city and the spaces of industrialization [1], [2], [3], [4].

The second of these frameworks is the historical perspective within the scope of architectural history; Eldeş's study completed in 2019, which evaluates the Kayseri, Ereğli, Nazilli, Bursa, and Malatya factory sites of Sümerbank, and Doğan's study published in 2007, which assesses the Sümerbank Nazilli Basma Factory, can be included in terms of providing essential data on the factory's historical process [3], [5].

Asiliskender's (2012) study on the Kayseri Tayyare Factory and Sümerbank Kayseri Settlement can also be classified as a historical documentation study [2].

Doğan (2022), Mülayim and Kaprol (2016), Kaprol and Minez (2009), and Durukan Kopuz and Tetik (2016) also try to search for life in these settlements from a historical perspective [6], [7], [8], [9].

There are also studies within the framework of documentation with the help of surveying and restoration; Durukan Kopuz's (2018) study, which evaluates the Alpullu Sugar Factory campus, is vital in documenting many campus buildings with architectural expression techniques and can be evaluated as a third framework [10]. Studies which suggest re-functioning the factories and their settlements should also be mentioned. Aydın and Aksoy's study, published in 2012, proposes different usage alternatives for the social facility building of the Sümerbank Nazilli Basma Factory and can be considered within the re-functionalization studies [11].

Lastly, Özkan Altınöz (2015) and Coşgun and Aydın (2011) are focused on these settlements and lodgings according to housing policies [12], [13].

As a result, it can be mentioned that studies in literature are concentrated on topics such as:

- Factories and their relation with the urban fabric;
- Historical perspective of the factory settlements;
- Documentation studies of the factories and their settlements;
- Re-functionalization studies of factories and
- Housing policy and lodgings.

When the literature on Early Turkish Republican Era, according to factories and their settlements is analyzed, in the context of architecture and planning discipline, no study focuses on these factories' architectural qualities' promise as a socially sustainable living facility. Also, there is a gap in the literature questioning the link between the spaces the settlements propose and the users' life satisfaction and happiness. So, this study tries to fill this gap by searching lodging settlements in terms of the psychological and sociological effects of architecture and planning on people and society, by focusing on user satisfaction and 'happiness'. It aims to discuss the satisfaction of the users of factory campuses, where the housing need due to industrialization is met through lodgings and which offer socially sustainable living opportunities in the context of 'happiness'. For this reason, a series of lodgings developed in the Early Republican Turkish Era is examined according to their inclusion of spaces for sustainable social life opportunities. It also tries to search for the link between the spaces that the settlements propose and the users' life satisfaction and happiness. From this perspective, the study seeks to contribute to the literature uniquely.

Within the scope of the study, based on the state-sponsored industrial movements that have been implemented since the early years of the Republic and the idea of social transformation targeted simultaneously with this industrialization, the so-called "happiness factories" model offered to the employees by the lodging settlements will be examined through "Nazilli Basma Factory: Sümerbank"

and "Alpullu Sugar Factory: İstanbul ve Trakya Şeker Fabrikaları Türk Anonim Şirketi", two examples belonging to two enterprises established with state support.

2. METHOD

There are two main methods of study. First, a literature review was conducted on socially sustainable living and housing settlements. The examples of lodging settlements that offer socially sustainable living opportunities and the social structure that led to the emergence of these examples will be discussed in the literature review. As a result of the literature review, the New Lanark campus, which was designed by considering the satisfaction of its users and residents on the axis of socially sustainable life, is discussed in detail through the sample analysis method and the literature review on the social structure that caused the emergence of the campus is mentioned. In particular, the main reasons for establishing Robert Owen's New Lanark settlement, the methods developed against the social deformation experienced in its period, and the opportunities offered by lodging settlements through the social opportunities that emerged in line with these methods will be evaluated. Then, the Alpullu Sugar Factory and Nazilli Basma Factory Settlements are analyzed, and it is shown that these settlements promise sustainable social life and housing, as well as health, education, and recreation facilities. New Lanark, Alpullu Sugar Factory, and Nazilli Basma Factory Settlements' site plans are redrawn, compared and analyzed to show their facilities' similarities.

Then, based on the principles put forward with New Lanark, a reading based on oral history studies on personal narratives will be made on the life offered by the Alpullu Sugar Factory and Nazilli Basma Factory Settlements, which belong to the companies mentioned above, in line with Atatürk's aim of creating a new national identity.

The motivation of this study is the hypothesis that meeting the housing need with included social facilities triggers social transformation, that housing also has a social power with its social life opportunities, and that there is a link between the happiness of the inhabitants and the quality of life.

Lodging houses built in the Turkish Republican Era were selected as a sample because they set an example with their effects on social transformation and their inhabitants' "happiness" experiences. It is aimed to contribute to the literature by analyzing these buildings in the context of socially sustainable living opportunities. The opinions of employees and their relatives who lived on these campuses are included to prove this hypothesis. In this way, an attempt was made to establish a link between the spaces suggested by the settlements and the life satisfaction and happiness of the users.

3. LODGING MODEL AS SOCIAL HOUSING SUPPLY

In periods when cities receive mass migration, there is an intense housing problem in the cities as a result of the migration phenomenon. To solve the urban poverty and housing problems that arise due to this situation, mass housing offered by the authorities (local or central governments) has found its place in the literature as "social housing". The first examples of social housing production as a solution to urban poverty and housing problems arising as a result of migration to the city emerged in 19th century England, where there was an intense migration from rural to urban areas due to mechanization in agriculture and the establishment of industrial cities [14]. However, before the Bethnal Green area of London, which is known as the first example of social housing produced by the authority (a series of social housing started in 1890 and delivered in 1900), the New Lanark settlement, which emerged as an experiment in socialism by Robert Owen at the beginning of the century, was realized.

3.1. Lodging Model as Social Housing Supply and First Examples in the World

The housing problem has been a major sociological problem throughout history, especially during rapid migration from small settlements to urban areas. In the 19th century, there was an intensive migration from rural to urban areas with increased agricultural industrialization. Urban poverty and the housing problem emerged as a result of this migration. Local or central governments' production of social

housing to find solutions to this problem created a basis for spreading the lodging model. In addition to the social housing offered by the governments, the Val-St Lambert Glass Factory (1825), Houdeng-Bois de Luc Quarry (1838), and Fleurg-J.L. Godin Paper Mill (1840) lodgings were first realized in Belgium to solve the housing problem for the workers of the factories located on the outskirts of the city [13]. However, Robert Owen realized the first example of the self-sufficient "Happiness Factories," the subject of this study, at the New Lanark Spinning Mill in Scotland (Figure 1). Şahin (2023), in his research titled "Modern Utopian Thoughts' Quest for the Ideal City", references the physical conditions of 19th-century cities. The most important of these references are the ones he cites from Mumford (2007) and Ragon (2010) on the physical conditions of 19th-century cities. These physical conditions are centred on the towns being far from sanitary and harming human health. These negativities are shaped around factors such as air pollution, inadequate access to clean water, and epidemics spreading rapidly due to sewage problems [15].

Another issue that Owen addressed in his articles titled "A New View of Society, or Essays on the Principle of the Formation of the Human Character", which he started to publish in 1813, is the role of environmental factors in the formation of human character. In these articles, Owen argues that social deterioration can be prevented by intervening in environmental factors [16]. In his articles, Owen proposed several reforms to protect the rights of workers struggling with working conditions up to 16 hours, child labourers who had to work at a young age, and diseases due to the unsanitary conditions of the period [17]. These reforms included large-scale goals such as reducing working hours, directing children to education cooperatives, and combating epidemics.

To understand Owen's reforms on working conditions in 19th century Britain with New Lanark, it is first necessary to examine Owen's perspective on the existing conditions. In a period when the impact of industrialisation and industrial cities on society was intense, Owen began his work "The New View of Society and the Lanark Report" [20] with an address to the public and the managers of industrial enterprises. Especially in his address to the managers, he talks about their two most precious capitals: living and non-living machines. By inanimate machines, he means artificial machines, while by living machines, he means workers, who are indispensable to ensuring the continuity of production. In the oration, he states that employers make a mistake when they make all their investments to keep inanimate machines running and that if they invest in their "living machines", that is, in their workers, the employers themselves will benefit.

Explaining the contribution of the efficiency of the workers, whom he refers to as "living machines", to the continued functioning of production, Owen mentions several efficiency-increasing substances that he has taken from inanimate machines. These substances also constitute the basis of the approach Owen realized in Lanark (Figure 1). He gives examples of steps in these substances, such as keeping inanimate machines intact and robust, not interrupting their maintenance and repairs, and lubricating them regularly to prevent wear and tear. Based on this example, he also applies articles that will affect society by starting from individuals, such as the necessity of approaching living machines with kindness to keep them away from the social erosion that clouds their minds and the necessity of paying attention to the sanitation of their living environments and their health to keep their bodies in working condition.

Robert Owen proposed a settlement in New Lanark so that all the inhabitants were satisfied with their living conditions and to establish a society where everybody was happy to be involved. In Figures 1 and 2, the New Lanark settlement can be seen with housing units as lodgements, educational and other facilities, and security units.

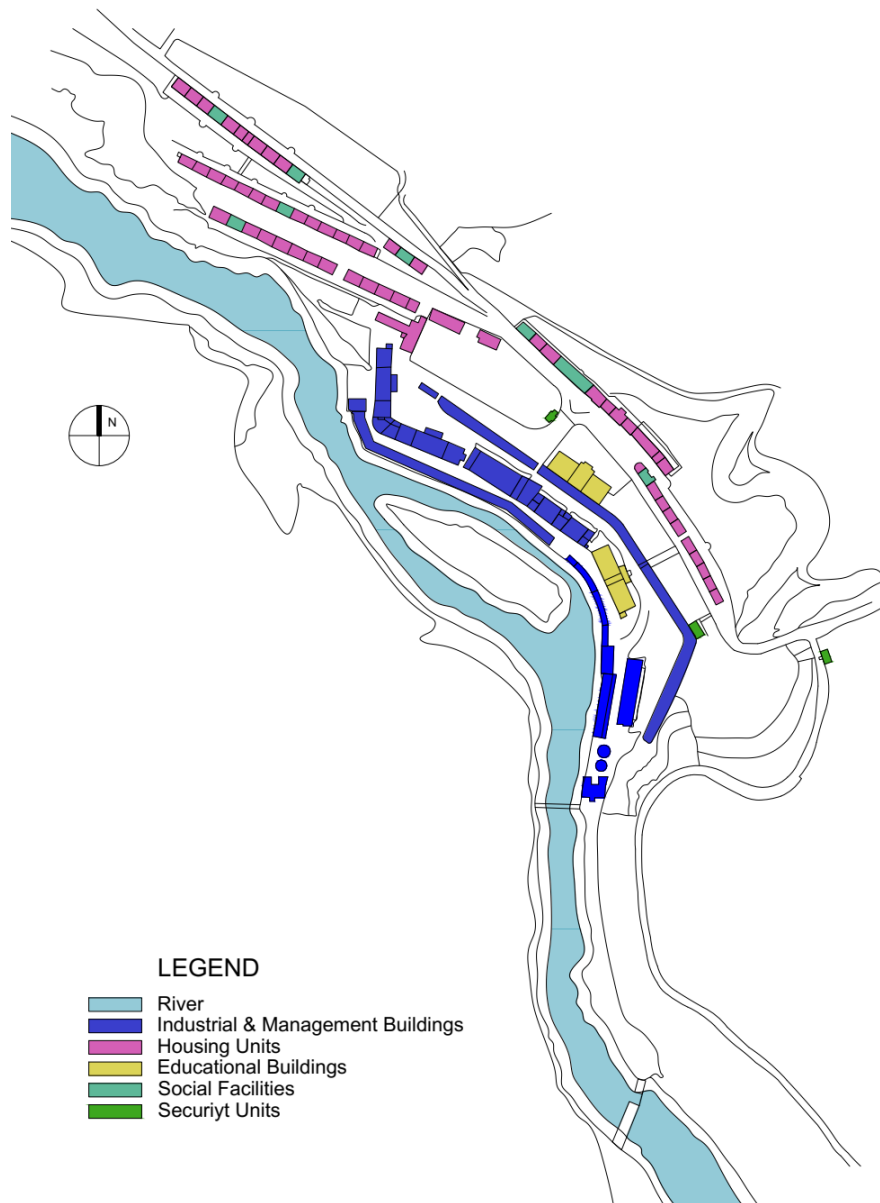


Figure 1. New Lanark Site Plan [18], redrawn by the Authors.



Figure 2. New Lanark aerial photography [19].

3.2. The Lodging Model as a Social Housing Supply and the First Examples in Turkey

The first example that can be considered as an example of a lodging house built in the city during the Ottoman Period is the Akaretler Row Houses. The row houses were built by Sultan Abdülaziz in 1875 by the architect of the period, Sarkis Balyan, as rental housing to generate income for the Maçka Aziziye Mosque (which was not completed after Abdülaziz was deposed). From the reign of Sultan Abdülhamid II onwards, these residences were allocated to meet the housing needs of Dolmabahçe Palace employees [21]. However, these row houses are only for housing needs and do not include socially sustainable living opportunities. When the enterprises of the Ottoman period that allocated lodging to their employees were examined, the places where railway stations were located were included in the literature. As mentioned in the European and British examples, providing housing with lodging is directly related to industrialization. However, the pace of industrialization in the Ottoman period differed from that of Western countries. Due to political and socio-cultural reasons, only after the second half of the 19th century did the Ottoman Empire try to catch up with the acceleration of industrialization and mechanization in production. Again, in this period, railway lines were needed to provide logistics for industrialization. However, due to the financial situation at the time, the state did not have the opportunity to make such an investment. Western countries realised the railway lines in the Ottoman lands with foreign capital needed lines to pass through these lands due to their industrial activities [22].

Between 1850 and 1922, stations and station chiefs were established by Western countries in the provinces, where approximately 8500 km of railways[22] in the Ottoman lands covering Anatolia and Rumelia [22] provided transportation. In these stations, a supply of lodging houses, primarily workers' wards and officers' dwellings were realized to meet the housing needs of the employees. However, it is observed that these lodgings were designed and produced based on the investing Western countries' architectural design styles and strategies.

4. LODGING COMPOUNDS OF THE REPUBLIC OF TURKEY

In the 20th century, the Early Republican Turkish Era, with Mustafa Kemal Atatürk's vision, as reflected in the Republic Proclamation, aimed to integrate the movements of modernity into daily life. Great efforts were made to adapt society to the new face of the country, and these efforts were reflected in architecture. One such reflection is lodging house typology as a housing supply. These lodgings were developed starting with the Early Republican Period, lodgings with social facilities were designed in factory campuses in line with the industrialization and social transformation desired to be created. Many state-funded industrial settlements were established. Sümerbank Nazilli Basma Factory and Alpullu Sugar Factory are selected as the scope of this study. To understand the importance of these settlements during the founding years of the Republic of Turkey, it is first necessary to examine the significance and meaning that the state attached to industrial movements during this period.

On February 17, 1923, the Izmir Economic Congress laid the foundation for the industrial policies to be followed for the development of the Republic. In line with the decisions taken at the Congress, the Incentive-Industry Law enacted on May 28, 1927, paved the way for supporting enterprises that would operate in the industry field. However, due to the economic depression that took place in 1930 and affected the whole world, the investments expected to be made by private enterprises could not be realized. As a result of all these conditions, industrial investments, which Atatürk considered essential for the Republic's development, had to be made with state support [23].

In line with all these necessities, the "First Five-Year Industrial Plan" report, which was prepared in 1932 and entered into force in 1934, mentioned the establishment of primary industries such as weaving (cotton, hemp, wool), mineral processing (iron-steel, copper, sulfur), cellulose (paper), stone-earth (glass, cement) and chemistry (artificial silk, rose oil, phosphoric acid, superphosphate). Completed in 1936, the "Second Five-Year Industrial Plan" emphasized sectors such as mining, shipping, power plants, food industry, machinery industry, chemical industry and soil industry, which were not sufficiently emphasized in the first plan. In both plans, there is information on the areas where the

factory settlements of the industrial sectors to be emphasized will be established and the facilities they will include. The first plan shows small Anatolian cities along the railroad line as locations for industrial establishments. For the industrial establishments in the second plan, large settlements where coal-based power plants can be considered as the focus are envisaged [24].

At this point in the study, it would be appropriate to introduce the concept of "Social Sustainability", frequently mentioned in the following sections. Social sustainability, which was only recently defined at the beginning of the 21st century and is one of the United Nations' 2030 development goals [25], has been practised long before today. Founded in the 19th century by Owen and in the 20th century under the leadership of Atatürk, the socially sustainable lodgings in the factory compounds of state-funded industrial organisations are models that set an example for a life we are still trying to achieve today.

While evaluating the life in the settlements that are the subject of the study, like Owen's goals mentioned in the previous sections, Atatürk also had some goals regarding social life and social transformation. To list these goals in a few items: enlightenment through a rational approach to knowledge and art, structuring the economy, the understanding of the nation-state and the institutionalization of democracy that develops with this understanding, and finally, the establishment of a free citizen profile shaped within the framework of laws [26].

Studies in the literature link Robert Owen's theory and practice in New Lanark with the life Atatürk wanted to realize in the factory compounds of the Republican Era. These studies include Çağatay Emre Doğan's study titled "Formation of Factory Settlements within Turkish Industrialization and Modernization in the 1930s: Nazilli Printing Factory" [27] and Gülten Dönmez's study titled "The Effects of Republican Era Worker Settlements and Lodging Areas on the City: The Case of Bursa" [23] can be cited as examples. As in these studies, it is impossible to ignore the similarities between the principles laid out by Owen in the Lanark Report and the life modelled by Atatürk in the factory settlements of the industrial organizations of the Republican period. For this reason, the life constructed in the factory compounds of the state-sponsored industrial enterprises of the Republican period, which will be analyzed in this study, will be evaluated through the principles set forth by Owen.

In the first and second five-year industrial plans, a number of parameters were determined for the location of new factories, and these parameters were primarily adhered to in the selection of the factories established afterwards. Some of these parameters include energy access, ease of logistics (railroad connection), and compatibility of the region's climate chosen to produce raw materials [28].

In line with these parameters, the two settlements, Alpullu Sugar Factory and Nazilli Basma Factory selected as samples are examined; Alpullu is located on the railroad network and is also a highway crossroads. The land's flatness and large area make it fertile to construct sugar beet fields and buildings. Its location along the Ergene River is also essential for meeting the water needs of the beet and beet sugar production facility [9].

Nazilli, on the other hand, is a transit centre to neighbouring provinces and districts with easy access via the railway network. There are sufficient coke coal reserves nearby. In addition, its proximity to the Büyük Menderes River is favourable for the factory's operation and cotton production, which is needed as a raw material [29].

4.1. Social Sustainable Living Opportunities of Alpullu Sugar Factory Campus

In this section of the study, the life designed and lived in the Alpullu Sugar Factory Campus, which aligns with the goals defined by Atatürk for constructing a new nation, will be discussed. However, to understand this life, it is first necessary to examine the physical facilities that allow it to be lived. Within the scope of these facilities, the structures that make up the campus and their intended use will be discussed.

Since the campus is a production facility, it houses facility structures such as production, treatment, storage and administrative buildings. However, when analyzed in terms of social life opportunities, which is the subject of the study, Ergene Pavilion and Büyük Pavilion buildings, which can be

categorized under the title of "social facility", are encountered. Of the two mansions located in the same garden, the building called Büyük Köşk contains social use units such as dining and meeting halls. At the same time, Ergene Köşkü can be considered as an accommodation unit serving the Büyük Köşk. The room where Atatürk stayed on December 20, 1930 and its contents are preserved in the Ergene Pavilion [8]. Apart from this, as seen in Figure 3, the cinema building, summer cinema area, casino building and sports facilities (Turkey's first mini golf course and swimming pool) are other buildings that can be evaluated within the scope of social facilities (Figures 3 and 4). In addition, lodging buildings, education buildings, and health structures with infirmary are other buildings on campus that serve factory workers and their families.

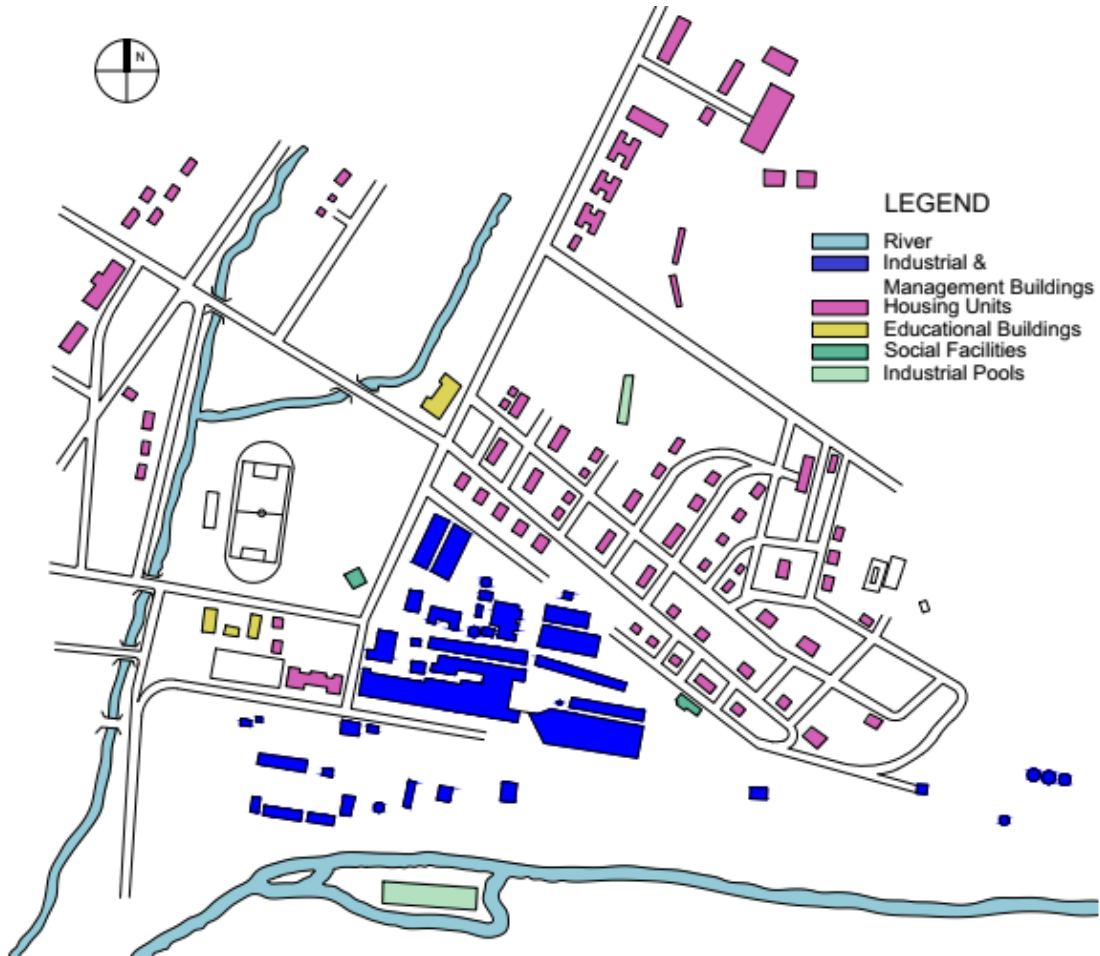


Figure 3. Alpullu Sugar Factory Site Plan [30], redrawn by the Authors.



Figure 4. Alpullu Sugar Factory aerial photography [31].

Mülayim and Kaprol quote Emrullah Beydeli, a former Thracian peasant who became a new industrial worker with the opening of the factory, about the lifestyle in the factory campus, each of which is part of the social sustainable living opportunities that are aimed to spread from the factory campus to the society in general, as follows:

"I was fifteen when I entered the factory.....They hired me right away; I entered this breadwinner from construction. But then I went to school. Do you know the factory had a school? This factory is a job in this Thracian plain and a science. My father was one of the first to plant beets. Hungarian taught us..... The factory had sample fields. I would go and watch how they were doing it. Then I would tell my father in the village. Then, he would ask me for information again. ...Will the seed be divided and buried in the soil, or will it be whole? I would go and look; I would tell my father... Gazi said the country will develop. The factory was established, the school came, the agriculture, we learned the best of agriculture, and the money went into the pockets of the villagers. Before, we used to sit idly in the café for eight months. We became workers here. We became industrial workers, not farmhands or labourers. We saw electricity in the sugar factory in Alpullu. What is electricity? It's light, light... Wouldn't you work for the light? ...The factory is civilization and a school..." [7].

As can be understood from Emrullah Bey's narrative, the factory and its compound were the pioneers of the weaving of civilization and modernism into a peasant ring.



Figure 5. A Lesson in Primary School [7].

The 'happiness' that factories and their lodgings leave in the workers and lodging residents' minds who once worked in the factories is reflected in the current social media accounts of those who lived there. As an example of this, Ms Necla, who was born in 1945 at the Alpullu Sugar Factory in the Alpullu town of Kırklareli, expresses her life in the lodging with the following words:

"I was born here and went to primary school here. I went to Babaeski for secondary school until our secondary school was built. My mother (1927) also studied at the same school as me. In Alpullu Dereboyu, we had four houses of the factory, a bakery, a farm, an old garrison from the Ottoman period, which we call a palace, a casino in the area called Teliçi, a tea garden, and a little further on, a railway station and a station restaurant... I lived here until I was 18 years old. My father was a foreman in a sugar factory. After I got married, I went abroad. I lived in a town near the Netherlands for seven years and then in Istanbul for 20 years. I worked as a tailor at that time. After marrying off my daughter, I returned to the town where I was born." According to Ms. Necla, the process in which beets are processed is called a "campaign." When this process is over, campaign balls are organized to celebrate. Ms. Necla can never forget these balls, which she witnessed with the eyes of a child, and says, "I always remember those times happily and peacefully. There was a self-sufficient system in Alpullu," conveying the happiness of their time [30].

4.2. Social Sustainable Living Opportunities of Sümerbank Nazilli Basma Factory Campus

The situation at the Sümerbank Nazilli Basma Factory is no different from Alpullu. The factory was inaugurated on October 9, 1937, with the participation of Atatürk himself. Within the Fabrika campus, buildings serve other functions, such as production areas, housing units, and social facilities. The production areas include the main buildings of the factory, warehouses, warehouses, garage, administration building and directorate (Figures 6 and 7). Within the housing units are clerical apartments and lodging buildings for different functions belonging to artisans and workers. In addition, there is a nursery building containing units such as a nursery, post office, personnel office and a social facility building opposite it, which includes cinema and canteen functions [6]. In addition to all these buildings, a railway line built by the factory is used for transportation between the city centre and the factory. This line, called "Gıdı-Gıdı" by the factory residents and the public, is used both for the transportation of workers who do not live in the factory to the factory and for product shipment. In addition, the power plant within the factory compound was planned and realized to provide electricity to the whole of Nazilli [6].

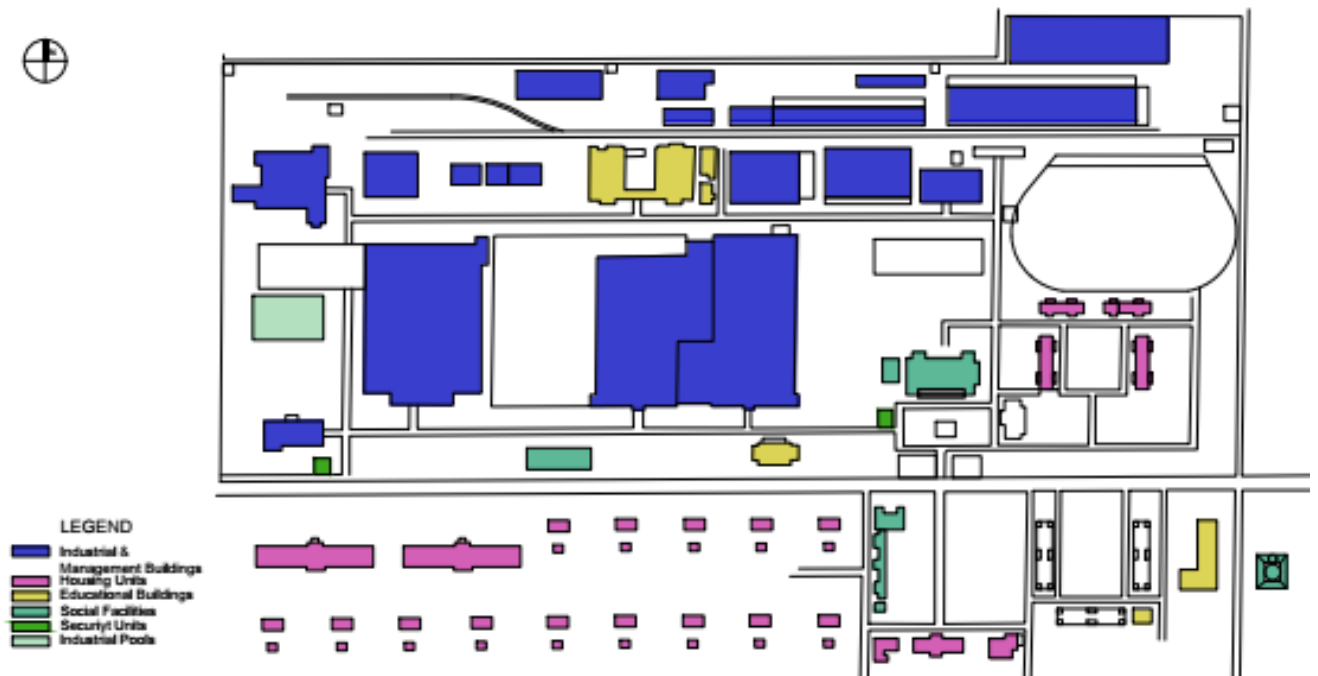


Figure 6. Site plan of Nazilli Basma Factory before 1950 [32] redrawn by the Authors.



Figure 7. Nazilli Basma Factory aerial photography [33].

Çağatay Emre Doğan [6] edited the notes of a factory worker in his "Nazilli Basma Factory Settlement: History and Life" study and conveyed as follows:

"Do you know how a happy worker spends 24 hours in the factory? Today, I finished the third course and received my diploma. It has been exactly one year since I entered this factory as a worker... When I came here, I could not read or write... The week I entered the factory, our supervisor called me to him. He had a file with my picture on it. This was my file. My whole life is in it." "Hasan, you can't read or write. You are young. To be a good citizen, you must learn to read. You will start the course tonight after work," he said. "We hope all citizens visit our beautiful, cosy, modern factory. Remember us by wearing our fabrics. We have no pain. We gladly prepare them for you from the bottom of our hearts. We ensure that the goods are good and that not even a single strand is crooked. Because we know that the factory was built for all the citizens of this country and that from the sound of its machine, the song of the happiness and freedom of our country is composed." [6].

Born in 1956 to a family of factory workers, Ms. Filiz shares her memories of the factory as follows:

"Being a Sümerbank employee was a privilege at that time. The lodgings, the guest house, the relief fund, and the sports facilities were all valuable things given to the employees. The ballroom was a movie theatre for children during the day and the most beautiful and new movies for adults at night. The hall was a theatre and a wedding hall; the Republic Balls were held there. There was also a clubhouse where women would gather during the day and have their day. Our train was free of charge to the public. It used to take workers three mails, and students used to commute by this train if they were studying in Upper Nazilli. The tea garden was spotless and decent; not everyone from outside could come to this garden, but they could be guests under the name of someone from Sümerbank, which made it a secure facility. There was a soccer field, tennis courts and basketball and volleyball courts. The aid fund provided members with food, household goods, etc., at affordable prices. It also had its bakery, and bread could be purchased from the bakery and the sales office. These were the most beautiful and special days. Sawdust to be burned in the lodgings was also provided by Sümerbank at affordable prices. Courses were organized for the children of Sümerbank families, contributing to their education. Various courses were organized for women (I also attended the flower course here), and they were trained to contribute to the family. Being a member of Sümerbank was the envy of everyone in those times."



Figure 8. A scene from the theater hall [34].



Figure 9. Factory women attending the ball [35].

5. CONCLUSION

The goal of social transformation requires radical changes touching many fields. When the need for such a radical transformation arises in line with the current conditions, support from many fields and disciplines is inevitably required. In the 1920s and 1930s, immediately following the founding of the Republic of Turkey, when the idea of creating a modern society was at the forefront, the disciplines of architecture and planning were successfully used as tools for this transformation.

In the Early Republican years, administration took timely and correct steps to adapt to industrialization and industry-oriented production, which was a necessity of the age. These settlements, where industrial establishments were used to create a modern nation, pioneered social transformation by setting an example with the lifestyle they offered.

In this study, in which the contribution of architecture and planning disciplines as mediators of social transformation is examined, New Lanark, an earlier settlement produced for similar purposes by Robert Owen, who is considered one of the pioneers of sociology today, is defined as a model in terms of the process and the physical facilities it contains. Then, similar social life opportunities were sought through New Lanark in the Alpullu Sugar Factory, and Nazilli Basma Factory settlements selected as samples. Finally, to predict the effects of social living facilities on society and individuals, the relationship between socially sustainable living facilities and the happiness of individuals and the construction of a new society with happy individuals is examined by including user experiences.

The narratives of the inhabitants of the two settlements selected as the sample, Alpullu Sugar Factory and Sümerbank Nazilli Basma Factory, reveal that the target audience includes not only the employees and their families living in the factory settlements but also the entire population living in the settlements' vicinity. In line with all these conclusions, it has been seen how effective the use of studies within the scope of architecture and planning disciplines towards this goal has produced in times when social transformation is an inevitable need.

New Lanark, Alpullu, and Nazilli settlements offer similar socially sustainable living opportunities. This study also reveals similarities between the opportunities provided by New Lanark, Alpullu, and Nazilli campuses and their architectural reflections. It shows that places that aim at employees' "happiness" in different geographies and offer similar social opportunities can achieve high sustainability.

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