

ADAPTING TO ABANDONMENT:  
SUSTAINABILITY OF DEPOPULATED HISTORIC RURAL LANDSCAPES,  
THE CASE OF NALLIDERE

A THESIS SUBMITTED TO  
THE GRADUATE SCHOOL OF NATURAL AND APPLIED SCIENCES  
OF  
MIDDLE EAST TECHNICAL UNIVERSITY

BY

BERNA ATAMTÜRK

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR  
THE DEGREE OF MASTER OF SCIENCE  
IN  
CONSERVATION OF CULTURAL HERITAGE IN ARCHITECTURE

DECEMBER 2022



Approval of the thesis:

**ADAPTING TO ABANDONMENT:  
SUSTAINABILITY OF DEPOPULATED HISTORIC RURAL  
LANDSCAPES, THE CASE OF NALLIDERE**

Submitted by **BERNA ATAMTÜRK** in partial fulfillment of the requirements for the degree of **Master of Science in Conservation of Cultural Heritage in Architecture, Middle East Technical University** by,

Prof. Dr. Halil Kalıpçılar  
Dean, Graduate School of **Natural and Applied Sciences**

Prof. Dr. F. Cânâ Bilsel  
Head of the Department, **Architecture**

Prof. Dr. A. Güliz Bilgin Altınöz  
Supervisor, **Architecture, METU**

**Examining Committee Members:**

Assist. Prof. Dr. Pınar Aykaç Leidholm  
Architecture, METU

Prof. Dr. A. Güliz Bilgin Altınöz  
Supervisor, Architecture, METU

Assist. Prof. Dr. Özgün Özçakır  
Architecture, METU

Assist. Prof. Dr. Vacide Betül Kurtuluş  
Architecture, Abdullah Gül Uni.

Assoc. Prof. Dr. Claudia Cassatella  
Urban Planning, Politecnico di Torino

Date: 02.12.2022

**I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.**

Name, Last name : Berna Atamtürk

Signature :

## **ABSTRACT**

### **ADAPTING TO ABANDONMENT: SUSTAINABILITY OF DEPOPULATED HISTORIC RURAL LANDSCAPES, THE CASE OF NALLIDERE**

Atamtürk, Berna

Master of Science, Conservation of Cultural Heritage in Architecture

Supervisor: Prof. Dr. A. Güliz Bilgin Altınöz

Co-Supervisor: Dr. Emine Çiğdem Asrav

December 2022, 236 pages

Historic rural landscapes are the phenomenon shaped the reciprocal interaction between human and nature, containing cultural, natural, social, economic as well as built environment which are the result of this interaction. Their formation and transformation depend on three factors; time that makes landscape ‘historic’ as memory and knowledge vector, people as connective contributor of the traits of ‘rural’, nature as stage of the ‘landscape’. These interrelations create local tangible and intangible characteristics and values related to concepts like local identity, cultural diversity, local production, community integrity and traditions making historic rural landscapes important heritage places.

However, historic rural landscapes are facing challenges and forces of changing world that drives them to lose their senses of place, identities and distinctiveness. They encounter forces that threatens the interrelations between people and place, human and nature, which were the bonds between them had been the constituents in the first place. Although the interest towards rural heritage conservation is a trending topic recently in conservation field, historic rural landscapes are being abandoned

and derelict. This depopulation process is seen in rural areas all over the world and abandonment became an inevitable part of natural life cycle of them. Conserving historic rural landscape within this context became an important and challenging issue. Therefore, this thesis aims to develop an understanding towards conservation of landscapes that are abandoned or at the verge of abandonment. Nallihan, Nallidere village is chosen as the case as historic rural landscape which had minor changes in built environment but major changes in its social structure and natural environment under variable driving forces. The research covers literature research on conceptual and methodological framework and field survey focusing physical and social characteristics.

**Keywords:** Rural Heritage, Historic Rural Landscapes, Abandonment, Nallidere

## ÖZ

### **TERKEDİLMİŞLİĞE ADAPTE OLMAK: NÜFUSUNU KAYBETMİŞ TARİHİ KIRSAL PEYZAJLARIN SÜRDÜRÜLEBİLİRLİĞİ, NALLIDERE ÖRNEĞİ**

Atamtürk, Berna  
Yüksek Lisans, Kültürel Miras Koruma, Mimarlık  
Tez Yöneticisi: Prof. Dr. A. Güliz Bilgin Altinöz  
Co-Supervisor: Dr. Emine Çiğdem Asrav

Aralık 2022, 236 sayfa

Tarihi kırsal peyzajlar, insan ve doğa arasındaki karşılıklı etkileşim tarafından şekillenen, kültürel, doğal, sosyal, ekonomik ve bu etkileşimin sonucu olan yapılı çevreyi içeren olgulardır. Oluşumları ve dönüşümleri üç faktöre bağlıdır; peyzajı bellek ve bilgi vektörü olarak "tarihi" yapan zaman, "kırsal" özelliklerin bağlayıcı katılımcısı olarak insanlar, "peyzaj"ın sahnesi olarak doğa. Bu karşılıklı ilişkiler, yerel kimlik, kültürel çeşitlilik, yerel üretim, topluluk bütünlüğü ve gelenekler gibi kavramlarla ilişkili somut ve soyut özellikleri ve değerleri yaratır ve tarihi kırsal peyzajları önemli bir miras alanı haline getirir.

Bununla birlikte, tarihi kırsal peyzajlar, kimliklerini ve farklılıklarını kaybetmeye iten zorluklar ve itici güçler ile karşı karşıyadır. İnsan ve doğa arasındaki çift taraflı ilişki, en başta peyzajı şekillendiren faktör olmasına rağmen, bu bağın varlığını tehdit eden güçlerle karşı karşıya kalmaktadır. Kırsal mirasın korunması, koruma alanında son zamanlarda revaçta olan bir konu olmasına rağmen, tarihi kırsal peyzajlar hala terk edilmekte ve sahipsiz kalmaktadır. Bu nüfus kaybı süreci, dünyanın her yerinde kırsal alanlarda görülmekte ve terk edilme, onların doğal yaşam döngüsünün kaçınılmaz bir parçası haline gelmektedir. Bu bağlamda, tarihi kırsal peyzajın

korunması önemli bir konu haline gelmiştir. Dolayısıyla bu tez, terk edilmiş veya terk edilme eşiğinde olan peyzajların korunmasına yönelik bir anlayış geliştirmeyi amaçlamaktadır. Nallıhan, Nallıdere köyü, bahsedilen itici güçler altında yapılı çevresinde çok az, ancak sosyal yapısında ve doğal ortamında güçlü değişiklikler olan örnek bir tarihi kırsal peyzaj olarak seçilmiştir. Çalışma, kavramsal ve metodolojik çerçeve üzerine literatür araştırması ile fiziksel ve sosyal özelliklere odaklanan saha araştırmasını kapsamaktadır.

Anahtar Kelimeler: Kırsal Miras, Tarihi Kırsal Peyzajlar, Terkedilmişlik, Nallıdere



To all women who hope to live in a fair and equal world.

You will never walk alone.

## ACKNOWLEDGMENTS

Firstly, I wish to express my deepest gratitude and admiration to my supervisor Prof. Dr. A. Güliz Bilgin Altınöz and co-supervisor Dr. Emine Çiğdem Asrav for their guidance, criticism, encouragements and supports throughout the process.

Also, I would like to thank to jury members, Assist. Prof. Dr. Pınar Aykaç Leidholm, Assist. Prof. Dr. Özgün Özçakır, Assit. Prof. Dr. Vacide Betül Kurtuluş and Assoc. Prof. Dr. Claudia Cassatella for their valuable critics. I am grateful to Dr. Fuat Gökçe, for his recommendations in lectures throughout my master's education and supports out of the school.

I also express my sincere gratitude to Mesut Şener for his valuable contribution about Nallidere and Nallıhan during research process, Muhtar Mustafa İlgün for his company during site surveys in the village. I also would like to thank ANB Mimarlık family for their support and tolerance.

In addition, I would like to thank my precious fellow friends Sıla Elaskan, İlayda Genç, Pınar Elmastaş, my beloved office and classmate Tuğba Varlı for their companionship and supports. I am grateful to my dear friends Elif Irmak and Sezen Saka for their support and to Emine Yıldız for having my back and saving me.

I am also grateful to TUBİTAK BİDEB for funding me with 2210-A scholarship during my studies.

Last but not least I express my sincere gratitude to my beloved family, Firdevs Atamtürk and Haydar Atamtürk for their endless encouragements and everlasting supports during the study process and every moment of all my life, my studies are completed thanks to them. And I am grateful for my psychological supporters Sude, Nisan, Aras, Defne, Azra and Doğa just for making me smile when I needed.

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## **CHAPTER 1**

### **INTRODUCTION**

The depopulation process of historical rural landscapes, which is common in many rural settlements in the world, results in disappearance of traditional environments and the loss of their rural heritage, which are formed by the collective contributions of nature and the accumulation of human beings over the centuries. Traditional rural settlements are areas that reflect the life of their era through its design, architecture, construction techniques, landscape elements, and craftsmanship; their instability is constantly growing, and they need a comprehensive approach to be conserved.

There has always been a reciprocal interaction between human and nature. This interaction shapes the cultural, social, economic environments as well as a built environment with local characteristics. Historic rural landscapes are the phenomenon shaped by this interaction and includes all these environments at the same time. Historic rural landscapes, as they are formed by people and nature relation, are local environments with intrinsic identities. Also, the rural heritage notion is constituted by the culture embedded in this landscape by the relations aforementioned, including all the tangible and intangible values like local life patterns, traditional knowledge, economic activities, local production and products, social and economic layout and building techniques as well as customs and traditions shaping local lifestyles. European Rural Heritage Observation Guide (CEMAT, 2003) is also defining rural heritage as heritage that includes "...all the tangible or intangible elements that demonstrate the particular relationship that a human community has established with

a territory over time”<sup>1</sup>. Consequently, it symbolizes concepts like intrinsic identity, cultural diversity, local production, community integrity and traditions that worth conserving and sustaining for the sustainable development of society which is important, valuable and crucial both nationally and internationally.

Sustainable developments have become an important concern of the whole world through last decades. For viability of the world, sustainability is considered as a prior keyword so that United Nations’ post-2015 development agenda<sup>2</sup> was focusing on sustainable development notion entirely and offers 17 sustainable development goals about four pillars of sustainability: economic, social, cultural and environmental sustainability. Also, it is mentioned by the United Nation’s Commission on Sustainable Development<sup>3</sup>, for economic, social and environmental permanency depend on sustainable rural development. Investments on rural environments, infrastructure of them, health and education in rural areas are crucial for sustainable rural developments and also “national well-being”. So, it can be said that sustainability of rural environments with four pillars of sustainability, contributes to sustainable developments.

The relationship between time, place and people underlies the genesis and metamorphosis of historic rural landscapes; time as memory and knowledge transporter that makes landscape ‘historic’, people as connective contributor of the traits of ‘rural’, space as geographical determinant of the ‘landscape’. These three contributors are also the transformative components of these landscapes. Sustainability is defined as “the quality of being able to continue over a period of time”<sup>4</sup>. So, sustainability, in other words ability to continue its presence of a historic rural landscape is only possible with the continuity of this dynamic relation that is

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<sup>1</sup> The Committee of Senior Officials of the European Conference of Ministers responsible for Regional/Spatial Planning (CEMAT) adopted the “European Rural Heritage Observation Guide – CEMAT” on 2003 in Budapest.

<sup>2</sup> Resolution adopted by the General Assembly on 25 September 2015: “Transforming our world: the 2030 Agenda for Sustainable Development

<sup>3</sup> 7th article of the report on the 17th session of CSD.

<sup>4</sup> Definiton by Cambridge Dictionary, Retrieved online January 19, 2021

<https://dictionary.cambridge.org/tr/s%C3%B6z%C3%BCk/ingilizce/sustainability>

naturally formed. A sustainable rural environment is the one that still have this strong bond between people and place through time with its long-established values. Which is possible with the place attachment and integrity of community identity. So that the conservation of historic rural landscapes depends on the sustaining these interrelations with holistic and integrative perspectives.

Historic rural landscapes are facing challenges and forces about all the four pillars of sustainability that drives them to lose their senses of place, identities and distinctiveness. They face economic problems like lack of technology access or wrong policies directly affecting the rural production and farmers; socio-cultural problems like lack of educational, social and health services, isolation from the city centers, lack of recreation and leisure services; environmental problems like pollution of air, water and land, undeveloped infrastructure which are also directly affecting the production. Changing forms of production and consumption, growth of cities towards rural settlements and their production areas, urbanization, globalization, industrialization and other mentioned forces break the bond between place and people, eventually cause the rural exodus, outflow of young generation and/or deruralization. A sustainable rural environment should adapt the transformations and alterations with the changing conditions of time and all these forces. To sustain their existence, adapting to current situation of abandonment, became a must for rural landscapes.

However, the historic rural landscapes are not subject for wide discussions either nationally or internationally until last decades. The interest to site conservation concept has its roots in conservation field in 20th century, the shift from monument conservation to site scale approaches can be traced through international charters, conventions, agreements and other official documents by international organizations such as Council of Europe, UNESCO and the European Union.<sup>5</sup> This interest is followed by legal frameworks both nationally and internationally. Although, these

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<sup>5</sup> The international documents on site conservation and conservation of rural heritage will be examined on forthcoming chapters.

critical studies brought more holistic and comprehensive understanding to historic landscape conversation, even if historic rural landscapes are still historic landscapes, they have different interrelations and dynamics. The relationship of time, people and nature is on a different level from historic urban landscapes. In the conservation of historic rural landscapes this difference should be considered and local solutions should be generated for local problems.

In this sense, the thesis focuses on scenarios and approaches for villages that are abandoned or at the verge of abandonment as historic rural landscapes and rural heritage places as undetachable phenomena over Nallıhan, Nallıdere Village as an example. Nallıdere is one of the villages of capital Ankara with a strong connection with nature, it is settled on two sides of Nallı Stream, which was a powerful water source in the past, and the village is surrounded by mountains. It is a rural environment with strong relations between people and place throughout time, it had little changes in built environment but strong changes in its social structure and natural environment under variable driving forces and lost its population mostly. It is chosen as a case that is subjected to rural exodus in consequence of weakened bond between place and people.

## **1.1 Problem Statement**

Although the ecological life trend and people's tendency to be close with nature drew attention to the peri-urban and rural settlements recently or the recent incidents like pandemic highlighted these areas as safe grounds; rural landscapes have been losing their importance in the world as the production areas with globalization, industrialization, changing production and consumption styles of contemporary times. With the changing world, historic rural landscapes started to face different forces that threatening their integrity, weakening the bond between people and place, causing deruralization and depopulation of the landscapes. All over the world and also in Turkey, lots of historic rural landscapes are dealing with these forces and problems that dragging them to edge of losing their characters along with their



tangible and intangible values. These economic, social and environmental problems increase each other and harm the rural environment.

The most influential problems that threat rural landscapes are the economic problems which are directly affecting rural life. Economic income of a rural landscape is mostly the local rural production, if there is no new practices. With the globalization and industrialization, the production and consumption styles have changed and this situation has reflections on the rural production. Environmental problems like water, land and air pollution along with landscape deterioration has impacts on rural production also. Agricultural problems, upper scale policies and regulations that affects the production, lack of technological development and lack of opportunities in rural environments, causes unemployment and leads people to look for other options than rural production, and this is the most detrimental cause of migration from rural landscapes. There can be also new practices and sectors that provide economic income to the inhabitants, like industrial production and tourism. However, their impact can be both negative and/or positive in terms of sustainability of rural heritage too.

Isolation of the rural landscapes from the urban landscapes, the expansion of cities towards rural production and settlement areas, lack of services like health care, educational and social services, lack of recreation and leisure opportunities, lack of investment and poor infrastructure and poverty originated from the economic problems mentioned above also prevent the people from meeting the needs of contemporary life, and eventually cause outflow of young generation and rural exodus. Either the rural environment undergoes a strong transformation by losing its authenticity and traits of rural lifestyle, or it undergoes a desolation process by losing its population. In both ways, continuity of the rural heritage and the bond between people and place get irreversible damages. Sustainability of the historic rural landscapes is achieved only by holistic conservation approach.

In addition, lack of recognition of rural heritage by both authorities and society is a problem in conservation of historic rural landscapes. As historic rural landscapes are

mostly consisted of vernacular modest buildings, they mostly do not have precipitating monumental buildings that attract attention towards rural areas and accelerate the recognition and conservation process (Altun et. al., 2020). The legal frameworks, regulations and also conservation approaches and studies on rural heritage, are not sufficient for conserving them from wrong interventions that induce them losing their values and identities. Also, the top down conservation efforts by public administrations cannot be sustainable, the comprehensive conservation can be achieved by the contributors taking responsibility along with the authorities. So, lack of awareness by the insiders and outsiders is another problem for conservation of historic rural landscapes.

The all forces and challenges aforementioned, causes rural settlements to be derelict and abandoned. Although the interest towards rural heritage conservation is a trending topic recently in conservation field, historic rural landscapes are being abandoned and derelict. This depopulation process is seen in rural areas all over the world and abandonment became an inevitable part of natural life cycle of them. So for sustainability of rural heritage, historic rural settlements should adapt this process as they adapted all the changes and transformations throughout the history of them.

Nallidere Village is a representative case that is facing the serious forces and a village at the verge of abandonment. It is a good example of the historic rural landscapes with its rural traits and characteristics. However, it is on the edge of losing its population and desolation. Although being one of the biggest rural production areas of Ankara until 1970s, it is about lose the interest towards local activities. It has lost the young generation, and the rural lifestyle is about to be lost. The relation between people and place is very weak now, however it has a well-preserved local built environment.

## **1.2 Aim and Scope**

The main aim of the thesis will be understanding and identification of values and problems also the relation between elements of the rural heritage including rural life with all their details and all components, then assessment and evaluation of the depopulation and abandonment processes with the reasons, examining approaches towards abandoned settlements and finally evaluate these approaches as scenarios over selected case study. The decay of the bond between people and place is the brief frame of the problems of the historic rural landscapes, with this problem definition, the thesis aims to create scenarios for the conservation of abandoned historic rural landscapes over Nallıdere Village. Understanding the reasons, scales and the paces of the changes that are transforming the rural environment, understanding the integration of community to the place, identifying and preserving local rural character and values, are the aims of the thesis.

For a sustainable conservation approach and ensuring the sustainability of the rural heritage itself, understanding the genesis and metamorphosis processes of historic landscapes is a must. Defining and understanding the components and characteristics of historic rural landscapes is crucial to generate solutions for the problems also. In this manner, the thesis aims to analyze values, problems and potentials, to understand the natural, historical and social characteristics of Nallıdere along with contextual characteristics, relations with environment and features of settlement. Consequently, this thesis asks what can be done to adapt rural areas to current and near future threats and abandonment for their conservation.

## **1.3 Methodology**

The study conducted under literature research, archival research, data collection and field survey. Firstly, literature researches were covered on conceptual framework about historic rural landscapes, desolated and abandoned rural areas, approaches towards depopulated historic rural landscapes and case studies from the world and

Turkey to see different perspectives, about conservation of rural heritage and researches about Nallıdere itself. Literature researches covered to understand the formation, transformation and intricate relations/ dynamics of rural landscapes as well as historic timeline of development of historic rural landscape theme in conservation field. First of all, the genesis and metamorphosis processes of historic rural settlements with the definition of rural and rural heritage are scrutinized. Then the economic, socio-cultural and environmental/ecological abandonment reasons and the process of depopulation in rural settlement are examined. Conservation of rural heritage and international charters/ documents regarding historic rural settlements are studied as well as the legislations regarding heritage conservation and rural settlements in Turkey, as these documents are the essential instruments for conservation of historic rural settlements. Furthermore, approaches for re-evaluating abandoned rural settlements are examined in detail and categorized under four; re-settlement, tourism, museumification and re-wilding. For the second chapter, Master's theses of Merve Çolak (Çolak, 2019) and Emine Çiğdem Asrav (Asrav, 2015) with PhD thesis of Koray Güler (Güler, 2016) used as main sources.

Then historical background of Nallıdere, Nallıhan and rurality of Ankara was covered in third chapter. Architectural and spatial features of Nallıdere and neighboring villages were examined on previous studies, the book Nallıhan by Mesut Şener (Şener, 1998) is mainly used here. Archival documents, old maps, aerial photos and official plans regarding Nallıdere were collected from authorities. Second stage of study was field survey and the outcomes are presented in third chapter also. Site survey is conducted in three trips; one in 2020, two in 2021. During the site survey, architectural and social surveys were conducted. 279 survey sheets are filled out and village is studied on plans of it to understand physical relations with nature, spatial organization in the settlement, local construction techniques, materials and forms, space organization of the traditional architecture, original elements and details. Also, 15 social survey sheets are filled, 2 in-depth interviews are made to understand people-place relation, daily and/or seasonally routines of villagers, customs, traditions, economic activities. Geolocational characteristics and

contextual relations of Nallıdere, its natural characteristics, historical context, contemporary socio-cultural and settlement characteristics with future visions regarding Nallıdere is narrated in third chapter. To see the relations and visualize the data spatially through maps, ArcGIS program is used here.

In the third stage, after site survey, study focused on understanding and identification of values and problems by assessment and evaluation and finally on solutions for depopulated historic rural landscapes and their adaptation to abandonment process, also on principles and strategies for the sustainability and conservation of the historic rural landscapes with integrated and comprehensive conservation approach over Nallıdere.

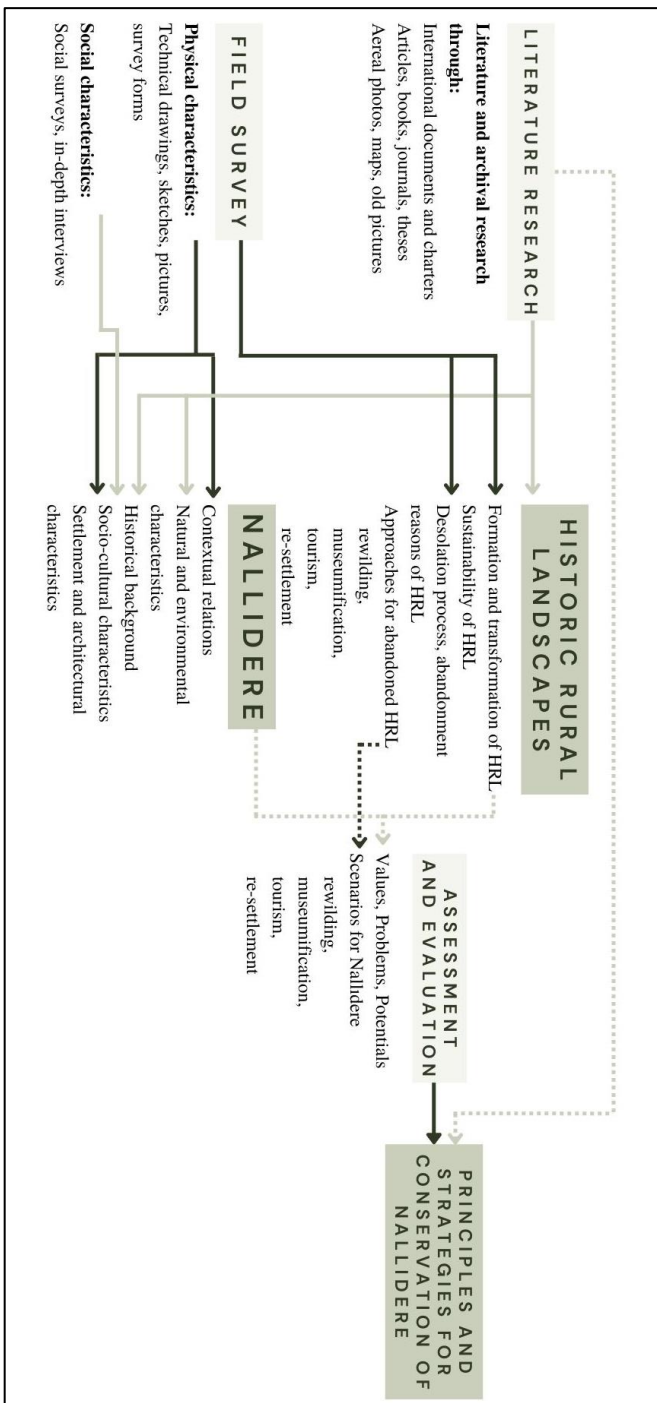


Figure 1.1. Methodology Chart

## CHAPTER 2

### HISTORICAL RURAL LANDSCAPES AS CULTURAL HERITAGE

For conservation of historic rural landscapes, it is crucial to understand the lifecycle of settlements, to examine contemporary situations, dilemmas and challenges of these areas with reasons. By this mean in this chapter topics like, definitons of ‘rural’ and ‘rural heritage’, formation process and transformations of historic rural landscapes throughout their lifecycle, place of rural heritage in modern conservation theory, conservation efforts and approaches regarding abandoned rural settlments are scrutinized.

#### 2.1 Genesis, Metamorphosis and Sustainability of Historic Rural Landscapes

Historic rural landscapes are the phenomenon shaped the reciprocal interaction between human and nature, containing cultural, natural, social and economic environments as well as built environment, which are the result of this interaction. While the human being is shaping the nature for the basic needs of itself and creating the built environment, with efforts like building shelter, road networks or using lands for agriculture, the nature is shaping lifestyle of human with factors like its topography, climate, fauna and flora or resources. Human as a social being, has its own understanding of the world, a life pattern, behaviors, habits, needs, values, beliefs and even fears which lead eventually spatial necessities. Nature as the scene of human being’s life, or the ‘physical mediator<sup>6</sup>’, is redefined by these necessities.

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<sup>6</sup> Nature is defined as ‘physical mediator’ in formation of rural landscapes by Asrav (2015).

By this time human, the ‘social contributor’<sup>7</sup> also needs to be adapted and settle for the existing conditions of nature to survive. So, human’s lifestyle is redefined by the nature too. The outcome of this interrelation can be named as cultural landscape also. World Heritage Center defines cultural landscape as the “combined works of nature and humankind” and suggests that they are output of the long and intimate relation of human and nature<sup>8</sup>. To sum up, the relationship between human and nature over time, underlies the genesis and metamorphosis of historic rural landscapes shaped by three factors; time as memory and knowledge transporter that makes landscape ‘historic’, people as connective contributor of the traits of ‘rural’, nature as geographical determinant of the ‘landscape’.

Defining ‘rural’ is one of the important concerns of studies and there are different definitions by different perspectives of governments, international organizations and scholars. Throughout the history rural is defined as non-urban, as the rural areas are the areas that primer economic activities (agriculture and husbandry) are dominant, different from urban settlements (Elibol, 2019). However, Cromartie & Bucholtz (2008) states that, as they are multidimensional concepts, it is difficult to make a sharp distinction between urban settlements and rural settlements. Ahunbay (1996, p. 27), defines rural areas by their architectural characteristics, as the areas that have characteristics of village, yard or summer land by its settlement organization and size, material, technique and architecture of the buildings that constitute the settlement.

Although defining rural by its socio-spatial characteristics leads to a descriptive definition (Halfacree, 1993), it is obvious that rural landscapes can be significantly distinguished by these characteristics. In administrative point of view, urban and rural classification is mostly made by the size and density of population, political status, built-up area boundary, agricultural employment rate, access to services and activities (Denham & White, 1998, as cited in Ögdül, 2010, p. 1521). United Nations

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<sup>7</sup> The ‘social contributor’ term expresses the inhabitants transforming nature by their social characteristics (Asrav, 2015).

<sup>8</sup> Retrieved May 11, 2021 from <https://whc.unesco.org/en/culturallandscape/>



Statistics Division indicates that there is no recommendation for defining 'rural areas' because of national differences and each country should define it according to their own needs<sup>9</sup>. It suggests that density of the settlement area, concentration of the population, percentage of the economically active population in agriculture can be considered as distinctive traits (2017). As it is aforementioned, the rural landscapes are the result of human and nature interaction, it represents locality, local and intrinsic tangible or intangible values. So, in addition to all the classifications above, the rural definition must be also directly integrated with locality and social life. Despite the diversity in approaches, it should be said that the factors that make a settlement be classified as 'rural' are values such as the lifestyle of the people in the population, social relations, production activities, ongoing traditions rather than the number of the population or the settlement density. These specifications are stated as common values for rural landscapes in all disciplines, they also considered important as they enhance local diversity (Genç, 2019). So, for conservation of rural heritage, instead of being rural in terms of population or settlement density, whether it has a "rural" character in terms of tangible and intangible values that need to be conserved. By this mean, rural heritage notion involves intangible heritage as local lifestyles, daily and/or seasonal patterns, traditional production techniques, customs, traditions, idioms, local habits and tangible heritage as built environment, natural environment and their relations.

The tangible outcome of human-nature relation aforementioned is the built environment consisted of traditional rural architecture. It is identified as the built expression of a heritage as a transmitting way of it through generations by Bourdier & Alsayyad (1989, p. 133). The term expresses the architecture that is outcome of the human and nature relation, an architecture which is in an organic relation with nature itself, and mostly anonymous. Bektaş (2001, p. 19), states that the best expression of traditional rural architecture is 'communal building art'<sup>10</sup>. It is also

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<sup>9</sup> From paras. 2.81-2.88 of Revision 3 of Principles and Recommendations for Population and Housing Censuses by UN Statistics Division, 2017.

<sup>10</sup> Originally 'halk yapı sanatı', from the book with same name of Cengiz Bektaş (2001).

referred as vernacular architecture in multiple sources. Oliver (2006), uses 'vernacular architecture' to define the architecture that contributes to the vast range of built forms of different cultures, along with the different natures, economic and technologic developments, value systems, symbolisms, social lifestyles, which are reflected through barns, granaries, warehouses, commercial buildings, religious buildings, among countless other structures built by societies to fulfill the particular needs of their respective lifestyles. Although the concept of traditional architecture is handled with different aspects, it is possible to talk about the common elements attributed to it. These can be listed as adaptation to natural environment and climatic conditions, use of local materials, design based on knowledge and experience from the past, built by local people and craftsmen, and reflecting the traditions, lifestyle and culture.

Regardless of the fact that it is hard to end up with one label that expresses these settlements or this architecture, Bourdier & Alsayyad (1989, p. 148) claims that the one thing common to all of these labels, a process of adoption as an architectural norm by enough people of the referent society is described by them. In other words, being traditional and being pertain to a particular society is underlined. In addition to all these, as the nature is also an irrefutable part in the formation of this architecture and this architecture style is inseparable from rurality, 'traditional rural architecture' term can be used as the term expresses, the architecture which is not a professional design product but is the joint production of societies, traditions and nature. So, it is possible to say that, traditional rural architecture is constitutes the large part of tangible rural heritage.

Conservation discipline questions which of these heritage components, how and to what extent can be conserved in rural areas within the dynamism of transformation process of historic rural landscapes. While both tangible and intangible heritage undergoes the processes of transformation, the social entity, human being tackles the changes by changing itself, its relation to the nature, its daily life patterns and their living environment. Historic rural landscapes need this transformation process, also it needs to adapt and undergo shifts in their own dynamics to sustain their existence.

Sustainability is defined as “the quality of being able to continue over a period of time”<sup>11</sup> and sustainable developments has become an important concern of the whole world through last decades. For viability of the world, sustainability is considered as a prior keyword so that United Nations’ post-2015 development agenda<sup>12</sup> was focusing on sustainable development notion entirely and offers 17 sustainable development goals about four pillars of sustainability: economic, social, cultural and environmental sustainability. United Nation’s Commission on Sustainable Development<sup>13</sup> also mentions, economic, social and environmental permanency is depend on sustainable rural development.

As it is mentioned above, the historic rural landscapes are formed by the reciprocal relation between cultural, natural, social and economic environments also consisted of these environments, it can be indicated that the four pillars of sustainability are directly correlated with the conservation of historic rural landscapes. So, sustainability, in other words ability to continue its presence of a historic rural landscape totally depends on the continuation of these dynamic relations.

These organic and correlative relations start with the first interaction of the human and nature, while they transform each other continuously over time as long as the bond between them exists. Rural landscapes, which take shape with human’s life itself, are constantly changing with the dynamics of human’s life. Since they are not static areas and this process of genesis and metamorphosis is a continuous process, human being and the nature itself are being subjected to changes in their characteristics, all tangible and intangible values are constantly changing because of multiple forces they encounter throughout the time, which threatens the bond between them and leads historic rural landscapes to lose their senses of place, identities and distinctiveness and eventually rural exodus and depopulation.

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<sup>11</sup> Definition by Cambridge Dictionary, Retrieved online January 19, 2021 from <https://dictionary.cambridge.org/>

<sup>12</sup> Resolution adopted by the General Assembly on 25 September 2015: “Transforming our world: the 2030 Agenda for Sustainable Development”

<sup>13</sup> 7th article of the report on the 17th session of CSD.

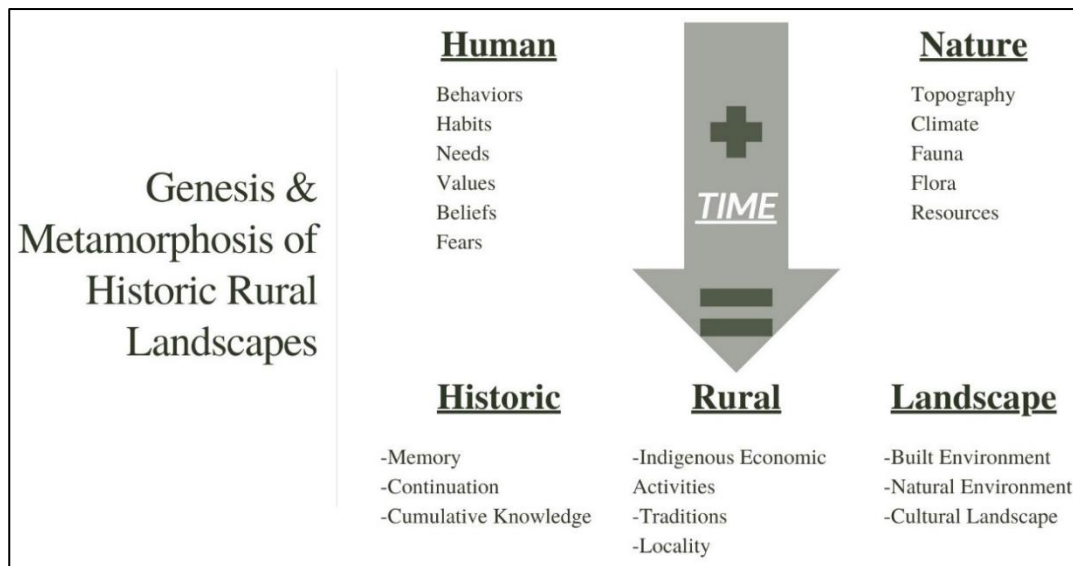


Figure 2.1. Equation of Historic Rural Landscapes

## 2.2 Abandonment Reasons and Contemporary Dilemmas of Historic Rural Landscapes

Historic rural landscapes are facing challenges and forces of changing world that drives them to lose their senses of place, identities and distinctiveness and resulting abandonment. As the rural areas lost their importance during time, decline in the rural population rate to total population is fastened by several driving forces. When the rural population rate was %75.8 in 1927 in Turkey according to first population census of Republican period (TUIK, 2015), today it is under %25. The decline can be observed in the table prepared by the Worldbank (2018).

For conservation of abandoned rural settlements, this abandonment process should be understood with its reasons. Therefore, reasons of abandonment, contemporary dilemmas and challenges of historic rural landscapes are examined under three main group; natural, economic and socio-cultural.

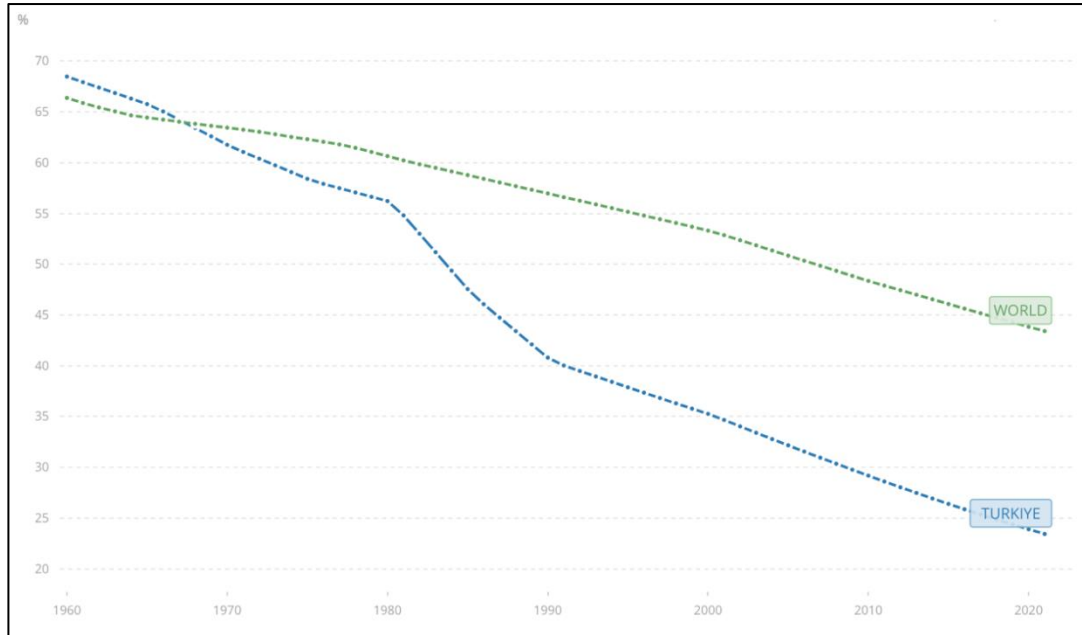


Figure 2.2. Rural population rate in the World and Turkey (Worldbank, 2018)

### 2.2.1 Natural Reasons

Rural settlements are abandoned due to unforeseen and sudden natural disasters like earthquakes, fires, floods, erosion, landslides, volcanic eruptions, avalanches, etc. Natural disasters have a direct and indirect impact on the population decline in rural areas. Although there are instances of rural settlements being abandoned after being directly damaged by natural disasters, there are examples that some settlements were moved before to the disaster because of the risk like being on fault line, being on a volcano area etc. (Güler, 2016).

In addition, change in ecological balances, environmental pollution, global warming and climate changes cause decline in natural resources and agricultural productivity declines dependently. As the natural resources are the primary elements in rural economy, the ecological problems and economic problems are strongly connected. Dams, hydroelectric power stations, factories etc. are problems that cause decline in natural resources by exploiting them and affecting rural production, eventually causing rural abandonment.

Today, the depopulation is an inevitable part of life-cycle of historic rural landscapes all over the world as consequence of aforementioned reasons. Although, being abandoned seems like end of this life-cycle, rural landscapes should adapt abandonment to sustain their existence, like they adapted different challenges and changes throughout their transformation process.

### **2.2.2 Economic Reasons**

It is possible to say that beginning of this abandonment process can be connected to Industrial Revolution that is started in 18th Century from Europe and affected whole world (Güler, 2016; Güreşçi, 2012). Changing consumption and production styles eventually caused the decrease of importance given to rural settlements as production areas. Modernization and mechanization in agricultural production is the main reason of reduction in the need for labor in agriculture which accelerates rural migration. As the agriculture and husbandry are main income sources of rural population, upper scale policies such as restraints on natural resources like declaring farm lands of villagers as natural protection areas, deficiency in plans and regulations on production or lack of support from official authorities for villagers to maintain their production and compete in today's corporately controlled food market, even importing agricultural or husbandry products into country although they are produced locally, directly affect the production and these can be considered an important problem of villagers.

Exploitation and improper management of the natural resources by rural communities themselves and by outsiders, undermines the production in time also. As the key resources for rural production are land, water, and forests, they are vital for sustaining human life and wellbeing. To prevent ecological damage and losses in agricultural production, the utilization of these elements must be balanced with preservation of them. However, unconscious consumption of these resources is a critical problem. Especially overexploitation of non-renewable ones by villagers like soil degradation with unsustainable farming activities, and by outsiders like

deforestation for fuel, cause irrevocable damages to production and lead to economic problems.

Wrong policies, improper interventions, inadequacy of public and private sector investments, exploitation and incorrect management of natural resources eventually weaken the rural economy, thus rural poverty became an inevitable result. With urbanization, centralization and industrialization, rural areas could not compete with urban areas and in this context, small-scale or extensive farming systems in rural areas have become unable to compete in the global agricultural market and eventually rural to urban migration or the gradual abandonment and depopulation of rural environments fastened (Filipe & Mascarenhas, 2011; Güler, 2016). Moreover, occupational organizations are insufficient for creating a market share for small scale rural productions and alternative economic activities to agricultural production are not common in rural areas (Genç, 2019).

Due to these economic problems, rural population started to look for other options and preferred job opportunities in the urban areas. Consequently, rural settlements have been depopulated and young rural population migrated to urban areas.

### **2.2.3 Socio-Cultural Reasons**

Rural areas have undergone significant socio-cultural changes as a result of the evolving global environment and human as a social entity, is affected intensely by these social and cultural transformations throughout history. Urbanization and centralization create opportunities and services in city centers that do not exist in rural areas. Educational, health and leisure services concentrate in centers due to inhabitants, this causes access problems for rural population. There is a reciprocal relation between presence of services and population, while lack of services leads to population loss, under-population causes services to move out. As a consequence, in terms of infrastructure support and equipment, there are significant gaps with

deficient accessibility, and the population that seeks better life qualities, move away from rural settlements (Filipe & Mascarenhas, 2011).

The understanding of 'village' and 'villager' terms in society changed in last century also. Living in villages became indicator of being respectively in lower class of society, and perspective of young generation on agriculture or husbandry changed negatively. For improvement of social status, especially young generations started to move to cities and work in city jobs. Moreover, as the services focused on central areas, even sanitary conditions, electricity, internet and clean water possibilities are not adequate in rural settlements, so, life conditions in villages creates infelicity among villagers. Also, the attraction effect of the dense population migration to the cities, causes further migration as people's tendency for going to their close relatives and being with them, especially (Güreşçi, 2012).

In addition, apart from the migration by villager's freewill, people have been uprooted from their lands due to political and legal reasons like cultural conflicts, shifting economic policies, population exchanges, wars, expropriations, terror, and other legal restrictions (Çolak, 2019).

### **2.3 Conservation of Historic Rural Landscapes**

Throughout the history of conservation theory, several organizations set the agenda in the conservation world and focused on different concepts according to the needs of their times. By assembling meetings and publishing significant documents, these organizations lead the theoretical framework and practice of the conservation world, followed by national organizations and legal frameworks also. Conservation field that was mostly concerned with 'monuments and archaeological sites' until the mid-20th century, today reached a level of comprehensive understanding regarding concepts such as 'cultural landscape, tangible and intangible cultural heritage' (Genç, 2019). Under this topic, these international documents and their reflections on national agenda reviewed.



### 2.3.1 International Evolution of Historic Rural Landscape Conservation

With the Industrial Revolution and shifts in production techniques, rural settlements have lost their importance as production areas and undergone huge transformations. However, the with Nationalism becoming a popular ideology after French Revolution, conserving rural culture as a part of national identity became an issue in European countries (Thatcher, 2018). Within this frame, the evolution of conservation of historic settings was significantly influenced by World War II, following the destruction of many European cities during World War II, efforts were made to repair destroyed monumental buildings and reconstruct the traditional urban fabric in order to safeguard national culture and the memory of nations and the social dimensions of cultural heritage have been a significant issue for IGOs and NGOs since then. (Asrav, 2015; Çolak, 2019).

As an early attempt for conservation of rural landscapes is the **Recommendation Concerning the Safeguarding of Beauty and Character of Landscapes and Sites** prepared by UNESCO (1962), as they use rural landscape term while defining the purpose of the recommendation by mentioning the targeted areas such as "...natural, rural and urban landscapes and sites...". UNESCO (1962), states in the recommendation that protecting landscapes from potential threats should be the goal of conservative and corrective actions and the supervision of works and activities that could harm landscapes should be a key component of these strategies. In addition, The General Conference advises that Member States should engage the national authorities and entities responsible for conservation of landscapes and sites to this recommendation.

In addition, rural settings are indicated as cultural heritage in **Venice Charter**<sup>14</sup> by UNESCO in 1964. While defining cultural heritage, the charter indicates in the first

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<sup>14</sup> International Charter for the Conservation and Restoration of Monuments and Sites by UNESCO, adopted by ICOMOS in 1965.

article that "... not only the single architectural work but also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or a historic event." UNESCO (1964). Although considering the settlements important alongside the monuments is a significant effort, the charter does not contain any further definition, recommendation or framework about conservation of settlements.

In 1972, **Convention Concerning the Protection of the World Cultural and Natural Heritage** gathered by UNESCO World Heritage Convention, with the concern of "...cultural heritage and the natural heritage are increasingly threatened with destruction not only by the traditional causes of decay, but also by changing social and economic conditions...". Convention considers cultural heritage as monuments, groups of buildings and sites that have outstanding universal value in terms of history, art or science. In the Article 1, while defining sites with outstanding universal value, WHC (1972), includes the sites that are combined works of nature and man. As the rural settlements are the outcome of works of nature and human, the definition can be attributed to them. The Convention gives to the states that recognize it, the duty of ensuring the recognition, conservation, representation, and transmission to future of cultural and natural heritage by comprehensive plans, scientific studies, legal and administrative measures and also financial efforts.

**Resolution on Rural Revival Policies in The Balance between Town and Country**, adopted by Council of Europe in 1973. It emphasizes that not preventing the population decline in rural areas would bring disadvantages in many ways and the depopulation of the rural is a problem that must be controlled, even if the decline in population works in agriculture is an unavoidable result of the development in industrial civilization. Rural population decline is ascribed to a number of factors, including inadequate economic and employment prospects, a deteriorating human-nature balance, and the neglect of physical tissues and the migration is driven by both economic and social causes. The implementation of a comprehensive policy

aimed at balancing the level of development in rural and urban areas and improving the quality of living environments, as well as the realization of legal reforms have been suggested by the COE (1973) as ways to revitalize rural areas.

**The Declaration of Amsterdam** is adopted by Council of Europe after Congress on The European Architectural Heritage in 1975. The Declaration emphasizes European architectural heritage is vital to conserve as it creates awareness of collective history and future and it includes all areas of towns or villages with historic or cultural value are included in the architectural heritage title and important heritage places to be conserved. Also, the document mentions the benefits of inclusive and comprehensive conservation, and also encourages a shift in how architectural heritage is conserved and emphasizes about use-value, paying close attention to the creation of tools and ways for educating people about the importance of historical structures.

**The Granada Appeal** is another important document adopted by COE in 1977 after Rural Architecture in Regional Planning Symposium. The document shows interests of international organizations like Council of Europe about rural heritage and threats against them like abandonment and migration. As only five years later from adopting Resolution on Rural Revival Policies, organization of this symposium by COE underlines how the matter is taken seriously. In order to mitigate the dangers and challenges, appeal advises revitalizing local economic activity in rural regions by crafts, leisure activities and traditional rural architecture, also it advises promoting rural tourism but not in an excessive way.

COE issued another document about rural architecture in 1979, named **Recommendation 881 on the Rural Architectural Heritage**. The recommendation highlighting the significance of the rural heritage in the broader ecological and economic contexts as well as its local cultural and sociological settings. The document refers directly conservation on rural heritage, indicates that for rural populations to have the chance to develop their own social and cultural values, the conservation and maintenance of the historic architectural environment is crucial. It

also emphasizing the responsibilities of investors by saying that professionals responsible for running businesses in rural regions should see that they have a duty to help conserving the region's architectural history as well as its natural environment. In addition, underlines that balance between urban and rural can be achieved by comprehensive and equal planning for both.

Revitalization of rural areas became more and more important for conservation world, thus, COE (1982) issued **Recommendation 935 Revival of Disadvantaged Rural Areas**. By underlining the infelicity of rural population about imbalanced distribution of incomes and national resources and dependence of rural areas to cities, the document states that shift in the demographic structure of these underdeveloped areas is the major problem of economic growth in these areas. In order to fully benefit from their experience, as well as to increase their motivation and commitment, the recommendation advises states to involve local and regional contributors as widely as possible at the earliest stages of vision and implementation in all matters of regional planning and also, encourage cooperation between different decision makers nationally and internationally. Furthermore, it recommends the participant states to encourage the investments on agriculture, forestry and also industry in these areas.

The same year **Tlaxcala Declaration on the Revitalization of Small Settlements** (1982), is issued by ICOMOS after 3rd Inter-American Symposium on the Conservation of the Building Heritage. The declaration emphasizes involvement of the authorities and society together in the decisions about conservation and planning processes. Declaration makes clear that local governments and local authorities have a moral duty to protect and restore small settlements, and that local communities have a right to participate in the formulation of policies affecting their towns and villages as well as in the implementation of those policies. It advises that to not be superficial and ineffective, any effort aimed at the conservation and revitalization of settlements must be planned as a component of a multidisciplinary plan that

encompasses the historical, anthropological, social, and economic aspects of the region as well as the possibilities for its revitalization.

To achieve a greater understanding and agreement among member states about common heritage and even common policies, Convention for the Protection of the Architectural Heritage of Europe by again COE is held in Granada in 1985. **The Granada Convention** considers historic urban and rural settlements as architectural heritage and indicates by promoting social, cultural and economic development, it is possible to bring the heritage into future through these settlements. To achieve this, the convention acknowledges policies regarding definition and identification of architectural heritage, protection measures and conservation. It emphasizes the adequate documentation of the architectural heritage, training the public to create awareness, integrated common conservation strategies, measures unique to each member state, and cooperation among them.

**Recommendation 1091 European Campaign for the Countryside** issued by COE (1988), with the aim of creating more balanced economic, social and cultural environments between urban and rural. It emphasizes problems of rural areas affects the whole society as the eighty percent of the Europe is consists of countryside. The recommendation indicating the importance of revitalization of rural areas and conservation of "...cultural heritage of the countryside, including crafts, traditional music and dance, and minority languages..." by recalling aforementioned documents Recommendation 881 and 935. It recommends adopting a multidisciplinary, comprehensive, holistic and integrated approach, promoting modern technology in the countryside, and encouraging tourism with other investments to benefit resources or rural areas.

Also, **Recommendation 89 on the Protection and Enhancement of the Rural Architectural Heritage** (1989) by COE, draws attention to the challenges and shifting dynamics in rural areas due to developments in agriculture. The notions of local architectural characteristics, the spirit of traditional architecture, and local

construction techniques were also emphasized in the document where the cultural and natural environment were identified as two integral components of the rural heritage which is a crucial concept for development of these areas. Economic investments to create job opportunities, grants or loans, training for public awareness, restoration of buildings, experimenting “nature parks” and “open-air museums”, promoting tourism, multidisciplinary researches are recommended in the document.

Following year, COE (1990) issued **Recommendation on Services and Infrastructures in Rural Areas**. It was stressed that population living in rural settlements should have access to the same degree of infrastructure and transportation amenities, also, public services as population in urban areas since inadequate infrastructure and transportation facilities cause rural migration. It is advised to raise the educational bar in these regions, develop new employment opportunities, and invest in infrastructure for economic growth.

**The Cork Declaration** (1996) issued by European Union after European Conference on Rural Development. It underlines the value of rural settlements and the rural communities to the European Union and their ability to compete. It also emphasizes the European citizens' interests towards issues of quality, health, safety, personal development, and recreation in general and rural regions are in a position to address these concerns. Sustainable rural development became an important concern of European Union and the declaration points out the need to solve the imbalance of the investments, opportunities, infrastructures, educational and health services between rural and urban areas for a fairer distribution. The declaration states the rural development can be achieved by efforts about ten points. *Point 1 rural preference* meaning making sustainable rural developments as a top agenda, *point 2 integrated* approach indicating multidisciplinary works for all aspects of rural environment, *point 3 diversification* of economic and social activities, *point 4 sustainability* of these areas in natural, economic and social pillars, *point 5*

*subsidiarity* as decentralization of decision-making, *point 6 simplification* of legislations and procedures regarding the rural areas, *point 7 programming* that is coherent and transparent, *point 8 finance* meaning use of local economic resources, *point 9 management* meaning effective local administration and lastly, *point 10 evaluation* and research important in terms of rural settlements.

ICOMOS (1999), adopted **Charter on the Built Vernacular Heritage** that promotes the importance of rural architectural heritage by accepting it as a nonrenewable evidence of history and it should be conserved against the standardization and dedifferentiation in architecture caused by globalization. According to charter, the rural heritage that reflects the cultural diversity of societies includes not only tangible structures but also the ways in which they are used and perceived, as well as customs and intangible relationships that are connected to them. The preservation of this heritage can be achieved only by awareness of the users and use of it.

European Parliament (2006), also draw attention to rural heritage with **Resolution on the Protection of the European Natural, Architectural and Cultural Heritage in Rural and Island Regions**. It emphasizes that sustainable development needs an integrated approach to the historic settlements, including both urban and rural, and underlines special consideration of the European cultural heritage in rural areas. Additionally, it invites the European Union, Member States, local authorities, and non-governmental organizations to take steps to safeguard and revive Europe's cultural heritage, particularly for small traditional communities, and to increase public awareness of its significance.

In 2008, **The Québec Declaration** was published following the 16th ICOMOS General Assembly. Although it does not directly mention the historic rural settlements, as it is an important document about spirit of places and intangible values, it can be related to rural heritage. The document underlines the importance of conserving spirit of places through people and communication.

ICOMOS set the theme of International Day of Monuments and Sites in 2010 as “**Agricultural Heritage**”. ICOMOS indicates the acknowledgement of agricultural heritage by the organizations, authorities and public is as legitimate social and scientific demand by stating the importance of “...the need to protect all significant natural and cultural heritage properties generated by agrarian activity in the course of history (country houses, orchards, mills, terraces, crops, irrigation channels, wells, farmyards, traditional festivities, gastronomy, indigenous species, landscapes...)”. As the economic activity of rural settlements are agriculture and the rural heritage includes aforementioned properties, this effort by ICOMOS is a significant step for awareness about rural heritage.

**The Valletta Principles** for the Safeguarding and Management of Historic Cities, Towns and Urban Areas adopted by ICOMOS in 2011, emphasizing the importance of to view heritage as a valuable resource and as a component of the urban ecosystem. The principles are not directly pointing rural heritage, but it is an important document as it mentions the importance of considering the historic settlements as landscapes by stating “...conceptualizing the townscape, including its topography and skyline, as a whole...”.

**The Florence Declaration** on Heritage and Landscape as Human Values by ICOMOS (2014), asserts that as heritage and landscape are seen as having human values, cultural discussions should be human-based and sustainable development should be encouraged and acknowledges that cultural heritage and landscapes, which are parts of the identities of societies, are facing unexpected threats today. It acknowledges that cultural tourism is a valuable instrument for fostering cross-cultural communication and points out that increasing local people' awareness is the only way to ensure the long-term conservation of tangible and intangible heritage in the context of tourism.

**Cork 2.0 Declaration**, A Better Life in Rural Areas adopted by European Union (2016) after European Conference on Rural Development. Concerns about rural



exodus and overflow of young generation are mentioned in the declaration, as well as the necessity of making sure that rural communities and areas remain desirable places to live and work by enhancing rural residents' access to services and opportunities. The Cork 2.0 Declaration mentions ten points like the first Cork Declaration mentioned above. These points are promoting “rural prosperity, strengthening rural value chains, investing in rural viability and vitality, preserving the rural environment, managing natural resources, encouraging climate action, boosting knowledge and innovation, enhancing rural governance, advancing policy delivery and simplification, improving performance and accountability.”

The most recent document about rural heritage is the **ICOMOS-IFLA Principles Concerning Rural Landscapes as Heritage** published by ICOMOS-IFLA International Scientific Committee on Cultural Landscapes (2017). The document states that in addition to contextual physical, cultural, and environmental connections and settings, the rural landscape as heritage includes physical attributes such as the agricultural land, morphology, water sources, infrastructure, vegetation, settlement characteristics, traditional architecture and networks, etc. The document groups the challenges of rural settlements as demographic and cultural, structural and environmental. Furthermore, it sets action criteria for rural settlements to “...understand, protect, sustainably manage the transformation, communicate and transmit landscapes and their heritage values...”. By accepting all rural settlements have heritage values, it advises documenting them and developing knowledge about it. Also, implementing effective policies and defining strategies have crucial place in conservation for the document.

There are several international theoretical and conceptual texts that highlight the significance of rural heritage in the context of human history, outline its scope and values, and describe the difficulties that arise in its conservation and possible solutions. However, as these conceptual efforts and studies has not yet been reflected

in the implementation area, the rural heritage still faces serious problems, and the rural settlements are still being abandoned.

### **2.3.2 Historic Rural Landscape Conservation in Turkey**

Today, there is still no law or regulations directly related with rural heritage conservation in Turkey, however, like most of the European countries as Turkey had majorly rural population throughout its history, efforts about management of villages and rural settlements are seen.

Although they are not defined extensively, first attempts about planning of rural settlements can be seen in Ottoman Empire Era. While ideas for modernization in urban spaces developed in the middle of the 19th century, there was not yet an awareness of rural settlements where the main population masses of the empire lived, however, the regulation sent to the Governorship of Silistra for the resettlement of the Crimean War immigrants can be considered first regulation about planning of rural settlements, it was requested in the document that "the houses should be built in a straight line, the streets should be of equal width and the houses should be made of timber in a simple way" (Eres, 2010). Despite the fact that living conditions of the rural settlements were poor, there was no regulation or legal text developed by the state to regulate all rural settlements in 19th century. Thereafter, with 2nd Constitutional Era in the beginning of 20th Century, political understanding of the need to improve villages has started to emerge, the state's perception of rural areas changed as a result of 'modernization' trend, thus, traditional lifestyles and the state of the built environment in rural areas were seen as problems, and efforts were made to devise solutions to address them (Akgül, 2009, Eres et al. 2020). There are scholars claiming that these early efforts for revitalization of rural settlements are creating the basis of Village Law introduced in 1924, early in Republican Period (Eres, 2010).

The first law about villages in Republic of Turkey is the previously mentioned **Village Law No. 442** (1924). Just one year after proclamation of the republic, decreeing this law shows that for government how important the modernization and improvement of the villages are, as the most of the population is living in villages. This law defines the villages as the settlements with population under two thousand and describes them as such “People who have common goods such as mosque, school, grassland, coppice and live in collective or scattered houses constitute a village with their vineyards, gardens and fields”. This sentence shows that the villages are considered as a whole with their production areas, open spaces and built environment. It sets regulations about how to determine their borders, how to use lands, who is in charge in them, how to make elections, what are the obligatory works for villagers etc.

In the law, there are decisions regarding architecture and built environment to enhance the living conditions of rural population. For example, the law obliges that separating rooms and barns in houses with a wall, making a covered toilet with a well or a sewer in every house and a public one in the village, to build two roads passing through the square from one end of each village to the other, to open a square in the middle and if not possible on the side of the village, to build a village room and a guest room with a furnace and stables next to it, to build a masjid and school. These common properties belong to the village and are conserved as they are the state’s properties against any harm according to law.

Throughout the history of Republic, there were many efforts about enhancing rural settlements and agricultural production. The “Land Reform” policy to revitalization of lands in Anatolia and increase the production by giving lands to villagers in 1930s, First Village and Agriculture Congress and establishment of Soil Products Office in 1938, Law on Village Institutes for creating an educated and conscious rural population in 1940, opening of State Planning Organization in 1960 and five-year development plans by it, all are the political and legal acts that affected historic rural

settlements in different extends (Güler, 2016). However, there are no discussions about rural architecture as a cultural asset, conservation of rural heritage or just conservation term itself at all until 1980s.

**Law on Conservation of Cultural and Natural Assets No. 2863** dated 1983, is a fundamental and early regulation about conservation of cultural heritage in Turkey. The law defines cultural assets as all movable and immovable assets, which are related to science, culture, religion and fine arts belonging to prehistoric and historical periods, or which have been the subject of social life in prehistoric or historical periods, which have scientific and cultural original value. And defines sites as areas that are the products of various civilizations from prehistory to the present day, city and city ruins reflecting the socio-economic and architectural characteristics of the eras they lived in, places that have been the subject of social life where cultural assets are concentrated or where important historical events took place, and areas that need to be protected with their determined natural features. However, neither the concept nor the conservation strategies make any mention of the historic rural settlements or rural heritage. The laws and restrictions established for urban, archaeological, and natural sites—which are incompatible with the rural heritage and its components—are implemented in rural settlements too. **The Law No. 5226** made some changes in the definitions in the Law No. 2863 on the Conservation of Cultural and Natural Assets, and included new definitions by adding new paragraphs.

**The Construction Zoning Law No. 3194** (1985), has been arranged in order to ensure the settlements formation in accordance with plan, science, health and environmental conditions. The Law acknowledges The Law No. 2863, however, there is no specific conservation of historic rural settlements.

In 1998, **Pasture Law No. 4342** was adopted. Although the law is not about conservation of them, as rural settlements are dependent on agriculture and husbandry, this law is relevant for historic rural landscapes. This law ensures the

determination of pastures, winter pastures and publicly owned pastures and meadows, their allocation on behalf of village or municipality legal entities, their use in accordance with the rules to be determined, their maintenance and improvement, increasing their productivity, their continuous monitoring and protection, and changing their intended use when necessary.

As Eres (2020) indicates, The Turkish Academy of Sciences (TÜBA) launched the **Turkish Culture Sector Project** (TÜKSEK) in 2000 as a result of Turkey's general inadequacies in the identification and evaluation of cultural assets as well as the inability of the Turkish legal and institutional framework to keep up with global trends. The purpose of this is to evaluate cultural assets in a way that contributes to the development of society, country and humanity before being destroyed. This extensive project aims the development of a cultural inventory of Turkey to the improvement of museum and restoration understanding, the introduction of the necessary institutional structure model and the development of current pertinent laws to the start of cultural tourism. However, in this particular project, emphasis was placed on creating a model that would make it simple and accurate to adopt the Turkish cultural inventory. For this reason, a database was made for topics like archeology, urban, rural, and ethnographic architecture, as well as o history. These topics were prepared in accordance with the unique characteristics of each field and were compatible with one another on topics like inventory sheet format and inventory number system.

**The Conservation, Implementation and Inspection Offices** (KUDEB), which was decided to be established within the municipalities with the regulation enacted in 2005, is to carry out the procedures and practices related to the immovable cultural and natural assets that need to be protected, and to carry out their inspections. In KUDEBs where experts from the fields of architecture, urban planning, civil engineering, art history and archeology are assigned, the documentation, restitution and restoration projects are prepared with their reports.

In 2011, the Ministerial Council issued a decree outlining the rules for new construction in rural areas named **Decree No. 648**. According to the legislation, new buildings in rural areas must blend in with the existing vernacular architecture and settlement's current architectural features.

According to **The Metropolitan Municipality Law No. 6360** (2012), within the boundaries of metropolitan areas, towns and villages have been eliminated along with their legal personalities, and towns and villages have been turned into neighborhoods with shared assets transferred to metropolitan municipalities. Before the Law No. 6360, there were 34,395 villages in Turkey, the population of the towns and villages was 23,707,743 and the ratio of this number to the total population was 35.1%, and almost half of the 35 thousand villages were ceased to exist with the law (Dik, 2014). Urbanization, centralization and also removing local authorities mean turning villages, a qualitatively strong structure to a weaker legal and institutional structure.

In 2020 with **Law No. 7221**, Law No. 3194 has been amended and with added paragraphs The Construction Zoning Law today states that in the houses located in the villages, house boarding can be done by opening a workplace and obtaining a work permit, and a building cannot be built or a parcel can be created without providing a front to a public pedestrian or vehicle road. Village design guides can be prepared by the administrations with the participation of muhtars in order to conserve, develop and maintain these features in villages that are important in terms of settlement and construction features, architectural texture and character, development level and potential, and these village design guides are approved and implemented by the relevant administrative council decision.

In Turkey, throughout history, different approaches to rural areas have been developed, but the policies put into practice to solve the problems of villages and villagers do not have continuity, the few protection laws that have been put into effect are insufficient, and the conservation of rural settlements is not discussed in

these laws and policies with all aspects such as human, nature, economy, built environment, and intangible values, the abandonment of rural settlements in Turkey escalated quickly and unpreventably. Today historic rural settlements still suffer from this defectiveness in policies and laws.

## **2.4 Approaches for Re-evaluation of Abandoned Historic Rural Landscapes**

The conservation interest regarding historic rural landscapes that are mentioned above, still cannot generate a solution for depopulation and abandonment process continues today. Furthermore, smaller towns and isolated rural settlements have lost their residents, giving rise to "ghost towns" as a result. Due to significant social, economic, and cultural changes that affected the entire world during that time, site abandonment has gained relevance in Europe during the last decades of the 20th century (Gizzi et al., 2019). There are several approaches developed for conservation and/or re-evaluation of abandoned rural settlements. Güler (2016), classifies these approaches under four categories; re-settlement, tourism, museumification and re-wilding. Although, scholars reject re-wilding as a conservation approach (Güler & Kahya, 2019), all these four approaches can be considered for the future of rural settlements and they should be evaluated and examined with their possibilities, risks, positive and negative aspects.

### **2.4.1 Re-settlement**

First scenario about reuse of depopulated villages is the re-settlement of these abandoned settlements. This option can be realized by the old or new settlers continuing the village with its original function as a rural settlement, or by the new settlers using the area for different purposes without maintaining the rural characteristics of the area. Re-settlement of an abandoned rural settlement is directly depending on the willingness of former inhabitants or new people who wants to live

in countryside. It is possible to say that to revive the settlement as a rural settlement again, there is a need for a reason to move back or move in. Also, the living conditions in the settlements should meet the today's contemporary needs so that life can start again in the abandoned villages. The rural buildings that are built according to the needs of the past should adapt present-day requirements.

In order for the villages to be resettled with their original functions and former inhabitants, the former inhabitants must first be willing to move back. So, problems in the area and abandonment reasons of people need to be solved. Re-settlement by former inhabitants mostly seen in the settlements that are depopulated by problems like war or legal situations such as population exchange, in these conditions the migration is forced and not by villagers' freewill. For instance, within the scope of the Return to Village and Rehabilitation Project in Turkey 187,861 people from 28,384 households were returned to their former villages (Ministry of Internal Affairs, 2010). It is a project initiated by the Ministry of Internal Affairs with the aim of facilitating the return of citizens who had to migrate from their places of residence due to terrorism and security concerns in the Eastern and Southeastern Anatolia Regions of Turkey, to facilitate the return of those who want to return voluntarily, to establish the necessary social and economic infrastructure and to create sustainable living conditions in the returned places. Kaleli, Nusaybin can be an example of the villages that are resettled by this project. In the 90s, due to political unrest and bad economic conditions, approximately 70,000 inhabitants migrated from Midyat and Nusaybin, from Kaleli as well, to various European countries. As of the 2000s, within the scope of the "Return to the Village" project, the opportunity for former inhabitants to return has emerged, and some of them have returned to their lands. Returns within the scope of the same project still continue.





Figure 2.3. Kaleli Village (Ezidipress, 2014)

Slatina Village in Serbia in the border of Bosnia and Herzegovina is another case where the former inhabitants return the village. As the village is in the border, when the conflicts have started, the population of Slatina migrated to nearby municipalities. When the war is over older residents were the first to return, while younger generations visited the settlement to assist their elderly relatives in cleaning up the war ruins. Slatina is one of the Serbian villages with the highest return rates, and in the interviews conducted by Cukur, the desire to return home was frequently mentioned, along with the economic adjustment problems in their new places. The feeling of solidarity as almost all the inhabitants are relative, can be indicated as another reason to a collective return (Cukur et al, 2005)<sup>15</sup> .



Figure 2.4. Slatina Village (2018)

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<sup>15</sup> Slatina named as Selo for the sake of privacy of villagers in the report by Cukur (2015).

New inhabitants can be subject for re-settlement of abandoned villages in two possible ways. Firstly, migration of certain environmentally aware individuals who have chosen an alternative way of life based on the notion of ecological life, such as natural architecture, organic farming, and animal husbandry, or forming eco-villages, are recently became a trend (Güler & Kahya, 2019). Rural areas are now gained importance as a result of growing climate awareness, which has been accelerated by the coronavirus pandemic. There are several efforts seen in the whole world for bringing back the abandoned rural areas to life as rural production sites with a collective understanding. As an alternative to metropolitan lifestyles that place a strong emphasis on individuality, residents of neo-rural areas believe in the strength of the community (Derks, 2022).

For example the Matavenero, Spain is an abandoned rural settlement which is re-settled by a group of new inhabitants with ecological concerns in 1980s and today it has more than fifty permanent population (Prins, 2022). The village is on outskirts of a mountainous region, village was abandoned by its inhabitants in the late 1960s following a forest fire. Derks (2022), explains the new settlers' motivation such as they are eschewing capitalism and materialism in favor of some sort of idealized mini-society. Early residents restored a two-kilometer canal to deliver water to the village, rebuilt the schoolhouse, and cleared the old roads collectively, while living in tipis, they started establishing vegetable gardens, repaired damaged buildings, and put in a cable transportation system, all of which have encouraged more residents to move into the hamlet (Prins, 2022). Today, the village can be considered self-sustainable, occasionally they walk to the closest market area for supplies, and that takes three hour, but people mostly build their own homes, cultivate their own food and recycle their garbage Naylor (2017).



Figure 2.5. Matavenero (Derks, 2021)

Secondly, people from the high- and moderate-income groups who live in cities have been noted in recent years to move to rural areas on the periphery of the city and purchase secondary properties in order to commute to work in the city or to spend their vacations there (Güler, 2016). In this option, it is seen that the new settlers either purchased new buildings in or near the villages, or they altered the existing structures in rural settlements to suit their needs. After a while, urban dwellers who move to rural regions to escape the noise and bustle of the metropolis and spend time alone in nature have an impact on the villages' socio-economic, socio-cultural, and physical structures inevitably. In this situation, it is valid to define rural gentrification as the process by which new settlers from metropolitan areas change rural communities into a new living environment distinct from traditional rural life. And this can be considered as an unconsentaneous approach for modern conservation theory as it harms and transforms firstly social environment and intangible heritage then the physical environment for their needs and tangible heritage.

For instance, Adatepe Village in Çanakkale, an old Greek village, dates back to ancient times. Gentrification in Adatepe starts in the middle of the 1980s when a

small group of academics and artists buys historic Greek houses from the village. Even though this initial group was particularly concerned with preserving the village's traditional character and working with the local community to raise awareness of Adatepe, its listing as urban conservation area was insufficient to prevent the village's transformation (Uysal & Sakarya, 2012). Due to the restrictions on new construction in the village, the conservation decision has increased the village's attraction and raised demand for historic stone dwellings and outsiders started purchasing these buildings. Although there are restrictions, this demand caused construction of new buildings that are not constructed traditionally and clad with stone texture and presented as traditional architecture falsely.



Figure 2.6. Adatepe Village (Bozaslan, 2018)

There are problems with the usage of natural resources and infrastructure in addition to the cultural tensions that occur from the socioeconomic shift brought on by the arrival of new settlers. Because of shifting lifestyles and growing demands, pressures on the environment and natural resources are rising. The gentrification causes irreversible harm to the rural heritage.

Re-settlement of a depopulated village with all the possibilities mentioned above, can contribute the sustainable development pillars. Reviving these abandoned rural settlements with their original functions and rural characteristics by former or new inhabitants, supports economic and ecological sustainability as rural production continues with little carbon footprint, and contributes socio-cultural sustainability as the community maintains rural traits with intangible and tangible values. Re-settlement by new incomers without reviving the villages' rural characteristics, can also contribute cultural sustainability if the architectural heritage is preserved and monitored while being used.

#### **2.4.2 Tourism**

Promoting tourism in depopulated historic rural landscapes, re-functioning the whole settlement or a part of it for touristic activities is another approach for conservation of these landscapes. Due to the economic resources it generates, and the influence it has on policies, tourism is increasingly seen as a method for the conservation of natural and cultural assets. In depopulated rural settlements, rural tourism can be considered as a tool for local economic growth, rural development and positive transformation. UNWTO<sup>16</sup> defines Rural Tourism as "a type of tourism activity in which the visitor's experience is related to a wide range of products generally linked to nature-based activities, agriculture, rural lifestyle/culture, angling and sightseeing" (2019).

Tang (2017) states that, although the origins of rural tourism can be dated to ancient times as people go picnicking and visiting distant relatives and friends in countryside for centuries, the contemporary understanding of rural tourism that brings about positive local economic effects, provides job possibilities, or establishes an industry, can be dated in the late 19th century as people became interested in different experiences with globalization and changes in vacation perceptions, and these

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<sup>16</sup> World Tourism Organization, an UN specialized agency.

became possible with the technological developments in the transportation area. Increasing tourism and recreational visits to rural areas attributed the factors such as, increasing education level, increasing interest in cultural heritage and leisure time, improving transportation and communication, increasing awareness of being healthy, increasing interest in special meals, increasing awareness of ecological life and promoting tourism in rural areas as a development tool (Güler & Kahya, 2019). Especially in last decades, with the growing interest towards different kinds of tourism other than sea-sand-sun tourism, rural tourism started to being favored as an alternative. Rural tourism can also include alternatives like agro-tourism, farm tourism, cultural tourism, highland tourism, eco-tourism, canoe-rafting tourism, thermal tourism, winter tourism, mountain and trekking tourism, faith tourism, hunting tourism, food and beverage tourism etc.

As the rurality is the core and main "selling point" of rural tourism (Tang, 2017), components that make the settlement rural and the rural heritage with tangible and intangible cultural assets become main attraction points for it. Thus, rural tourism can be considered as an effective catalyst for conservation of rural heritage. For rural tourism, the attraction points are the traditional texture of the village, traditional/historical values, local life with rural activities, rural production outcomes (agricultural/ husbandry products), handicrafts, nature itself and the relation of man-made environment with it. So, with the motivation of keeping the rural tourism, villagers can start valuing these determinants and conserve them. Also, UNWTO (2019) states, due to its complementarity with other economic activities, its contribution to GDP and job creation, and its ability to encourage the distribution of demand in time (against seasonality) and across a larger region, rural tourism has a strong potential to support local economic growth and social transformation and also, bringing new economic resources to the village can help to stop rural migration maybe even reverse it. Rural tourism can be a tool especially important for removing interregional development disparities (Kuşat, 2016). So, to satisfy the needs of people who want to spend their free time or vacations in rural areas, cultural assets in depopulated rural settlements can be repurposed with tourism-related functions.

European Commission (1999), states that in rural settlements, there is potential for small-scale businesses to provide services such as accommodation, food and beverages to visitors who aim to have a pleasant time integrating agricultural or local values with reference to agricultural tourism.

There are multiple examples that the rural tourism worked as a complementary tool for rural production and economic activities. For instance, Castelo Rodrigo in Portugal. A well-preserved Gothic castle, a remarkable representative of 12th-century architecture, may be seen in the historic rural settlement of Castelo Rodrigo. It is protected by legislation and a component of the network of Historical Villages of Portugal (UNWTO, 2022). The two primary sectors are tourism and agriculture, which includes subsistence and medium-scale agriculture. The village is a tourist destination because of its history. By encouraging entrepreneurship, adding value to businesses, and fostering rural innovation and tourist connections with a focus on enhancing the local resources, it made possible to diversify and strengthen the village's economy.



Figure 2.7. Castelo Rodrigo Village (Giraldez, 2020)

Another example can be Taraklı, Sakarya in Turkey, a traditional Ottoman village with its architecture which is declared Citta Slow in 2011, moreover, the Hisarlık Archaeological Site and more than 100 registered immovable cultural objects may be found in Taraklı, which was designated as a protected urban site in 1989 and an archaeological site in 1992 (Taraklı Municipality, 2022). The vision of Taraklı Municipality (2022) is stated such as to preserve the area's tranquility, which is characterized by an inspiring cultural texture, a green and healthy environment, and a traditional way of life. It also calls for the improvement of infrastructure, services, and partnerships to maximize tourism's contribution to rural development and community well-being. Today the village is declared as one of the “best tourism villages” by UNWTO (2022), while the villagers still continuing their agricultural production and husbandry activities. Although the authorities claim tourism is a boost for local economy and a complementary factor, the villagers state that the tourism become the main income source in the village and the rural traits are slowly distinct.



Figure 2.8. Taraklı Village (Taraklı Municipality, 2022).



However, it should not be forgotten that tourism is a tool for the conservation of these settlements, not the aim. It is crucial that tourism-related activities are carried out without endangering the villages' natural and cultural heritage assets and in a way that enhances the lives of the left or former population while revitalizing the depopulated rural settlements. For touristic accommodation, the traditional dwellings can be altered and lose their authentic values. Also, gentrification is a possible outcome of tourism. There are several cases that tourism transformed the rural settlements into touristic places and led them to lose rural characteristics along with the cultural heritage, or that promoting tourism is not enough to revitalize the village.

Şirince, İzmir, can be an example for how tourism can transform a rural settlement. The population of Şirince, a 19th century Greek village, changed with the Greco-Turkish population exchange, but it is seen that the people who settled in the village after the exchange did not leave the village they were settled, contrary to what is seen in many exchange villages, they adapted and continued their lives (Gövdere & Ongun, 2015; Güler, 2016). The primary driver of increased rural and cultural tourism in the village is the distinctive architectural texture of Şirince. Also, the tourism significance of Şirince is further increased by its close vicinity to historical, religious, archaeological, and touristic places including Selçuk, Virgin Mary, Ephesus, and Kuşadası. Furthermore, the village, which made its name known to the world due to the belief that the apocalypse will break in 2012, based on the Mayan calendar, has left behind important tourism centers with 1.5 million visitors per year (Anadolu Agency, 2018). The interest towards the village made it an important touristic spot, and this led village houses to be re-functionalized as hostels. The village have gained a reputation for their wine and olive products made from fruits and grapes, which are the agricultural production of the villagers. While, these activities revitalize the village and its economy, the most of the village's houses are now utilized for tourism-related activities as a result, and tourism raised the need for new constructions in the area. As the rural texture is the most attractive characteristic of the village, the villagers and outsider investors replicate historic architecture in

the designs of newly constructed structures. The legibility of the original texture in the town has been diminished as a result of these attempts that are not in line with the modern conservation theory. Other negative effects of tourism on Şirince are that nature and rural life are not sufficiently included in the new life model, and new settlers cause gentrification, the tourism model in Şirince brings local people from producing to serving in tourism activities.



Figure 2.9. Şirince Village (2018)

Beğiş Susuzu Village in Korkuteli, Antalya is another interesting case that experienced rural tourism activities. While Beğiş Susuzu Village was a settlement with 11 neighborhoods in the past, it is a 200-year-old village with only 1 neighborhood left today. While the village is already depopulated and abandoned, a tourism expert bought 10 of the town's properties in 2012, and they were renovated to resemble a village of rural life (Yaman, 2019). Today in the village, there are half-ruined and restored houses together. The project's scope included alterations to village homes to better serve as accommodation, the construction of a swimming pool on a parcel of land, and the establishment of essential infrastructure services

including water, power, and internet, also, the upper floors, where actual living occurred, were turned into bedrooms, while the lower floors, which were traditionally used as stables, were transformed into areas like the kitchen, restaurant, and wine cellar (Güler, 2016). Even though the restoration of the buildings in an abandoned village and the beginning of a new life initially appear to be a positive development, it becomes apparent that the originality of the houses is not taken into account in the restorations, that the village's rural character has almost entirely vanished, and even this efforts to transform the village into a vacation spot did not worked and the village is still abandoned mostly.



Figure 2.10. Beğış Susuzu Village (Yaman, 2019)

Promoting tourism in abandoned rural settlements, can contribute economic, social and cultural sustainability pillars in community. The economic sources it brings to the area, can boost the local economy and even can help the reversing rural exodus. Tourism in harmony with the place and the local people, defined through the concepts of experience and visit, contributes the social and cultural sustainability.

### **2.4.3 Museumification**

Museumification is another approach for conservation of depopulated rural landscapes. In desolated landscapes where improvement of living conditions is not a choice, converting the rural landscape into an open-air museum can be considered as an approach. The first open-air museums that are opened Europe with the aim of not only for the preservation of these structures, but even more so for the younger generations to get to know the culture of their ancestors, were built by transferring rural buildings into green spaces close to major urban areas or next to already-existing villages (Eres, 2020). Carrying the traditional buildings to different places and forming a synthetical rural area with open-air museums can be successful for creating awareness, however, the method of removing the buildings from their original settings for the sake of conserving them, run counter to integrated and comprehensive modern conservation theory. Considering the conservation principles, it is necessary to evaluate all these contexts in the formation phases of a rural area that needs to be protected and to look for the needs necessary for it to be sustainable. However, one of the techniques that can be considered in cases where this cannot be achieved is the relocation of structures.

The Altinköy Museum in Ankara can be an example for this category. The buildings, which have the local architectural characteristics of the Western Black Sea Region, remain empty due to natural disasters, structural problems and the population leaving the settlement, but preserve their original qualities, have been moved to this museum by Altındağ Municipality (Öztekin, 2022). Some of the houses moved to the museum are designed in such a way that visitors can enter and observe daily life activities in the house, while some of them have been refunctioned in different ways such as restaurants and administrative buildings.



Figure 2.11. Altıncıköy (Altındağ Municipality, n.d.)

Aktopraklık Höyük Open-Air Museum is another case where the rural artefacts such as rural dwellings and mills were moved from their original contexts. A synthetic traditional village was created in order to preserve the traditional values of the region in the museum, where the findings from the Neolithic and Chalcolithic periods unearthed in the region are exhibited, and the abandoned and demolished dwellings in the surrounding area were dismantled and rebuilt in the museum area after they were documented on site (Altınbaş & Etikan, 2021).



Figure 2.12. Aktopraklık Höyük Open-Air Museum (Bursa Municipality, 2015)

“Living museum” approach is another approach in museumification, which means an area that is set aside to depict the lifestyles, activities and artefacts of a particular culture. Living museums are special kinds of museums where it is possible to pass down a society's cultural heritage from one generation to the next. In addition to protecting, preserving, and displaying the artifacts in the best possible conditions, living museums also convey and even teach the visitors about all the traditions, customs, and ways of life of that society while letting them engage in these experiences throughout the entire visit. Thus, through interacting with guests, it helps older visitors remember and teaches younger tourists about the origins of the society they live in. In open-air museums, it is aimed to convey the traditional village life to the visitors by living, and the traditional houses of the village life and the domestic life are animated theatrically, synthetically and no wonder mostly falsely, also, by ensuring that the visitors take part in this exhibition format in a participatory manner, many handicrafts, especially weaving, are actively presented within the museum (Altınbaş & Etikan, 2021).

Rural Life Living Museum in UK is a representative case for this category where again the buildings are re-located. From the yearly Village Fete and Vintage Revival to Weyfest, the museum produces and organizes a variety of special events. On various days throughout the year, the volunteers do craft demonstrations, operate machines, and perform live interpretations of some unique historic personalities (Rural Life Living Museum, 2018).



Figure 2.13. Rural Life Living Museum in UK (2018)

Ecomuseums, as another museumification approach in abandoned rural areas, stand out as a sustainable method for the preservation and survival of the natural and cultural heritage of traditional settlements, in recent decades. An ecomuseum is a museum that focuses on the character of an area, is highly shaped by local involvement, and seeks to improve development of local towns (Elmalı Şen et al, 2020). An eco-museum also includes local communities' traditions and other intangible cultural characteristics, such as language, folklore, tradition, and celebrations, in addition to their tangible heritage. The scope of an ecomuseum is therefore indicated by the notion of both tangible and intangible heritage.

Hüsamettindere Village is an ecomuseum example established in 2009, in Mudurnu, Turkey. In the museum, activities were carried out to increase the awareness and income level of the local people, to ensure the sustainability of the traditions in the village, to make the buildings livable again, and to attract the attention of the authorities. In the village where traditional dishes, clothes and activities are

exhibited, visitors can engage in village affairs, enjoy nature or participate in organized events (Elmalı Şen, et al, 2020).



Figure 2.14. Mudurnu Hüsamettindere Ecomuseum (Bolu Governorship, 2014)

The Association of European Open-Air Museums, which is founded in 1972 to improve the quality of the open-air museum approach, embraced the museumification strategy by conserving the structures in their original locations as much as possible. The association, has specified the scientific requirements for establishing a village museum and has taken the position that museums that do not adhere to these requirements and which are made solely for the amusement and accommodation of the visitor should be viewed as "Disneyland-like" practices and should not be accepted into the union (Eres, 2020). Today the museumification examples mostly justify these concerns.

Where the village has lost already most of its traditional lifestyle, rural production methods and also most of the population with museum, the traditional architecture and physical environment can be preserved in its authentic context. The environment created by the common contributions of nature and man as a result of centuries of



cultural accumulation and the cultural heritage representing a period of human history which cannot be reproduced, would be conserved. However, there are scholars opposing the museumification idea by stating that everything is a possible "artefact" in the interpretative framework of museumification, including whole settlements, abstract concepts like "ethnicity" and "culture," as well as people themselves, however, the real life cannot be shown because museumification subverts, inverts, and distorts meanings (Delios, 2002). Creating an artificial cultural environment, a highly conserved/shielded rural landscape by tearing up the bond between the life and physical environment, interrupting the natural life-cycle of the landscape and the bond between social environments with physical, is contradicts the comprehensive conservation understanding. But as the settlement already losing this bond, museumification should be considered as a tool to find a balance and reinvigorate life here in the future by conserving the physical environment.

Today, activities relating to culture and the arts are frequently discussed along with the problem of economic development and a museum serves as both a cultural institution and an economic institution. So it can be said that, museumification of an abandoned village with the options aforementioned, can contribute both economic and cultural sustainability. Also, eco-museums supports ecological sustainability too.

#### **2.4.4 Re-wilding**

The last possibility for revaluation of abandoned historic rural landscapes is re-wilding. It is basically abolition of the landscape to the wildlife. As the contributor of rural settlements are human and nature, absence of one of them in the equation, means change in the balance. In other words, nonexistence of human in the landscape leads succession of the nature, wildlife claims back the environment. Following the abandonment of the settlements, the forest and wildlife that are disturbed in the first place by people, can rehabilitate with the removal of the people.

The term “re-wilding” first emerged in North America in 1990s, for environmental studies as establishing broad, human-free core regions connected by corridors of emerging or regenerative ecosystems, and recently in marginalized European regions where forestry and agriculture are declining, this strategy as a passive method is gaining ground (Lennon, 2019). Scholars believe that contrary to popular opinion, conventional agricultural methods are not ecologically friendly, and the biodiversity is inversely correlated to extensive and/or intensive agricultural activities, additionally, they list the species that could profit from forest regeneration, land abandonment, and potential ecosystem services like carbon sequestration and recreation. (Navarro and Perreira, 2012).

Although there are not enough discussions on the positive outcomes of the abandonment, along with the ecological benefits, being abandoned is recently attributed as a value for landscapes. International Federation of Landscape Architects, organized International Landscape Study Days of 2022 with the theme of “abandonment”, and in the call paper of the organization, IFLA states that when dealing with abandonment, garden culture might adopt a mentality and implement strategy that considers the situation as a value in and of itself as well as a chance for progress, viewing actions not as corrective measures but as a priceless opportunity for coexistence (2022). Moreover, in a poetic way, title of the studies declared as “The landscape and the fullness of the void” (IFLA, 2022).

Also, Rewilding Europe<sup>17</sup> states that re-wilding can open up new possibilities for rural economies, which are now frequently linked to diminishing level of economic activity, rural population decline, and land abandonment, by generating new economic possibilities that are more directly linked to natural environments, dynamic and modern enterprises that are based on wildlife and nature may help local societies. The organization underlines the possibilities of rewilding “...in a range of market sectors, including, but not limited to forest management, nature and wildlife

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<sup>17</sup> Rewilding Europe is a non-profit organization founded in 2011, originated from Netherlands. The organization aims to demonstrate the benefits of wilder nature through the rewilding of diverse European landscapes.

tourism, wetland restoration and water management, biodiversity and CO2 offsetting, land estates and wildlife breeding and management...”. Furthermore, Rewilding Europe established a new business called Rewilding Europe Travel in order to sustainably link tourists with Europe's wild environment, raise public awareness of rewilding, and boost regional economy (2022). It is possible to state that, the picturesque environment being the result of rewilding, started to make the abandoned rural settlements as popular stops for people seek unusual touristic spots and adventure.

For instance, Hautauwan is an abandoned fishing village settled on an island in China. Around 2,000 fishermen and their families lived in the village in the 1990s, but as the fishing industry grew more competitive in neighboring Shanghai, the fish-dependent population finally moved to the mainland in search of better opportunities (Zachos, 2018). Thus, the dwellings were abandoned after that, and nature began to invade. Today, only around a dozen people remain in Houtouwan but they do not go fishing, as the only thing for sale in the town is water, the villagers sell it to a small group of tourists on day trips as economic activities (Zachos, 2018). There are daily touristic tours to island, however, as the village is almost totally abandoned, there are no accommodation for tourists.



Figure 2.15. Hautauwan, China. (Johannes, 2018)



Figure 2.16. Tourists visiting the abandoned fishing village of Houtouwan, China. (Sagolj, 2015)

Aragon, also has a large number of abandoned villages, as it experienced a particularly intense and rapid rural exodus during the second half of the 20th century, and most of these villages re-wilded as there were no intervention. CEDESOR, a government supported organization of Aragon, also sees the abandonment as a value and potential for touristic activities. The organization carries out Montsec de Aragon project with the aim of sustainable tourism in Montsec region of Spain. The project advertises the abandoned villages of Aragon with the motto of “The Magic of Traveling through the Uninhabited” and promotes traveling to these abandoned areas, experiencing them as time-stopping locations while envisioning what life was like for the region's native inhabitants with the unhurried and uncrowded visits.



Figure 2.17. Calles de finestras, Aragon (Montsec de Aragon, n.d.)

Kayaköy, Fethiye is another example of abandoned and became re-wilded rural settlements. Located 120 meters above sea level in the Kaya Valley of the Fethiye peninsula, Kayaköy creates a picturesque view with its abandonment, where until the population exchange following World War I, Turkish Muslims and Greek Orthodox Christians coexisted together. In 1988, the village was declared as an archaeological site under protection, and UNESCO designated it as a "World Friendship and Peace Village" (Bozyigit & Tapur, 2010). The village is the most visited archeological site in Fethiye, and Fethiye District Governorship (2017) expresses that, while 52 thousand 603 domestic and foreign tourists visited Kayaköy in 2016, 193 thousand 945 TL income was obtained.



Figure 2.18. Kayaköy (Nijaki, 2012)

However, there are scholars strictly opposing re-wilding approach by underlining the ecological and cultural negative effects of land abandonment. According to Filipe & de Mascarenhas (2011), the re-wilding and abandonment of the settlements can have detrimental effects on the environment in terms of biodiversity, the risk of wildfires, and natural hazards including the risk of soil erosion and landslides. Reducing pastoral value, sensitive and threatened species under danger, and ongoing agricultural disruptions can be considered as further negative ecological effects of abandonment.

In addition, accepting historic rural landscapes as memory places and cultural heritage, re-wilding is considered as consciously destroy of the heritage places by scholars (Güler & Kahya, 2019). Güler (2016), opposing the idea of rewilding by stating that this approach, in which the rural environments created with the common contributions of nature and humans as a result of centuries of cultural accumulation in order to protect nature and the environment are deliberately destroyed, causes an irreversible loss of cultural heritage and a period of human history that cannot be reproduced. The judgment that the protection of these areas is costly should not be

accepted when the necessity of improving the living conditions of people living in rural areas and the cultural meanings of preserving the cultural heritage in these regions, the social-trauma occurring with the heritage loss and ensuring food security are taken into account (Filipe & de Mascarenhas, 2011; Güler, 2016).

Besides, not the all abandoned and not intervened historic rural landscapes turn into a scenery and attract attention of tourists as a ghost town. For instance, Sazak Village in İzmir, is an abandoned rural settlement that was a former Orthodox Christian Greek village just like Kayaköy mentioned before. Although it is declared as an “Urban Conservation Site” and the efforts of local authorities to make the village an attraction point, the village unfortunately did not draw attention of tourists in the last decade and did not gain recognition as much as Kayaköy. There are boat tours to the old settlement, however, today Sazak Village is still idle. This different result can be attributed to the late awareness of the authorities, as well as the lack of appreciation of the aesthetic value of abandonment as much as Kayaköy.



Figure 2.19. Sazak Village (Akdemir, 2019)

As a passive management, the goal is to remove human intervention from the management of the landscape, but not necessarily from humans within that environment. So, the aforementioned values are potentials for supporting local economic development by eco-tourism, hunting and adventure recreation. And also, as the expenditure of rewilding is much less than the money spent on labor-intensive conventional methods of managing the abandoned settlements, the difference in spending may be invested in local community development and other types of environmental conservation activities (Filipe & de Mascarenhas, 2011; Lennon, 2019). And, as this approach is a passive land management strategy, the abandoned settlements that are not interfered became rewilded and back-invaded by nature inevitably in all over the world and in Turkey. By seeing abandonment and desertion as a value, re-wilding approach can be considered as a land management method. Already today's rural environment is depopulated and the lifestyle, poor living conditions of villagers, upper scale policies that cannot change easily are the reasons to be derelict, so at least letting the nature claiming back the environment can be admissible, so, re-wilding can contribute ecological sustainability.

#### **2.4.5 A Critical Evaluation**

The possibilities for re-evaluating abandoned rural settlements are scrutinized above under four categories; re-wilding, tourism, museumification and re-settlement. Re-wilding is opposed by scholars, who argue that it destroys cultural heritage irreparably and erases a significant chapter in human history. However, the re-wilding strategy may be viewed as a land management technique by valuing abandonment and desertion. Rural areas are already depopulated today due to lifestyle choices, substandard housing for villages, and policies regarding these areas are difficult to modify. It is, therefore, acceptable to at least allow nature to reclaim the landscape. Tourism, also, is an effective tool for the conservation of the abandoned settlements when the activities are carried out without endangering the villages' natural and cultural heritage assets. Yet, it is seen in most examples, the



tourism becomes the main economic activity of the subjected rural settlements and the reason of loss of rurality. Museumification of the rural settlements, is another common approach seen in last decades. Although breaking the connection between life and the physical environment opposes the comprehensive conservation perspective, as the settlement is already losing this relationship, the strategy can be advantageous for the sake of keeping the physical environment from being lost as well. A strategy for depopulated rural villages may be to create a "living museum" where the tangible cultural artifacts remain in their original settings. Re-settlement by former inhabitants is the least risky option for depopulated settlements. However, without solving the abandonment reasons and making the settlement a desirable living space again, all the attempts remain futile. Furthermore, resettling the settlements by outsider looks like a beneficial option for revitalizing the village at first glance, yet, causes irreversible harm to the both tangible and intangible rural heritage.

As all these categories have their risks and benefits, evaluating these approaches case by case is important. For implication any of the possibilities mentioned above, it is crucial to understand the inner dynamics, formation and transformation process, historic-current-future contexts, physical aspects as well as socio-economic aspects, values, problems and potentials of the subject settlement.



## CHAPTER 3

### NALLIDERE WITHIN THE CONTEXT OF HISTORICAL RURAL LANDSCAPES

In previous chapters, theoretical framework of the thesis is given. Subsequently, this chapter focuses on the selected case having regard to previous conceptual studies. Nallidere is a representative historic rural landscape which is formed by intricate relations of human and nature itself, a notable case with local socio-cultural and physical environment. Throughout the chapter, the dynamic relations that had formed the landscape in the first place, altered it thus far and still transforming it will be examined alongside its intrinsic identities.

#### 3.1 Geolocational Characteristics of Nallidere and Its Context

Nallihan, the district on the west border of Ankara, capital of Turkey, with 160 km distance to the city center. The district is in between Ankara, Bolu and Eskişehir provinces, in the transitional area of Central Anatolia and Blacksea Region. Nallihan with its seventy-five villages and the county town, is an important rural area in Turkey. Considering rural settlements are shaped by physical and social circumstances, and rural settlements of Nallihan are settled on similar natural environment along with their social contributors are in interaction throughout the centuries, inevitably the settlements have resembling characteristics. Villages of Nallihan are surrounded by forested and crested area, wide plains are rare. The land of district was fragmented by streams and valleys were formed along the streams in many places. The rural settlements of Nallihan are considered as forest villages<sup>18</sup> and

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<sup>18</sup> ‘Orman Köyü’ in Turkish. Defined as villages in or adjacent to the forest by Regulation on Supporting the Development of Forest Villagers, dated July 31st, 1997.

sorted into two categories; in-forest villages<sup>19</sup> and villages adjacent to forest<sup>20</sup>. Also mostly settled on hillsides and there are villages settled on valley of Nallı Stream, where the valley base wide enough to form plains suitable for cultivation. Nallidere is one of these villages.

Nallidere is the one of the central villages of Nallıhan, it is 9 km from county town. It is reached by taking the 5 km route on the south of Ankara-Nallıhan road, before reaching Nallıhan.

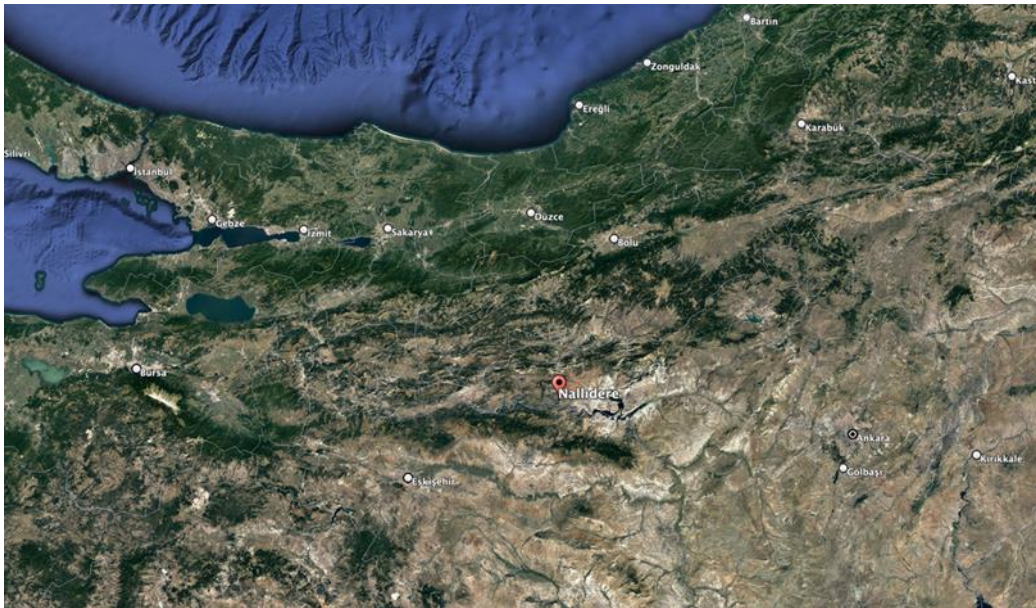


Figure 3.1. The location of Nallidere in Turkey (Google Earth, last accessed: 20.02.2022)

The village is surrounded by hills and mountains and it is settled on two sides of Nallı Stream. The northern settlement of Nallidere Village is named as Camiyaka by villagers and the settlement across the Nallı Stream is named Nallidere. However, these two parts acts as one village and connected to each other with a bridge over Nallidere Stream.

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<sup>19</sup> In-forest villages are defined in aforementioned regulation as “Villages, where the land continues uninterruptedly from the residential areas, is surrounded by forests on four sides.”

<sup>20</sup> Villages adjacent to forest are defined as “Villages, where the land continues uninterruptedly from the residential areas, is surrounded by forests on one, two or three sides.” in the same regulation.



Figure 3.2. Camiyaka on the northwest, Nallidere on the southeast (Google Earth, Last accessed: 22.10.2021)

On the east of Nallidere, there are Hıdırlar, Emremsultan villages, on the southwest, there is Ömerşeyhler village. County town of Nallıhan is located on the north of the village, alongside the Bağlıca and Sobran villages (Figure 3). According to Mesut Şener<sup>21</sup>, it can be said that the vicinity of central villages to Nallıhan county town and each other, creates similarity in their characteristics to Nallıhan center and one another in terms of socio-cultural structures, physical and natural environments<sup>22</sup>. Especially Ömerşeyhler and Nallidere homologize in terms of geographical formations, the physical relation of settlement and nature, also architecture.

Although the rural settlements of Nallıhan are similar in rural characteristics and they are physically connected to each other with roads, these villages are mostly self-enclosed villages today. Social interaction is a vital element for rural life for further rural development, however, the network between villages is scarce. Social network of rural settlements is based on villagers' requirements on health-care, education,

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<sup>21</sup> Anthropologist, author of the book Nallıhan, born in Nallidere Village in 1946.

<sup>22</sup> According to interview with Mesut Şener on December 20, 2020 by author.

recreation and shopping. These demands create inter-settlement interactions between urban area of Nallıhan (i.e., the county town) and rural settlements, not between rural settlements themselves. The reciprocal action remains at intra-settlement level in villages.

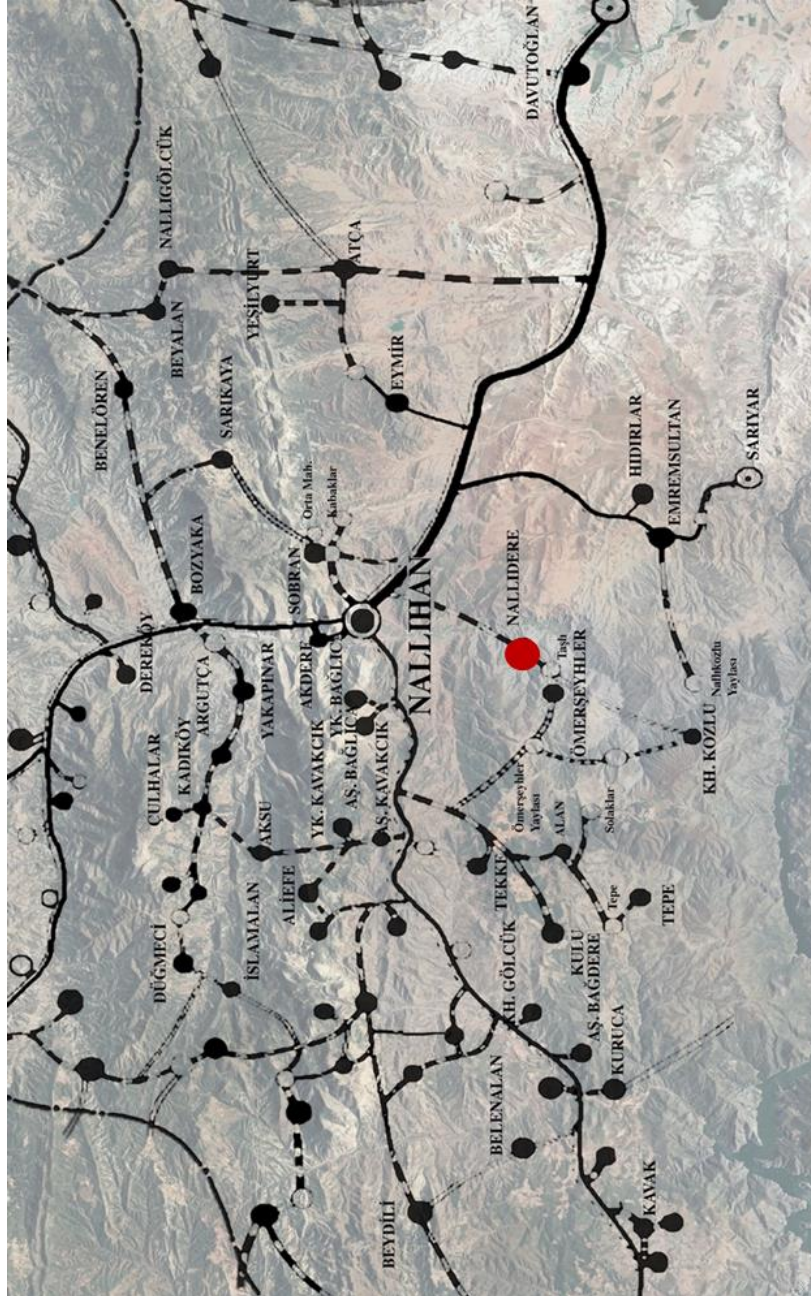


Figure 3.3. Road network between Nallıdere and neighboring rural settlements (Google Earth, Last accessed: 21.02.2022)



Figure 3.4. Municipal boundaries of Nallidere and declared forest area within the boundaries

## 3.2 Natural Characteristics of Nallıdere

### 3.2.1 Topography

In terms of topographic characteristics, Nallıhan is settled on a forested and crested area. The district is surrounded by Sarıçalı and K rođlu Mountains on north, and S ndiken Mountains on south, Karakiriř Mountains on east, Andız Mountains on the west. In the south of the district, there are lands that descend towards the Sakarya valley, have relatively lower mountains, and have plain and slightly wavy landforms. Nallıdere is located in the central area of Nallıhan and surrounded by hills and forests. The districts important water bodies are Aladađ Stream and Nallı Stream, which is dividing Nallıdere settlement into two. Nallı Stream is arising from At Plateau of Bolu, falling into G k ekaya Dam after passing Nallıdere and  merřeyhler Village. The mountainous parts of the district are calcareous and brown, while the slightly sloping parts are brown and clay-colored soils (Ankara Kalkınma Ajansı, 2011).



Figure 3.5. Woodland between Camiyaka and Nallıdere (Author, 2021)



### 3.2.2 Flora and Fauna

The flora of forests surrounding Nallıdere, is mostly, pine, juniper and oak. The forests are consisting of 72% pine (Şener, 1998, p. 20). This situation can be also observed in architecture of the village. In the matter of the fauna of area, as the village is surrounded by forests and mountains, wildlife is also rich around it. Nallıhan Bird Sanctuary<sup>23</sup>, at the junction of Aladağ Stream with Sarıyar Dam with distance of 30 kms to Nallıdere, is an important natural area for Turkey. According to Nallıhan District Governate, to date, 191 bird species have been observed, and in 1994 declared as a wildlife protection and improvement area<sup>24</sup>.

There are various wild animals also living around Nallıdere such as pig, partridge, rabbit, wolf, fox, mole, mouflon and long-legged buzzard (Tatar, 2012). So that, there are ‘wildlife protection and improvement areas’ encircling the village too, which are the areas where game and wild animals and wildlife are protected, developed, game animals are placed, measures to improve the living environment are taken and also hunting can be done within the framework of a special hunting plan when necessary, but restrict the villagers to hunt in the forests<sup>25</sup>. Also, these regulations control the species that the villagers breed, interdict herd of goats by the reason of the goats harming forests.

Most of the villages in Nallıhan has uplands used as summer grounds for better weather conditions. Nallıdere has its own upland with the same name Nallıdere, which was used in summers until 1970s (Şener, 1998, p. 360). It was located on the northwest of the village, today there is no housing on it, also there were prairies named Sıçankırı and Sakızlı Kır on the southeast<sup>26</sup>.

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<sup>23</sup> Nallıhan Kuş Cenneti, in Turkish.

<sup>24</sup> Retrieved from <http://www.nallihan.gov.tr/kus-cenneti>, on 24.02.2022.

<sup>25</sup> According to Regulation on Wildlife Protection and Improvement Areas, Official Gazette Number: 25637, Date: 08.11.2004.

<sup>26</sup> According to interviews with villagers by author.



Figure 3.6. Wildlife Protection and Improvement Areas (Map based on borders obtained from Ankara Metropolitan Municipality)

### 3.2.3 Climate

Nallıhan is in the transition area of Blacksea and Central Anatolia Region, hence the climatic conditions show characteristics of both. However, due to the fact that it is quite inland and far from the sea and its topographic features, the district has lost the characteristics of this temperate climate to a large extent and therefore has become less coastal. Although the spring, autumn and winter months are rainy, there is not much precipitation in the summer months. Winters are rainy and not too cold. The Sakarya River Valley has a milder environment since the height drops to 200-250 meters (Nallıhan District Governate, n.d.). The summer season in Nallıdere is calmer compared to Ankara city center, and the winters are less severe but still snowy. Precipitation is more than it is in city center too.

### **3.2.4 Natural Resources**

Nallıhan is a rich district in terms of underground resources as marble, lignite and Glauber. There are several marble quarries in the area along with Çayırhan Thermal Power plant and a glauberite mine site in Çayırhan. In addition, according to Ankara İl Yıllığı, 1967 (as cited in Şener, 1998, p. 16), lignite sites are located in Nallidere.

### **3.3 Historical Context of Nallidere**

Nallıhan district center and its villages, with its geographical location, is an important region where numerous human communities have lived and settled since historical and prehistoric times. It can be stated that it has been an important junction point for many routes since prehistoric times, since it is located on the natural roads connecting the East and the West. By virtue of its location, Nallıhan county town and its villages were lands of Hittite, Phrygia, Bithynia, Roman, Byzantine and Ottoman Empire over centuries. Nallıhan is formed by these civilizations that has left cultural and historical traces on the region.

#### **3.3.1 Antiquity**

The road connecting Anatolia to Istanbul gained importance as Istanbul became the capital of the Eastern Roman Empire as a result of the division of the Roman Empire into East and West in A.D. 396. Juliopolis (Ιουλιούπολις), on this new road used for commercial and military purposes, was an important accommodation point during the Byzantine Era (Şener, 1998), and has very important location in late-antiquity as it is on the Pilgrim Road connecting Constantinople and Ancyra (Belke, 1984). The name of Juliopolis also seen as Gordiokome or Gordium in different sources. It is the name of the area in Phrygian Era, and it means “town of Gordios”, who was the founder of Phrygians (Aslan, 2012). Cleon of Gordiokome, renaming the city as Juliopolis later, in honor of Emperor Augustus after he fought together against Mark

Antony in the Battle of Actium. (Arslan & Metin, 2013). The city was It was used as a warehouse for trade goods sent from Anatolia to Bithynia (Cevad, 1896).

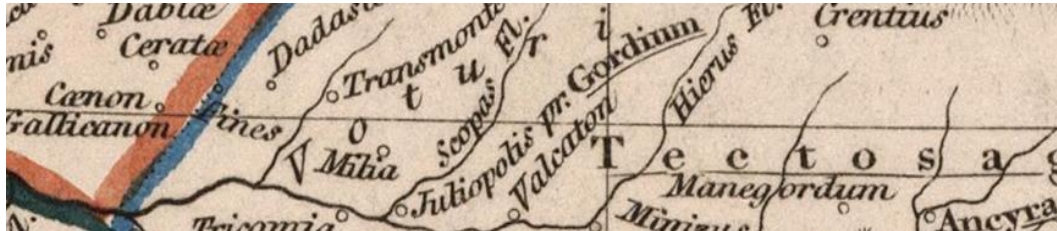


Figure 3.7. Related part of Asia Minor map by Aaron Jr. Arrowsmith (1828)

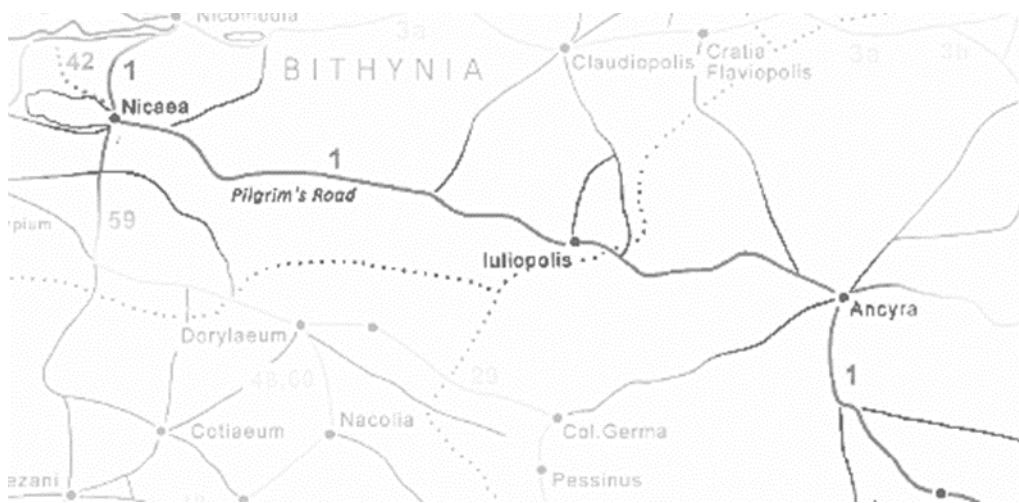


Figure 3.8. Juliopolis on the Pilgrim Road, French (2016)

More ancient sources and archeological evidences show that Juliopolis ancient city is in the boundaries of today's Nallihan (Alpagut et al., 2018), thanks to the milestones found in excavations, the location of Juliopolis can be identified (Belke, 1984). Today the archeological site of Juliopolis Necropolis is 25 km away from Nallihan county town and approximately 30 km from Nallidere. Based on written and other sources, it has been estimated that the Juliopolis Ancient City was located in the vicinity of Sarılar Village, next to the ancient Skopas River (Aladağ Stream). Ramsay (1890, p. 241) mentions location of Juliopolis as "... certainly situated by the river a little west of Nalli Khan...". However, it is thought that a large part of the ruins of the city remained under the Sarıyar Dam Lake with the flooding of it, the construction of which was completed in the 1950s (Arslan and Metin, 2013).

### 3.3.2 Seljuk Empire and Principalities Period

With gradual Turkification of Anatolia after the 1071, Battle of Manzikert leading mass movement of Turks, the region, which was under the rule of the Byzantines, passed under Turkish rule. Erdoğan (2008), indicates that Nallıhan was a region that is consisted of villages settled by dervishes who accepts Horasan Malamattiya<sup>27</sup>, in Anatolian Seljukid Periodan the town center is enriched by Ahi communities' zawiya's. Yunus Emre and his murshid<sup>28</sup> Tapduk Emre, who were important characters in Islam history, lived in the Nallıhan in Anatolian Seljuks Period also, tomb of Tapduk Emre, a 13th century building (Çerkez, 2013), is in the border of Emremsultan Village of Nallıhan, with a distance of 23 kilometers to Nallidere. In addition, another Seljukid Era building dated late 14th century (Çerkez, 2013), Soğukkuyu Tomb is in borders of Soğukkaya Village.

### 3.3.3 Ottoman Empire Period

Following the collapse of the Anatolian Seljuks in 1308, Candaroğulları Principality ruled Nallıhan and the town became Ottoman Principality land during the reign of Orhan Bey. The "Çandarlı" family, who played an extensive role, with four great grand viziers from the family, in the organization of the Ottoman Empire in the military, administrative and political fields during the first years of the Ottoman Empire, were originated from Nallıhan (Uzunçarşılı, 1988). In Ottoman Era, Nasuh Paşa, who is the grand vizier of Ahmet I, on his way back to Istanbul after the end of the Ottoman-Iranian war with the treaty, stopped by today's Nallıhan. He had three khan, one mosque and hammam built in Nallıhan, and the district is named after one of these khans, Koca Han and a horse shoe<sup>29</sup> on it (Şener, 1998, p. 50, Erdoğan, 2008, p. 359). There are also different stories about the name of Nallıhan, villagers mostly

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<sup>27</sup> Malamattiya or Malamatis mystic group from Khorasan, who have adopted a lifestyle with an aim to humiliate their desires and to reduce their claim to existence to nothing by condemning and blaming their nafs. (Özsoy, 2014)

<sup>28</sup> Meaning spiritual guide, mentor or teacher in Sufism.

<sup>29</sup> *Nal* means horse shoe and *han* means khan in Turkish, together forming Nallıhan.

believe, a folk hero Koroğlu once stayed in the Koca Han and while he was leaving, his horse dropped one of horse shoes, by that the town named Nallihan.

In Ottoman cadastral record books dating 1571, it is indicated that Nahiye-i Karahisar-ı Nallu is consisted of three neighborhood and 144 villages (Ed. Ekici, 2010). Nallihan name is traced over numerous Ottoman archival documents as Karahisar-ı Naallu, Korupazar-ı Naallu or Na'lluhan. Municipal organization of Nallihan is established in 1864, in Ottoman era.



Figure 3.9. Nalikhah as Nallihan in Carte der Europaeischen Tuerkey by Franz von Weiss (1829)

A geography teacher, Ali Cevad in 1896 (as cited in Şener, 1998, p. 83) mentions Nallihan in his works on history and geography<sup>30</sup>, indicating the town had eighteen thousand population and mentioning the Nallı Stream as the primary water source in late 19th century. Also, Şemsettin Sami<sup>31</sup> in 1898, (as cited in Şener, 1998, p. 84), another researcher in late Ottoman period, mentions that in Nallihan the most grown crops are rice and opium, and besides various fruits and vegetables, cotton and potatoes and silkworms are grown, a large amount of silk cocoons are produced.

<sup>30</sup> *Memalik-i Osmaniye'nin Tarih ve Coğrafya Lüğati* his primary work on geography and history of Ottoman lands.

<sup>31</sup> *Kamusü'l A'lam* by Şemsettin Sami, an encyclopedia of history, geography and famous people.

### 3.3.4 Republican Period

Nallıhan is divided into two sub-districts; Çayırhan and Beydili in 1928. Throughout the Republican period, district is developed with Sarıyar Dam, lignite measures and population increased. With evolvement of the district, in 1970s Beydili and Çayırhan became districts themselves (Şener, 1998, p. 206). In 2012, with the Law numbered 6360<sup>32</sup>, the legal entities of the village and town municipalities within the administrative borders of the metropolitan districts has been abolished, and villages joined the municipality of the district to which they belonged, as quarters, and municipalities as a single neighborhood with the name of town itself. This law shaped the form of today's Nallıhan with seven central, one town and eighty-four external neighborhoods.

### 3.3.5 History of Nallıdere

In this historical context, Nallıdere is one of the central neighborhoods of Nallıhan, it was a village before aforementioned law. The earliest document that mentioning Nallıdere is an Ottoman real estate record book named "real estate record book of people of Nallıderesi Village in Nallıhan District"<sup>33</sup> dated 1845 (Hijri 1261). Also, the name of the village is seen as Nallydere in Richard Kiepert's Karte von Kleinasien<sup>34</sup> published in 1908.

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<sup>32</sup> *On Üç İlde Büyükşehir Belediyesi ve Yirmi Altı İlçe Kurulması ile Bazı Kanun ve Kanun Hükmünde Kararnamelerde Değişiklik Yapılmasına Dair Kanun* accepted in 12.11.2012.

<sup>33</sup> In Turkish: "Nallıhan kazası Nallıderesi karyesi ahalisinin temettuat defteri."

<sup>34</sup> 1/400.000 scaled Anatolia map created by German cartographer Richard Kiepert.



Figure 3.10. Related part of Karte von Kleinasien by Richard Kiepert (1908)

The village is consisted of two sides (yaka in Turkish), one is called Camiyaka, the other one is called Nallıdere. Camiyaka is located on the south side of the Nallı Stream. Villagers state that, when the village was founded, the mosque was built first<sup>35</sup>. Today, there is an inscription on the mosque in Camiyaka, indicating its construction date as 1790. Şener (1998, p. 360), indicates that Camiyaka is settled down in the beginning of 20th century, by the people who migrated from Demizler Village. Demizler Village does not exist today; however, it was located on the road between Nallıdere and Ömerşeyhler<sup>36</sup>, and can be seen Kiepert’s map as “Demirdji”. Also, it is known that after Russo-Turkish War of 1877–1878, there were Turkish migrants from Balkans, which were located to Nallıhan (Emgili, 2011). Although there is no written record of that in the archives, Şener (1998), expresses that two of these migrant families from Provardia, settled in Nallıdere, one of them is ancestor of him. The village’s establishment date is not known, but in the light of these information, it is possible to say that, Nallıdere village settlement is dated before late 18th century.

Throughout the history daily lifecycle of villagers is engaged with the rural activities within the village and formed by them, as social life and economic activities also strongly attached to the nature and place itself. Animal husbandry and agriculture were the primary economic activity in the village until 1970s. Husbandry in

<sup>35</sup> From the interviews with villagers by author, in October 2021.

<sup>36</sup> According to interview with Mesut Şener on December 20, 2020 by author.



Nallıdere mostly depended on sheep and goat breeding. Nallıhan is well-known with Angora goat and villagers indicate that especially Nallıdere had the one of the highest amounts of Angora goat in Ankara. However, with the regulations that limits goat breeding based on the idea of goats harming wildlife and forests, as in all of the Ankara, goat numbers had decreased in Nallıhan<sup>37</sup> consequently Nallıdere too. Also, beekeeping was source of income in Nallıdere though it was not common as agriculture or sheep and goat breeding.

Agricultural area of the village is extended across the Nallı Stream between Camiyaka and Nallıdere sides of it. Before 1970s, the villagers used their uplands and prairies for agricultural activities. Villagers express that the last time they went to the uplands was 1974 summer. Uplands of Nallıdere, Evlerinyanı and Öteyayla were located in the north-west of the village and prairies, Sıçankırı and Sakızlı Kır were located on south-east.

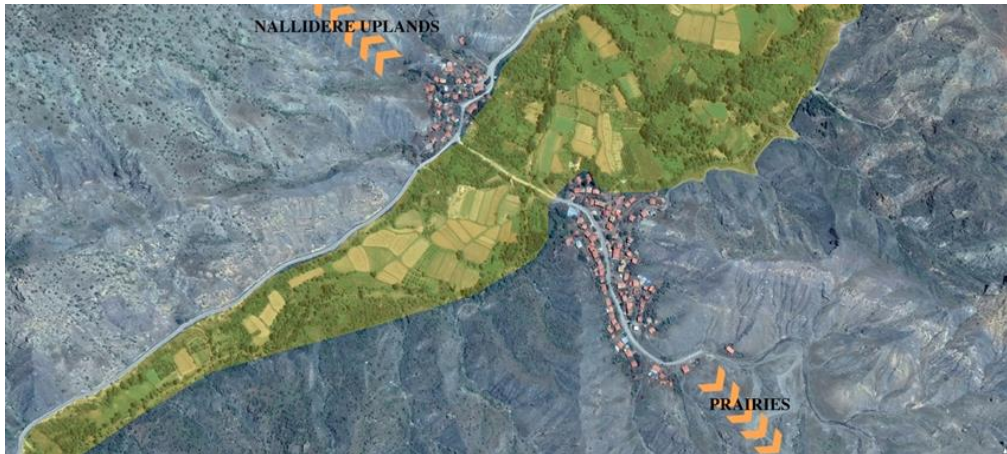


Figure 3.11. Agricultural fields of Nallıdere (Google Earth, Last accessed: 22.10.2021)

Villagers summarize their seasonal routines before 70's as such: In autumn, harvesting gardens and vineyards was essential for winter. Following the winter in their houses, when spring came around, villagers were planting seeds to the gardens, taking care of vines, cleaning the water ditches, ploughing the paddies and carrying

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<sup>37</sup> According to Provincial Directorate of Agriculture, goat number of Nallıhan in 1967 was 133.484, in 1973 was 63.611 and decreased to 12.500 in 2018.

the fertilizer from their animals to the fields. After planting the paddies, the villagers were going to prairies then uplands and staying there until the time of harvesting paddies. Mesut Şener, describes<sup>38</sup> those times as “*Twenty days after the planting process, the frog noises were filling the silence of those nights and mosquitos were making unable to be near around paddies*”. Villagers were going firstly to the prairies and harvesting wheat, barley and straws there. They were staying in *tüllük* in their times in prairie. Tüllük is a kind of tent, open from four sides, constructed by four posts (two of them higher than the other two), and covered with straws or a piece of fabric. After threshing they were going uplands for spending approximately two months and avoid hot summer in the village. For this seasonal migration, villagers were staying in *dam* structures in uplands, Şener<sup>39</sup> indicates that these units were made of pine logs and single room primitive dwellings.

When the paddies were ready for harvest, villagers were returning to their homes. Firstly, they were harvesting grapes. Considering their types<sup>40</sup>, grapes were sorted into two categories; ones for molasses, others for eating. For eating grapes in winter as fresh as in summer, villagers were hanging their grapes on the ceilings of one of the rooms in the house<sup>41</sup>. The juicy ones used for making grape molasses. Making molasses in *şarpanlık*, was a collective event. Şarpanlık is a wooden trough, carved from pine tree, attached to the outer walls of the houses, especially on inclined floors as a permanent element, it was not removed from the wall even in winter (Figure 11). It is indicated that not all of the villagers had this item in their houses, therefore villagers were gathering up for this occasion. One of the women were crushing grapes in this trough barefoot, the juice obtained from this stage were boiled in cauldrons and the young of village were using the leftover fire after the event, to cook corns they picked from gardens.

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<sup>38</sup> According to interview with Mesut Şener on December 20, 2020 by author.

<sup>39</sup> According to interview with Mesut Şener on May 27, 2022 by author.

<sup>40</sup> *Çakırak, karatombak, kendibiten, kadınparmak, sarı üzüm* were types of grapes in the village (Şener, 1998, p. 173).

<sup>41</sup> This method is named as *hevenk* in some regions of Turkey.



Figure 3.12. Şarpanlık (Author, 2021)

Afterwards, other fruits and vegetables were harvested prior to paddies. Villagers explain the paddy harvest this way: For harvesting, sickles were used and bunches were carried to threshing floor with donkeys. With the other animals, the paddies were trampled down and women were scutching the rest. After hayrick was hurled, paddies were carried to the houses and dried in front of them and milled. Mills are named as ding in Nallıdere. It is said that there were three mills towards the end of Nallı Stream as they are work with water power, and they were personal property. Owner of them was receiving a share of rice that he grinded. Rice, the end product of this cycle, were sold in Nallihan Fair and occasionally Mudurnu Fair.

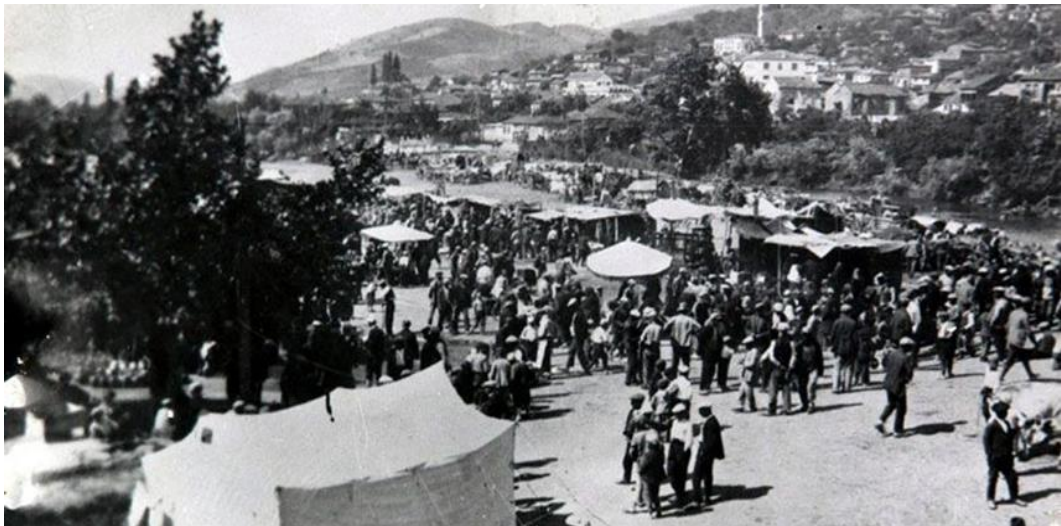


Figure 3.13. Nallihan Fair, 1983, (Retrieved May 17, 2022 from: <https://nallihanhaber.com/>)

As lexical meaning of Nallıdere is “Nallı Stream”, the stream was a significant element of the life in Nallıdere. It was used for reasons other than agricultural activities too. Before the stream got dirty, villagers were pouring its water to pitchers daily and covering it with wet clothes to drink in summer days. Also, people who work in their paddies and gardens around it, were drinking the water directly from it. Moreover, women were doing laundry by using the stream. They were boiling the water in cauldrons, using clay to clean dirty clothes, beating them with a stick named as tokaç on wooden elements named kös, then rinsing them in the stream. This process can be considered as a social activity as women of the village were collectively working. Women of Nallıdere were also responsible for winter preparation, which was started in September, as the villagers carried fuel wood for winter from uplands to the village. Women were working at the end of summer to not have food shortage in winter, wheat was washed and dried up then boiled and pounded by them. They were boiling tomato paste, stringing eggplants and peppers together to dry, just for their use. At the present time, women still prepare these foods for their households, in fact some of them is selling molasses.

Social life in Nallıdere were inward-oriented mostly. Until 1970s, even marriage matches were made within the village preferably. Marrying someone from another village were criticized (Şener, 1998, p. 226). Weddings occurred at the end of summers or in winters as villagers were not working in fields before this four-day long weddings, the process used to start with the *dünür gönderme* ceremony, mother and father of the groom were going to the bride’s family to have the permission for marriage. If the families agreed, then *yavuklanma* started, the families exchanged gifts for groom, bride and themselves also. With the gifts, both parties sent bread to each other, and this bread were handed out to neighbors for announcing the engagement.

*Nişan Koyma* was the engagement celebration where the families exchanged more gifts. *Düğün tal* was another tradition where the women of Nallıdere gather wheat in groom’s house and collectively bake *yufka* for the wedding. The women were bringing some wheat with them and put them on the wheat of host, and baking the

bread for wedding. Weddings were mostly started on thursdays, and ended on sundays. In the first day of wedding, a Turkish flag were hung on balcony of groom's house. Then all village were eating rice and the bread baked previously in Village Chamber. After that, the wheat gathered was loaded to donkeys, one of them also was loaded with bells to make noise. The convoy went to mills for grinding. Owner of the mills was paid with some rice and bread instead of share in flour as they did normally. In second day of wedding, davul – zurna were played and dowery were exhibited. Third day, dowery of bride were carried to the new house. Last day of the wedding villagers were dancing until night.



Figure 3.14. The donkey loaded with bells and wheat (From personal archive of Kazım Doruk)



Figure 3.15. Men carrying gifts for Nişan Koyma (From personal archive of Kazım Doruk)



Figure 3.16. Wedding day (From personal archive of Kazım Doruk)



Figure 3.17. Women carrying wheat for Düğün Tal (From personal archive of Kazım Doruk)

Style of women were changing with marital status of them. Young, unmarried woman were wearing white scarves and tying a not under their chins, newly wedded women were wearing also white scarves however they were tying above one of their ears.



Figure 3.18. Young, newly wedded and an old woman. (Şener, 1998, p. 261)

In the transformation process of village, with progression in technology and production field, need for man power became less gradually. This caused migration from the village and with decrease in the population, demand for various services in the village became less too. Herewith, the services were shortened and this led further migration to city centers. This reciprocal relation of population decrease and service shortage can be observed in Nallıdere timeline clearly<sup>42</sup>. 1952 was the first year for villagers to use motor vehicle in their fields. Also, two fountains on two sides of the village started to serving in 1952. It was the same year as the school in the village were opened. Kahvehane were opened in 1954. School started education in one room of the mosque in 1952, then the village chamber was assigned as school and finally, in Camiyaka side, a school building and a lodging for teacher were constructed in 1965. Electricity came to the village in 1979, with this upgrowth, ding working with water energy, was abandoned and villagers started to use electricity for rice production and tractors in their fields. As a result, population had decreased. Kahvehane were closed in 1973, people ended their routines of going uplands and prairies in 1974. In 1987, the phone line arrived to the village. In 1995, the fountain water became usable by the taps in the houses. School was closed in 1998 and population decrease fastened. Until the end of 1990s, villagers were still producing tomato and trade them. Unfortunately, all the villagers indicate that, in 2003, one of the tradesmen which they were working with, defrauded them. After this incident, most of the villagers quitted agriculture and left the village and migrate to Nallıhan center. This was the end of large-scaled agricultural production in the village.

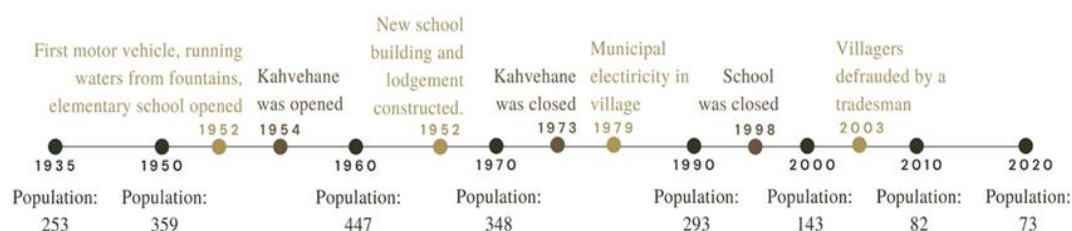


Figure 3.19. Overlapping timeline of population and services

<sup>42</sup> The dates were obtained from in-depth interviews with villagers.



Settlement of Nallıdere had also developed throughout this transformation process in historic timeline, naturally. Traditional residential buildings in the village were constructed with rubble stone ground floor with diagonal timber elements, upper floors completely constructed with timber frame and timber infill. The roofs were constructed flat, covered with mud and straws. However, in time the roofs firstly turned to pitched roof covered with wooden plates called bedavra by villagers, then eventually covered with alaturka brick tiles. The granaries were built with bedavra which were nailed together to pillars on the four corners with gable roof covered with bedavra too. Changes in the texture, settlement density and building number can be traced over the aerial photos of the village also.



Figure 3.20. Nallıdere houses and granary in 1956 with flat roofs (Mellink, 1956a)

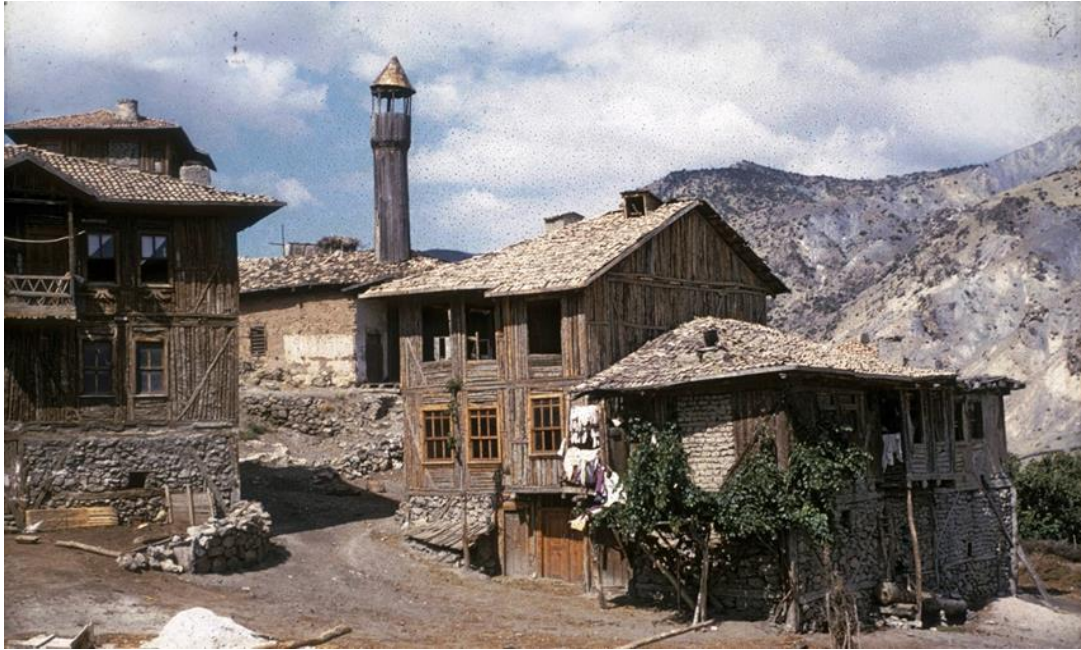


Figure 3.21. Old mosque and houses (Mellink, 1956b)



Figure 3.22. Nallidere houses (Mellink, 1956c)

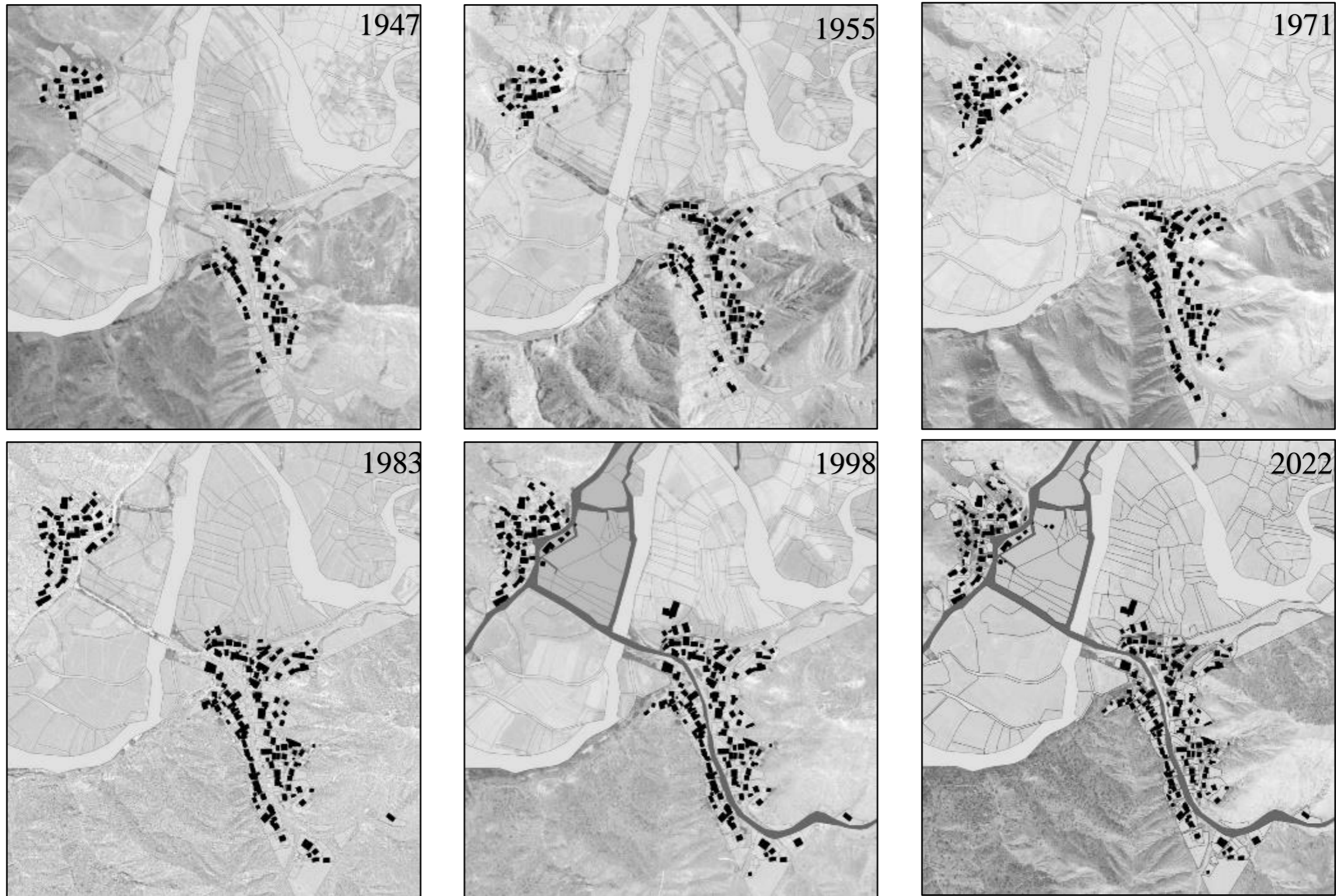


Figure 3.23. Maps created based on 1947, 1955, 1971, 1983, 1998, 2022 aerial photos.



### **3.4 Contemporary Nallidere**

#### **3.4.1 Stake-holders of Nallidere**

To provide a foresight of the people and landscape, to understand the relationships between the many stakeholders and the common values, problems and potentials, stakeholders of Nallidere were identified. Stakeholders and partners for the conservation of the cultural and natural heritage of Nallidere and the forming of a sustainable settlement can be listed as such; firstly the permanent or seasonal residents of village and former settlers who migrated to Nallihan or Ankara, and secondly public enterprises such as Ankara Metropolitan Municipality, Nallihan Municipality, Nallidere Neighborhood Mukhtar Unit, Ministry of Culture and Tourism, Ministry of Agriculture and Forestry, Ministry of Environment, Urbanization and Climate Change, Ministry of Internal Affairs, and their Ankara Governorship, Nallihan District Governorship, Directorate of Strategy and Budget, Ankara District Directorate for Conservation of Cultural Heritage, Ankara Provincial Directorate of Culture and Tourism can be listed. Thirdly, the list have the trade associations like Chamber of Turkish Engineers and Architects or Chamber of City Planners and their agencies in Ankara and universities conducting researches in the area. In addition, non-governmental organizations like ICOMOS Committee of Turkey, CEKUL<sup>43</sup>, TEMA<sup>44</sup>, Nallihan Tourism Volunteers Association, Nallihan Tapduk Aid and Solidarity Association, Nallihan Vegetable Producer Society can be listed. Finally, the press is important stake-holder in terms of awareness notably the local press of Nallihan and provincial press of Ankara with the websites such as [haberlerankara.com](http://haberlerankara.com), [ankarahaberleri.net](http://ankarahaberleri.net), [nallihanhaber.com](http://nallihanhaber.com), [ankaramasaki.com](http://ankaramasaki.com).

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<sup>43</sup> Foundation for the Protection and Promotion of the Environment and Cultural Heritage

<sup>44</sup> Turkish Foundation for Combating Soil Erosion

### 3.4.2 Socio-Cultural Characteristics

#### 3.4.2.1 Demography

In the transformation process mentioned above, Nallidere lost its population mostly. The population of village in 2021 is 65 according to TUIK data. However, observations in the site and in-depth interview with muhtar shows that, the population permanently lives in the village is around thirty people. Population of the village throughout the years is given in the following table.

Table 3.1 Nallidere population over years (TUIK, 2021)

Year	Population	Year	Population	Year	Population	Year	Population
1935	253	1960	447	1990	293	2013	86
1950	359	1970	348	2000	143	2017	66
1955	371	1980	346	2010	82	2021	65

Again, according to TUIK data, gender distribution in the village is shown in the graph. There is not a significant unbalance in women/men ratio, 28 women and 37 men lives in the village.

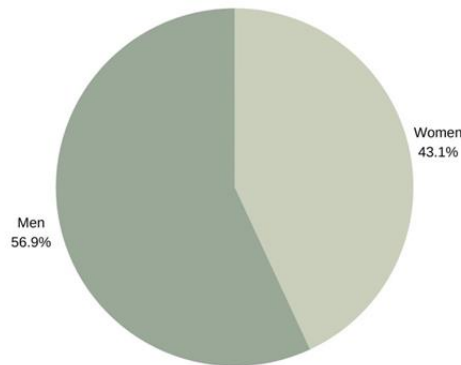


Figure 3.24. Women-Men ratio in Nallidere.

The population decrease is an inevitable result of the abandonment reasons mentioned previous chapters and the decrease is seen in other villages of Nallihan

also, like most of the rural settlements in Turkey. When Nallıdere is examined in this context, it can be said that the change in population in the village is similar and demographic situation is consistent with other villages that show similarity in socio-economic and settlement characteristics.

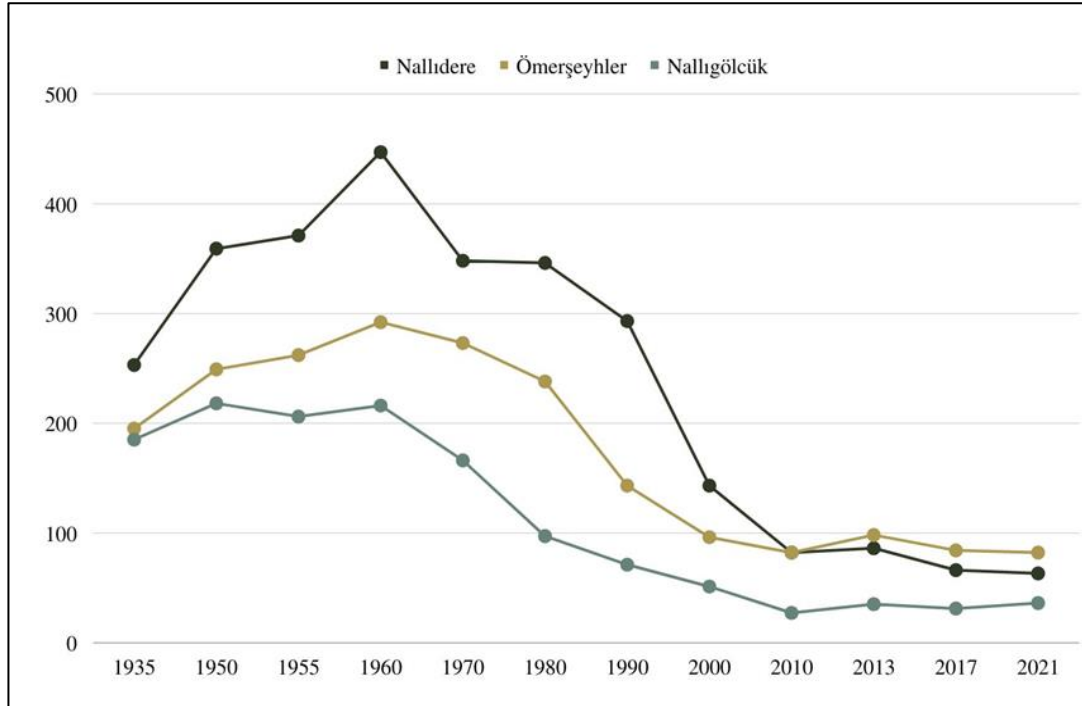


Figure 3.25. Population decrease in Nallıdere, Ömerşeyhler and Nallıgölcük.

In 15 social surveys made in three site visits, 13 of them permanently living in the village. One of the 13 villagers living in Nallıdere, indicated that he graduated from higher education and he is a retired teacher. 8 villagers graduated from primary school, 3 from secondary school, one is uneducated, did not go to school. Also, all of the residents indicated they are the owner of the houses they live in, there is no tenant in the village. In addition, all the houses are either constructed by the owner or inherited, the villagers did not purchase the houses. When the marital statuses are examined, 8 of the villagers are married, 4 are widows and one is unmarried. The interviewed villagers are over 50 years old. The youngest villager interviewed is 52 years old, one villager is 55 years old and 11 villagers are over 60 years old.

### 3.4.2.2 Economic Structure

All of the villagers' main economic income is retirement pension. Although all of the interviewed villagers have agricultural lands, just one of them indicated he has an income from agricultural activities and he is hiring young workers from other villages. 4 of the villagers indicated they are growing grapes in their vineyards and use them to produce grape molasses<sup>45</sup>, 3 villagers state that they are cultivating stake-tomato. However, they are not trading them. 3 villagers indicated, they still breed sheep and goat, though the animal number is under fifty. They are trading the dairy products in Nallihan center.



Figure 3.26. Villager feeding a lamb. (Author, 2021)

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<sup>45</sup> *Pekmez* in Turkish, a thick black sweet sticky liquid produced by boiling grape juice.



### **3.4.2.3 Routines of Villagers**

The life of the villagers is strongly attached to Nallıhan county towns as the services like health care are in the center and there is no bazaar or market in the village to fulfill villagers' needs. Villagers indicated they are going to center every week, Mondays or Thursdays to shop from markets. However, there is no public transportation to Nallıhan, so the villagers mostly use their cars or their children who live in Nallıhan center are drive them. As the life in the village is inward oriented, villagers spend their days in their houses. Women explain their daily routine as such; waking up, working in house works and gardens or barns if they have animals, while the men in the village indicate they are spending their time in the house or going to mosque. In addition, with the population decrease in transformation process, the villagers do not have the seasonal routine of going uplands or prairies today.

### **3.4.3 Settlement Characteristics**

Settlement of Nallidere consists of buildings; including residential and service buildings, water bodies; Nallı Stream and water ducts and finally open areas; empty areas between buildings, roads and agricultural lands. There are two main roads in the village; a road connecting two sides of the village and going to uplands and prairies of the village, another road going to Ömerşeyhler Village parallel to the stream. The tissue consists of mostly traditional residential and service buildings. To understand the open and built-up areas and see the pattern they form together in the village and examine the settlement characteristics, several maps are created<sup>46</sup>.

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<sup>46</sup> Maps created based on the drawings of Nallıhan Municipality, revised by author according to site surveys and orthophoto obtained from Ministry of National Defence General Directorate.



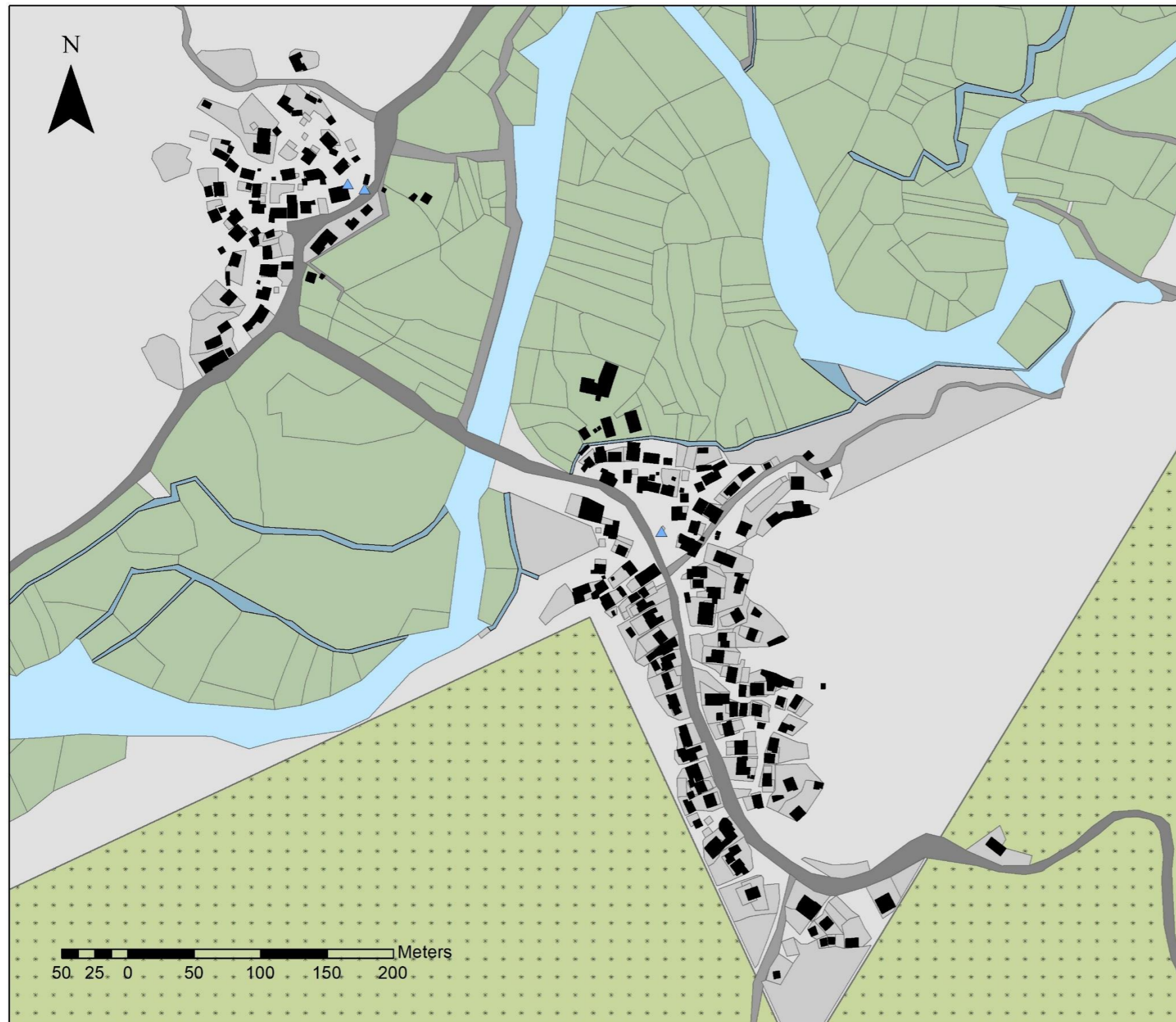
Figure 3.27. Traditional texture of Nallidere. (Author, 2021)



Figure 3.28. Reinforced concrete bridge connecting two sides. (Author, 2020)



Figure 3.29. Fountains in the village. (Author, 2020)



## LEGEND

### BUILDINGS

- BUILDINGS
- FOUNTAINS

### OPEN AREAS

- AGRICULTURE LANDS
- OPEN AREAS WITHIN LOTS
- OPEN AREAS NOT IN LOTS
- ROADS
- FOREST

### WATER BODIES

- NALLI STREAM
- WATER DUCTS

Figure 3.30. Nalldere Settlement

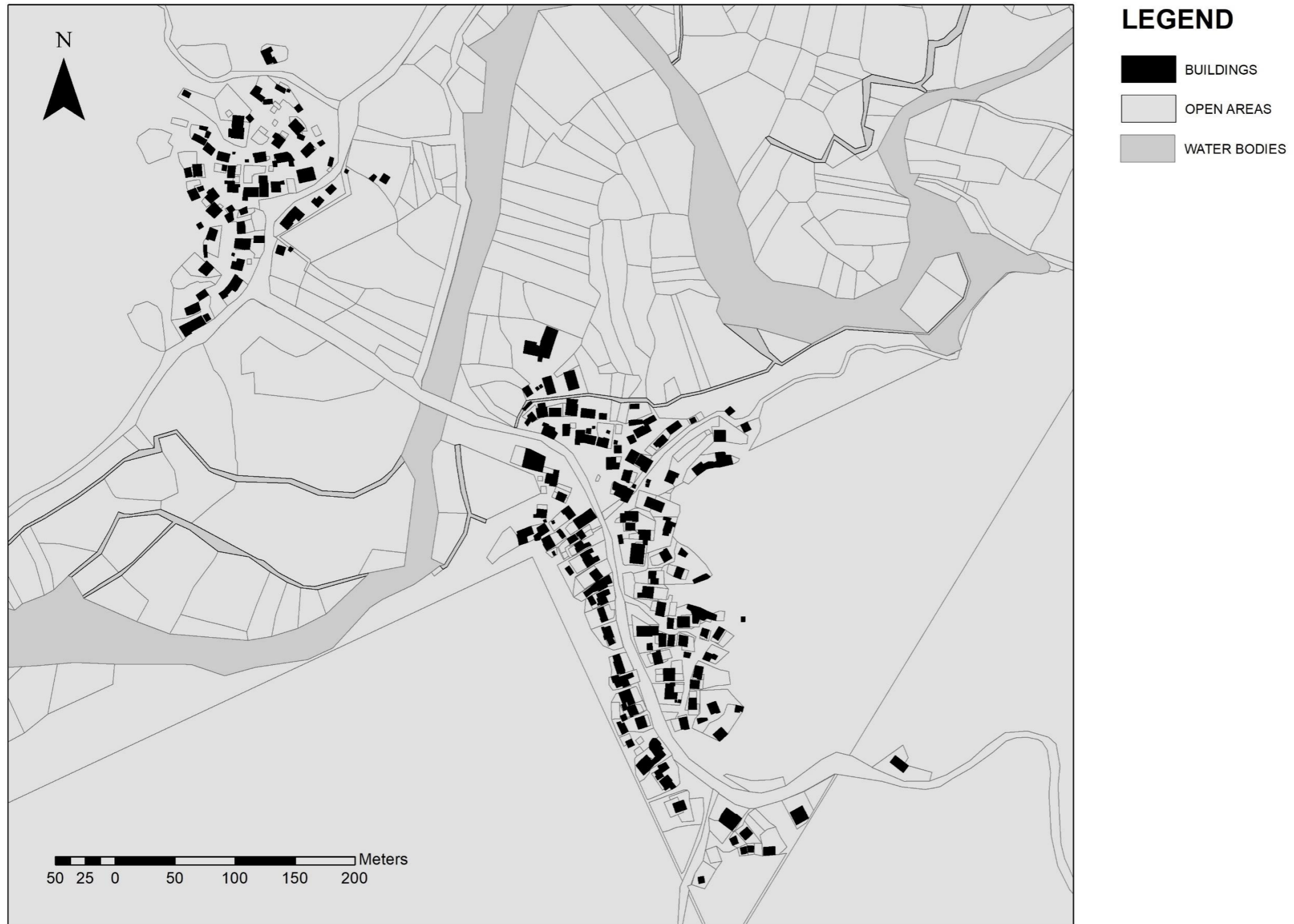


Figure 3.31. Solid-Void Map of Nallidere

### 3.4.3.1 Open Spaces

#### 3.4.3.1.1 Open Spaces within Lots

Block and lot organization in Nallidere mostly depend on the topography like all of the rural settlements. Buildings are directly integrated of the topography and directly open into the publicly used open spaces between the buildings instead of some sort of semi-private courtyards. Even though these open spaces are within the boundaries of lots, they are not used with any special purpose by the owners.



Figure 3.32. The unused empty spaces in between buildings. (Author, 2021)

However, there are several yards belongs to residential buildings that were mostly used for growing grape when the houses were used permanently. Today, these yards/gardens are mostly idle like the residential buildings. In addition, there are open spaces of service buildings such as the wood-bound areas attached the barns for animals.



Figure 3.33. Yard of a residential building (Author, 2021).



Figure 3.34. Wood-bound open service areas (Author, 2021).

Agricultural lands constitute the major portion of the open areas in Nallidere. Although today most of them are not used, they are within the lots and under private ownerships. Also, the open spaces surrounding school buildings and garden of the Nallidere Mosque<sup>47</sup> are in within lots under the municipality ownership.



Figure 3.35. Agricultural lands stretching alongside Nallı Stream. (Author, 2021)



Figure 3.36. Nallidere Mosque and its garden (Author, 2021)

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<sup>47</sup> Nallidere Mosque is the one in the Nallidere part of the village. The mosque in the Camiyaka is named Nallidere Yukarı Mosque.







**LEGEND**

**OPEN SPACES WITHIN LOTS**

- YARDS OF RESIDENTIAL BUILDINGS
- OPEN AREAS OF SERVICE BUILDINGS
- AGRICULTURAL LANDS
- OPEN SPACES UNDER MUNICIPAL OWNERSHIP
- UNUSED EMPTY OPEN SPACES
- ABANDONED RUINOUS AREAS

- OPEN AREAS NOT IN LOTS
- WATER BODIES
- FOREST
- BUILDINGS

Figure 3.37. Open spaces within the lots



### 3.4.3.1.2 Public Open Spaces

The open spaces that are not in the lots are considered under the public open spaces category. The public open spaces are evaluated under three main categories; roads, squares and empty open areas. The roads in the Nallıdere can be grouped as main roads and secondary roads. The roads connecting Camiyaka and Nallıdere, and the road stretching through Ömerşeyhler are the main roads in the village. The secondary roads are the roads that are the earth roads within the village. Empty open spaces are the areas that are not being used and left between the lot boundaries.



Figure 3.38. Main roads (Author, 2021)



Figure 3.39. Secondary roads (Author, 2021)

There are two squares in the village used publicly. The first one is in Camiyaka, in front of the Nallıdere Yukarı Mosque. The few villagers live in Camiyaka, sit in the gazebo constructed in square when the weather is warm. The second one is in front of the Nallıdere Mosque, considerably bigger than first one and villagers use this one for gathering when funerals prayers occur in the mosque. For funerals, mostly former villagers today live in centers, come to village.



Figure 3.40. Gazebo in Camiyaka (Author, 2021)



Figure 3.41. A funeral gathering in the square (Author, 2021)

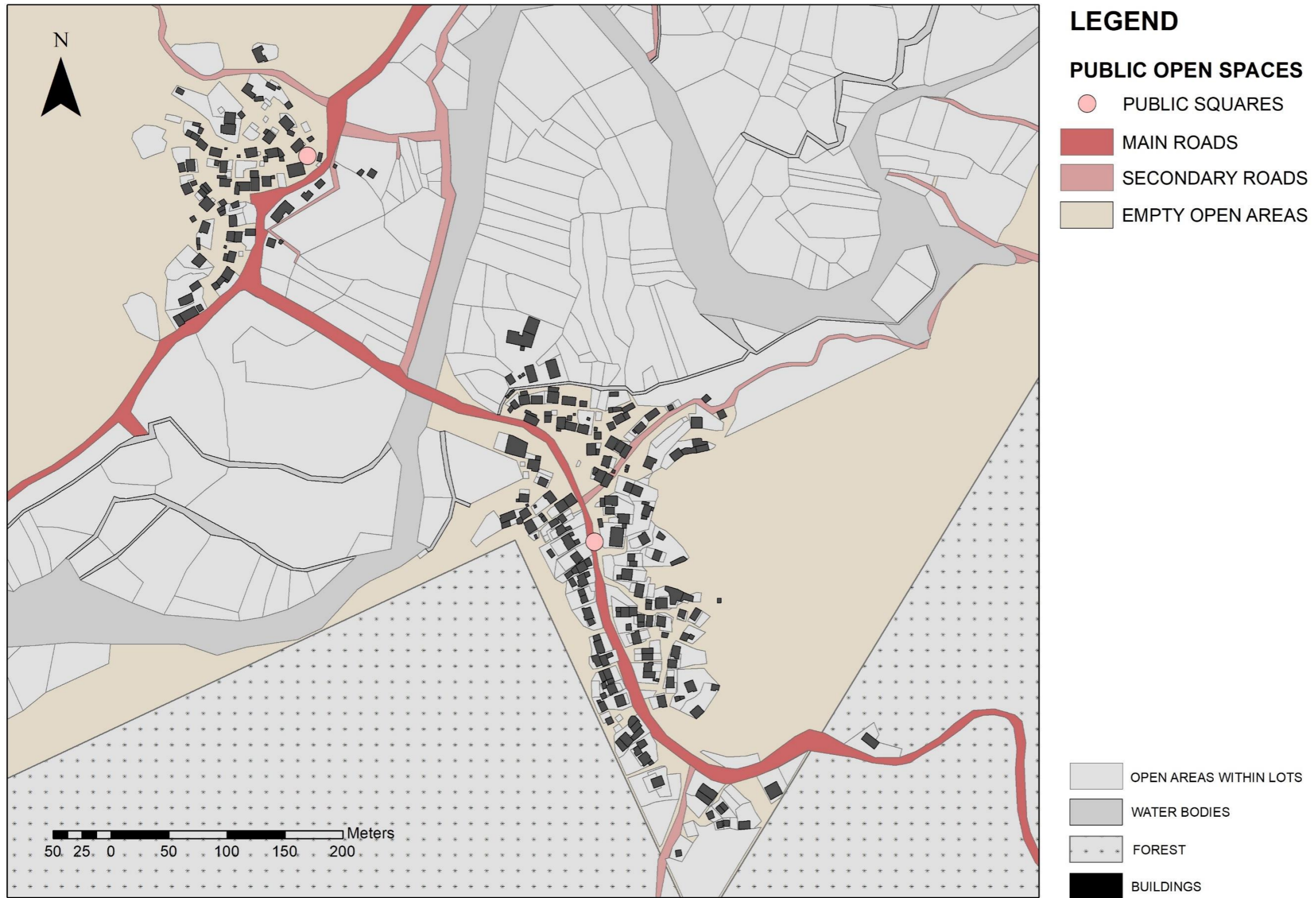


Figure 3.42. Public open spaces



### 3.4.3.2 Buildings

#### 3.4.3.2.1 Floor Numbers of Buildings

Three-dimensional perception of the village is directly affected by number of floors of the buildings. Buildings in Nallıdere are 1, 2, 3 and 4 storey buildings. According to site studies conducted, the total building number in Nallıdere is 279, 198 of them are one storey, 37 of them two storey, 41 of them three storey and 3 of them are four storey buildings. All one storey buildings are one storey buildings and all residential buildings are more than one storey.



Figure 3.43. One, two, three and four storey buildings. (Author, 2021)





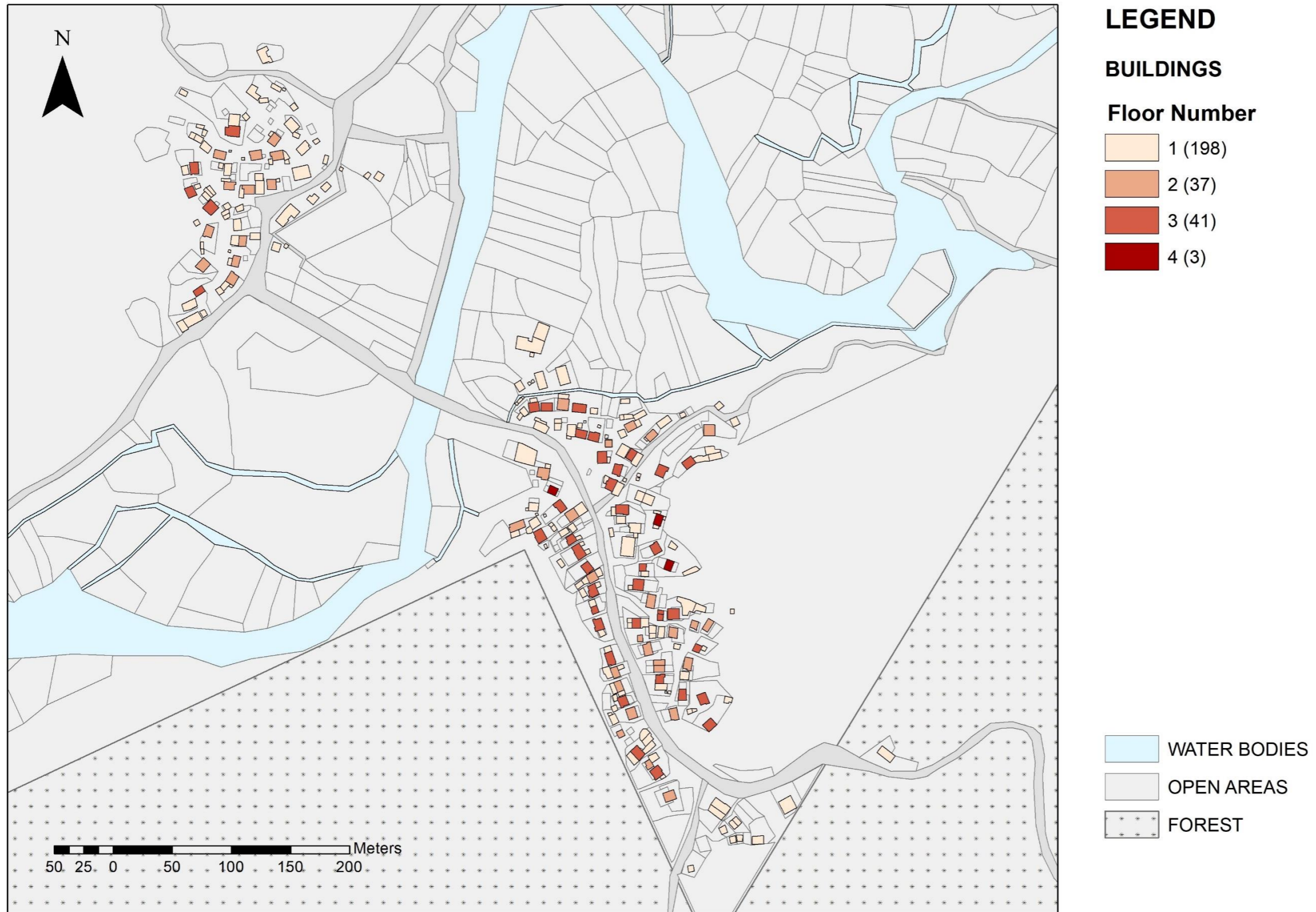


Figure 3.44. Floor Numbers of Buildings



### 3.4.3.2.2 Building Categories in Nallıdere

Built-up area of Nallıdere is consisted of mostly residential and service buildings along with religious and several public buildings<sup>48</sup>.

In the village there are 83 residential buildings and each of them have more than one service buildings in their lots or near their production areas, total 164 service buildings including granaries, storages, haylofts, stables and coops. Public buildings are school complex with teacher lodgment, village chamber, imam houses, public WC and mills. Religious buildings are three mosques and two gasilhanes<sup>49</sup>.



Figure 3.45. From left to right; Nallıdere Yukarı Mosque, teacher lodgment of school, Imam house in Camiyaka. (Author, 2021)



Figure 3.46. Residential building with its storage, granary and stable examples. (Author, 2021)

<sup>48</sup> The functions of buildings are identified in site surveys and with the help of notes on base map obtained from municipality.

<sup>49</sup> Annex of mosques where bodies are washed before being buried in Islam culture.



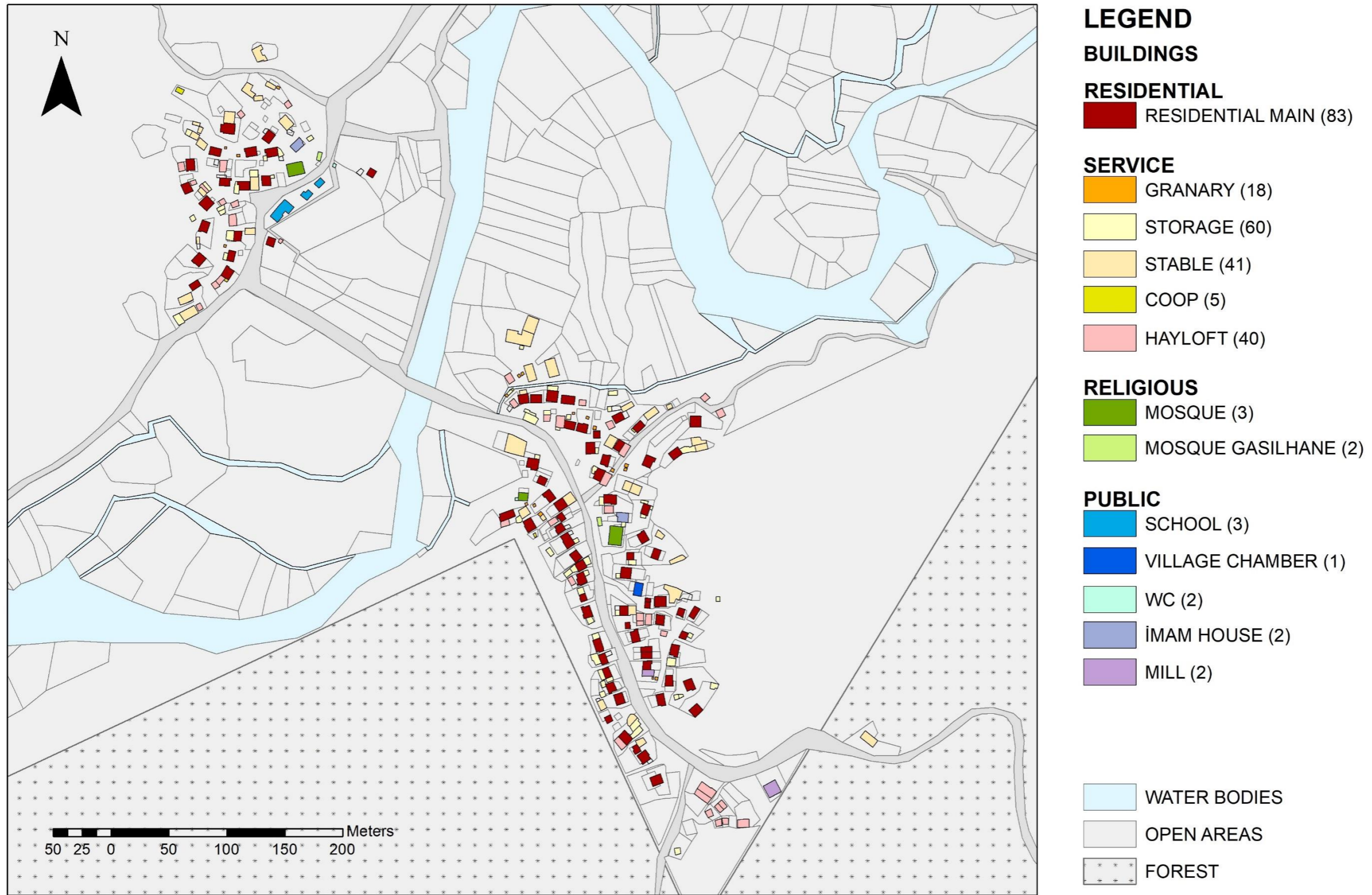


Figure 3.47. Building Categories of Nallidere



### 3.4.3.2.3 Structural Systems and Construction Techniques

To understand the settlement characteristics, structural systems and construction techniques of buildings are examined also. There are four types of construction technique in Nallıdere; *Hımış*<sup>50</sup>, masonry, reinforced concrete frame and solid timber.

In *Hımış* technique there are several infills for timber framed upper floors, timber (*dizeme*), brick and mudbrick infill. Reinforced concrete frame buildings have brick infill. Solid timber architecture is seen in granaries constructed without mortar. Masonry buildings are classified as brick, stone, mudbrick and briquette masonry.



Figure 3.48. *Hımış* buildings with brick and timber infill. (Author, 2020)

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<sup>50</sup> Hybrid construction technique where ground floor and foundations of the buildings are stone masonry and upper floors are timber frame with infills.

The traditional Nallidere house has approximately 70 cm thick stone masonry ground floor walls and in some cases with timber bracings and constructed with haired mortar. Also, it has timber frame upper floors with timber infills, mostly with a projection in first and second floors. There is no plaster seen on the building today.

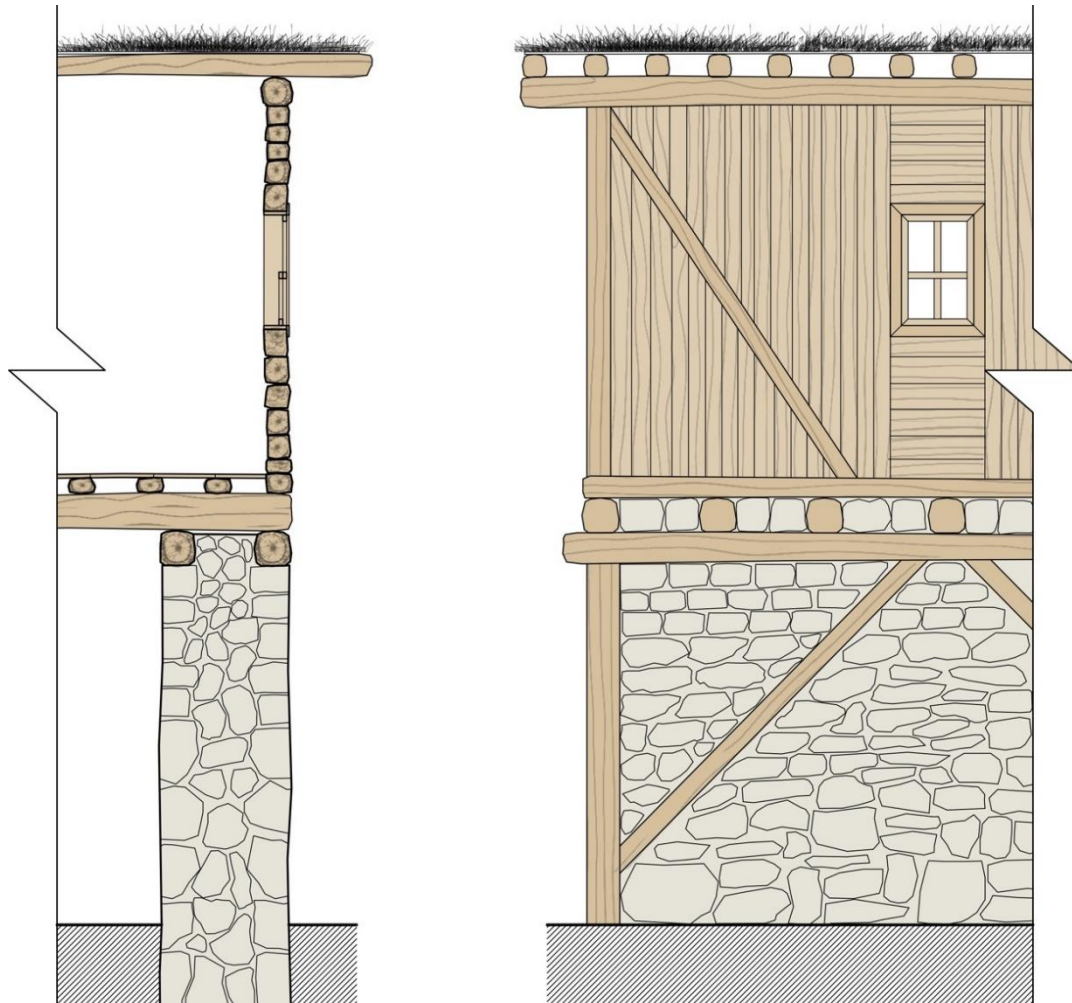


Figure 3.49. Partial section and elevation of Nallidere House.

When the roofs are examined, most of the buildings have pitched brick tile roofs today. There are also pitched roofs covered with metal sheets and granaries have pitched timber roofs. Several service buildings have flat roofs covered with mud or metal sheet. According to interviews and old pictures, the buildings in village had flat mud roofs before 1960's.





Figure 3.50. Stone masonry ground floor wall with timber bracing. (Author, 2021)



Figure 3.51. Flat roof with mud covering. (Author, 2020)



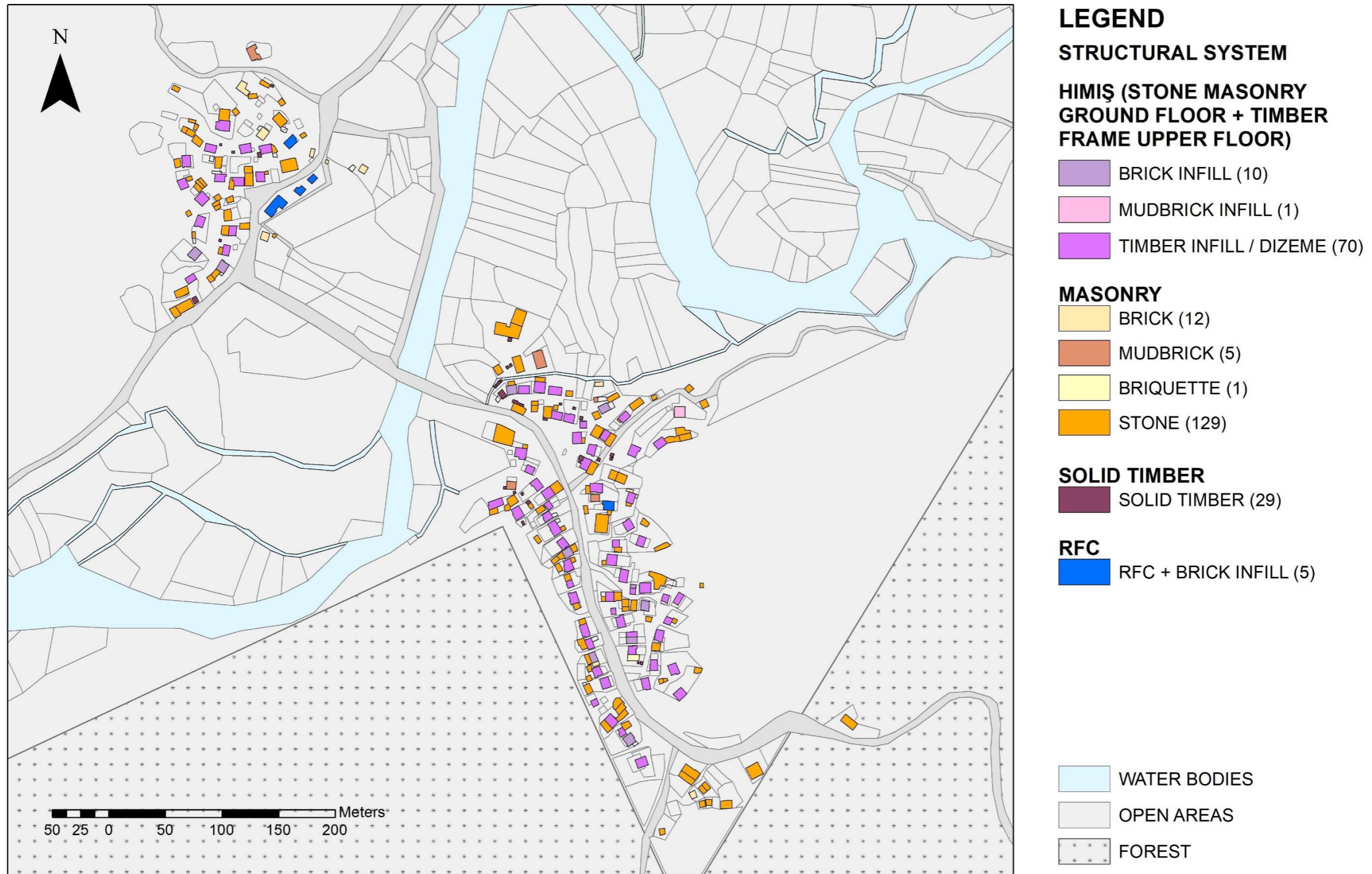


Figure 3.52. Structural Systems and Construction Techniques

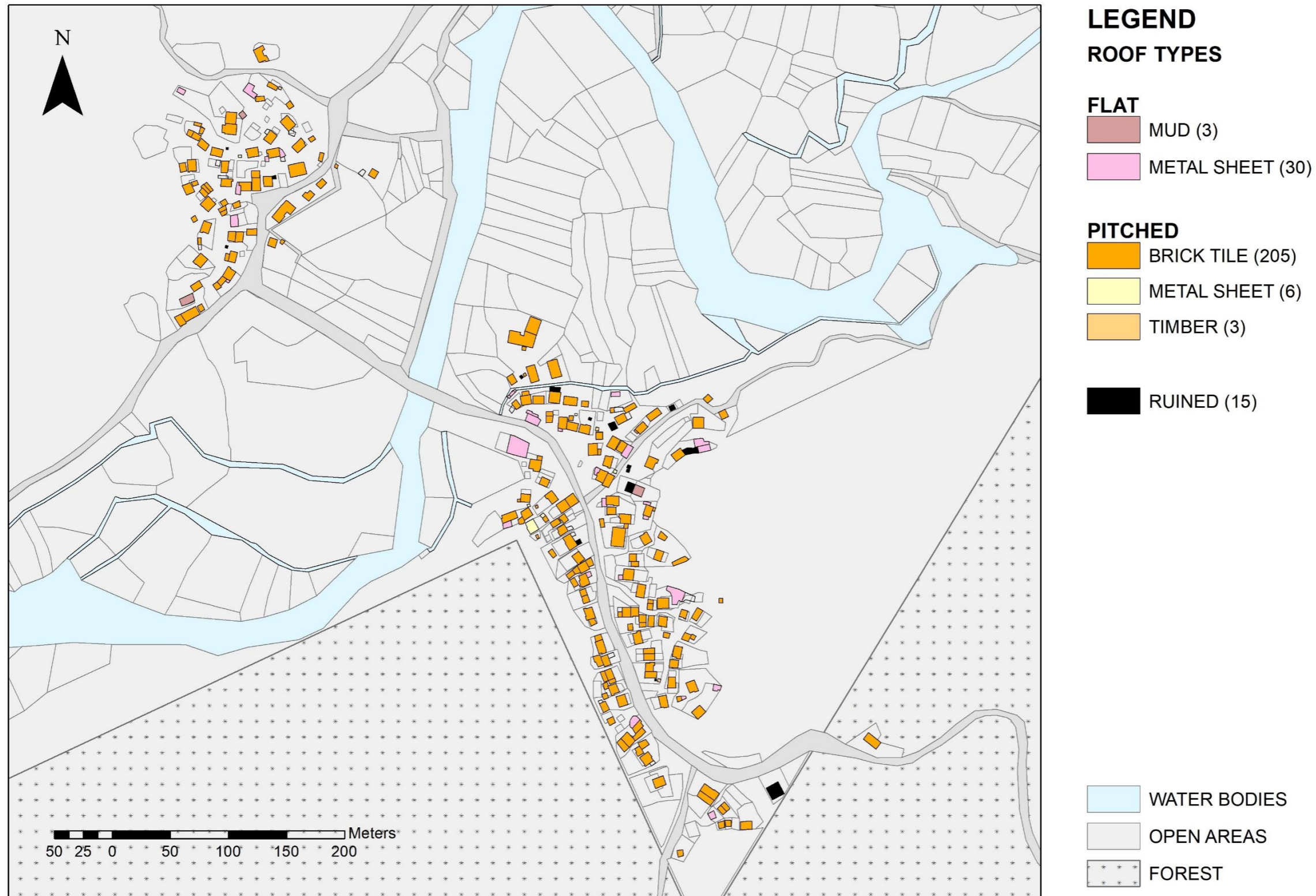


Figure 3.53. Roof Types

### 3.4.3.2.4 Facade Typology

Facades are analyzed in terms of proportions of the elevation and existence, location and height of projections. In the village there is no single storied traditional residential house, the single storied buildings are service buildings like granaries, stables or haylofts. As the typology only made for traditional residential buildings, single storied service buildings are discarded and main facades of houses considered only. If  $x$  is considered equal to  $y$  as approximate one floor height, traditional residential buildings in Nallıdere have mostly  $3x$  elevation width and some of the houses have  $2x$  width. There are 2, 3 and 4 storied residential buildings in the village. For the typology,  $x$  represents width,  $y$  represents story number,  $a$ ,  $b$ ,  $c$  represent projections existence and locations;  $a$  means no projection,  $b$  central projection,  $c$  corner projection.

Table 3.2 Facade Typology Table

	2x		3x		
2y	a 	c 	a 	b 	
3y		c 	a 	b 	c 
		2c 		2b 	2c 
4y				2b 	
				3b 	



Figure 3.54. Example of 3y3x2c elevation type. (Author, 2021)



Figure 3.55. Example of 3y3x2b elevation type. (Author, 2021)

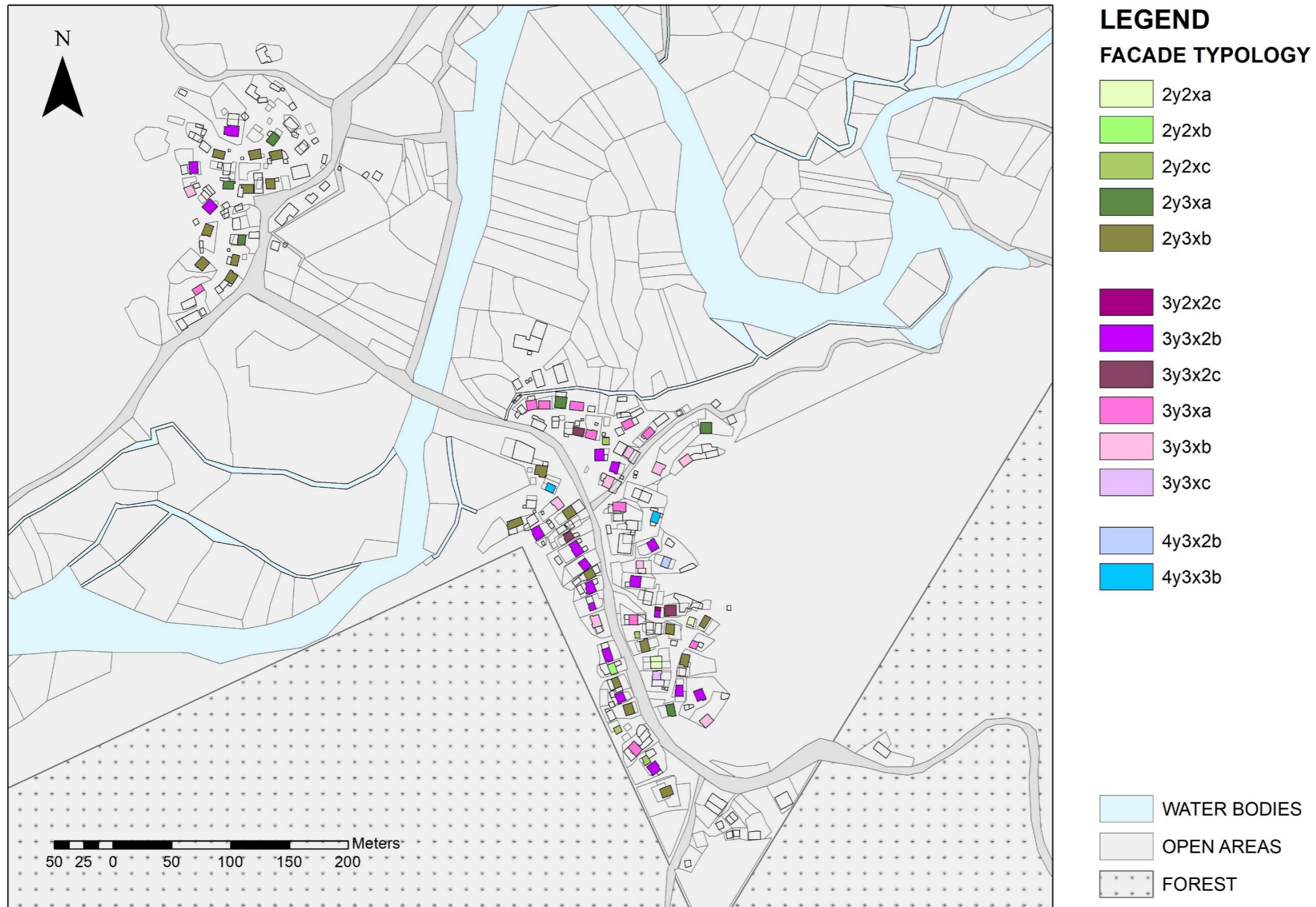


Figure 3.56. Facade Typology Map





### 3.4.3.2.5 Plan Layout of Houses

Interior elements and plans are studied on five houses entered in field surveys. Ground floor of the houses are used as storage in Nallidere. In first floor *hayat* is reached by stairs and rooms are opened to it. At the end of *hayat* mostly there is a balcony or projection with a *seki*<sup>51</sup>. Rooms mostly have service walls including fireplace, *gusülhane*<sup>52</sup> and cabinets on them. However, today the fireplaces and *gusülhane* are not used. In the houses that are not abandoned, stoves are used for heating and mostly with additions users created bathrooms and kitchens.



Figure 3.57. Ground floor and staircase. (Author, 2021)



Figure 3.58. Hayats with seki and balcony (Author, 2021).

<sup>51</sup> A step with diwan.

<sup>52</sup> Cabinet part used as bath.



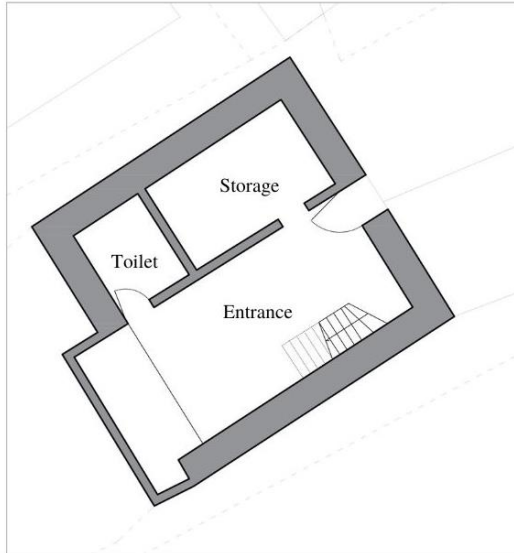
Figure 3.59. Service wall of a room. (Author, 2021)



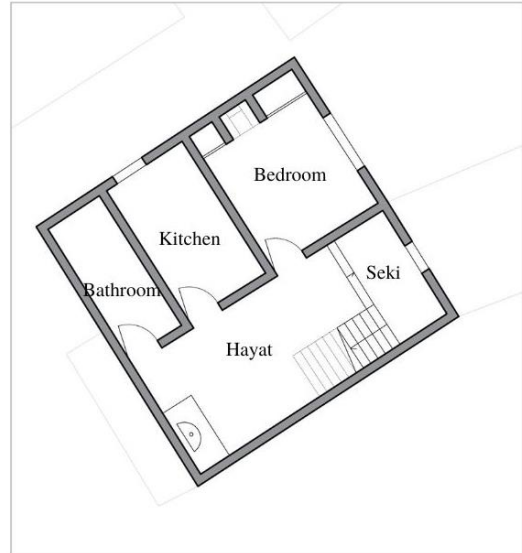
Figure 3.60. Fireplace, cabinet and gusülhane. (Author, 2021)



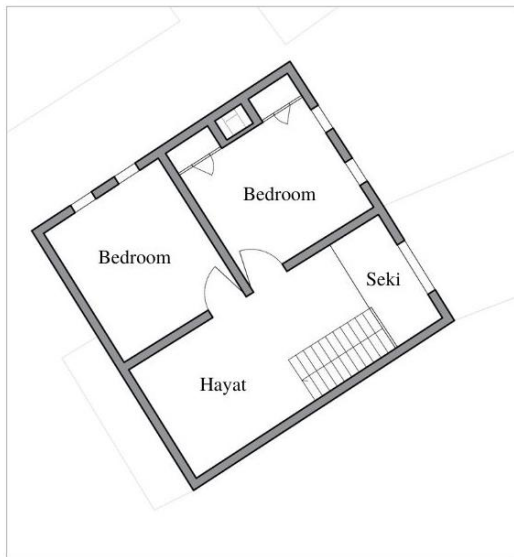
Figure 3.61. Kitchen and bathroom of houses. (Author, 2021)



Ground Floor 1/200



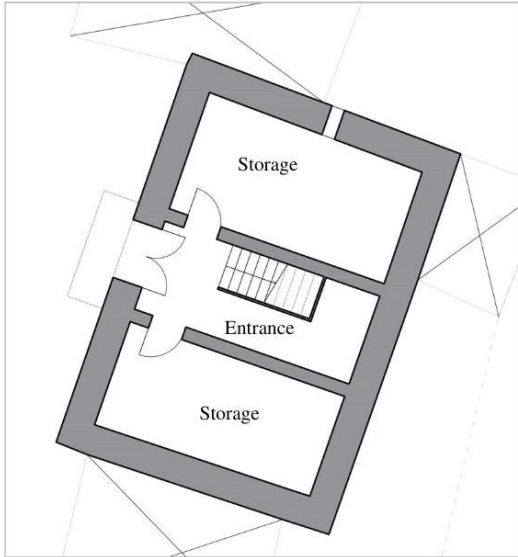
First Floor 1/200



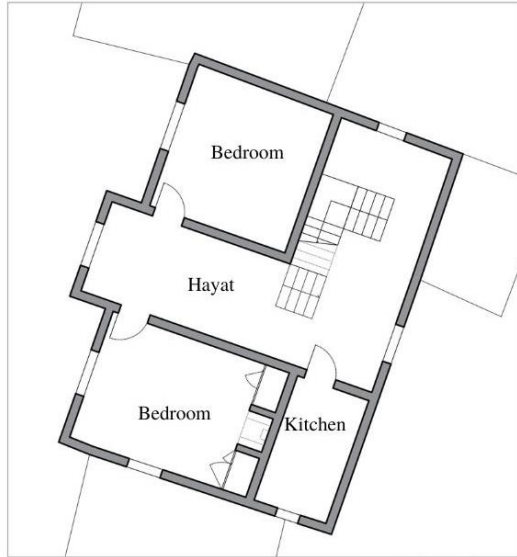
Second Floor 1/200



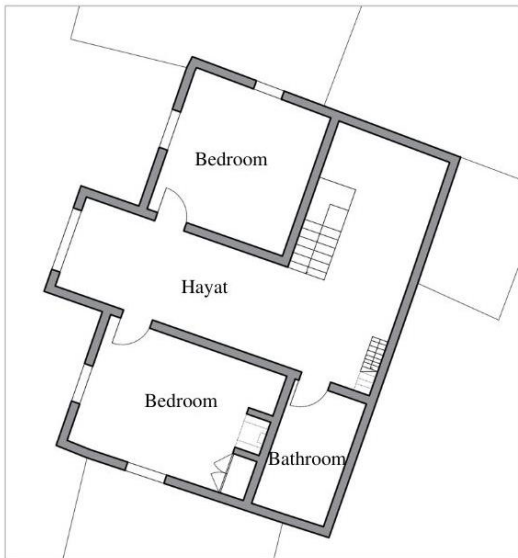
Figure 3.62. Plan Drawings of 20 Parcel



Ground Floor 1/200



First Floor 1/200

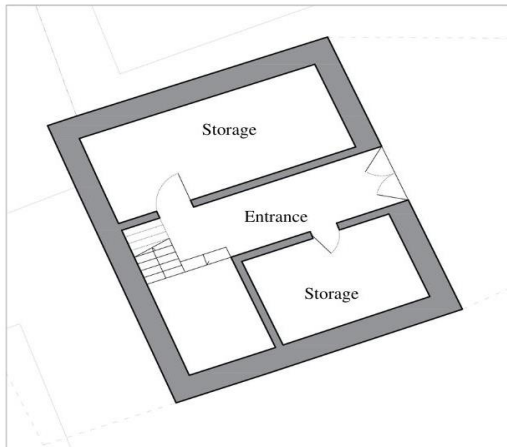


Second Floor 1/200

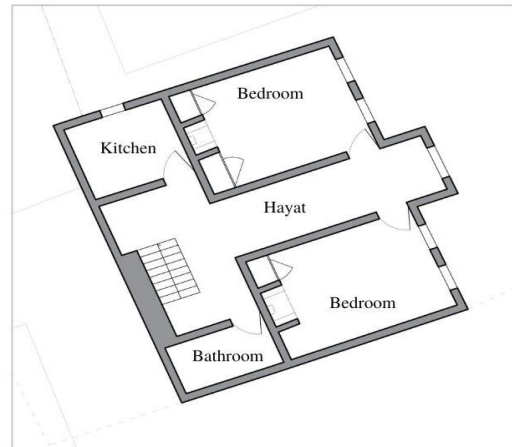


\*3rd floor could not entered.

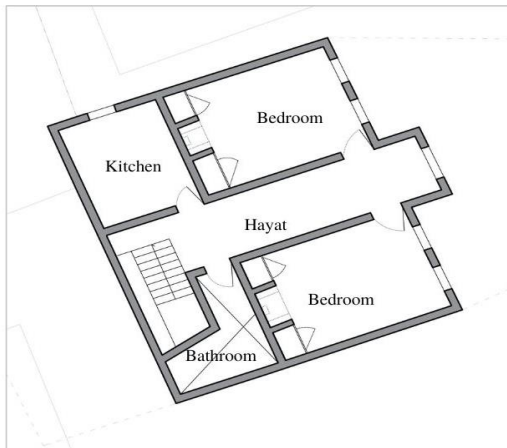
Figure 3.63. Plan Drawings of 70 Parcel



Ground Floor 1/200



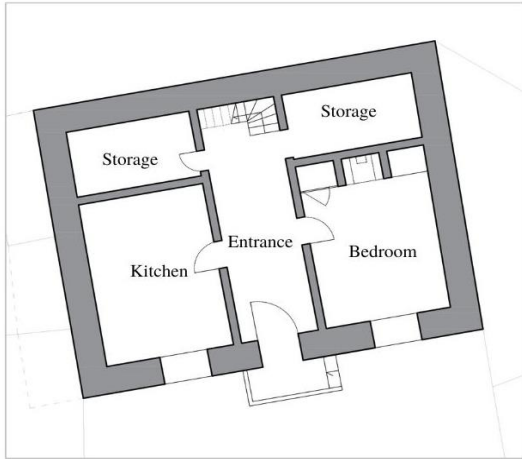
First Floor 1/200



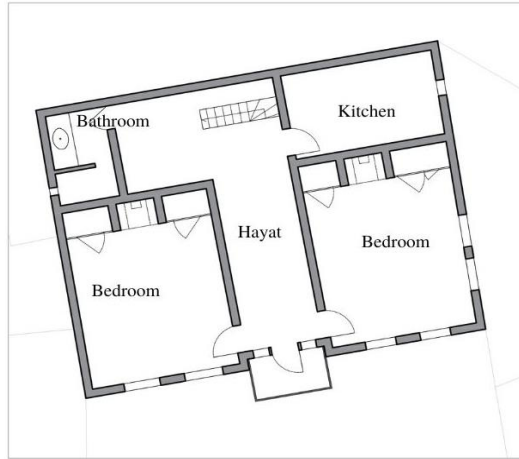
Second Floor 1/200



Figure 3.64. Plan Drawings of 40 Parcel



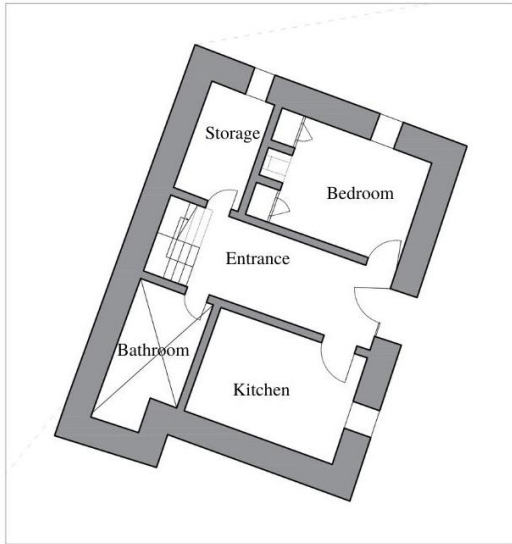
Ground Floor 1/200



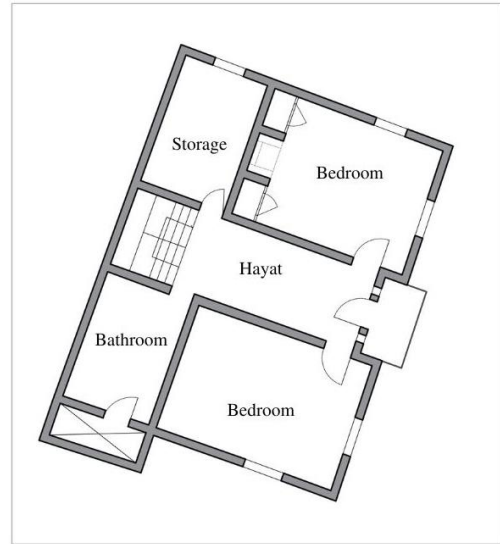
First Floor 1/200



Figure 3.65. Plan Drawings of 286 Parcel



Ground Floor 1/200



First Floor 1/200



Figure 3.66. Plan Drawings of 304 Parcel

### 3.4.3.2.6 Usage and Physical Conditions of the Buildings

As Nallidere is mostly abandoned, many of the buildings are not used. There are several buildings used seasonally, by the villagers who live in Nallihan center, and there are permanently used buildings. 26 buildings are used permanently, 34 buildings are used seasonally and 198 buildings are abandoned. Usage and physical conditions of the buildings is correlated. Permanently used buildings are in relatively better conditions than others. Evaluation of conditions are done by observations from exterior as not all the buildings' interiors are reachable. For evaluation, buildings are rated from 1 to 5. 1 means good condition, minor deteriorations, no structural problems. 2 means fair, no structural problems however, there are deteriorations like surface cracks and minor material corrosions. 3 means medium, there are minor structural problems and considerable deteriorations. 4 means bad, major structural and material problems. 5 means severe, partially or totally collapsed buildings.



Figure 3.67. Examples of condition evaluating. (Author, 2021)



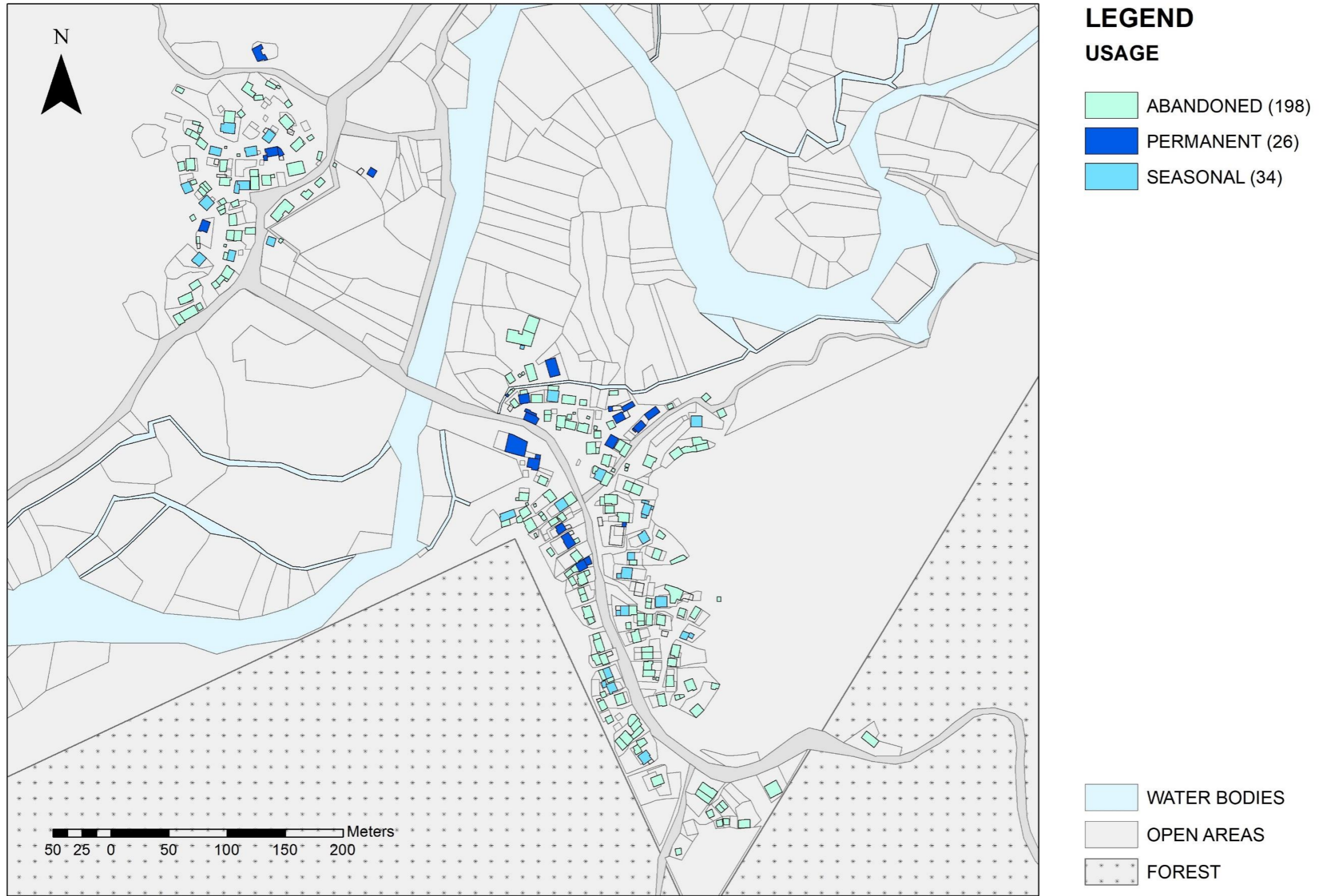


Figure 3.68. Usage Conditions of the Buildings.

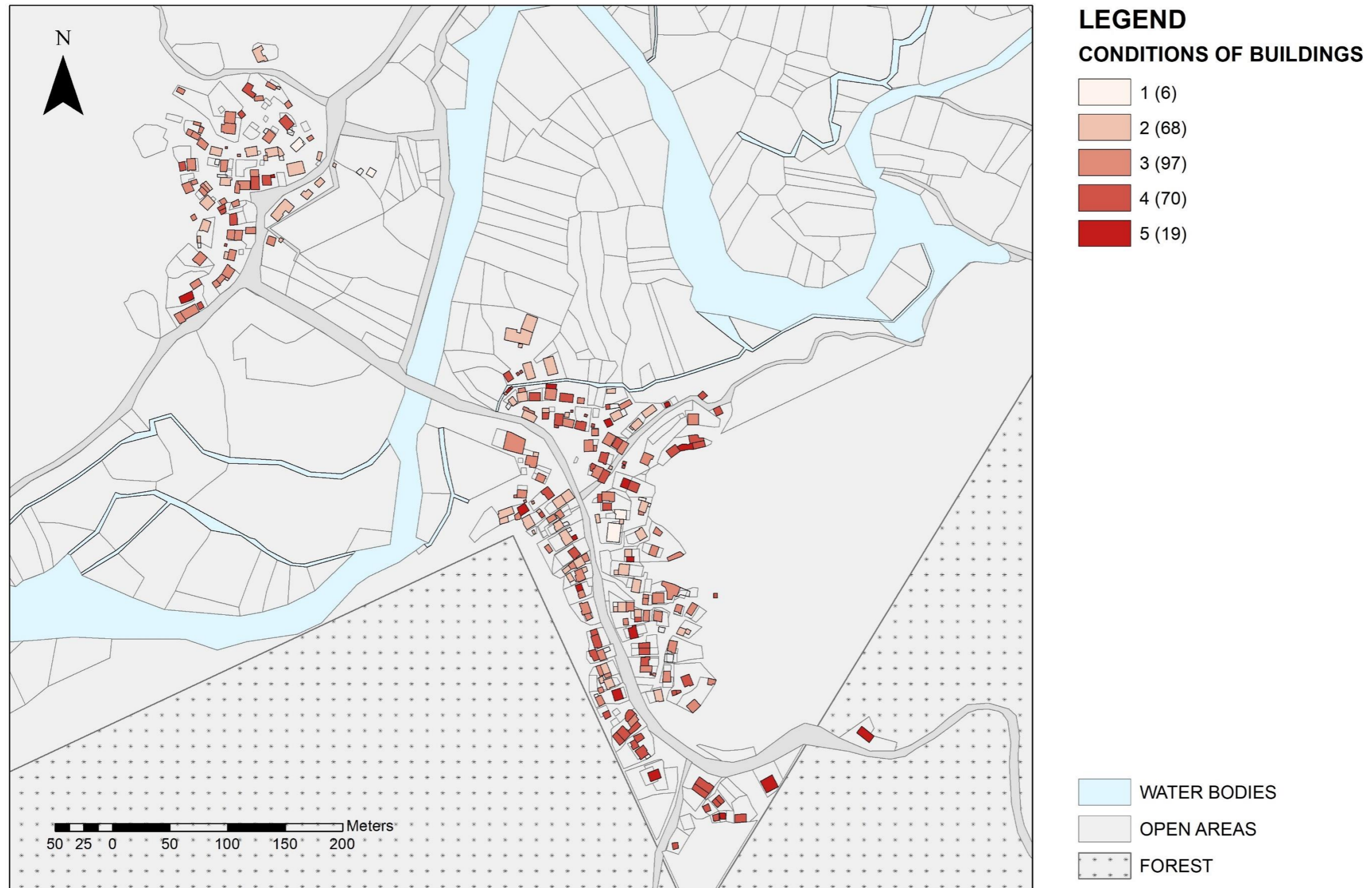


Figure 3.69. Physical Conditions of the Buildings

### **3.5 Future Visions and Expectations for Nallidere**

Although Nallihan is one of the districts of capital Ankara, there are only several plans for future of it. For instance, the district is not included in Master Development Plan prepared by Ankara Metropolitan Municipality. So, the future context of Nallihan and Nallidere is examined through available strategic plans by public institutions and interviews made with users.

#### **3.5.1 Nallihan Tourism Strategy Plan - 2023**

One of the important visions regarding Nallihan's future is Nallihan Tourism Strategy Plan – 2023, prepared by Ankara Development Agency (2011). The plan report focuses on mostly rural tourism strategies towards Nallihan and its settlements. In the report it is indicated that rural tourism, cultural tourism, bird watching tourism, historical tourism, etc., are named according to the touristic place used. In this sense, the environment and space relationship of tourism is different from other sectors. Report underlines, environment is not a place for investment as in other tourism sectors, but also the product itself produced and offered to the market for rural tourism especially. In this sense, unlike other sectors, the environment-space relationship of the rural tourism sector is more inclusive and direct. Due to this situation, the quality and preservation of the natural environment, natural resources, rural settlements and archaeological-historical places, which are often offered as touristic products, are extremely important and vital for the sector.

Ankara Development Agency (2011), also examines rural and cultural tourism possibilities for Nallihan in the report. As Nallihan district has six uplands in its geographical structure varying between 230 and 1720 meters high, upland tourism one of the possible rural tourism types for Nallihan. These uplands are currently mostly used for nature tours. However, traditional transhumance activities are not carried out there as in Nallidere uplands. Report also considers botanic tourism and

birdwatching tourism as types of rural tourism and Nallıhan's rich flora and fauna, also Nallıhan Bird Sanctuary is considered potentials for them. Hunting tourism is another possibility for Nallıhan according to report. Emremsultan, Saçak and Davutođlan Wildlife Protection and Improvement Areas in the district, are the declared areas where hunting and wild animals and wildlife are protected and developed, where hunting animals are placed, measures to improve the living environment are taken and hunting can be done within the framework of a special hunting plan when necessary. In addition, trekking, orienteering and biking is notable potential activities for the district and Nallıhan Tourism Volunteers Association is organizing trekking events in different routes. Furthermore, mountaineering and paragliding are counted in the report as opportunities, as the district is surrounded by Karagiriş Mountains and multiple hills. Water sports, paintball and photography are the further potentials according to report.

Also, the Agency examines the cultural tourism possibilities for Nallıhan under five categories; belief tourism as the district is rich in terms of historical mosques and tombs, archeological tourism with declared archeological sites and Juliopolis necropolis in the district, gastronomy tourism with local dishes, industrial tourism with Çayırhan Fossil Fuel Plant and Yenice Hydroelectric Power Station, and lastly, handicrafts with wooden barrel, silk crafts, needlepoint laces and rug weaving.

The report includes in-depth interview analysis with tourists, public officials and tradesmen to understand the supply demand equilibrium. These results show that Nallıhan's customers are concentrated in Ankara and Istanbul. Therefore, it is appropriate to focus the promotion and marketing activities in Ankara, Istanbul and neighboring provinces in order of importance. While 32% of the tourists coming to Nallıhan stated their reason for coming as a holiday, 18% stated their reason for coming as shopping and 11% as sports. While almost half of the tourists come for the day, it is seen that the rest stay. The lack of publicity, lack of knowledge and awareness in tourism, and the lack of a relationship between the public and private sectors were cited by the tradesmen as the reason why Nallıhan could not get enough share from tourism. According to tourism operators, tradesmen and employees, in

order to increase the number of tourists in Nallıhan district; it is necessary to focus on advertising-promotion, open quality facilities, participate in fairs and train qualified personnel. Unlike the other surveyed groups, the public sector listed the lack of vision and plan for the district as the biggest factor preventing them from gaining an effective market share. According to public institutions and organizations, in order to increase tourism activities in Nallıhan district, nature tourism, gastronomy tourism, handicraft tourism, faith tourism, village tourism, culture and entertainment tourism should be emphasized, respectively.

With these analysis and studies Ankara Development Agency (2021) indicated that by adopting the sustainable tourism approach, making Nallıhan a brand in rural tourism and ensuring that Nallıhan reaches 100,000 visitor capacity in 2023, is the main future vision. To give special importance to vocational training in the tourism sector, to carry out promotional activities in the city, to promote tourism investment areas, to develop new tourism investment areas, to develop the tourism potential of archaeological sites, to develop the tourism potential of inns, to include the historical texture in Nallıhan city center to tourism, to use the tourism potential of cultural values, solving infrastructure and transportation problems in Nallıhan are the primary objectives according to report.

### **3.5.2 2038 Ankara Environmental Plan**

The second important plan regarding Nallıhan and Nallıdere is the visional 1/100.000 scaled 2038 Ankara Environmental Plan<sup>53</sup> prepared in 2017 by Ankara Metropolitan Municipality, Department of Development and Planning. Nallıhan is marked as residential area, while Nallıdere is marked as rural settlements and development area in the plan. The forests and agricultural lands surrounding the district is shown as “the areas that present land use will be preserved”. The wildlife protection and

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<sup>53</sup> The Plan, Plan Explanation Reports, Revision Provisions Regarding Rural Settlements, Application Provision Notes are obtained from Ankara Metropolitan Municipality, Department of Development and Planning in 2021.

development areas also shown in the map. Nallıhan and its surrounding is not included in urban action areas in the plan.

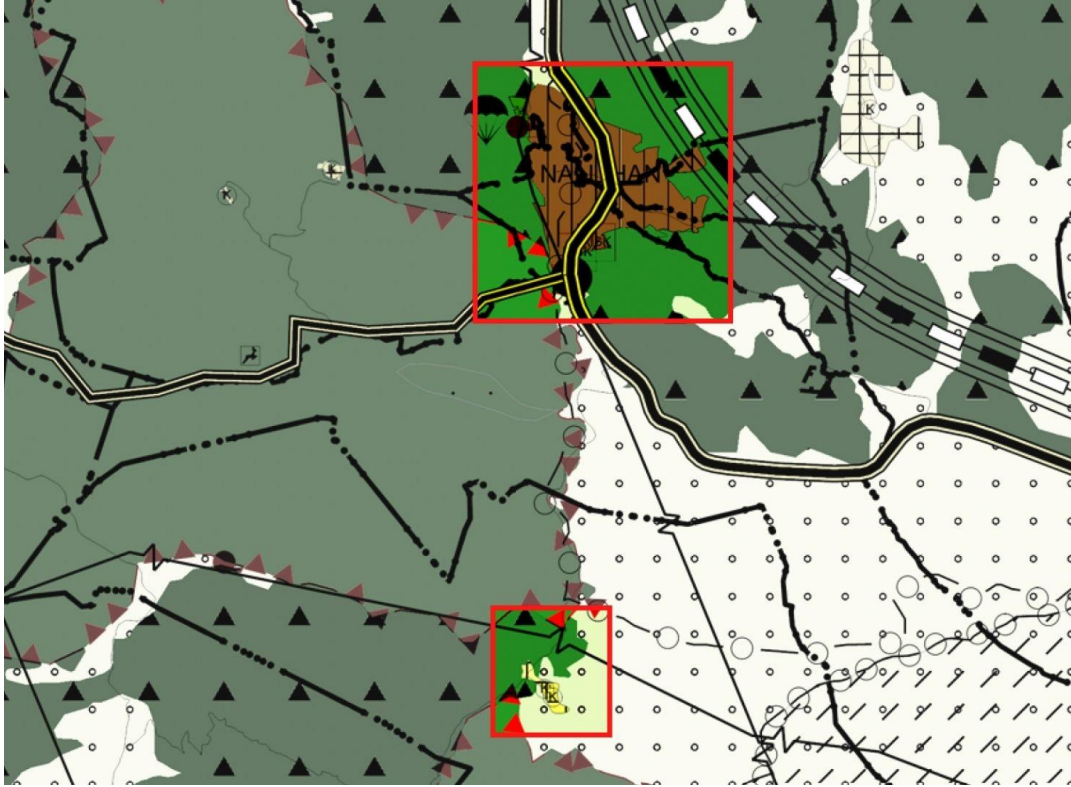


Figure 3.70. Nallıhan county town and Nallıdere framed in the plan.

For Nallıhan it has been determined that social open and green areas are at a sufficient level for the “planned areas projection population”, but other social and technical infrastructure areas are not allocated enough. According to the population projection, the population of Nallıhan district is expected to increase from 29,209 to 35,000 people in 2038. It is thought that the existing planned areas are sufficient to almost double the projection population, that enough residential areas are allocated in the zoning plans, that there is no need to create development housing areas, and that social and technical infrastructure areas should be allocated in line with the needs of the population in sub-scale plans. With the 1/100,000 scale Environmental Plan; It is aimed to develop mining existing in the district, to develop potentials such as the historical Silk Road, Tapduk Emre Tomb, Juliopolis ancient city, necropolis area, geological formations, Nallıhan Bird Sanctuary, uplands and recreation areas

and bringing them into tourism, to support agriculture and livestock activities, to support beekeeping and sericulture.

For rural settlements, the plan has different provisions than urban areas. The plan indicates that the buildings to be built in these areas can be constructed through 1/50 or 1/100 scale type projects prepared by the relevant ministries, organizations and municipalities in accordance with the historical and cultural texture of the region and the conditions of science, art and health. In the constructions in these areas, the historical and cultural identity of the region will be preserved by complying with the environmental characteristics in matters such as color, roof covering, solid-void rates on the facade, building unit dimensions, etc. In these areas, the distance of poultry, sheep and cattle farms, etc. for agriculture and livestock purposes, and all facilities that produce odor, to the settlement areas, are determined by the district municipalities, taking into account the relevant laws and regulations.

### **3.5.3 Future Visions of Users**

According to in-depth interviews and social surveys, users mostly do not have elaborative future visions for Nallıdere. Especially, as they are over 65 years old, the awareness about the tourism potentials of the village for future, is insufficient. However, as the village was once one of the biggest agricultural production areas of Nallıhan, villagers' desire for the future is mostly about revitalization of agriculture and husbandry conditions. Villagers think that with proper upper scale policies, and organizations that being bridge between demand outside of the village and production in the village, Nallıdere can be again an important production area.





## CHAPTER 4

### **ADAPTING TO ABANDONMENT: EVALUATION, SCENARIOS AND PROPOSALS FOR SUSTAINABILITY OF NALLIDERE**

In previous chapter, Nallidere is presented as a rural landscape with its past, present and future contexts. This chapter discusses the value, problem and potential assessment along with the possible re-evaluating scenarios for Nallidere.

#### **4.1 Evaluation of Nallidere: Values, Problems and Potentials**

For conservation of cultural heritage, the values of the heritage should be defined exactly to understand what needs to be conserved and to what extend. As it is indicated in the Burra Charter (2013), values are the decisive on cultural significance, the value notion establishes the link between place and conservation decisions. With the time and changes through their life cycle, these values are changing for rural settlements and they are subjected to different problems.

Nallidere as a historical rural landscape, has its own values, problems and potentials. These are examined under three scales; regional scale which evaluates Nallidere in the regional context, territorial scale which evaluates Nallidere as a village of Nallihan and lastly settlement scale of Nallidere itself. The values, problems and potentials of these three scales are assessed in four categories as the sustainability of the settlement are dependent on these four pillars; natural, economic, social and cultural. The table regarding evaluation is presented in the following part.

##### **4.1.1 Regional Scale Evaluation**

Nallidere is located on the northwest border of Ankara and at the transitional area of Central Anatolian Region and Blacksea Region with proximity to metropolitans of

Turkey such as İstanbul, Bursa, Eskişehir along with Ankara city center. It is important to evaluate Nallidere in this context to understand bigger scale values, problems and potentials.

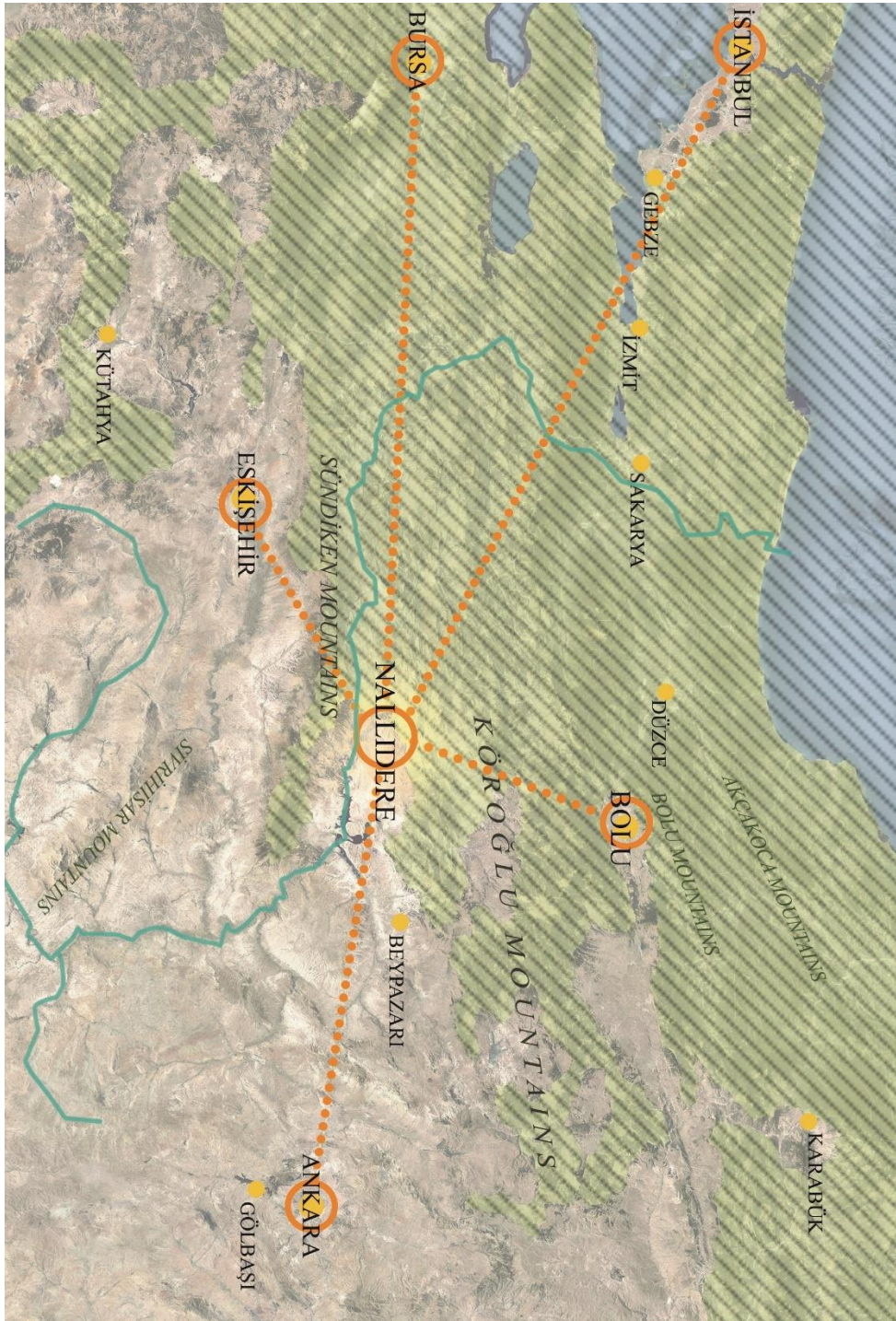


Figure 4.1. Regional Context of Nallidere

#### 4.1.1.1 Values

The Anatolian peninsula has a higher biodiversity than any geography of its size in the temperate zone (Tavşanlıoğlu, 2016), and it is known that the topography and climate variability that can be seen within short distances and the different habitats it contains are the main factors that cause this biodiversity in this geography, including Nallıdere. The topography and geography in this area with the biodiversity and climate can be classified as the **natural values** by themselves as they are the crucial elements of natural sustainability.

With the natural values mentioned above, the agricultural diversity of the area in question makes the region an important place for agriculture. This contributes to its economic strength and sustainability. And the proximity and accessibility to big cities, which are the focus of trade, can also be considered **economically valuable** for the region.

The social cohesion formed by the facts of common language, nationality, religion and country supports the awareness of social unity. The importance of social sustainability for the sustainable development, productivity and stability of societies is indisputable and the understanding of unity and cooperation between people in the region should be counted as a **social value** in the regional context.

With its thousands of years of history, the region where Nallıdere is located has hosted different civilizations. As a result, historical centers, historical rural areas and ancient settlements in the region can be shown among the cultural values of the area. Cultural diversity, created by social lives shaped in different geographies by different natural factors, can also be considered as a **cultural value** on a large scale.

#### 4.1.1.2 Problems

Global warming and climate change, which has an impact on the whole world, also affects the region in question. Increase in temperature, unexpected weather events,

heat waves, increase in the number and effect of forest fires and thus loss of biodiversity, decrease in tourism revenues, loss of agricultural yield and most importantly drought are the **natural problems** of this region. Also, soil, water and air pollution caused by dilapidation by people lead to loss in natural harmony. When local natural resources become less available due to climate change and pollution, rural people that rely on them for economic activities or consumption may have fewer alternatives. Lands become less productive, water supplies become scarcer, and abrupt temperature changes have an impact on crops.

As a region with high agricultural diversity, the most important income sources of the area are agriculture and animal husbandry. For this reason, upper scale policies taken for agriculture and animal husbandry affect production and the economy of the region deeply. The most important **economic problem** of the region is the abandonment of rural production due to the wrong decision and the wrong policies produced, the decrease in the need for manpower due to mechanization in production and similar reasons.

Poverty occurring in rural areas due to production difficulties and other economic problems has changed the perspective towards rural areas, villages and villagers. It is possible to say that people's interest in rural areas and rural production has decreased due to the negative perception created by these concepts in society. This situation can be shown as one of the important **social problems** of the region and the whole of Turkey.

Although the region is rich in tangible and intangible cultural values, the lack of information, awareness and data on both production and consumption side prevents benefiting from these values and protecting these values. Not having enough promotion about historical centers, historical rural settlements and ancient settlements is a **cultural problem** in general.

#### **4.1.1.3 Potentials**

The biodiversity, climate, rich habitation areas and topography makes the region an important part of the country's ecosystem. These features brings ecological potential for natural sustainability of the region. Also, the variety in production and being an agricultural zone have a huge economic potential for development of the society. Accessibility of the region also creates a potential for tourism and trade. The people in the region also has potential for creating a mutually supportive community for common goals for social sustainability and cohesion. In addition, historic centers, rural areas and ancient settlements in the region has the potential for tourism.

#### **4.1.2 Territorial Scale Evaluation**

As one of the Nallıhan villages, the evaluation of Nallıdere on a territorial scale together with Nallıhan is important for understanding its values, problems and potentials.

##### **4.1.2.1 Values**

The rich natural landscape is one of the most important values of the territory. The topography itself can be considered as a **natural value**. As Nallıhan is surrounded by Andız Mountains in the West, Sarıçalı in the North, Kara Geriş in the East and Sündiken Mountains in the South, there are steep valleys between these mountains and hills, as well as lands suitable for agriculture along the streams and on the plains of the hills. The lengths of the streams are especially suitable for irrigated agriculture.

The rainy but soft climate of Nallıhan is also makes the area suitable for agriculture and husbandry. The climate of Nallıhan shows the characteristics of the Central Anatolia and the Western Black Sea climate. Although the spring, autumn and winter months are rainy, there is not much precipitation in the summer months, the winters are not too cold and rainy.

In addition, the forests in Nallıhan create natural harmony and they create an area with higher oxygen rate in a city where the centers are so dense with a poor air quality. Furthermore, these forests contains monumental trees which are dated centuries ago, and these trees have been recorded by Bektaş & Demirtaş (2011). These monumental trees, which have exhibited ecological compatibility and continued their existence for hundreds of years, make the forests one of the natural values that need to be protected with high cultural and scientific importance.



Figure 4.2. Kabaardıç Monumental Tree in Nallıhan dating back to previous millennium (Nallıhan Haber, 2020)

Also, the Sarıyar Dam and hydroelectric plant, which is located on Sarıyar neighbourhood of Nallıhan, is an important water body for the area as it is the first sizable hydroelectric plant of Turkey. The artificial lake of dam is suitable for fishing or water sports and there are facilities on the shore. Also, the dam is essential for fauna of the area as well as flora, as the willow grove formed where Aladağ Stream empties into the dam is one of the most important breeding habitats for fish species in the country. Another important natural value is flora and fauna diversity in the territory. Nallıhan Bird Sanctuary, an artificial wetland ecosystem where 191 bird

species were identified in and formed at the junction of Aladağ Stream with Sarıyar Dam in the north of Sarıyar Dam. The sanctuary is located within the borders of Davutoğlan village of Nallıhan.



Figure 4.3. Nallıhan Bird Sanctuary (Author, 2021)

Nallıhan has several features that have **economic value**. While some of them straight part of the local economy and creating market itself, some of them are not directly part of the market but affecting the economy in the region (such as touristic attraction points). The fertile lands and water sources mentioned above, make the area important agricultural zone, especially for irrigated agriculture like paddy and rice production. Although today the production is much less than 20<sup>th</sup> century, the ongoing agricultural practices left in the area is the most important economic value of the region.

Stake tomato and grape along with the paddy and rice, have great importance in Nallıhan's economy. The 'organic food' trend in recent years, brought attention to the agricultural production and Nallıhan became an important area with its fertile lands, so that Ankara Development Agency (2011) made a feasibility study in Nallıhan for an organic fertilizer factory, however the plans were not realized. The organic local products are sold in market and shops in Nallıhan center. Besides, husbandry is an important source of income in Nallıhan. Angora goat and sheep breeding is serious income source for villages of Nallıhan.

Silkworm breeding, which has lost its importance over time, has contributed greatly to Nallıhan's economy in the past. Silkworm farming tends to revive as a result of recent developments in tourism recently. So, Silkworm Breeding Production Center opened by the Municipality and Development Agency in Nallıhan in 2016, continues its activities as a valuable production in the area. With the facility added to the region, residents contribute to rural production by breeding silkworms as well as farming and husbandry.



Figure 4.4. Silkworms from the facility in Nallıhan (2021)

As one of historic rural settlements of Nallıhan, Nallıdere has the bond between village and the former residents live in centers. The fellow countrymen understanding and social cohesion created by the common knowledge and traditions belong to territory, contributes the social sustainability and **social values** of the area. The International Nallıhan Silk Needle Lace Culture and Art Festival, which has been going on for 8 years, is also an important social value for the area.

The quality and variety of natural and cultural resources in Nallıhan also have important **cultural values**, along with their economic values mentioned before as they may be transformed into great opportunities for the growth of tourism and leisure activities in the rural area. The historical and cultural attraction points in the county town, also the natural assets, historical architecture in rural settlements and



rurality itself are the cultural values of the territory. Furthermore, local tastes and handicrafts are notable cultural values for the district. As, Nallıhan is famous for the Angora Gota, the local dishes made with using its meat are famous also. For instance, Ankara Erkeç Pastrami is a meat product obtained by drying Angora Goat meat under suitable conditions in the sun and produced in Nallıhan along with some other districts of Ankara. The label is a protected geographical indication and merchandise mark. Nallıhan style hoşmerim<sup>54</sup>, Toygaşı soup, Tarhana soup with meat, local malak dessert and stuffed-vine leaves are also traditional local dishes.

The production and use of needle lace is very common in Nallıhan, which is located on the historical Silk Road. Under the influence of the Silk Road, needlework has developed over time in the district. Nallıhan needlework and Nallıhan örtmesi<sup>55</sup> are also important traditional handicrafts made by forming different shaped or knotted loops with a needle and combining them. Both labels are protected geographical indication and merchandise marks too.



Figure 4.5. Nallıhan needlework and Nallıhan örtmesi (Kültür Portalı, 2018)

Barrels unique to Nallıhan, with their unique appearance and construction technique, are another valuable craft. The most important feature of wooden water barrels made of pine wood is that the lower part attached to the main body is joined without the

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<sup>54</sup> A dessert made with sugar, flour, oil and lor cheese.

<sup>55</sup> A type of scarf that are used to cover the upper part of the body together with the head, and silk is used while weaving.

use of metal nails, and it does not leak water. However, today there are only two masters left who made barrels with this traditional technique in Nallıhan district center.



Figure 4.6. The traditional Nallıhan barrels (IHA, 2019)

Although, they have inward oriented identities and little interaction with each other, the rural settlements surrounding Nallıdere with similar characteristics to it, can be considered as a cultural value for the territory with tissue they create, as they emphasize the rural characteristics and locality of the area while creating a historic rural settlement network. In addition, as Nallıhan is a settlement area since prehistoric times, historic center of the district is an attraction point with cultural assets from Seljuk and Ottoman periods. Also, the Juliopolis ancient city is a very significant and well-known archeological site in the district. With the excavations and scientific studies conducted, Juliopolis expand awareness about Nallıhan too.

#### 4.1.2.2 Problems

Since the routines and life-cycle in the area directly integrated to the nature, the **natural problems** are decisive factors in the lives of population. Problems caused by nature itself and problems directly affecting nature are classified as natural problems. With the changes in climatic conditions due to global warming in a bigger scale, fauna and flora are affected negatively. Water pollution and decrease in the water flow affects the area also. The agricultural production that are dependent on water sources like Nallı Stream and Aladağ Stream are directly affected by this change. In addition, biodiversity in fauna and flora become instable and it is under danger in Nallıhan. Researches shows bird species in Nallıhan Bird Sanctuary started to migrate different regions because of drought in the Aladağ Stream and fish population considerably declined in last decades (Arikan, 2019; Metin, 2014; Turgut, 2012). Destruction of nature, pollution in water, air and soil, dilapidation of natural resources are also important problems for Nallıhan. Change in the climate also causes other natural problems such as over dilapidation. Although, the water flow of streams in the area decreased in last decades, over precipitation causes floods due to overflow of Nallı and Aladağ Streams in Nallıhan. In 2019 and 2022, as a result of the flooding of the streams, two major flood disasters occurred, which resulted in the stones from the mountains and the garbage containers closing the roads, flooding in many houses and damage in the cultivated lands.



Figure 4.7. Flood news from [www.sabah.com.tr](http://www.sabah.com.tr) (2019)

The traditional architecture in Nallıhan consisted of local materials and mostly timber is used in constructions. This situation makes the area vulnerable against possible fires. Also the reeds around streams, creates danger in fires. So, fire becomes an important natural problem in area.



Figure 4.8. Fire news in Nallıhan from [www.aa.com.tr](http://www.aa.com.tr) (2021)

As the district is an agricultural zone, during the production chemicals are used. The agrochemicals have adverse effects on the environment and other organisms living in the environment. Pesticides can cause deaths in non-target organisms such as bees, birds and fish, microorganisms and invertebrates. They can cause reduced reproductive potential in birds, fish and other organisms (Tiryaki et al, 2010).

Furthermore, legal and illegal hunting activities in the mountains surrounding the district, causes irreversible harm to fauna. Although, there are Wildlife Protection Area surrounding Saçak Mountains, it is known that illegal hunting activities are still occurring in the area. The red deers, which are focus point of the Wildlife Protection Area, still being hunted illegally despite they are under the danger of distinction.



Figure 4.9. Illegal red deer hunting news in Nallıhan from www.arkeolojikhaber.com (2022)

In the 20th century, industrialization was accepted as the main factor for economic development in Turkey and the world, and industrialization was given importance by neglecting rural development. This has led to an increase in **economic problems** in rural areas. The upper scale strategies and laws about rural production affects rural settlements intensively. For example, the restrictions about herd of goats by the reason of the goats harming forests, deeply affected Nallıhan. It was one of the biggest Angora goat breeding zones in Ankara, however, with the interdiction a large amount of villagers stopped breeding goat in the village. In addition, the lack in support from decisions makers for reviving the agriculture and husbandry can be considered as an upper scale economic problem of Nallıhan and Nallıdere.

Rural areas such as Nallıhan, where agriculture and animal husbandry are the biggest sources of economic income, have been greatly affected by mechanization. Areas that could not meet the expectations of modern world in terms of production,

eliminated in the market competition. Also, with the mechanization in agricultural production, need for labor force decrease and this caused unemployment in rural areas such as Nallidere.

Misinterest towards rural life in the area and eventually rural migration towards centers are the most important **social problems** of the area. Also, although it is an area dominated by rural settlements, the misconnection and weak network between them, can be considered as a social problem also. When collective involvement of these rural communities to rural development could help all of them reciprocally, the lack of this bond prevent them to improve. The inward oriented identities of the villages become an obstacle.

With the abandonment and misinterest towards rurality, the cultural values like traditional techniques, rural lifestyles, traditions, customs and stories are being forgotten, this situation is the biggest **cultural problem** of the area. Lack of awareness and promotion about the cultural values can be considered as a problem also.

#### **4.1.2.3 Potentials**

The territory of Nallidere and Nallihan has various potentials with all the values mentioned above, that can contribute to its development. The forest and wildlife brings natural potentials for forestry and tourism along with extreme sports like trekking, hiking and orienteering.

The natural values like fertile lands, water resources, forests and appropriate climate, make possible to have productive agricultural, husbandry and forestry activities. The empty fields has a huge potential for various productions. Along with familiar products such as wheat, stake tomato, paddy or rice, the fields can be used for lavender or olive production as the climate and the lands are appropriate for production. For example, the Nallihan District Municipality and Ankara Metropolitan Municipality, supports the villagers by distributing seeds for lavender

and seedling for olive trees along with the corn seeds for animal feeding (Özdemir, 2017). Even, Nallıhan District Municipality offers support by establishing distillation units afor production of lavender oil, as they already established in two villages.



Figure 4.10. Lavender fields in Nallıhan Villages (Nallıhan Municipality, 2021)

The water sources have also potentials for water sports. In addition, while the fertile lands brings economic potential by creating chance for agriculture, the local tastes and handi crafts creates both cultural and economic potential for trade and tourism. Cultural attraction points such as Julopolis Ancient Settlement and historic center of Nallıhan also create tourism potential for the area. The existing bond between the people living in centers and their villages, is an important social potential for re-settlement of the village.

### **4.1.3 Settlement Scale Evaluation**

Nallıdere, with its settlement—a natural extension of the topography, where culture is ingrained in nature—and its buildings, as well as the forests, vegetation, wildlife, and remaining residents, offers thorough information on rural life, architectural

approach, settlement pattern, construction methods, landscape features, and traditional building masteries throughout history. And Nallıdere has many tangible and intangible values with these specifics and potentials that are brought by these values, also has multiple problems as a historical rural settlement that is being abandoned.

#### **4.1.3.1 Values**

The rich landscape is one of the most important **natural values** of the region and Nallıdere itself. The Nallı Stream, the one village is named after, is an important water source for Nallıhan and Nallıdere itself as the agricultural lands are located on two sides of it. Adjacent to the borders of Nallıdere Village, and located on the slopes of the valley formed by the Savurkaya Stream descending into Nallıdere Stream, Saçak Wildlife Protection Area underlies the importance of biodiversity in the region. In the area, the most important species protected is the red deer which is in danger of distinction. The wildlife can be counted as a valuable specific for Nallıdere. Furthermore, the picturesque environment created by topography is a remarkable feature of the place.

Although the production in the Nallıdere is almost ended, the fertile lands offered by geography makes Nallıdere an important agricultural area. With the traditional production technique, local production and products are the **economic values** of the settlement. Especially, with the Nallı stream and water ducts spreading between paddy fields in Nallıdere, enhance the production possibilities in the village.





Figure 4.11. Agricultural lands of Nallidere (Google Earth, last accessed: 16.10.2022)

Two villagers still live in Nallidere have goats and sheep, while just one of them today derive a profit from husbandry, the other one just produce dairy products for use of his household. Suitability for husbandry of the region can be considered as an economic value for Nallihan and Nallidere.



Figure 4.12. Goats of a villager still lives in Nallidere (Author, 2020)

As the human is the social factor in the formation and transformation equation of historic rural settlements, the characteristics directly affecting human relations, or features descending from intercommunications and contributing to culture, can be considered as **social and cultural values** of Nallıdere.

Despite the fact that today there is no such a cycle, the seasonal routines of going uplands and prairies by villagers, are seen as valuable socio-cultural rural characteristics. Furthermore, the bond between the former villagers who live in Nallıhan or Ankara centers today, and the village itself still exists despite it is weak. The funerals still held on the village, the dead of former settlers are still being burried mostly on the cemetery near the village and in holidays, people, mostly old ones, visit the village. This bond, stories, memories, traditions and customs are important intangible features of Nallıdere. Traditional production styles, cumulative knowledge about agriculture and husbandry, also the locality in production are valuable cultural traits and underlie the rurality of Nallıdere. The locality and rurality are the both cultural and social values of the village.



Figure 4.13. New and old sepulchers in Nallıdere Cemetery (Author, 2021)

The settlement keeps its organic traditional settlement pattern, and throughout its history, it continued its existence with the least amount of modification in built-up areas. The organic settlement of the buildings and open areas also defines the village organization, together with the location of mosques, school and agricultural areas. The original features of traditional residential and service buildings are still legible, and tangible outcomes of cumulative knowledge about traditional construction techniques can be observed. These buildings that demonstrate a certain level of skill in rural construction methods since they are built using natural materials while taking account geographical demands and the landscape. Additionally, they have important documentary value for comprehending social life and culture.

#### 4.1.3.2 Problems

Today, the settlement itself struggling with **natural problems** along with the problems of the bigger scales mentioned above. Although there is no scientific research directly about Nallı Stream, the change in water flow rate and amount of water are important concerns of villagers as they stated in social surveys. Also the change in width of waterbed can be observed in old and recent aerial photos.

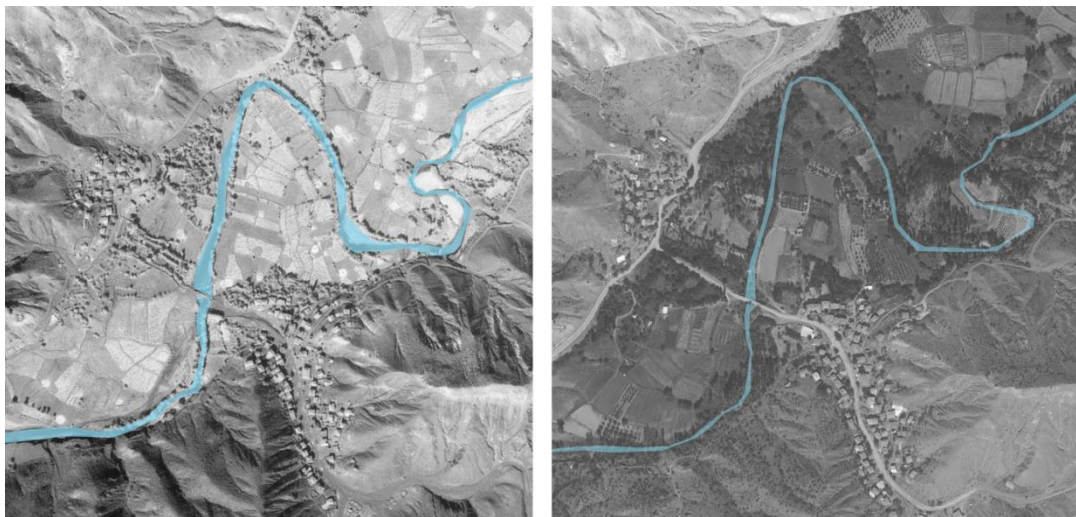


Figure 4.14. Waterbed visible on 1971 (on the left) and 2019 (on the right) aerial photos.

The upper scale decisions about the legal borders of the forests, are limiting the forestry, agriculture and husbandry activities. Desolation of prairies and uplands, or agricultural lands lead to these lands being swallowed by forest can be considered as natural problem also.

Abandonment of fertile agricultural lands and as well as an **economic problem**. The end of rural production due to population loss in the village is an important problem also. Not cultivating the fertile agricultural lands in Nallıdere, can be considered as a waste of resources and a crucial obstacle for sustainable developments. As there is no other economic sector in Nallıdere particularly, the problems in rural production have affected deeply the population of the village. Lack of awareness about importance of agricultural and husbandry production, also is a critical problem.

One of the alternative ways for people living in rural areas to increase their productivity in economic life, is cooperatives. Cooperative movements are important because producing alone will cause them to stay away from competition in the globalizing world. However today, in Nallıdere there is no cooperative for agricultural or husbandry production and trade. In 90s there was a cooperative for trading stake tomato to bigger cities, however an unfortunate defraud incident happened in the village that caused the deactivation of cooperative. The villagers could not receive payment for their products and this caused most of the villagers' bankrupt and most importantly end of big scale production in the village. The situation ended up with mistrust of villagers to trade and cooperatives.

There is a set of **social problems** threatening the values of Nallıdere. The first and one of the major problems is the poverty in the village, which is the outcome of economic problems aforementioned. The poverty burdening Nallıdere, like most of the rural settlements in Nallıhan, breaks the bond between people and village. Also, as it is mentioned above in the regional problems, the dominant idea in community about 'villager' and 'village' terms, is mostly correlated with poverty, and people tend to think negatively about villagers. 'Villager' term used as uneducated, poor, ignorant and illiterate in society mostly in recent decades, so that young women in

the village did not prefer marrying young man in village in the past. Mesut Şener<sup>56</sup> emphasizes this situation by indicating that young women preferred marrying man lived in Nallıhan center rather than villagers in Nallıdere, even though villager was earning relatively more money.

Limited access to health and educational services is a problem for the village like most of the rural settlements in Turkey. Being dependent on centers for education, health and leisure services, is an important obstacle of Nallıdere. The closest hospital or health service is the Nallıhan State Hospital. In addition, there is no shop in the village, the villagers go to center even for buying bread. Once a week, villagers go to Nallıhan for shopping and groceries. Although the village is highly dependent to center, along with the advantages of being close to it, there is no transportation option other than personal vehicles of the villagers. And the infrastructure is underdeveloped, there is no internet connection and phone reception is weak in the village.

Disinterest towards agricultural production and rurality itself by young generation leads the increase in the elderly population in rural areas due to migration, and this is observed in Nallıdere also. This situation affects the village in various aspects, especially the social structure of it. As the income source of old population is mostly retirement pension, and the physical inabilities that prevent them to work actively in production, can be considered as reasons of decline in the rate of rural production. Furthermore, as the population is aging, the important cultural values such as customs, traditions and memories are being forgotten.

Lack of interest towards cultural heritage of Nallıdere by the villagers, and also in public generally, one of the crucial **cultural problems** in the village. Lack of scientific research, documentation and studies about Nallıdere, also affects the villagers' opinion about the settlement and rural heritage. With the population loss,

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<sup>56</sup> According to interview with Mesut Şener on December 20, 2020 by author.

the architectural heritage is also started to decay. The empty buildings are being ruins as they are empty and there is no monitoring effort.

The abandonment and population loss of Nallıdere is the both the outcome and the reasons of the problems mentioned above. As the formation of historic rural settlements being directly related to reciprocal dynamic between natural, economic, social and cultural environments, so the dissolving of the same settlements also directly related to the reciprocal problems of these environments.

#### **4.1.3.3 Potentials**

Nallıdere as a historical rural settlement, despite the fact that it is at the verge of being abandoned, has various potentials with all the values mentioned above, that can contribute to its development.

The water source, fertile lands and traditional production techniques underlies the economic potentials of rural production. Utilizing these environmental benefits, brings the area huge potential for several economic enterprises like both production and tourism. With the vast natural values such as picturesque landscape, air quality, climate, wilderness, numerous flora and fauna, the village has a huge potential for nature tourism.

With its rich and deep history, socio-cultural values like historic urban tissue, traditional vernacular architecture, local tastes or handcrafts, the area has a huge potential for cultural tourism, also with all the rural settlements, their rural characteristics and traditional production techniques the area has a potential for agro-tourism. The uplands and prairies can be subjected to upland-tourism, with the increasing interest in society recently. The Nallıhan Tourism Volunteers Association is a nongovernmental organization that is founded in 2005 with the purpose of introducing and boosting tourism in the Nallıhan and its villages. The organization creates a huge potential for Nallıdere as it raises awareness about tourism and

possibilities by the efforts like creating trekking routes or organizing touristic tours to Nallıhan and its villages.

GÜNÜ BİRLİK KÜLTÜR TURU		GÜNÜ BİRLİK DOĞA YÜRÜYÜŞÜ ve ANIT AĞAÇLAR TURU	
09.30	: Çayırhan 'a varış	10.30	: Çulhalar Köyü'ne varış
09.30 - 10.10	: Çayırhan göl kenarında kahvaltı	10.30 -12.00	: Sarıçalı Dağı'ndaki Erenler Tepesi'ne yürüyerek çıkış
10.10 - 10.25	: Gülşehri Julio polis nekropol alanına hareket ve varış	12.00 -12.30	: Öğle yemeği ( kendi kumanyaları)
10.25 - 11.00	: Gülşehri Julio polis nekropol alanının gezilmesi	12.30 -14.30	: Sarıçalı Dağı'ndaki,Erenler Tepesinin gezilmesi 1740 rakımdan Nallıhan ve çevresini seyretme, Evliyalar Mezarlığı, Evliyalar Ardıç Ağacı, Tek Çift Dilek Kuyusu, Kırk Kızlar Mağarası Anıt; fındık, ihlamur, meşe, karaçam ve ardıç ağaçlarını ziyaret)
11.00 - 11.20	: Kuş cennetine hareket ve varış	14.30 - 16.00	: Uyuz Suyu Şelalesi'ne varış
11.20 - 11.40	: Kuş cennetinin tanıtılması	16.00 -16.30	: Uyuz Suyu Şelalesi'nde isteyenlerin suya girip serinlemesi
11.40 - 12.10	: Saryar Barajı gövdesine varış	16.30 -18.00	: Karacasu Köyü'ne varış
12.10 - 12.30	: Saryar Hasan Polatkan Barajı'nın gezilmesi	18.00 -19.00	: Dinlenme ve akşam yemeği
12.30 - 12.45	: Tapduk Emre Türbesi'ne varış	19.00	: Ayrılış
12.45 - 13.10	: Tapduk Emre Türbesi'nin gezilmesi		
13.10 - 13.50	: Dokuz Dolambaç'tan Nallıhan seyrettilererek Nallıhan'a varış.		
13.50 - 15.00	: Nallıhan'ın gezilmesi ( İ - Çe Vakfı tarihi binası, tarihi belediye binası, eski halkevi, el sanatları teşhir yeri , Kocahan, Nasuh Paşa Camii.)		
15.00 - 15.10	: Akdere Köyü'ne varış		
15.10 - 15.30	: Akdere Köyü ve Hoşebe'nin gezilmesi ( yaşlı ardıç ormanı ve Hoşebe Türbesi)		
15.30 - 16.00	: Yemek için Karacasu Köyü'ne varış		
16.00 - 17.00	: Yemek yenilmesi, köylülerin açmış olduğu standlarda alışveriş olanağı		
17.00 - 19.00	: Uyuz Suyu Şelalesine çıkılması, gezilmesi ve geri dönüş		
19.00	: Ayrılış		

Not: Uyuzsuyu Şelalesi'ne Otobüsler çıkmadığı için minibüslerle çıkılması gerekiyor.



Figure 4.15. Examples of tours by Nallıhan Tourism Volunteers Association (Retrieved from: <http://www.naltud.org.tr/>)

Also, even though some of the abandoned houses in Nallıdere are in severe condition, the houses are mostly in good physical condition. The building stock in the village is not something to be overlooked. Traditional houses are in a condition to be re-used as house or with another purpose when necessary interventions are made.

The table regarding value, problem and potential evaluations of these three scales is presented on following page. The codes on the table refer firstly scale, secondly the evaluation category, thirdly the sustainability pillar it is related. For example, **R.V.E.2** means second **R**egional **V**alue about **E**conomy. Also, color codes represent each sustainability pillar, green for natural, orange for economic, purple for social and blue for cultural.





Table 4.1 Evaluation Table

	VALUES	PROBLEMS	POTENTIALS
REGIONAL	<i>R.V.N.1.</i> Topography & geography <i>R.V.N.2.</i> Biodiversity <i>R.V.N.3.</i> Rich habitation area <i>R.V.N.4.</i> Climate	<i>R.P.N.1.</i> Water, air and soil pollution <i>R.P.N.2.</i> Decline in biodiversity <i>R.P.N.3.</i> Loss in natural harmony and dilapidation <i>R.P.N.4.</i> Climate change and global warming	<i>R.O.N.1.</i> Ecological potential for natural sustainability brought by biodiversity
	<i>R.V.E.1.</i> Being an agricultural region <i>R.V.E.2.</i> Being equidistant to metropolitans of Turkey	<i>R.P.E.1.</i> Mechanization in production <i>R.P.E.2.</i> Wrong policies about agriculture and husbandry <i>R.P.E.3.</i> Abandonment of rural production	<i>R.O.E.1.</i> Economic potential of agriculture of variety in production and possible contribution to economic sustainability <i>R.O.E.2.</i> Accessibility from big cities for tourism and trade
	<i>R.V.S.1.</i> Community understanding and social cohesion	<i>R.P.S.1.</i> Understanding of 'village' and 'villager' terms among society	<i>R.O.S.1.</i> Mutually supportive community for common goals and social sustainability
	<i>R.V.C.1.</i> Historic centers and ancient settlements <i>R.V.C.2.</i> Several historic rural zones <i>R.V.C.3.</i> Cultural diversity	<i>R.P.C.1.</i> Lack of awareness about historic centers, rural settlements and ancient settlements	<i>R.O.C.1.</i> Tourism potential for historic centers and ancient settlements <i>R.O.C.2.</i> Contribution to cultural sustainability by promoting diversity
TERRITORIAL	<i>T.V.N.1.</i> Forests and monumental trees <i>T.V.N.2.</i> Air quality <i>T.V.N.3.</i> Fertile agriculture lands <i>T.V.N.4.</i> Aladağ Stream, Sarıyar Dam and water sources <i>T.V.N.5.</i> Nallıhan Bird Sanctuary <i>T.V.N.6.</i> Flora & Fauna	<i>T.P.N.1.</i> Fires <i>T.P.N.2.</i> Water, air and soil pollution <i>T.P.N.3.</i> Agrochemicals harming natural harmony <i>T.P.N.4.</i> Decline in water flow rates <i>T.P.N.5.</i> Over-precipitation and floods <i>T.P.N.6.</i> Decline in biodiversity	<i>T.O.N.1.</i> Forestry and nature having tourism potential <i>T.O.N.2.</i> Potential to be preferred as a residential area for clean air <i>T.O.N.3.</i> Ecologic benefits and potentials of agriculture <i>T.O.N.4.</i> Tourism potential for water sports <i>T.O.N.5.</i> Touristic potential to contribute economic sustainability and biodiversity for natural sustainability
	<i>T.V.E.1.</i> Ongoing production activities <i>T.V.E.2.</i> Being suitable for rich agriculture and husbandry practices <i>T.V.E.3.</i> Silkworm breeding and silk products <i>T.V.E.4.</i> Touristic attraction points in Nallıhan centre <i>T.V.E.5.</i> Bazaars, festivals and markets in Nallıhan centre	<i>T.P.E.1.</i> Abandonment of rural production <i>T.P.E.2.</i> Lack of awareness and education about production techniques <i>T.P.E.3.</i> Lack of job opportunities <i>T.P.E.4.</i> Having not enough promotion about touristic attractions	<i>T.O.E.1.</i> Economic potential of rural production <i>T.O.E.2.</i> Tourism potential of historic center and festivals
	<i>T.V.S.1.</i> The bond between village and former residents <i>T.V.S.2.</i> Fellow countrymen understanding <i>T.V.S.3.</i> Social interaction achieved in festivals in the centre <i>T.V.S.4.</i> Social cohesion created by common knowledge and traditions	<i>T.P.S.1.</i> Misinterest towards rural life <i>T.P.S.2.</i> Lack of social interaction between historic rural settlements of Nallıhan	<i>T.O.S.1.</i> Potential for re-settlement of former residents <i>T.O.S.2.</i> Potential for social sustainability with bond and interaction between people
	<i>T.V.C.1.</i> Traditional production styles, lifestyles and routines <i>T.V.C.2.</i> Traditions, customs, stories and cumulative knowledge <i>T.V.C.3.</i> Local tastes (Ankara Erkeç bacon, Toygaşı soup etc.) <i>T.V.C.4.</i> Traditional handicrafts (Needlework, barrels etc.) <i>T.V.C.5.</i> Juliopolis Ancient City <i>T.V.C.6.</i> Historic center of Nallıhan <i>T.V.C.7.</i> Surrounding historic rural settlements	<i>T.P.C.1.</i> Traditional techniques, lifestyles and routines being forgotten <i>T.P.C.2.</i> Traditions, customs, stories and cumulative knowledge getting lost <i>T.P.C.3.</i> Lack of awareness and promotion about local tastes <i>T.P.C.4.</i> Misinterest towards handicrafts <i>T.P.C.5.</i> Lack of awareness and promotion about Juliopolis Ancient City <i>T.P.C.6.</i> Lack of network among historic rural settlements	<i>T.O.C.1.</i> Potential for cultural and social sustainability of traditions, customs and routines <i>T.O.C.2.</i> Tourism and trade potential of local tastes and handicrafts <i>T.O.C.3.</i> Tourism potential of Juliopolis Ancient City and Historic center of Nallıhan
	<i>S.V.N.1.</i> Nallı Stream <i>S.V.N.2.</i> Surrounding forests and Wildlife Protection Area <i>S.V.N.3.</i> Fertile agriculture lands and paddies <i>S.V.N.4.</i> Uplands and prairies <i>S.V.N.5.</i> Picturesque landscape & silhouette	<i>S.P.N.1.</i> Decline in water flow of Nallı Stream <i>S.P.N.2.</i> Wildlife Protection Area and forest boundaries affecting husbandry <i>S.P.N.3.</i> Abandonment of fertile agricultural lands <i>S.P.N.4.</i> Desolation of uplands and prairies	<i>S.O.N.1.</i> Nallı Stream creating potential for revitalizing agriculture <i>S.O.N.2.</i> Forests contributing natural sustainability and potential for re-wilding <i>S.O.N.3.</i> Ecologic benefits of agriculture by fertile lands and biodiversity <i>S.O.N.4.</i> Tourism potential of the settlement area, uplands and prairies
	<i>S.V.E.1.</i> Traditional production techniques <i>S.V.E.2.</i> Fields suitable for agricultural production	<i>S.P.E.1.</i> Abandonment of rural production due to depopulation <i>S.P.E.2.</i> Lack of economic sector other than agriculture and husbandry <i>S.P.E.3.</i> No cooperative to support rural production and mistrust towards them	<i>S.O.E.1.</i> Contributing economic and cultural sustainability by rural production
	<i>S.V.S.1.</i> Cumulative knowledge and social bond among villagers <i>S.V.S.2.</i> Collective traditional life style in the past <i>S.V.S.3.</i> Locality and rurality in the village	<i>S.P.S.1.</i> Poverty caused by economic problems <i>S.P.S.2.</i> Being highly dependent on the centers for health, education and leisure activities <i>S.P.S.3.</i> Lack of public transportation and infrastructure deficiency	<i>S.O.S.1.</i> Social bond and sense of belonging creating potential for re-settlement <i>S.O.S.3.</i> Locality and rurality in the village creating potential for cultural tourism
<i>S.V.C.1.</i> Traditional organic tissue with minor changes <i>S.V.C.2.</i> Traditional residential buildings with original features <i>S.V.C.3.</i> Traditional service buildings related to rural production <i>S.V.C.4.</i> Traditions, customs and past routines specific to Nallıdere	<i>S.P.C.1.</i> Lack of awareness about cultural heritage of the village <i>S.P.C.2.</i> Lack of scientific studies, researches and documentation <i>S.P.C.3.</i> Decay of cultural landscape due to lack of monitoring <i>S.P.C.4.</i> Traditions, customs and past routines specific to Nallıdere getting lost	<i>S.O.C.1.</i> Traditional tissue and authentic buildings creating potential for museumification <i>S.O.C.2.</i> Rural life creating potential for living museum and tourism	



## **4.2 Scenarios for Future of Nallıdere**

Rural settlements have undergone significant changes and advances over the last decades, the depopulation and abandonment create uncertainty about their future evolution. With all the values, problems and potentials mentioned above, Nallıdere is an historic rural settlement at the verge of abandonment with very little and aged population. The approaches for abandoned rural settlements that are examined in Chapter 2, will be scrutinized as presumptive scenarios for future of Nallıdere with possible benefits and risks.

### **4.2.1 Re-settlement**

#### **4.2.1.1 Re-settlement as a Village**

The first hypothetical scenario for re-evaluating Nallıdere is its re-settlement as a rural site by former inhabitants and their relatives and/or new eco-conscious people. In this option, the village continues its presence with its original function as a rural settlement with rural economic activities. This scenario is discussed as first and most desired one, since it contributes the all of sustainable development pillars. Reviving Nallıdere with its original function and rural characteristics by former or new inhabitants, supports economic and ecological sustainability as rural production continues with little carbon footprint, and contributes social and cultural sustainability as the community maintains rural traits with intangible and tangible values.

Since the former residents are mostly living in Nallıhan district or Ankara city center and visit the village for funerals, holidays and religious festive, it can be said that the bond between former population and the settlement is not broken although it is weakened. This underlines the potential of former inhabitants' return. Also, the proximity to a service cluster (school, hospital, post office, bazaars etc.) like Nallıhan center is a huge advantage that contributes the idea of re-settlement. As the first

scenario anticipates the continuation and revitalization of rural production, the natural, economic, social or cultural potentials that underline agriculture and husbandry are the most important potentials for re-settlement. The supports from governmental organizations such as municipalities, has vital importance for giving countenance to the producers. Furthermore, the locational characteristics of Nallıdere as it is close to İstanbul, Ankara and Eskişehir, make it possible for the village to become a center for rural production. In addition, housing is not a problem for new or former settlers especially for the property owner ones, with the building stock in Nallıdere that contains 83 traditional residential structures as well as service buildings.

The actors and stakeholders that can contribute to the scenario can be listed as such; firstly, the former villagers and land owners in Nallıdere are important since their opinion and perception is the most important part of the re-settlement scenario, so the Mukhtar unit has the crucial importance for contacting with villagers. Cooperative and social unity, which depends on the efforts and wishes of the villagers, are also important parts of the scenario. Secondly, public enterprises like municipalities and ministries are the decision makers about the settlements future with the upper scale policies. The attempts regarding the cultural assests of Nallıdere, should be conducted with the cooperation of government institues like Ministry of Culture and Tourism, Ankara Provincial Directorate of Culture and Tourism, trade associations like Chamber of Turkish Engineers and Architects or Chamber of City Planners, and non-governmental organizations like ICOMOS Committee of Turkey and CEKUL. The Nallıhan Vegetable Producer Society can also be mentioned for this scenario, as the source of livelihood envisaged for this scenario is agriculture and animal husbandry.

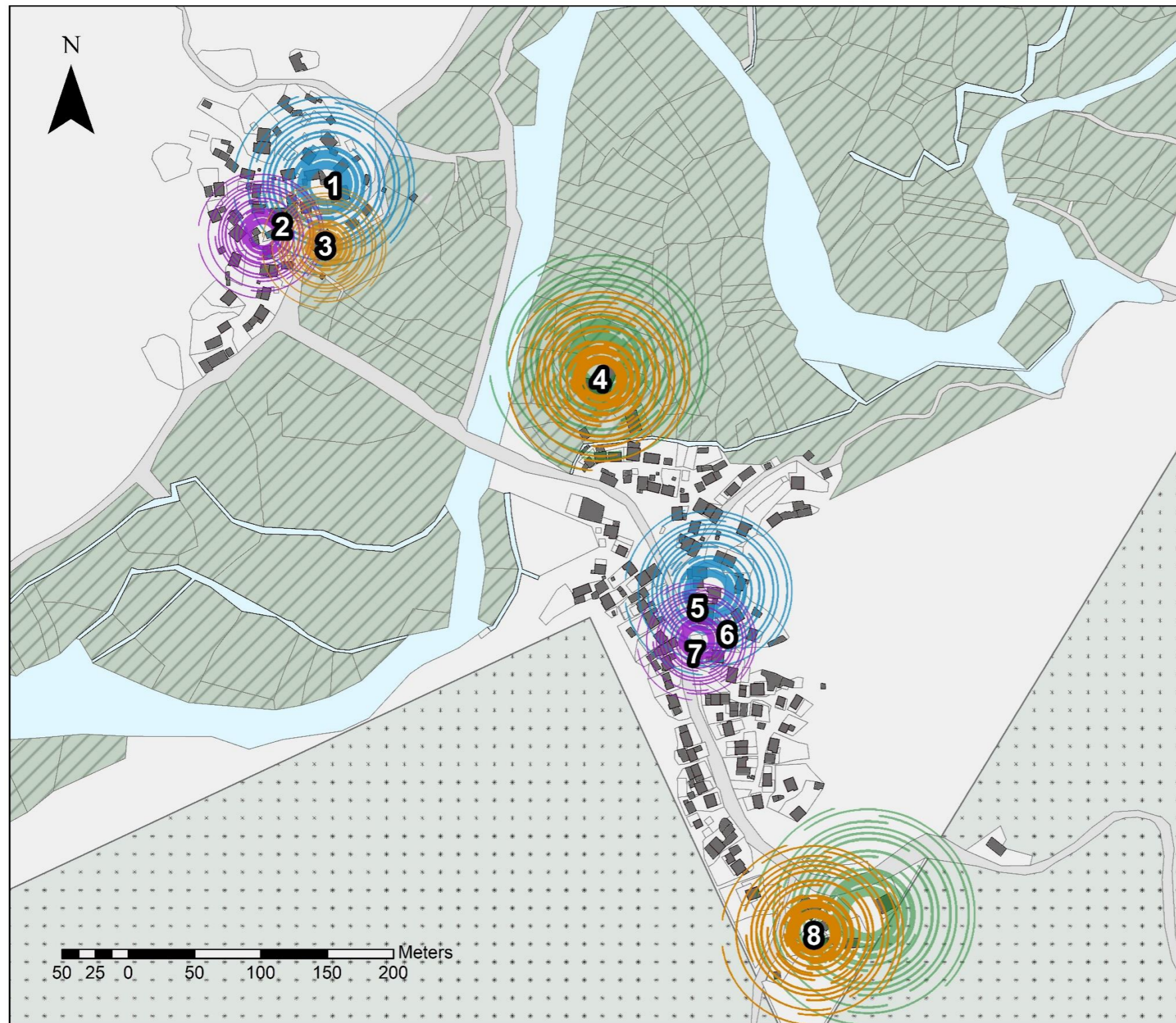
Table 4.2 The potentials that make the re-settlement as a village scenario possible.

	POTENTIALS
REGIONAL	<i>R.O.N.1.</i> Ecological potential for natural sustainability brought by biodiversity
	<i>R.O.E.1.</i> Economic potential of agriculture of variety in production and possible contribution to economic sustainability
	<i>R.O.E.2.</i> Accessibility from big cities for tourism and trade
	<i>R.O.S.1.</i> Mutually supportive community for common goals and social sustainability
	<i>R.O.C.2.</i> Contribution to cultural sustainability by promoting diversity
TERRITORIAL	<i>T.O.N.2.</i> Potential to be preferred as a residential area for clean air
	<i>T.O.N.3.</i> Ecologic benefits and potentials of agriculture
	<i>T.O.E.1.</i> Economic potential of rural production
	<i>T.O.S.1.</i> Potential for re-settlement of former residents with the bond between former residents and village
	<i>T.O.S.2.</i> Potential for social sustainability with bond and interaction between people
<i>T.O.C.1.</i> Potential for cultural and social sustainability of traditions, customs and routines	
SETTLEMENT	<i>S.O.N.1.</i> Nallı Stream creating potential for revitalizing agriculture
	<i>S.O.N.3.</i> Ecologic benefits of agriculture by fertile lands and biodiversity
	<i>S.O.E.1.</i> Contributing economic and cultural sustainability by rural production
	<i>S.O.S.1.</i> Social bond and sense of belonging creating potential for re-settlement
	<i>S.O.C.3.</i> Traditions, customs and past routines specific to Nallıdere contributing cultural sustainability

Along with all these possibilities, in order for rural life to be revitalized in the settlement, to encourage the return of former residents to the village and/or to attract new settlers attention, firstly the problems that led to abandonment must be solved and attempts should be made to bring the village back into life. Firstly, adapting the built environment and settlement to the requirements of modern life is a must. Electricity installments, heating systems and wet spaces should be adapted to current needs of population. Decays and structural problems of houses should be solved. Periodic repairs and maintenance of traditional buildings should be supported and guideline about interventions towards them should be provided. Rehabilitation of infrastructure such as underground cable system, internet connection and

establishing of fireplugs are must. Identification of cultural and natural assets about the village should be made and registration efforts towards the traditional buildings should be realized. The transportation problem should be solved by providing transportation options between the village and Nallihan center. Economic growth should be supported, local production should be improved and local products should be promoted. Introducing new techniques and creating awareness among the villagers about governmental supports is important for revitalizing production. Establishment of a non-governmental organization or a cooperative by villagers for promoting the rural production and trade of these products, encouraging online marketing of products and local dishes, can be an opportunity for economic growth. Increasing the communications between Nallidere and surrounding villages, creating a local network for reciprocal support for rural production and trade, is also important.

In the scenario where all the aforementioned problems are solved, economic development is realized and the population living with agriculture and animal husbandry is re-settled in the village, it can be predicted that the spatial uses will not change majorly since the village will be re-evaluated with its original function. Traditional residential buildings can be used as residential units after necessary interventions, and the service buildings such as storages, warehouses and barns can still be used as service units. The village chamber and former coffeeshouse can be used as a part of a social hub extending through the open area between the mosque and village chamber, where the social interaction is maximum. Animal husbandry can be focalized on the South-east corner where the village merged with the forest with the enhancement of already existing barns on that corner. As the existing mill is ruined, the abandoned service buildings near the fields can be adapted as mills and create a focal point for agriculture. Furthermore, the school building can be used as the cooperative building and educational focal point in the village where the workshops and other informational activities are held.



**LEGEND**

**IMPACT POINTS**

- 1- MOSQUE
- 2- PUBLIC SQUARE ON CAMIYAKA
- 3- COOPERATIVE BUILDING
- 4- MILL
- 5- MOSQUE
- 6- VILLAGE CHAMBER & KAHVEHANE
- 7- PUBLIC SQUARE
- 8- HUSBANDRY NODE

**IMPACT POINTS**

-  NATURAL SUSTAINABILITY
-  ECONOMIC SUSTAINABILITY
-  SOCIAL SUSTAINABILITY
-  CULTURAL SUSTAINABILITY

Figure 4.16. Presumptive map of resettlement as a village scenario





***Benefits of the scenario:***

The scenario contributes to socio-cultural sustainability since the community preserves rural qualities with intangible and tangible heritage, and economic and ecological sustainability because rural production continues with small carbon imprint. The physical environment, including the architectural heritage, can be preserved without much alteration as it will mostly be used in its original function. Also, the scenario contributes all the concepts represented by rural settlements such as local identity, cultural diversity, sense of locality, community integrity and local production. With the return of former inhabitants, memories, traditions and other intangible heritage of Nallidere would be conserved. The conservation of memory and place relation in the settlement, fosters a sense of connection among villagers by tying them to their history. Furthermore, with the agricultural production, Nallidere can be a part of economic growth and sustainable development goals of the country by reducing poverty and improving food security.

***Risks of the scenario:***

Although this is the scenario where the traditional structures do not need major alterations, if the interventions to make the buildings suitable for today's living conditions are not controlled by authorities and guidance is not provided, they may carry a risk for the architectural heritage. In addition, the continuity of the economic development of the village in the future is also debatable, as global warming, climate change and the reduction in natural resources are not problems that can be solved in the short term by human intervention and the economy of the village in this scenario is completely dependent on rural production. Due to the lack of an alternative source of income for the villagers other than agriculture and animal husbandry, it can be foreseen that the village population may find the solution by leaving the village after possible problems that may be encountered in these sectors. If the future young generations do not have the desire to take part in rural production that requires physical work, their tendency to take advantage of employment opportunities in different sectors may cause the village to be abandoned again.

The impact of this scenario on existing values and problems which were presented above is evaluated in the table below. + means positive, ± neutral, - means negative impact.

Table 4.3 The impact assessment of re-settlement as a village scenario

	VALUES	PROBLEMS
REGIONAL	± R.V.N.1. Topography & geography	- R.P.N.1. Water, air and soil pollution
	+ R.V.N.2. Biodiversity	+ R.P.N.2. Decline in biodiversity
	± R.V.N.3. Rich habitation area	± R.P.N.3. Loss in natural harmony and dilapidation
	± R.V.N.4. Climate	± R.P.N.4. Climate change and global warming
	+ R.V.E.1. Being an agricultural region	± R.P.E.1. Mechanization in production
	± R.V.E.2. Being equidistant to metropolitans of Turkey	± R.P.E.2. Wrong policies about agriculture and husbandry
		+ R.P.E.3. Abandonment of rural production
	+ R.V.S.1. Community understanding and social cohesion	± R.P.S.1. Understanding of 'village' and 'villager' terms among society
	± R.V.C.1. Historic centers and ancient settlements	+ R.P.C.1. Lack of awareness about historic centers, rural settlements and ancient settlements
	± R.V.C.2. Several historic rural zones	
+ R.V.C.3. Cultural diversity		
TERRITORIAL	- T.V.N.1. Forests and monumental trees	± T.P.N.1. Fires
	+ T.V.N.2. Air quality	- T.P.N.2. Water, air and soil pollution
	+ T.V.N.3. Fertile agriculture lands	- T.P.N.3. Agrochemicals harming natural harmony
	- T.V.N.4. Aladağ Stream, Saryar Dam and water sources	- T.P.N.4. Decline in water flow rates
	± T.V.N.5. Nallihan Bird Sanctuary	± T.P.N.5. Over-precipitation and floods
	+ T.V.N.6. Flora & Fauna	+ T.P.N.6. Decline in biodiversity
	+ T.V.E.1. Ongoing production activities	+ T.P.E.1. Abandonment of rural production
	+ T.V.E.2. Being suitable for rich agriculture and husbandry practices	+ T.P.E.2. Lack of awareness and education about production techniques
	± T.V.E.3. Silkworm breeding and silk products	+ T.P.E.3. Lack of job opportunities
	± T.V.E.4. Touristic attraction points in Nallihan centre	± T.P.E.4. Having not enough promotion about touristic attractions
	+ T.V.E.5. Bazaars, festivals and markets in Nallihan centre	
	+ T.V.S.1. The bond between village and former residents	+ T.P.S.1. Misinterest towards rural life
	+ T.V.S.2. Fellow countrymen understanding	+ T.P.S.2. Lack of social interaction between historic rural settlements of Nallihan
	± T.V.S.3. Social interaction achieved in festivals in the centre	
	+ T.V.S.4. Social cohesion created by common knowledge and traditions	
	+ T.V.C.1. Traditional production styles, lifestyles and routines	+ T.P.C.1. Traditional techniques, lifestyles and routines being forgotten
	+ T.V.C.2. Traditions, customs, stories and cumulative knowledge	+ T.P.C.2. Traditions, customs, stories and cumulative knowledge getting lost
	+ T.V.C.3. Local tastes (Ankara Erkeç bacon, Toygaşı soup etc.)	± T.P.C.3. Lack of awareness and promotion about local tastes
	+ T.V.C.4. Traditional handicrafts (Needlework, barrels etc.)	± T.P.C.4. Misinterest towards handicrafts
	± T.V.C.5. Juliopolis Ancient City	± T.P.C.5. Lack of awareness and promotion about Juliopolis Ancient City
± T.V.C.6. Historic center of Nallihan	+ T.P.C.6. Lack of network among historic rural settlements	
+ T.V.C.7. Surrounding historic rural settlements		
SETTLEMENT	- S.V.N.1. Nallı Stream	- S.P.N.1. Decline in water flow of Nallı Stream
	- S.V.N.2. Surrounding forests and Wildlife Protection Area	- S.P.N.2. Surrounding forests and Wildlife Protection Area
	+ S.V.N.3. Fertile agriculture lands and paddies	+ S.P.N.3. Abandonment of fertile agricultural lands
	+ S.V.N.4. Uplands and prairies	+ S.P.N.4. Desolation of uplands and prairies
	+ S.V.N.5. Picturesque landscape & silhouette	
	+ S.V.E.1. Traditional production techniques	+ S.P.E.1. Abandonment of rural production due to depopulation
	+ S.V.E.2. Fields suitable for agricultural production	+ S.P.E.2. Lack of economic sector other than agriculture and husbandry
		+ S.P.E.3. No cooperative to support rural production and mistrust towards them
	+ S.V.S.1. Cumulative knowledge and social bond among villagers	+ S.P.S.1. Poverty caused by economic problems
	+ S.V.S.2. Collective traditional life style in the past	± S.P.S.2. Being highly dependent on the centers for health, education and leisure activities
	+ S.V.S.3. Locality and rurality in the village	+ S.P.S.3. Lack of public transportation and infrastructure deficiency
	- S.V.C.1. Traditional organic tissue with minor changes	+ S.P.C.1. Lack of awareness about cultural heritage of the village
	- S.V.C.2. Traditional residential buildings with original features	+ S.P.C.2. Lack of scientific studies, researches and documentation
	- S.V.C.3. Traditional service buildings related to rural production	+ S.P.C.3. Decay of cultural landscape due to lack of monitoring
+ S.V.C.4. Traditions, customs and past routines specific to Nalldere	+ S.P.C.4. Traditions, customs and past routines specific to Nalldere getting lost	

#### 4.2.1.2 Re-settlement as a Resort Area

People with high and intermediate income levels who live in Ankara like other big cities in Turkey, have been showing interest recently in rural regions on the outskirts of the city and buy secondary houses, either to commute to work or to spend their vacations. Also, the ‘hobby garden’ term gained popularity among this population, which are planned recreational areas mostly on outskirts of big cities, designed with the aim of connecting with nature and it is seen that the demands of intellectuals towards these fields are increasing gradually. As Nallıdere has a location which is close to metropolitans like Ankara center, İstanbul and Eskişehir, the village can be the solution for the search of people living in the city and looking for an alternative living space. The traditional building stock, natural environment and scenic landscape can make the age group who want to leave the city life after retirement and the younger generations who are interested in natural life to prefer Nallıdere.

Table 4.4 The potentials that make the re-settlement as a resort scenario possible.

	POTENTIALS
REGIONAL	<i>R.O.N.1.</i> Ecological potential for natural sustainability brought by biodiversity
	<i>R.O.E.2.</i> Accessibility from big cities
TERRITORIAL	<i>T.O.N.2.</i> Potential to be preferred as a residential area for clean air <i>T.O.N.4.</i> Potential of water sports
	<i>T.O.E.2.</i> Potential of historic center and festivals
	<i>T.O.S.1.</i> Potential for re-settlement of former residents <i>T.O.S.2.</i> Potential for social sustainability with bond and interaction between people
	<i>S.O.N.4.</i> Potential of the settlement area, uplands and prairies
SETTLEMENT	<i>S.O.S.1.</i> Social bond and sense of belonging creating potential for re-settlement <i>S.O.S.3.</i> Locality and rurality in the village
	<i>S.O.C.1.</i> Traditional tissue and authentic buildings

For this scenario, like the previous one, the built environment and settlement must first be modified to meet modern life's demands. To meet the requirements of contemporary lifestyle of individuals today, heating systems, electrical installations, and wet spaces should be modified. Decays and structural issues in buildings need to be fixed. Infrastructure needs to be upgraded, including the installation of fire plugs and underground cable systems. It is necessary to arrange the roads in such a way that motor vehicles can pass and even to allocate areas for the need for parking. The village's natural and cultural assets should be identified, and attempts should be made to register the traditional structures.

Assuming that this scenario is realized in all possibilities, it can be predicted that residential buildings will continue to be used in their original functions after necessary interventions, but service structures can only be used as storage in this new lifestyle and service structures that are redundant will remain idle. It is also a predictable fact that the settlement pattern will undergo a lot of change in line with the needs. Roads will be opened and transformed for motor vehicles and the relationship of houses with open spaces will change as they become more introverted. With the arrival of new settlers, it can be predicted that the social structure will change completely. It can be said that with a new society without a common production, culture or values, a social structure will be formed, which is away from collectivity where every household is introverted.

The actors who have the biggest role in this scenario are primarily the Nallihan and Ankara populations, who intend to settle in the village or want to have a second home on the outskirts of the city. Press and government organizations are responsible for raising awareness of the whole society about Nallidere and rural life and drawing attention to the village. Rather than abandoning the area completely, using it as a resort is a scenario that can be encouraged by the ministries. Eventhough the village will be settlement with residential units, the rural life will not continue. So, the tangible cultural assets should be documented and conserved against any harm. Conservation of cultural and natural assets of Nallidere, should be conducted with the cooperation of government institues like Ministry of Culture and Tourism,

Ankara Provincial Directorate of Culture and Tourism, trade associations like Chamber of Turkish Engineers and Architects or Chamber of City Planners, and non-governmental organizations like ICOMOS Committee of Turkey, TEMA and CEKUL.

***Benefits of the scenario:***

This scenario contributes the social sustainability and cultural sustainability of Nallıdere, as the village will be used as a living environment. Making the village an alive settlement again, can make Nallıdere a point of attraction. In addition, the reuse of both traditional residential and traditional service structures, if carried out in accordance with the conservation principles, also benefits their conservation as the buildings will be monitored.

***Risks of the scenario:***

This scenario has the risk of both tangible and intangible heritage in Nallıdere. The possibility that the new settlers who buy the houses in the village do not take the international conservation principles into account in the interventions is a risk that may damage the authenticity of the buildings. Change in the settlement tissue by expanding roads, modifying the buildings and constructing new buildings has huge risk for architectural heritage. Also, new inhabitants in historic settlements has a risk for gentrification. It is valid to define rural gentrification as the process by which new settlers from metropolitan areas change rural communities into a new living environment distinct from traditional rural life (Güler, 2016).

Table 4.5 The impact assessment of re-settlement as a resort area scenario

	VALUES	PROBLEMS
REGIONAL	++ R.V.N.1. Topography & geography	- R.P.N.1. Water, air and soil pollution
	++ R.V.N.2. Biodiversity	± R.P.N.2. Decline in biodiversity
	++ R.V.N.3. Rich habitation area	- R.P.N.3. Loss in natural harmony and dilapidation
	++ R.V.N.4. Climate	± R.P.N.4. Climate change and global warming
	- R.V.E.1. Being an agricultural region	± R.P.E.1. Mechanization in production
	± R.V.E.2. Being equidistant to metropolitans of Turkey	± R.P.E.2. Wrong policies about agriculture and husbandry
	- R.V.S.1. Community understanding and social cohesion	- R.P.E.3. Abandonment of rural production
	± R.V.C.1. Historic centers and ancient settlements	± R.P.S.1. Understanding of 'village' and 'villager' terms among society
	± R.V.C.2. Several historic rural zones	± R.P.C.1. Lack of awareness about historic centers, rural settlements and ancient settlements
	- R.V.C.3. Cultural diversity	
TERRITORIAL	++ T.V.N.1. Forests and monumental trees	± T.P.N.1. Fires
	++ T.V.N.2. Air quality	- T.P.N.2. Water, air and soil pollution
	- T.V.N.3. Fertile agriculture lands	- T.P.N.3. Agrochemicals harming natural harmony
	± T.V.N.4. Aladağ Stream, Sarıyar Dam and water sources	± T.P.N.4. Decline in water flow rates
	± T.V.N.5. Nallıhan Bird Sanctuary	± T.P.N.5. Over-precipitation and floods
	± T.V.N.6. Flora & Fauna	± T.P.N.6. Decline in biodiversity
	- T.V.E.1. Ongoing production activities	- T.P.E.1. Abandonment of rural production
	- T.V.E.2. Being suitable for rich agriculture and husbandry practices	- T.P.E.2. Lack of awareness and education about production techniques
	± T.V.E.3. Silkworm breeding and silk products	- T.P.E.3. Lack of job opportunities
	± T.V.E.4. Touristic attraction points in Nallıhan centre	± T.P.E.4. Having not enough promotion about touristic attractions
	± T.V.E.5. Bazaars, festivals and markets in Nallıhan centre	
	+ T.V.S.1. The bond between village and former residents	- T.P.S.1. Misinterest towards rural life
	+ T.V.S.2. Fellow countrymen understanding	- T.P.S.2. Lack of social interaction between historic rural settlements of Nallıhan
	± T.V.S.3. Social interaction achieved in festivals in the centre	
	- T.V.S.4. Social cohesion created by common knowledge and traditions	
	- T.V.C.1. Traditional production styles, lifestyles and routines	- T.P.C.1. Traditional techniques, lifestyles and routines being forgotten
	- T.V.C.2. Traditions, customs, stories and cumulative knowledge	- T.P.C.2. Traditions, customs, stories and cumulative knowledge getting lost
	± T.V.C.3. Local tastes (Ankara Erkeç bacon, Toygaş soup etc.)	± T.P.C.3. Lack of awareness and promotion about local tastes
	± T.V.C.4. Traditional handicrafts (Needlework, barrels etc.)	± T.P.C.4. Misinterest towards handicrafts
	± T.V.C.5. Juliopolis Ancient City	± T.P.C.5. Lack of awareness and promotion about Juliopolis Ancient City
± T.V.C.6. Historic center of Nallıhan	- T.P.C.6. Lack of network among historic rural settlements	
- T.V.C.7. Surrounding historic rural settlements		
SETTLEMENT	± S.V.N.1. Nallı Stream	± S.P.N.1. Decline in water flow of Nallı Stream
	± S.V.N.2. Surrounding forests and Wildlife Protection Area	± S.P.N.2. Surrounding forests and Wildlife Protection Area
	- S.V.N.3. Fertile agriculture lands and paddies	- S.P.N.3. Abandonment of fertile agricultural lands
	- S.V.N.4. Uplands and prairies	+ S.P.N.4. Desolation of uplands and prairies
	± S.V.N.5. Picturesque landscape & silhouette	
	- S.V.E.1. Traditional production techniques	- S.P.E.1. Abandonment of rural production due to depopulation
	- S.V.E.2. Fields suitable for agricultural production	± S.P.E.2. Lack of economic sector other than agriculture and husbandry
		± S.P.E.3. No cooperative to support rural production and mistrust towards them
	- S.V.S.1. Cumulative knowledge and social bond among villagers	± S.P.S.1. Poverty caused by economic problems
	- S.V.S.2. Collective traditional life style in the past	± S.P.S.2. Being highly dependent on the centers for health, education and leisure activities
	- S.V.S.3. Locality and rurality in the village	+ S.P.S.3. Lack of public transportation and infrastructure deficiency
	- S.V.C.1. Traditional organic tissue with minor changes	+ S.P.C.1. Lack of awareness about cultural heritage of the village
	- S.V.C.2. Traditional residential buildings with original features	+ S.P.C.2. Lack of scientific studies, researches and documentation
	- S.V.C.3. Traditional service buildings related to rural production	+ S.P.C.3. Decay of cultural landscape due to lack of monitoring
- S.V.C.4. Traditions, customs and past routines specific to Nallıdere	- S.P.C.4. Traditions, customs and past routines specific to Nallıdere getting lost	

#### 4.2.2 Tourism

The second possible scenario for the future of Nallıdere is, organizing the settlement for touristic and leisure activities. Since tourism is increasingly considered as a

positive force for the conservation of natural and cultural heritage, with its economic resources and effects on country policies, it has also been considered as one of the possible scenarios for Nallidere as an abandoned historical rural landscape.

As Nallidere is so close the tourism routes created by Nallihan Tourism Volunteers Association, the possibility if integrating the village to these routes, creates a potential for tourism for it. The scenic landscape with the natural vaues and picturesque panaroma, makes the village an attraction point and its proximity to the centers makes it appropriate for one-day trips, picnics and similar activities. Also, as it is in a location where the historic center of Nallihan, other historic rural settlements and Juliopolis ancient city are easily accessible from, and the building stock is enough with a good condition, the village can be the accommodation center for touristic activities. Nature tourism, gastronomy tourism, upland tourism and culture tourism are the options that can be considerable for the future of Nallidere.

Table 4.6 The potentials that make the tourism scenario possible.

	POTENTIALS
REGIONAL	<i>R.O.E.2.</i> Accessibility from big cities for tourism and trade
	<i>R.O.C.2.</i> Contribution to cultural sustainability by promoting diversity
TERRITORIAL	<i>T.O.N.4.</i> Tourism potential for water sports
	<i>T.O.N.5.</i> Touristic potential to contribute economic sustainability
	<i>T.O.E.2.</i> Tourism potential of historic center and festivals
	<i>T.O.C.1.</i> Potential for cultural and social sustainability of traditions, customs and routines
	<i>T.O.C.2.</i> Tourism and trade potential of local tastes and handicrafts
<i>T.O.C.3.</i> Tourism potential of Juliopolis Ancient City and Historic center of Nallihan	
SETTLEMENT	<i>S.O.N.4.</i> Tourism potential of the settlement area, uplands and prairies
	<i>S.O.E.1.</i> Contributing economic and cultural sustainability by rural production
	<i>S.O.S.3.</i> Locality and rurality in the village creating potential for cultural tourism
	<i>S.O.C.1.</i> Traditional tissue and authentic buildings
	<i>S.O.C.2.</i> Rural life creating potential for living museum and tourism
	<i>S.O.C.3.</i> Traditions, customs and past routines specific to Nallidere contributing cultural sustainability

For this scenario, firstly the physical environment should be revitalized and adapted to modern life style. Building deteriorations and structural issues must be addressed. Necessary infrastructure works should be carried out in order to meet the daily needs for tourism. Buildings suitable for accommodation should be determined and necessary interventions should be carried out. A reception and information point should be planned for incoming visitors at the entrance of the village. Nallidere should be included to the routes of Nallihan Tourism Volunteers Association. Festivals and other leisure activities can be organized in accordance with cultural values and keeping traditions alive. Photographing and trekking activities can be organized with the awareness of nature and environment. With the influence of cultural values, events that appeal to different age groups related to needle lace and local products can be conducted. A public transport route should be established to facilitate transportation. Since all these depend on the awareness and promotion of the area, advertising campaigns should also be carried out.

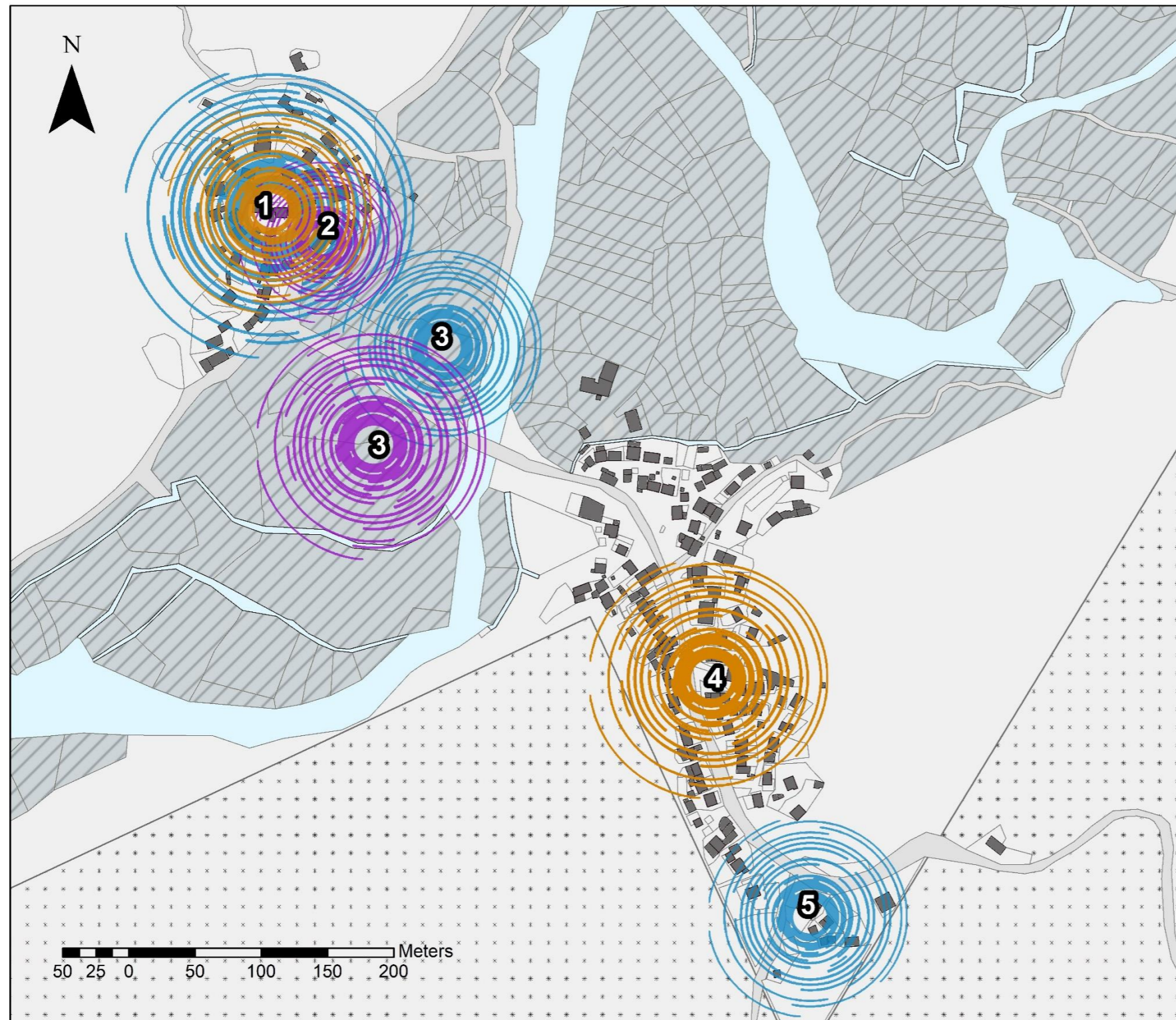
Again, the most important stakeholders for the realization of the tourism scenario are the current and former villagers and property owners. Functioning the village for tourism depends on the volunteering of these people. Local and foreign visitors are also important as they will be the main subject. The ministry of culture and tourism, the governorship, media organs, local and foreign tourism companies and guides can also be listed among the important actors for this scenario. Nallihan Tourism Volunteers Association will also play a major role in this scenario. Preservation of cultural assets in the village to be used for tourism, as in previous scenarios, will be carried out with cooperation of government institutes like Ministry of Culture and Tourism, Ankara Provincial Directorate of Culture and Tourism, trade associations like Chamber of Turkish Engineers and Architects or Chamber of City Planners, and non-governmental organizations like ICOMOS Committee of Turkey and CEKUL.

If this scenario is realized, it is obvious that the village will be organized for touristic activities. Camiyaka, which is the first place where the main artery coming from Nallihan reaches the village, can be transformed into an activity area where daily touristic activities take place. Authentic eating places, units where tourists can shop



and try local products can be produced. It may also be necessary to have an information and reception area on this side, so the school building at the entrance of the village can be used as it is suitable for this function. Since agricultural production does not have a place in this scenario, the idle agricultural areas can be considered as large green areas and possible festivals, fairs and similar events can be held in these large areas. The opposite side of the village can be arranged for accommodation as it has more traditional residential units. In addition, the corner of the village where it meets the forest area can be turned into a center for nature sports, as these forests are suitable areas for trekking, orienteering and hiking.





**LEGEND**

**IMPACT POINTS**

- 1- LOCAL RESTOURANTS & SHOPS
- 2- INFORMATION & RECEPTION
- 3- FAIR & FESTIVAL AREAS
- 4- HOME-HOSTEL ZONE
- 5- TREKKING, HIKING & ORIENTEERING CENTER

**IMPACT POINTS**

-  NATURAL SUSTAINABILITY
-  ECONOMIC SUSTAINABILITY
-  SOCIAL SUSTAINABILITY
-  CULTURAL SUSTAINABILITY

Figure 4.17. Presumptive map of tourism scenario



***Benefits of the scenario:***

The scenario contributes to the cultural and economic sustainability of the village. Tourism as a new sector for the region, which currently does not have an economic source of income, will stimulate the economy. This can make Nallidere a point of interest again and reverse the migration from the villages to the centers. The village can be saved from extinction, unlike the fate of other abandoned villages due to the aging and declining population. At the very least, if the right decisions are made and implemented, the authenticity of the physical environment is preserved without major damage as it will be used. Since locality, which is the main reason for the preference of rural areas in tourism, will gain importance, so, opening the village to tourism may be an opportunity for the former villagers to return and start production again.

***Risks of the scenario:***

Arranging the area only for touristic activities may prevent the former villagers from using the village, who are still in touch with the village. In addition, making the economic return dependent on a single sector undermines the economic sustainability of the village. Also, if the right promotions are not made and awareness raising activities about the village are not sufficient, the area may not be an interesting point for tourism as expected. Although the current life in the village is at its minimum, the loss of rural life in the Nallidere is a negative result both economically and for heritage conservation. Furthermore, if the carrying capacity of the village is not taken into account when planning tourism activities, environmental pollution and security violations from users may become inevitable. In addition, if certain regulations are not made for the construction of new buildings, the deterioration of the natural settlement pattern of the village may be at risk. The revival of the area with tourism can attract a new population unrelated to village life and open the door to rural gentrification, and social life can radically change.

Table 4.7 The impact assessment of tourism scenario

	VALUES	PROBLEMS
REGIONAL	+ R.V.N.1. Topography & geography	- R.P.N.1. Water, air and soil pollution
	+ R.V.N.2. Biodiversity	+ R.P.N.2. Decline in biodiversity
	+ R.V.N.3. Rich habitation area	+ R.P.N.3. Loss in natural harmony and dilapidation
	+ R.V.N.4. Climate	+ R.P.N.4. Climate change and global warming
	- R.V.E.1. Being an agricultural region	+ R.P.E.1. Mechanization in production
	+ R.V.E.2. Being equidistant to metropolitans of Turkey	+ R.P.E.2. Wrong policies about agriculture and husbandry
	- R.V.S.1. Community understanding and social cohesion	- R.P.E.3. Abandonment of rural production
	+ R.V.C.1. Historic centers and ancient settlements	+ R.P.S.1. Understanding of 'village' and 'villager' terms among society
	+ R.V.C.2. Several historic rural zones	+ R.P.C.1. Lack of awareness about historic centers, rural settlements and ancient settlements
	- R.V.C.3. Cultural diversity	
TERRITORIAL	- T.V.N.1. Forests and monumental trees	+ T.P.N.1. Fires
	+ T.V.N.2. Air quality	- T.P.N.2. Water, air and soil pollution
	+ T.V.N.3. Fertile agriculture lands	+ T.P.N.3. Agrochemicals harming natural harmony
	+ T.V.N.4. Aladağ Stream, Sarıyar Dam and water sources	+ T.P.N.4. Decline in water flow rates
	+ T.V.N.5. Nallıhan Bird Sanctuary	+ T.P.N.5. Over-precipitation and floods
	+ T.V.N.6. Flora & Fauna	+ T.P.N.6. Decline in biodiversity
	- T.V.E.1. Ongoing production activities	- T.P.E.1. Abandonment of rural production
	- T.V.E.2. Being suitable for rich agriculture and husbandry practices	- T.P.E.2. Lack of awareness and education about production techniques
	+ T.V.E.3. Silkworm breeding and silk products	+ T.P.E.3. Lack of job opportunities
	+ T.V.E.4. Touristic attraction points in Nallıhan centre	+ T.P.E.4. Having not enough promotion about touristic attractions
	+ T.V.E.5. Bazaars, festivals and markets in Nallıhan centre	
	+ T.V.S.1. The bond between village and former residents	- T.P.S.1. Misinterest towards rural life
	+ T.V.S.2. Fellow countrymen understanding	+ T.P.S.2. Lack of social interaction between historic rural settlements of Nallıhan
	+ T.V.S.3. Social interaction achieved in festivals in the centre	
	- T.V.S.4. Social cohesion created by common knowledge and traditions	
	- T.V.C.1. Traditional production styles, lifestyles and routines	- T.P.C.1. Traditional techniques, lifestyles and routines being forgotten
	- T.V.C.2. Traditions, customs, stories and cumulative knowledge	- T.P.C.2. Traditions, customs, stories and cumulative knowledge getting lost
	+ T.V.C.3. Local tastes (Ankara Erkeç bacon, Toygaşı soup etc.)	+ T.P.C.3. Lack of awareness and promotion about local tastes
	+ T.V.C.4. Traditional handicrafts (Needlework, barrels etc.)	+ T.P.C.4. Misinterest towards handicrafts
	+ T.V.C.5. Juliopolis Ancient City	+ T.P.C.5. Lack of awareness and promotion about Juliopolis Ancient City
+ T.V.C.6. Historic center of Nallıhan	+ T.P.C.6. Lack of network among historic rural settlements	
+ T.V.C.7. Surrounding historic rural settlements		
SETTLEMENT	+ S.V.N.1. Nallı Stream	+ S.P.N.1. Decline in water flow of Nallı Stream
	+ S.V.N.2. Surrounding forests and Wildlife Protection Area	+ S.P.N.2. Surrounding forests and Wildlife Protection Area
	- S.V.N.3. Fertile agriculture lands and paddies	- S.P.N.3. Abandonment of fertile agricultural lands
	+ S.V.N.4. Uplands and prairies	+ S.P.N.4. Desolation of uplands and prairies
	+ S.V.N.5. Picturesque landscape & silhouette	
	- S.V.E.1. Traditional production techniques	- S.P.E.1. Abandonment of rural production due to depopulation
	- S.V.E.2. Fields suitable for agricultural production	+ S.P.E.2. Lack of economic sector other than agriculture and husbandry
		- S.P.E.3. No cooperative to support rural production and mistrust towards them
	- S.V.S.1. Cumulative knowledge and social bond among villagers	+ S.P.S.1. Poverty caused by economic problems
	- S.V.S.2. Collective traditional life style in the past	+ S.P.S.2. Being highly dependent on the centers for health, education and leisure activities
	- S.V.S.3. Locality and rurality in the village	+ S.P.S.3. Lack of public transportation and infrastructure deficiency
	- S.V.C.1. Traditional organic tissue with minor changes	+ S.P.C.1. Lack of awareness about cultural heritage of the village
	- S.V.C.2. Traditional residential buildings with original features	+ S.P.C.2. Lack of scientific studies, researches and documentation
- S.V.C.3. Traditional service buildings related to rural production	+ S.P.C.3. Decay of cultural landscape due to lack of monitoring	
- S.V.C.4. Traditions, customs and past routines specific to Nallıdere	- S.P.C.4. Traditions, customs and past routines specific to Nallıdere getting lost	

### 4.2.3 Museumification

The third scenario for the future of Nallıdere is the museumification of the entire village. After the village, which is already on the verge of abandonment, loses its

existing population, museumification works can be carried out so that the settlement is not completely destroyed. The idea of an open-air museum is a possible option for Nallidere. With its proximity to the city centers, the fact that the settlement pattern largely preserves its authenticity and the buildings do not undergo major changes, the buildings can be restored and conserved as they are after the village is completely emptied. As the village is easily accessible, the museumification efforts can be realized without moving the traditional buildings from their original settings unlike most of the open-air museum examples.

Table 4.8 The potentials that make the museumification scenario possible.

	POTENTIALS
REGIONAL	<i>R.O.E.2.</i> Accessibility from big cities for tourism and trade
	<i>R.O.C.2.</i> Contribution to cultural sustainability by promoting diversity
TERRITORIAL	<i>T.O.E.2.</i> Tourism potential of historic center and festivals
	<i>T.O.C.2.</i> Tourism and trade potential of local tastes and handicrafts
SETTLEMENT	<i>S.O.S.3.</i> Locality and rurality in the village
	<i>S.O.C.1.</i> Traditional tissue and authentic buildings creating potential for museumification
	<i>S.O.C.2.</i> Rural life creating potential for living museum and tourism

For this scenario, firstly documentation of tangible and intangible assests of Nallidere should be made and scientific researches about the settlement need to be organzied. Restoration works regarding the traditional buildings should be conducted. Also, strong work tie and involvement should be established among the former inhabitants and volunteers for the museum to subsist. As museumification of the total landscape means, preserving the village as an artifact not like a real living environment, in this regard, it needs to remove the little remaining rural life from Nallidere. On the other hand, for the continuation of traditions and intangible values, demonstration of daily activities of rural life can be organized in the museum. Also, the small production coming from this demonstrations can be sold as local products

belonging Nallıdere in the shopping units. Local dishes and beverages can be served as a part of the experience also. Promotional activities should be carried out with the aim of increasing the number of visitors to the settlement, which is organized as an open-air museum.

The most important stakeholders for the realization of the Museumification scenario are the current and former villagers and property owners. The cooperation of the Ministry of Culture and Tourism, the governor's office, conservation boards and municipalities is important for museum studies. Press and media, non-governmental organizations and volunteers are important actors in terms of attracting the attention of the visitors of the village, which will be functioned as a museum. Nallıhan Tourism Volunteers Association can also take an important place in the scenario by including this museum in sightseeing tour routes in this scenario. Since the protection and maintenance of the cultural assets in the village cannot be achieved by monitoring, unlike the previous scenarios, cooperation of government institutes like Ministry of Culture and Tourism, Ankara Provincial Directorate of Culture and Tourism, trade associations like Chamber of Turkish Engineers and Architects or Chamber of City Planners, and non-governmental organizations like ICOMOS Committee of Turkey, ICOM and CEKUL, become important.

If the scenario is realized, the village will be exhibited with its original equipment, authentic architectural setting, or elements belongs to rural life including dwellings, agricultural fields, and settlement tissue of the disappearing culture. Camiyaka side of the village can be arranged for the demonstration activities and experience of rural life while on the opposite side of the settlement, the traditional residential and service buildings are exhibited as they are.

***Benefits of the scenario:***

This scenario contributes cultural sustainability of the Nallıdere, since it conserves the settlement as it has been frozen in a particular time of history even the rural life and social structure is lost. In addition, setting up Nallıdere as an abandoned historical rural settlement, as a place of memory is one of the meaningful options.



Exhibiting rural architecture in the context of an outdoor museum can be considered as an excellent way to inform local people about the promotion and preservation of traditional rural life and architecture in Nallidere as well as the transferring cultural heritage to future generations without being lost. With the help of income from visitors, a partial increase can be seen in the repair and restoration of cultural properties.

***Risks of the scenario:***

It is foreseeable that, compared to settlements where a continuous life is maintained, it will be harder to stop the physical deterioration of cultural assets due to settlement's functioning as a museum after abandonment. The conservation and continuous maintenance of cultural properties that have been destroyed in such a use is an expensive and unsustainable solution to prevent the destruction of natural conditions on the architectural heritage. Furthermore, interrupting natural lifecycle of the settlement with museumification can prevent the possible return of former villagers or new settlers to the village in the future. Since traditional residential units are considered important, prioritization of these structures in restoration works has positive effects, but it poses a risk for the preservation of the integrity of the settlement due to the continuation of the loss of other cultural assets.

Table 4.9 The impact assessment of museumification scenario

	VALUES	PROBLEMS
REGIONAL	++ R.V.N.1. Topography & geography	± R.P.N.1. Water, air and soil pollution
	++ R.V.N.2. Biodiversity	± R.P.N.2. Decline in biodiversity
	++ R.V.N.3. Rich habitation area	± R.P.N.3. Loss in natural harmony and dilapidation
	++ R.V.N.4. Climate	± R.P.N.4. Climate change and global warming
	- R.V.E.1. Being an agricultural region	± R.P.E.1. Mechanization in production
	± R.V.E.2. Being equidistant to metropolitans of Turkey	± R.P.E.2. Wrong policies about agriculture and husbandry
		- R.P.E.3. Abandonment of rural production
	+ R.V.S.1. Community understanding and social cohesion	± R.P.S.1. Understanding of 'village' and 'villager' terms among society
	++ R.V.C.1. Historic centers and ancient settlements	+ R.P.C.1. Lack of awareness about historic centers, rural settlements and ancient settlements
	++ R.V.C.2. Several historic rural zones	
+ R.V.C.3. Cultural diversity		
TERRITORIAL	++ T.V.N.1. Forests and monumental trees	± T.P.N.1. Fires
	± T.V.N.2. Air quality	± T.P.N.2. Water, air and soil pollution
	- T.V.N.3. Fertile agriculture lands	+ T.P.N.3. Agrochemicals harming natural harmony
	++ T.V.N.4. Aladağ Stream, Sarıyar Dam and water sources	± T.P.N.4. Decline in water flow rates
	++ T.V.N.5. Nallıhan Bird Sanctuary	± T.P.N.5. Over-precipitation and floods
	++ T.V.N.6. Flora & Fauna	± T.P.N.6. Decline in biodiversity
	- T.V.E.1. Ongoing production activities	- T.P.E.1. Abandonment of rural production
	- T.V.E.2. Being suitable for rich agriculture and husbandry practices	- T.P.E.2. Lack of awareness and education about production techniques
	± T.V.E.3. Silkworm breeding and silk products	± T.P.E.3. Lack of job opportunities
	+ T.V.E.4. Touristic attraction points in Nallıhan centre	+ T.P.E.4. Having not enough promotion about touristic attractions
	+ T.V.E.5. Bazaars, festivals and markets in Nallıhan centre	
	- T.V.S.1. The bond between village and former residents	+ T.P.S.1. Misinterest towards rural life
	+ T.V.S.2. Fellow countrymen understanding	± T.P.S.2. Lack of social interaction between historic rural settlements of Nallıhan
	± T.V.S.3. Social interaction achieved in festivals in the centre	
	+ T.V.S.4. Social cohesion created by common knowledge and traditions	
	- T.V.C.1. Traditional production styles, lifestyles and routines	+ T.P.C.1. Traditional techniques, lifestyles and routines being forgotten
	- T.V.C.2. Traditions, customs, stories and cumulative knowledge	- T.P.C.2. Traditions, customs, stories and cumulative knowledge getting lost
	+ T.V.C.3. Local tastes (Ankara Erkeç bacon, Toygaşı soup etc.)	+ T.P.C.3. Lack of awareness and promotion about local tastes
	+ T.V.C.4. Traditional handicrafts (Needlework, barrels etc.)	+ T.P.C.4. Misinterest towards handicrafts
	± T.V.C.5. Juliopolis Ancient City	± T.P.C.5. Lack of awareness and promotion about Juliopolis Ancient City
+ T.V.C.6. Historic center of Nallıhan	± T.P.C.6. Lack of network among historic rural settlements	
± T.V.C.7. Surrounding historic rural settlements		
SETTLEMENT	++ S.V.N.1. Nallı Stream	± S.P.N.1. Decline in water flow of Nallı Stream
	± S.V.N.2. Surrounding forests and Wildlife Protection Area	± S.P.N.2. Surrounding forests and Wildlife Protection Area
	- S.V.N.3. Fertile agriculture lands and paddies	- S.P.N.3. Abandonment of fertile agricultural lands
	± S.V.N.4. Uplands and prairies	± S.P.N.4. Desolation of uplands and prairies
	+ S.V.N.5. Picturesque landscape & silhouette	
	- S.V.E.1. Traditional production techniques	- S.P.E.1. Abandonment of rural production due to depopulation
	- S.V.E.2. Fields suitable for agricultural production	± S.P.E.2. Lack of economic sector other than agriculture and husbandry
		- S.P.E.3. No cooperative to support rural production and mistrust towards them
	- S.V.S.1. Cumulative knowledge and social bond among villagers	± S.P.S.1. Poverty caused by economic problems
	- S.V.S.2. Collective traditional life style in the past	± S.P.S.2. Being highly dependent on the centers for health, education and leisure activities
- S.V.S.3. Locality and rurality in the village	± S.P.S.3. Lack of public transportation and infrastructure deficiency	
+ S.V.C.1. Traditional organic tissue with minor changes	+ S.P.C.1. Lack of awareness about cultural heritage of the village	
+ S.V.C.2. Traditional residential buildings with original features	+ S.P.C.2. Lack of scientific studies, researches and documentation	
+ S.V.C.3. Traditional service buildings related to rural production	+ S.P.C.3. Decay of cultural landscape due to lack of monitoring	
- S.V.C.4. Traditions, customs and past routines specific to Nallıdere	- S.P.C.4. Traditions, customs and past routines specific to Nallıdere getting lost	

#### **4.2.4 Re-wilding**

Although the village is not totally empty today, the village is constantly losing population and the left villagers are sixty-five years old. In this situation, it is foreseeable that village will be totally abandoned in future. Today there is no attempt to reversing the depopulation or loss of interest in the village. As the village is a forest village and surrounded by Wildlife Protection Area, it can be said that with this passive attitude, the nature will claim the site in future if nothing changes. Today traces of this scenario is seen already in empty buildings. The buildings especially on the south-east corner of the village where it merges with the forest, are either ruined and surrounded by bushes or covered with the grape leaves and ivies. Before this scenario becomes reality, all the tangible and intangible values should be documented, since it is predictable that the village slowly will become a part of the forest surrounding it today, and the vegetation will destroy the settlement.

##### ***Benefits of the scenario***

This scenario contributes the ecological sustainability since letting the nature claim a huge area helps reestablishing healthy ecosystems and sustained biodiversity via the preservation of wild areas. Also, as Nallidere is already losing its population and the life in it, today's passive approach eventually will bring the village in point with no return and it is predicted that the revitalization attempts will be too expensive for the stakeholders' to meet. So in short term, this scenario is cheaper than other ones.

##### ***Risks of the scenario***

Losing the authentic and very little intervened traditional environment irreversibly, is a contradiction to today's conservation of cultural heritage principles. It means the loss of the tangible and intangible heritage of Nallidere irrevocably. In addition, loss of a settlement consisting of traditional and unique houses so close to the centers is not a wise choice economically. Furthermore, it is a possible risk that, as the main artery to other villages passes through Nallidere, leaving this place to the wild life can cause difficulties in accessibility of other villages.



Figure 4.18. An empty house covered by ivy (Author, 2021).



Figure 4.19. A presumptive view of rewilding scenario in Nallıdere.

Table 4.10 The impact assessment of re-wilding scenario

	VALUES	PROBLEMS
REGIONAL	+ R.V.N.1. Topography & geography	+ R.P.N.1. Water, air and soil pollution
	+ R.V.N.2. Biodiversity	+ R.P.N.2. Decline in biodiversity
	+ R.V.N.3. Rich habitation area	+ R.P.N.3. Loss in natural harmony and dilapidation
	+ R.V.N.4. Climate	+ R.P.N.4. Climate change and global warming
	- R.V.E.1. Being an agricultural region	+ R.P.E.1. Mechanization in production
	+ R.V.E.2. Being equidistant to metropolitans of Turkey	+ R.P.E.2. Wrong policies about agriculture and husbandry
		- R.P.E.3. Abandonment of rural production
	+ R.V.S.1. Community understanding and social cohesion	+ R.P.S.1. Understanding of 'village' and 'villager' terms among society
	+ R.V.C.1. Historic centers and ancient settlements	+ R.P.C.1. Lack of awareness about historic centers, rural settlements and ancient settlements
	+ R.V.C.2. Several historic rural zones	
- R.V.C.3. Cultural diversity		
TERRITORIAL	+ T.V.N.1. Forests and monumental trees	+ T.P.N.1. Fires
	+ T.V.N.2. Air quality	+ T.P.N.2. Water, air and soil pollution
	- T.V.N.3. Fertile agriculture lands	+ T.P.N.3. Agrochemicals harming natural harmony
	+ T.V.N.4. Aladağ Stream, Saryar Dam and water sources	+ T.P.N.4. Decline in water flow rates
	+ T.V.N.5. Nallihan Bird Sanctuary	+ T.P.N.5. Over-precipitation and floods
	+ T.V.N.6. Flora & Fauna	+ T.P.N.6. Decline in biodiversity
	- T.V.E.1. Ongoing production activities	- T.P.E.1. Abandonment of rural production
	- T.V.E.2. Being suitable for rich agriculture and husbandry practices	- T.P.E.2. Lack of awareness and education about production techniques
	+ T.V.E.3. Silkworm breeding and silk products	+ T.P.E.3. Lack of job opportunities
	+ T.V.E.4. Touristic attraction points in Nallihan centre	+ T.P.E.4. Having not enough promotion about touristic attractions
	+ T.V.E.5. Bazaars, festivals and markets in Nallihan centre	
	- T.V.S.1. The bond between village and former residents	+ T.P.S.1. Misinterest towards rural life
	- T.V.S.2. Fellow countrymen understanding	- T.P.S.2. Lack of social interaction between historic rural settlements of Nallihan
	+ T.V.S.3. Social interaction achieved in festivals in the centre	
	- T.V.S.4. Social cohesion created by common knowledge and traditions	
	- T.V.C.1. Traditional production styles, lifestyles and routines	- T.P.C.1. Traditional techniques, lifestyles and routines being forgotten
	+ T.V.C.2. Traditions, customs, stories and cumulative knowledge	- T.P.C.2. Traditions, customs, stories and cumulative knowledge getting lost
	+ T.V.C.3. Local tastes (Ankara Erkeç bacon, Toygaş soup etc.)	+ T.P.C.3. Lack of awareness and promotion about local tastes
	+ T.V.C.4. Traditional handicrafts (Needlework, barrels etc.)	+ T.P.C.4. Misinterest towards handicrafts
	+ T.V.C.5. Juliopolis Ancient City	+ T.P.C.5. Lack of awareness and promotion about Juliopolis Ancient City
	+ T.V.C.6. Historic center of Nallihan	- T.P.C.6. Lack of network among historic rural settlements
	+ T.V.C.7. Surrounding historic rural settlements	
	SETTLEMENT	+ S.V.N.1. Nallı Stream
+ S.V.N.2. Surrounding forests and Wildlife Protection Area		+ S.P.N.2. Surrounding forests and Wildlife Protection Area
- S.V.N.3. Fertile agriculture lands and paddies		- S.P.N.3. Abandonment of fertile agricultural lands
+ S.V.N.4. Uplands and prairies		- S.P.N.4. Desolation of uplands and prairies
+ S.V.N.5. Picturesque landscape & silhouette		
- S.V.E.1. Traditional production techniques		- S.P.E.1. Abandonment of rural production due to depopulation
- S.V.E.2. Fields suitable for agricultural production		+ S.P.E.2. Lack of economic sector other than agriculture and husbandry
		+ S.P.E.3. No cooperative to support rural production and mistrust towards them
- S.V.S.1. Cumulative knowledge and social bond among villagers		+ S.P.S.1. Poverty caused by economic problems
- S.V.S.2. Collective traditional life style in the past		+ S.P.S.2. Being highly dependent on the centers for health, education and leisure activities
- S.V.S.3. Locality and rurality in the village		+ S.P.S.3. Lack of public transportation and infrastructure deficiency
- S.V.C.1. Traditional organic tissue with minor changes		- S.P.C.1. Lack of awareness about cultural heritage of the village
- S.V.C.2. Traditional residential buildings with original features		- S.P.C.2. Lack of scientific studies, researches and documentation
- S.V.C.3. Traditional service buildings related to rural production		- S.P.C.3. Decay of cultural landscape due to lack of monitoring
- S.V.C.4. Traditions, customs and past routines specific to Nalldere	- S.P.C.4. Traditions, customs and past routines specific to Nalldere getting lost	

#### **4.2.5 A Hybrid Scenario for Nallidere**

The aforementioned scenarios regarding futures of abandoned historic rural settlements have their own benefits and risks depending on the settlement they are being implemented on. It is important to evaluate these options by considering the values, problems and potentials specific to the village that they will be applied. By evaluating re-settlement, tourism, museumification and re-wilding scenarios on Nallidere, it can be said that all have their own out-comes in their own. However, there can be a hybrid option in Nallidere, that uses all these scenarios' benefits together and eliminating their risks reciprocally. While exploiting the potential of abandonment, the continuation of small-scale production and tourism together can enable an ideal reciprocal model that contributes all four sustainability pillars, economic, natural, social and cultural. The possible loss of intangible cultural heritage caused by turning the whole area to a museum can be prevented by the re-settlement of the former inhabitants or new population and continuing their rural production, but the return of the population depends on economic development and this can be achieved with rural tourism. Rural tourism can also be triggered by the rural production of the inhabitants, the trade of the local products, and the touristic value of the already abandoned and re-wilded portion of the village, which has become an open-air museum.

In order to maintain the coexistence of these four scenarios, the infrastructure problems regarding the physical environment of the village must be solved first. After the values of the settlement are determined, it is necessary to prepare a conservation development plan, to propose the structures that preserve their originality to a large extent, and to document them. The buildings should be made to adapt to today's living conditions with the projects to be prepared by preserving their authenticity, and the structural and usage problems should be resolved one by one with the specific solutions to every buildings.

Former residents and property owners should be contacted and informed about the support given by governmental and non-governmental organizations for agriculture,

forestry and animal husbandry. Production and the subsequent marketing phase should be adapted to today's conditions, collective organization and cooperativeness should be encouraged and a return to agricultural production should be ensured so that local products can have a chance in the competitive market. The connection of the village with the center and other villages should be strengthened, and a public transport route should be provided in order to facilitate transportation.

Investments for the development of museums and tourism should be encouraged, and the diversity of economic income in the village should be increased. Thus, resettlement, museumification and tourism will support each other. Since Camiyaka is the first point of the main artery reaching the village and is on the road to other villages, it can be seen as suitable for daily tourism activities and commercial activities. New people and property owners who will settle in this part of the village can be encouraged for the cultural hub to be created here, units where local products are sold, and areas where local food and beverages are served can be created in the lower floors of the houses or in the service buildings. The houses and service buildings on the opposite side can also be used as home hostels and added to tourism. The school structure can be used as a management office where tourism and cooperative works are carried out. The wide area around the fountain between the buildings on the opposite side can be used for festivities, fairs and similar events.

A traditional residential building, which is currently empty and has not been able to resettled, can be arranged as a museum and this museum where traditional life is demonstrated can be an important part of the village that benefits tourism and cultural heritage conservation. This museum can also make a significant contribution to tourism by organizing events based on experiences and volunteering of the village people. In order for this museum to gain awareness and increase tourism in the village, governmental and non-governmental organizations such as municipalities, associations and professional chambers should be contacted and promotional, advertisement and information activities should be carried out.

Starting from the southeast corner of the village, structures and ruins already reclaimed by nature with unused fields and plateaus that were abandoned a few decades ago can be rewilded without intervention. It can be exhibited as an area fading towards nature, with reference to the village's dereliction and life cycle. The interesting landscape it will create can also add value to the village. With trekking, hiking and orienteering routes that will start from this point, an interesting spot for nature sports can be created.

Improving the sense of belonging of the old Nallıdere population living in the centers will increase the number of seasonal or permanent returns. In Nallıdere, as a rural settlement that has lost its population, the possible scenarios for the revitalization of life are supported by training programs on rural life culture, agriculture, forestry, tourism, museology, cooperatives, organization, etc. will facilitate the provision of rural living environment. Local festivals and events to be organized in order to maintain the rural life culture and protect the intangible heritage will also increase the interest in rural areas. It is also of great importance to increase the social cohesion between the people who will migrate from the city to the countryside, and the local people who used to live in Nallıdere. It is also important that the tourism and museology activities to be carried out here are adopted and supported by the local people. All potentials evaluated in the Evaluation section can be specified as potentials that will enable this hybrid method to be realized.



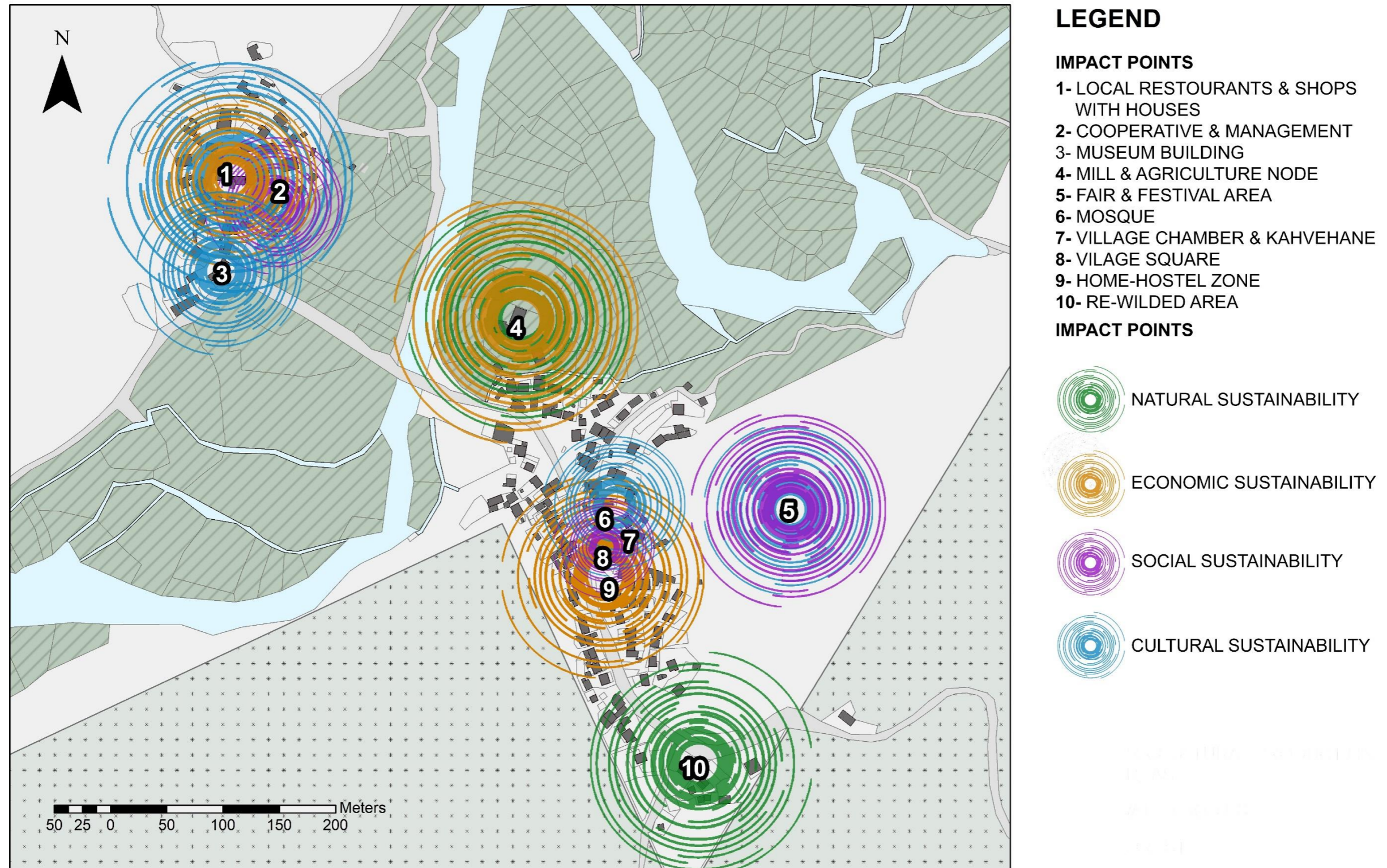


Figure 4.20. Presumptive map of the hybrid scenario



Table 4.11 The impact assessment of the hybrid scenario

	VALUES	PROBLEMS
REGIONAL	+ R.V.N.1. Topography & geography	+ R.P.N.1. Water, air and soil pollution
	+ R.V.N.2. Biodiversity	+ R.P.N.2. Decline in biodiversity
	+ R.V.N.3. Rich habitation area	+ R.P.N.3. Loss in natural harmony and dilapidation
	+ R.V.N.4. Climate	+ R.P.N.4. Climate change and global warming
	+ R.V.E.1. Being an agricultural region	+ R.P.E.1. Mechanization in production
	+ R.V.E.2. Being equidistant to metropolitans of Turkey	+ R.P.E.2. Wrong policies about agriculture and husbandry
		+ R.P.E.3. Abandonment of rural production
	+ R.V.S.1. Community understanding and social cohesion	+ R.P.S.1. Understanding of 'village' and 'villager' terms among society
	+ R.V.C.1. Historic centers and ancient settlements	+ R.P.C.1. Lack of awareness about historic centers, rural settlements and ancient settlements
	+ R.V.C.2. Several historic rural zones	
+ R.V.C.3. Cultural diversity		
TERRITORIAL	+ T.V.N.1. Forests and monumental trees	+ T.P.N.1. Fires
	+ T.V.N.2. Air quality	+ T.P.N.2. Water, air and soil pollution
	+ T.V.N.3. Fertile agriculture lands	- T.P.N.3. Agrochemicals harming natural harmony
	+ T.V.N.4. Aladağ Stream, Saryar Dam and water sources	+ T.P.N.4. Decline in water flow rates
	+ T.V.N.5. Nallhan Bird Sanctuary	+ T.P.N.5. Over-precipitation and floods
	+ T.V.N.6. Flora & Fauna	+ T.P.N.6. Decline in biodiversity
	+ T.V.E.1. Ongoing production activities	+ T.P.E.1. Abandonment of rural production
	+ T.V.E.2. Being suitable for rich agriculture and husbandry practices	+ T.P.E.2. Lack of awareness and education about production techniques
	+ T.V.E.3. Silkworm breeding and silk products	+ T.P.E.3. Lack of job opportunities
	+ T.V.E.4. Touristic attraction points in Nallhan centre	+ T.P.E.4. Having not enough promotion about touristic attractions
	+ T.V.E.5. Bazaars, festivals and markets in Nallhan centre	
	+ T.V.S.1. The bond between village and former residents	+ T.P.S.1. Misinterest towards rural life
	+ T.V.S.2. Fellow countrymen understanding	+ T.P.S.2. Lack of social interaction between historic rural settlements of Nallhan
	+ T.V.S.3. Social interaction achieved in festivals in the centre	
	+ T.V.S.4. Social cohesion created by common knowledge and traditions	
	+ T.V.C.1. Traditional production styles, lifestyles and routines	+ T.P.C.1. Traditional techniques, lifestyles and routines being forgotten
	+ T.V.C.2. Traditions, customs, stories and cumulative knowledge	+ T.P.C.2. Traditions, customs, stories and cumulative knowledge getting lost
	+ T.V.C.3. Local tastes (Ankara Erkeç bacon, Toygaşı soup etc.)	+ T.P.C.3. Lack of awareness and promotion about local tastes
	+ T.V.C.4. Traditional handicrafts (Needlework, barrels etc.)	+ T.P.C.4. Misinterest towards handicrafts
	+ T.V.C.5. Juliopolis Ancient City	+ T.P.C.5. Lack of awareness and promotion about Juliopolis Ancient City
+ T.V.C.6. Historic center of Nallhan	+ T.P.C.6. Lack of network among historic rural settlements	
+ T.V.C.7. Surrounding historic rural settlements		
SETTLEMENT	+ S.V.N.1. Nallı Stream	+ S.P.N.1. Decline in water flow of Nallı Stream
	+ S.V.N.2. Surrounding forests and Wildlife Protection Area	+ S.P.N.2. Surrounding forests and Wildlife Protection Area
	+ S.V.N.3. Fertile agriculture lands and paddies	+ S.P.N.3. Abandonment of fertile agricultural lands
	+ S.V.N.4. Uplands and prairies	+ S.P.N.4. Desolation of uplands and prairies
	+ S.V.N.5. Picturesque landscape & silhouette	
	+ S.V.E.1. Traditional production techniques	+ S.P.E.1. Abandonment of rural production due to depopulation
	+ S.V.E.2. Fields suitable for agricultural production	+ S.P.E.2. Lack of economic sector other than agriculture and husbandry
		+ S.P.E.3. No cooperative to support rural production and mistrust towards them
	+ S.V.S.1. Cumulative knowledge and social bond among villagers	+ S.P.S.1. Poverty caused by economic problems
	+ S.V.S.2. Collective traditional life style in the past	+ S.P.S.2. Being highly dependent on the centers for health, education and leisure activities
	+ S.V.S.3. Locality and rurality in the village	+ S.P.S.3. Lack of public transportation and infrastructure deficiency
	- S.V.C.1. Traditional organic tissue with minor changes	+ S.P.C.1. Lack of awareness about cultural heritage of the village
	- S.V.C.2. Traditional residential buildings with original features	+ S.P.C.2. Lack of scientific studies, researches and documentation
	- S.V.C.3. Traditional service buildings related to rural production	+ S.P.C.3. Decay of cultural landscape due to lack of monitoring
+ S.V.C.4. Traditions, customs and past routines specific to Nalldere	+ S.P.C.4. Traditions, customs and past routines specific to Nalldere getting lost	



## **CHAPTER 5**

### **CONCLUDING REMARKS**

Historic rural landscapes are the outcome of interaction between human and nature over history and consists of natural, economic, social and cultural environment with their tangible and intangible features. While human shaping nature by its needs, nature also shapes the human's life. The rural heritage notion is constituted by the culture embedded in this landscape by the relations aforementioned, including all the tangible and intangible values like local life patterns, traditional knowledge, local economic activities, local production and products, social and economic layout and building techniques as well as customs and traditions shaping local lifestyles. All these make historic rural landscapes important heritage places that should be conserved.

Historic rural landscapes are facing challenges and forces of changing world that drives them to lose their senses of place, identities and distinctiveness. They face economic problems like lack of technology access or wrong policies directly affecting the rural production and farmers; social problems like lack of educational, social and health services, isolation from the city centers, lack of recreation and leisure services; environmental problems like pollution of air, water and land, undeveloped infrastructure which are also directly affecting the production. Changing forms of production and consumption, growth of cities towards rural settlements and their production areas, urbanization, globalization, industrialization and other mentioned forces break the bond between place and people, eventually cause the rural exodus, outflow of young generation and/or deruralization. The depopulation of rural settlements due to various reasons reveals the process of neglecting and disappearing of traditional environments formed by the accumulation of centuries. This process, which occurs with the loss of human, the other factor that shapes rural settlements along with nature, causes not only the loss of cultural

heritage, but also the negative impact of natural life, agricultural landscape and biodiversity. A sustainable rural environment should adapt the transformations and alterations with the changing conditions of time, they should eventually adapt to abandonment too.

This thesis investigates the shifting causes, risks, and issues that affect historic rural landscapes on an international, national, and local scale, as well as their present-day and long-term effects on regional values and characteristics. Theoretical and conceptual research has shown that there are four adaptation strategies for rural communities that have been abandoned or are about to be abandoned: re-settlement, tourism, museumification, and re-wilding. As all these categories have their risks and benefits, evaluating these approaches case by case is important. For implication any of the possibilities, it is crucial to understand the inner dynamics, formation and transformation process, historic-current-future contexts, physical aspects as well as socio-economic aspects, values, problems and potentials of the subject settlement. So, they are evaluated as presumptive scenarios for the future of a selected case with their risks and benefits.

Possibility of evaluating resettlement, tourism, museumification and rewilding scenarios for the sustainability of abandoned rural settlements in a hybrid way in line with the reasons for losing the population of the settlements, their socio-economic structures, physical conditions, strengths and weaknesses, potential, risks, possible financial resources and legal status, investigated on Nallidere case.

The hybrid scenario for the reuse of abandoned rural settlements should involve former residents, if they are still available, and encourage return by improving the quality of life of local people. Instead of re-functioning all or most of the rural settlements for tourism or museumization through ownership changes, a future can be planned where resettlement, museumization and tourism options reduce the risks of each other, by making the settlements attractive for living by taking encouraging steps to return. The aesthetic value brought by the abandonment of the area and the ecological contribution of the unused agricultural lands to the nature can also be

included in this future. Thus, a scenario that contributes to all these pillars for the sustainability of the field can be produced with these approaches that contribute to one or more of the economic, ecological, social and cultural sustainability separately.

This study generates a possible long-term strategy and approach by evaluating the previous existing methods one by one and combined on the case, aimed to describe a sustainable conservation approach for abandoned rural areas while adapting this change. The goals, ideas, and suggestions delivered in the thesis might be seen as first steps in approaching the historic rural landscapes. However, with further research and strategies, this project study can be advanced, and the transferrability of the study gives chance to further investigations in new studies on new areas.

Each attempt should be made as the result of comprehensive and multidisciplinary research that should vary in every case individually due to the multiple factors that have an impact on many levels of social, cultural, natural and economic, and value features. Therefore, in each historic rural environment, these efforts should be changed in accordance with the specific dynamics, values, and features.

In conclusion, it is important to take into account traditional rural landscapes all over the world and to establish sustainable site-specific holistic attitudes based on their social, cultural, natural and economic contexts.





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## APPENDICES

### A. Copy of Applied Ethics Research Center Evaluation Result

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ  
APPLIED ETHICS RESEARCH CENTER



DUMLUPINAR BULVARI 06800  
ÇANKAYA, ANKARA/TURKEY  
T: +90 312 210 22 91  
F: +90 312 210 79 59  
uzam@metu.edu.tr  
www.uzam.metu.edu.tr

Sayı: 28620816 /

20 Mayıs 2021

Konu : Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi : İnsan Araştırmaları Etik Kurulu Başvurusu


Sayın Doç. Dr. A. Güliz Bilgin ALTINÖZ

Danışmanlığınızı yürüttüğünüz Berna ATAMTÜRK'ün "SUSTAINABILITY OF RURAL HERITAGE: PRINCIPLES AND STRATEGIES FOR CONSERVATION OF NALLIDERE VILLAGE, NALLIHAN" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülmüş ve 161-ODTU-2021 protokol numarası ile onaylanmıştır.

Saygılarımızla bilgilerinize sunarız.

Dr. Öğretim Üyesi Şerife SEVİNÇ  
İAEK Başkan Vekili

## B. Copy of Social Survey Sheet

	METU GRADUATE PROGRAM IN CONSERVATION OF CULTURAL HERITAGE FIELD STUDY Supervisor: Doç. Dr. A. Güliz Bilgin Altınöz Student: Berna ATAMTÜRK					S SOCIAL SURVEY
	Date:	Block No:	Adress:			
Building ID:	Lot No:					
Ad-Soyad	Yaş	Cinsiyet	Eğitim	Meslek	Medeni Durum	Sigorta Durumu
<b>Evde kaç kişi yaşıyor?</b> Kimler? Aile fertlerinden başka yerde yaşayan varsa nerede?						
<b>Aslen Nallidere'li misiniz?</b> Değilse nerelisiniz?						
<b>Ev sahibi misiniz yoksa kiracı mı?</b> Ev miras mı? Daha önce nerede oturuyordunuz? Sizde önce kim oturuyordu biliyor musunuz?						
<b>Evin kim tarafından ne zaman yapıldığını biliyor musunuz?</b> Eski veya yeni ustalar kimler?						
<b>Nalldere yerleşiminin nasıl kurulduğunu biliyor musunuz?</b>						
<b>Kaç senedir Nalldere'de yaşıyorsunuz?</b> Daha önce nerede yaşıyordunuz?						
<b>Köyde yaşayan akrabalarınız var mı?</b> Nerede oturuyorlar? Gittilerse neden gittiler?						
<b>Köyde gününüzü nasıl geçiriyorsunuz?</b> Günlük rutininiz nedir? En çok nerede vakit geçiriyorsunuz?						
<b>Kadınlar, erkekler, çocuklar ve yaşlılar günlerini nasıl geçiriyor?</b> Bu döngüleri haritada gösterebilir misiniz?						
<b>Eskiden de rutin böyle miydi?</b> Eski ve yeni rutin arasındaki farklar neler?						
<b>Gün içinde yapmaktan keyif aldığınız aktiviteler neler?</b> Komşularınızla vakit geçiriyor musunuz?						

<b>Yaz kış Nallidere'de mi yaşıyorsunuz?</b> Mevsimsel olarak rutininizde farklılıklar var mı?	
<b>Eskiden mevsimsel rutinleriniz nelerdi?</b> Yaylaya çıkmak gibi yer değişikliği yapılırmıydı?	
<b>Diğer köylere gidip geliyor musunuz?</b> Ne sıklıkla? Ulaşımı nasıl sağlıyorsunuz?	
<b>Köy içinde ulaşımı nasıl sağlıyorsunuz?</b> Önceden nasıl sağlıyordunuz? Yollarda bir değişiklik var mı geçmişe kıyasla?	
<b>Nallihan ve/veya Ankara'ya ne sıklıkla gidiyorsunuz?</b> Hangi sebeplerle? Ulaşımı nasıl sağlıyorsunuz?	
<b>Temel geçim kaynağınız nedir?</b> Eskiden neydi?	
<b>Tarlanız var mı? Nerede?</b> Hala ekiliyor musunuz? Ne ekiliyorsunuz? Ekilen ürünlerde değişiklik oldu mu?	
<b>Tarla işlerinde ailecek mi çalışıyorsunuz/ çalışıyordunuz?</b>	
<b>Tarlayı şu an ekmiyorsanız, önceden ne ekiliyordunuz?</b> Neden ekmeyi bıraktınız?	
<b>Ürünlerinizi nerede depoluyorsunuz?</b> Ambar yapıları nasıldı/ Nasıl?	
<b>Hasatı biriktirdiğiniz bir açık alan var mı?</b> Tarım için araziyi nasıl kullanıyorsunuz?	
<b>Sulamayı nasıl yapıyorsunuz/ yapardınız?</b>	
<b>Nallidere'yi tarım için kullanır mıydınız?</b> Çeltik tarlaları önceden nasıldı?	
<b>Çeltik ekiminden toplanmasına kadar geçen süreci anlatır mısınız?</b> Bu süreçte hangi mekanlar, hangi araçlar kullanılıyor?	
<b>Nallidere'yi başka hangi amaçlarla kullanırdınız?</b>	
<b>Hayvancılık yapıyor musunuz?</b> Hangi hayvanları besliyorsunuz?	

<b>Bugün hayvancılık yapmıyorsanız, önceden hangi hayvanları beslediniz? Neden bıraktınız?</b>	
<b>Hayvanları nerede besliyorsunuz? Ahır yapları nasıldı/ Nasıl?</b>	
<b>Köyün çevresi dağlarla çevrili, dağlarda vakit geçiriyor musunuz? Önceden vakit geçiriyor muydunuz? Üretim yapıyor muydunuz?</b>	
<b>Dağlar "Yaban Hayatı Geliştirme Sahası" olduktan sonra neler değişti? Önceden nasıldı?</b>	
<b>Ürünlerinizi nasıl satıyorsunuz ya da satıyorsunuz?</b>	
<b>Tarım ve hayvancılıkla ilgili üretim ve ticaretinizde karşıladığınız sorunlar neler? Bu sorunlar sizce nasıl çözülebilir?</b>	
<b>Bir kooperatife üye misiniz? Daha önce böyle girişimler oldu mu?</b>	
<b>Ürünleri köyden şehre satmak için kurulmuş kolektifler var, bilginiz var mı? Böyle bir yerel girişim hakkında ne düşünüyorsunuz?</b>	
<b>Bugün evinizde kendiniz için ürettiğiniz bir şey var mı? Bunları satıyor musunuz?</b>	
<b>Traktörünüz ya da aracınız var mı? Köy içinde ulaşımı nasıl sağlıyorsunuz?</b>	
<b>Nalidere'nin iki yakası farklı mahalleler gibi mi sosyal hayatını sürdürüyor? Karşı yakada görüştüğünüz komşularınız var mı?</b>	
<b>Köylülerle topladığınız bir yer var mı? Ne zaman ve neden toplanırsınız?</b>	
<b>Kışın ve yazın aynı yerlerde mi toplanırsınız?</b>	
<b>Birbirinizle nasıl haberleşiyorsunuz?</b>	
<b>Çocuklar ve gençler nerede vakit geçiriyorlar? Neler yapıyorlar?</b>	
<b>Çocuklar eğitimlerini nerede alıyorlar? Önceden nerede alıyorlardı?</b>	

<b>Köyde vakit geçirmeyi en çok sevdiğiniz yer neresi? Neden? Köyün içinde dışında piknik vb. aktiviteler yapar mısınız? Nerede?</b>	
<b>Köydeki mekanların isimlendirilmesi nasıl, farklı isimlendirdiğiniz yerler var mı?</b>	
<b>Köyde tek cami var, önceden iki cami iken hangisini kullanırdınız?</b>	
<b>Köyde okul, sağlık ocağı, kahve yok. Önceden var mıydı? Neden ve ne zaman kapandılar?</b>	
<b>Köyde bakkal var mı? Pazar kuruluyor mu? İhtiyaçlarınızı nasıl karşılıyorsunuz?</b>	
<b>Sağlık probleminiz olduğunda ne yapıyorsunuz?</b>	
<b>Düzenli kutladığınız bir festival var mı? Hıdırellez vb.</b>	
<b>Düğünlerinizi nasıl yaparsınız?</b>	
<b>Köye özgü hikaye, efsane, masal, türkü vb. şeyler var mı? Köyde kutsal olarak adlandırılan alanlar var mı? Türbe vb.</b>	
<b>Köyün nasıl kurulduğunu biliyor musunuz? Geçmişine dair bilginiz var mı? Eski yapı kalıntıları gördünüz mü hiç?</b>	
<b>Köyün adı hep Nallidere miydi? Eski isminin ne olduğunu biliyor musunuz? Köye neden Nallidere demişler?</b>	
<b>Köye özgü yiyecekleriniz var mı?</b>	
<b>Köyün en sevdiğiniz özelliği nedir?</b>	
<b>Köyün en büyük problemi nedir?</b>	
<b>Belediye hizmetlerinden memnun musunuz? Elektrik, su kesintisi yaşıyor musunuz?</b>	

<b>Başka bir yerde yaşamak ister misiniz?</b> Neden?Neresi?	
<b>Evinizi seviyor musunuz?</b>	
<b>Evinizin içinde mevsimlik kullandığınız mekanlar değişiyor mu?</b>	
<b>Evde vakit geçirmeyi en çok sevdiğiniz yer neresi? Neden?</b>	
<b>Mekanları nasıl isimlendiriyorsunuz?</b>	
<b>Avlu veya bahçenizi nasıl kullanıyorsunuz, üretim yapıyor musunuz?</b>	
<b>Çamaşırlarınızı nerede yıkıyorsunuz, önceden nerede yıkardınız?</b>	
<b>Yemeklerinizi nerede yapıyorsunuz? Önceden nerede yapardınız?</b>	
<b>Mutfak ve banyo evin içinde mi dışında mı? Önceden nasıldı?</b>	
<b>Eski fotoğraflar da damların düz olduğunu görüyoruz, bu ne zaman değişti? Sizin evinizin çatısı nasıldı?</b>	
<b>Evinizde onarıma ihtiyaç duyuyor musunuz? İhtiyaç olduğunda kime gidersiniz? Çok sık onarımlar yapar mısınız?</b>	
<b>Evinizde oturmaya başladığınızdan beri ne gibi değişiklikler yaptınız?</b>	
<b>İmkancınız olsa evinizde neyi değiştirirdiniz?</b>	
<b>Köyün korunması gerektiğini düşünüyor musunuz? Koruma çalışmalarında yer almak ister miydiniz? Köyü korumak ve kalkındırmak için ne yapılabilir?</b>	
<b>Evinizin korunması gerektiğini düşünüyor musunuz? Eviniz tescilli mi?</b>	

<b>Köye misafiriniz geldiğinde ona nereleri gezdirirsiniz?</b>	
<b>Köyü bana tanıtmak için beni gezdirecek olsanız, nasıl bir rota izleriz? Köyü bana gezdirebilir misiniz?</b>	
<b>Köye dışarıdan ziyaretçi geliyor mu? Hangi dönemlerde geliyorlar? Gelse sizi rahatsız eder mi?</b>	
<b>Turizm hakkında ne düşünüyorsunuz?</b>	
<b>Nallıhan Turizm Gönüllüleri Derneği'ni duydunuz mu? Nallıdere böyle bir rotanın parçası olsun ister miydiniz?</b>	
<b>Covid 19 köyde neleri değiştirdi? Köyün nüfusu arttı mı, şehirden köye dönen oldu mu?</b>	
<b>Covid 19 nedeniyle, şehirle olan ilişkileriniz nasıl değişti? Ne gibi önlemler aldınız?</b>	
<b>Köyde yaşadığınız için, pandemide şehre göre daha avantajlı olduğunuzu düşünüyor musunuz?</b>	
<b>NOTLAR:</b>	

### C. Exterior Form Sample

<b>METU GRAUATE PROGRAM IN CONSERVATION OF CULTURAL HERITAGE</b>			<b>TE</b> TRADITIONAL EXTERIOR																		
DATE:	NAME OF SURVEYOR:	ADDRESS:	CONS. DATE:																		
ID(LOT NO., BUILDING NO):	BUILD. HEIGHT:	BUILDING STATUS: <input type="checkbox"/> RESTORED <input type="checkbox"/> NOT RESTORED <input type="checkbox"/> RECONST.	OWNERSHIP:																		
NUMBER OF FLOORS: <small>(except basement and mezzanine)</small> <input type="checkbox"/> Basement <input type="checkbox"/> Mezzanine	CUR. FUNC.: ORIG. FUNC.:	REG. STATUS: <input type="checkbox"/> REGIST. <input type="checkbox"/> NOT REGIST. <input type="checkbox"/> NOT APP.																			
NOTES:		CONSTRUCTION TECHNIQUE	INFILL AND CONST. MATERIAL																		
KEYPLAN:		<input type="checkbox"/> MASONRY <input type="checkbox"/> TIMBER FRAME <input type="checkbox"/> CONCRETE <input type="checkbox"/> MASONRY+TIMBER FR. PROJECTION <input type="checkbox"/> HİMİŞ <input type="checkbox"/> UNIDENTIFIED <input type="checkbox"/> OTHER: _____	<input type="checkbox"/> RUBBLE STONE <input type="checkbox"/> ROUGH CUT STONE <input type="checkbox"/> FINE CUT STONE <input type="checkbox"/> MUDBRICK <input type="checkbox"/> BRICK <input type="checkbox"/> OTHER: _____ <input type="checkbox"/> NO INFILL																		
		NOTES: <small>(the building should be considered as a whole)</small>																			
CONDITION		FINISHING	MORTAR																		
	<table border="1" style="width:100%; border-collapse: collapse;"> <thead> <tr> <th></th> <th>MATERIAL</th> <th>STRUCTURE</th> </tr> </thead> <tbody> <tr> <td>1 GOOD</td> <td>NO MATERIAL PROBLEMS OR MINOR DETERIORATION ON ONLY FINISHING MATERIAL</td> <td>NO STRUCTURAL PROBLEM</td> </tr> <tr> <td>2 FAIR</td> <td>MINOR DETERIORATION OF CONSTRUCTION MATERIALS (soil deposits, discoloration, microbiological formations, surface cracks etc.)</td> <td>NO STRUCTURAL PROBLEM</td> </tr> <tr> <td>3 MEDIUM</td> <td>CONSIDERABLE MATERIAL DETERIORATION (microbiological formations, surface material loss, detachments)</td> <td>SLIGHT STRUCTURAL PROBLEMS, (deformations and small cracks) BUILDING IS STABLE</td> </tr> <tr> <td>4 BAD</td> <td>BAD CONDITION OF MATERIAL, DECAY AND MATERIAL LOSS</td> <td>IMPORTANT STRUCTURAL PROBLEMS, small scale collapse, critical cracks and deformations; BUILDING IS STABLE BUT NON-INHABITABLE</td> </tr> <tr> <td>5 SEVERE</td> <td>PARTIAL OR TOTAL COLLAPSE</td> <td></td> </tr> </tbody> </table>		MATERIAL	STRUCTURE	1 GOOD	NO MATERIAL PROBLEMS OR MINOR DETERIORATION ON ONLY FINISHING MATERIAL	NO STRUCTURAL PROBLEM	2 FAIR	MINOR DETERIORATION OF CONSTRUCTION MATERIALS (soil deposits, discoloration, microbiological formations, surface cracks etc.)	NO STRUCTURAL PROBLEM	3 MEDIUM	CONSIDERABLE MATERIAL DETERIORATION (microbiological formations, surface material loss, detachments)	SLIGHT STRUCTURAL PROBLEMS, (deformations and small cracks) BUILDING IS STABLE	4 BAD	BAD CONDITION OF MATERIAL, DECAY AND MATERIAL LOSS	IMPORTANT STRUCTURAL PROBLEMS, small scale collapse, critical cracks and deformations; BUILDING IS STABLE BUT NON-INHABITABLE	5 SEVERE	PARTIAL OR TOTAL COLLAPSE		PLASTERED <input type="checkbox"/> LIME BASED PLASTER <input type="checkbox"/> MUD BASED PLASTER <input type="checkbox"/> CEMENT BASED PLASTER <input type="checkbox"/> OTHER _____  <input type="checkbox"/> CLADDING _____ <input type="checkbox"/> PAINT (color) _____ <input type="checkbox"/> OTHER _____  NOTES:	<input type="checkbox"/> DRYWALL <input type="checkbox"/> LIME BASED <input type="checkbox"/> MUD BASED <input type="checkbox"/> CEMENT BASED <input type="checkbox"/> OTHER _____  NOTES: <small>(if any materials in mortar, note it)</small>
	MATERIAL	STRUCTURE																			
1 GOOD	NO MATERIAL PROBLEMS OR MINOR DETERIORATION ON ONLY FINISHING MATERIAL	NO STRUCTURAL PROBLEM																			
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5 SEVERE	PARTIAL OR TOTAL COLLAPSE																				
CHANGES	ORIGINAL MASS PROPORTIONS AND ORGANIZATION		ORIGINAL FACADE PROPORTIONS AND ORGANIZATION																		
	1	NO CHANGE	1	NO CHANGE / MINOR CHANGES IN FINISHING																	
	2	MINOR MASS ADDITION / REMOVAL THAT DONT AFFECT THE LEGIBILITY.	2	CHANGES IN FINISHING / MINOR CHANGES (material, opening/closing) IN ARCHITECTURAL ELEMENTS WHILE THERE ARE STILL ORIGINAL ELEMENTS PRESENT																	
	3	MASS ADDITION / REMOVAL / FLOOR ADD THAT AFFECT THE LEGIBILITY.	3	CHANGES IN FINISHING / CHANGES (material, opening/closing, proportions/dimension) IN ARCHITECTURAL ELEMENTS WHILE THERE ARE STILL ORIGINAL ELEMENTS PRESENT																	
	4	NOT CONSERVED AND MASS PROP. AND ORG. ARE LEGIBLE (MAJOR CHANGES)	4	MAJOR CHANGES IN ARCH EL. ON THE FACADE AND VOLUMETRIC PROP. BUT THE FACADE ORG. IS PARTIALLY LEGIBLE.																	
5	NOT CONSERVED AND MASS PROP. AND ORG. ARE ILLEGIBLE	4	ONE PART IS COMPLETELY CHANGED, ONE PART IS COMPLETELY CONSERVED AND BUT THE FAC. ORG. IS PARTIALLY LEGIBLE.																		
	EXPLAIN: (WHAT, HOW, WHERE CHANGED?)		EXPLAIN: (WHAT, HOW, WHERE CHANGED?)																		