

PLACE AND COMMUNITY DRIVEN CONSERVATION AND
EMPOWERMENT IN HISTORIC RURAL LANDSCAPES:
PRINCIPLES AND STRATEGIES FOR TAŞKALE VILLAGE, TURKEY

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PRINCIPLES AND STRATEGIES FOR TAŞKALE VILLAGE, TURKEY**

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ABSTRACT

PLACE AND COMMUNITY DRIVEN CONSERVATION AND EMPOWERMENT IN HISTORIC RURAL LANDSCAPES: PRINCIPLES AND STRATEGIES FOR TAŞKALE VILLAGE, TURKEY

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Historic rural landscapes embody special characteristics and values intrinsic to the place and the community as a result of the reciprocal interaction between man and nature where man acts as the ‘social contributor’ and nature acts as the ‘physical mediator’. This relationship produces the built environment instantly as the ‘indigenous result’. In the dynamic process of formation, transformation and prolongation, a bond is created among these components the coalescence of which provides the sustainability of the historic rural landscapes together with the indigenous tangible and intangible characteristics and values. The sustainability is achieved by change and adaptation in this dynamic composition which is actually achieved by the inhabitants as being active actors with the inherited knowledge and experiences to adapt the current forces and challenges by transmitting the values, meanings, tradition and culture.

However, in the rapidly changing world, historic rural landscapes encounter some forces leading irrevocable changes that are threatening the bond and destroying the coalescence among the nature, people and built environment. Thereupon, the thesis focus on the place and community driven conservation and empowerment approaches in historic rural landscapes by developing principles and strategies. Here, the main aim is to provide continuity of the ongoing life that can be achieved by the

active involvement of the communities to the whole process as they are the real owners and users of their daily living places. In this regard, the thesis follows multilayered research covering conceptual and onsite investigations as well as deep and holistic evaluations as a result of which ends up with principles, strategies and proposals. The thesis claims that this research should be revised case by case according to the indigenous dynamics of each historic rural landscape.

Taşkale Village is taken as a case study in this research as being a representative for historic rural landscapes which also encounters various forces leading major changes in the current socio-cultural and physical structure. As a result of the general evaluation of the historic rural landscapes, theoretical framework is applied to Taşkale Village by considering the indigenous values and characteristics in order to propose a place and community driven conservation and empowerment towards the contemporary forces of development, conservation, protection, promotion and economic advance.

In brief, the main considerations of this thesis are detecting the forces and challenges that historic rural landscapes encounter, detecting their indigenous tangible and intangible values and with a holistic approach towards problems, the thesis seeks to conciliate the forces and challenges threatening the local values by offering place and community driven conservation and empowerment approaches.

Keywords: historic rural landscape, place and community driven conservation and empowerment, active community involvement, Taşkale

ÖZ

TARİHİ KIRSAL PEYZAJLARDA YER VE TOPLUM ODAKLI KORUMA VE GÜÇLENDİRME: TAŞKALE KASABASI İÇİN İLKELER VE STRATEJİLER

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Tarihi kırsal peyzajlar doğa ve insanın karşılıklı etkileşimi sonucu üretilen yere ve topluma özgü karakterleri ve değerleri barındıran alanlardır. Doğa ve insan arasındaki karşılıklı etkileşimin sürekli olduğu bu alanlarda insanlar ‘sosyal katkı’ sağlarken doğa da ‘fiziksel aracı’ olarak rol oynayarak ‘yere özgü’ yapılı çevre üretilir. Bu dinamik oluşum, dönüşüm ve devam ettirme sürecince, tarihi kırsal peyzajların sürekliliği bileşenleri arasındaki bağ ve bu bağın beraberliği sayesinde yere özgü somut ve somut olmayan karakter ve değerlerin devamlılığı ile sağlanır. Bu dinamik birleşimde süreklilik değişim ve adaptasyon ile insanların sürece aktif aktörler olarak miras edindikleri bilgi ve deneyimleri güncel tehditlere karşı kendi değerlerini, anlamlarını, gelenek ve kültürünü aktarması ile sağlanır.

Ancak, hızla değişen dünyada, tarihi kırsal peyzaj alanları geri dönüşü sağlanamayacak değişikliklere neden olan tehditlerle karşı karşıya kalmaktadır. Bunlar insan, yer ve yapılı çevre arasındaki bağı yok etmeye yönelik tehditlerdir.

Bu nedenle, bu tez kapsamında tarihi kırsal peyzajlara yönelik ilke ve stratejiler geliştirilerek yer ve toplum odaklı koruma ve güçlendirme yaklaşım önerileri getirmeye odaklanılmıştır. Burada, temel amaç devam eden yaşamın devamlılığını sağlamaktır. Bu da toplumların tüm sürece aktif katılımları ile sağlanabilecektir,

çünkü toplumu oluşturan her bir birey günlük yaşamlarının bir parçası olarak bu alanların gerçek sahibi ve gerçek kullanıcılarıdır.

Bu bağlamda, tez kapsamında teorik ve kavramsal araştırmalara ek olarak yerinde çalışmalar yapılarak derinlemesine ve bütüncül değerlendirmeleri içeren çok katmanlı bir çalışma yürütülmüştür. Sonuç olarak tarihi kırsal peyzajlar genelinde ve Taşkale Kasabası özelinde bir takım ilkeler, stratejiler ve öneriler geliştirilmiştir. Bu çalışma süreci ve geliştirilen öneriler ileriki çalışmalara referans oluşturacak niteliktedir. Ancak, her bir tarihi kırsal peyzaj alanı kendi dinamikleri doğrultusunda yere özgü karakter ve değerlerler ürettiğinden, çalışma süreci ve öneriler her örnek özelinde revize edilmelidir.

Taşkale Kasabası tarihi kırsal peyzaj alanlarına örnek oluşturması ve sosyo-kültürel ve fiziksel çevresine yönelik baskı ve tehditler ile karşı karşıya kalması göz önünde bulundurularak bu tez kapsamında örnek çalışma alanı olarak seçilmiştir.

Tarihi kırsal peyzaj alanlarının genel değerlendirmesi sonucu, yere özgü karakteristik değerler göz önünde bulundurularak geliştirilen kuramsal çerçeve Taşkale Kasabası'na uygulanmıştır. Bu bağlamda, güncel gelişme, koruma, tanıtım ve ekonomik ilerlemenin getirdiği tehditlere yönelik yer ve toplum odaklı ilke, strateji ve öneriler belirlenerek koruma ve güçlendirme yaklaşımları önerilmiştir.

Anahtar kelimeler: tarihi kırsal peyzaj, yer ve toplum odaklı koruma ve güçlendirme, aktif toplum katılımı, Taşkale

to my beloved family,

to those who are forced into other lives by being removed from their own values,

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CHAPTER 1

INTRODUCTION

Historic rural landscapes are specific environments embodying the socio-cultural inheritance of the communities and the indigenous settlement characteristics produced as a result of the reciprocal interaction between man and nature. As a result of this interaction, intricate relationships among man and nature and also the indigenous built environment are produced. It is an ongoing process fostered by the values and meanings that are produced by the place and the inhabitants handed down through generations. This dynamic relationship is very well preserved and continued in historic rural landscapes in oppose to other settlement areas due to the fact that the forces and challenges can be adapted to the ongoing process in general which is achieved by the people. As a result of these, strong bond is formed between people and place. Therefore, the role of the people and the intricate relationship among the people and the place are very special that should be treated very carefully. Here the main consideration should be given on the continuity of the interrelations which is actually achieved in the natural process of formation and transformation in historic rural landscapes. Therefore, any intervention towards historic rural landscapes should not be realized without considering the place apart from its users and people from their daily places.

The consideration of historic rural landscapes in heritage conservation studies is not a topic discussed widely neither nationally nor internationally. When broadly looking to the heritage studies in the world, heritage conservation has always been discussed, however, the concern on site conservation was started to be given after 1960s that theories and formal frameworks have been developed. Since that time, the topic of

the conservation theories has been shifted from the monument conservation to the heritage site conservation suggesting holistic approaches. And recently, more concern is being given to the traditional and cultural values of the societies that are embedded in the spatial and socio-cultural patterns of the heritage sites in the conservation studies going on worldwide.

Historic environments represent local identity and cultural diversity of the communities as well as they represent the traditional lifestyle together with their tangible and intangible values. Due to their characteristic features handed down through generations, heritage areas became the focal point and they are regarded as a tool for development lately. Therefore, more attention is being given to the conservation of traditional historic environments. In addition to the increased concern on the heritage conservation, considerable attention started to be given more on the value systems of the heritage areas that offer integrated conservation putting forward the value systems, cultural contexts and traditional inheritance.

In the changing world, the traditional historic environments undergo rapid and uncontrolled forces and challenges due to the urbanization, globalization, environmental change and fluctuating decision-maker powers. They cause deteriorations in the physical and socio-cultural structures of the historic environments. As a result, together with the increasing forces and challenges worldwide as well as in parallel with the increased concern on the traditional historic environments, the heritage conservation became a very complex issue. In such a complex situation, even the international legal instruments, rules and regulations do not always overlap with the real life practices. The conciliation can be best achieved by the active involvement of the communities to heritage within the place and community driven approaches in conservation studies during the whole phases.

The results of the forces towards heritage areas are observed more in the urban heritage areas as they have always been the central places of the social, cultural and economic power and identity. Furthermore, urban heritage areas take more attention as having the potentials for the economic development while offering liveable areas that still foster social interactions. However, the rural areas also encounter these forces directly or indirectly as the further interest for development shifted to the rural areas and/or as the results of the effects on urban areas extended to the rural areas.

In accordance with these concerns, changes and challenges that the historic environments encounter, mostly the urban environments, the historic urban conservation became a topic all by itself. Therefore, a term historic urban landscape (HUL) was introduced in 2011 by UNESCO World Heritage Center¹ and was defined as “the urban area understood as the result of a historic layering of cultural and natural values and attributes, extending beyond the notion of “historic center” or “ensemble” to include the broader urban context and its geographical setting.”² This broader context includes the whole physical environment as well as the social and cultural dimensions of the heritage and offers integrated and comprehensive framework in approaching to heritage in any phase.

The HUL comprises all of the different perceptions and methodologies for the identification, assessment, conservation and management inherited till today. Furthermore, it offers to bring together new understandings and approaches based on more holistic and value based strategies to be suggested to historic urban landscapes. It also accepts urban area as a result of historic layer of values which are the community values, urban identity and shared values in the dynamic nature of the living cities. As a result, it accepts the urban areas as most abundant and diverse environments to be recognized and conserved.

Within the similar regards, the definition and the considerations can be taken as reference for the conservation of the Historic Rural Landscapes (HRL) in the identification and assessment phases and also determination of the approaches. However, it should be also taken into consideration that the dynamics of the rural landscapes are different than any other areas that it should also have special considerations. Besides, in the continuously changing world, where the further concern is also started to be turned to the rural areas, the approaches to these environments should be different than before always emphasizing the active and reciprocal relationship between the place and the people. In other words, the approaches to the historic rural landscapes should comprise the considerations both on the tangible and intangible values by putting the people and the place together in

¹ The Recommendation on the Historic Urban Landscape (HUL) was adopted in the 36th session of UNESCO’s General Conference in 2011

² 2011 UNESCO Recommendation on the Historic Urban Landscape, article no. 8

the center as they are creating and sustaining their living environments with the intrinsic and indigenous values.

In this regard, the thesis focuses on place and community driven conservation and empowerment in historic rural landscapes. Taşkale Village, Karaman in Turkey is taken as a case study as it is a good representative for the intricate relationships between the place and the community. Besides, it is chosen due to the increasing threats on this ignored and unprotected area that is regarded as Historic Rural Landscape.

1.1. PROBLEM STATEMENT

Historic rural landscape conservation cannot be totally achieved without providing sustainability of the bond among people and place produced as a result of the reciprocal and intricate relationships through the natural process of formation and transformation. In other words, the sustainability of the characteristics of the historic rural landscapes cannot be continued by separating the community from their everyday life places. However, the contemporary forces towards rural landscapes have been threatening the bond causing irrevocable results. There are many examples either in Turkey or in the world that encounter the loss of indigenous tangible and intangible characteristics due to the implementations disregarding the togetherness of the people and place as well as due to the increasing forces towards this unity.

The most influential effect on the degradation of the historic rural landscapes is the loss of indigenous economic activities. It directly causes unemployment and/or lower income levels as well as the loss of traditional economic activities which are mainly the agriculture and animal husbandry that force people migrate to the city centers in order to find economic income alternatives. So, it results in the loss of population especially the loss of young generation that destroys the demographic balance in the villages leading change both in the socio-cultural and physical environment.

Furthermore, the contemporary forces of urbanization, modernization and globalization result in uneven and uncontrolled development all over the world the effects of which also threatens the socio-cultural and physical features of historic rural landscapes. It is happening either by extending the city borders towards the

rural areas as well as the introduction of the new materials and techniques incompatible with the existing rural pattern.

In that sense, tourism has also threatening force as giving priority to the touristic facilities and visitors rather than to the existing ongoing life, settlement pattern and inhabitants as being the real owners. It somehow directs the inhabitants to engage with other jobs that they do not know and changes the use of traditional buildings to the touristic functions such as hotels, shops and so on. As a result of these forces, the inhabitants are first separated from their indigenous economic activities and they are forced to become serving people to the outsiders. At the end, an artificial socio-cultural and physical environment is created in contrast to the indigenous sense of place.

Additionally, there is also an increasing concern on the natural life and cultural trends that directed people to historic rural landscapes. It may also lead uncontrolled development and damage the lifecycle as the implementations to foster the concern on these areas are ignoring indigenous values, local lifestyle and characteristics although they are the features that take attention in the beginning.

In addition to these, there is an insufficient recognition of historic rural landscapes worldwide in service delivery system, legal frameworks, conservation studies and management approaches.

Insufficient service delivery and lack of investment in historic rural landscapes prevent the development as well as result in loss of existing facilities directly affecting the ongoing daily life that these environments endeavor to survive within their own dynamics. It causes in poor living conditions and also loss of indigenous economic activities. As a result, the daily socio-cultural and economic activities cannot be continued.

There is also lack of proper regulations and/or legal framework specific to historic rural landscapes in order to identify, assess, conserve and/or manage. Therefore, the rural areas are susceptible to any kind of intervention that may cause loss of identity, tangible and intangible features today and in the future. The insufficient documentation and conservation lead loss of the values of historic rural landscapes through time. Besides, the definition of rural heritage, historic rural landscape and

their conservation is not included to the national and international concerns in the field. Therefore, in case of any approach, general understandings and general rules are implemented instead of site-specific approaches which become top-down decisions contradicting with the local and indigenous values.

There is also lack of cooperation among national and local authorities, different stakeholders as well as the inhabitants that each actor has knowledge and experiences about different topics. However, they have different approaches according to their attributions that the coherence among them is not considered in the conservation of historic rural landscapes. Therefore, the lack of cooperation among these actors results in insufficient approaches in the historic rural landscape conservation.

In Turkey, as well, there is not any specific legal framework in order to conserve the rural areas and/or rural heritage in the current legislation. Besides, the development forces have already been directed to the rural areas that they are under threat of losing tangible and intangible environments thus the local identity and the authentic way of lives.

Taşkale Village is a good example as being representative of encountering these forces lately. It has the characteristics of historic rural landscape; however, it does not have the proper implementations regarding multi-layered values in the physical and socio-cultural environment. Thus, it has been losing the indigenous and local values lately. Therefore, Taşkale is chosen as a case study within the context of the thesis. It used to be an introverted village due to the natural features and limited access. Thus it could have sustained its indigenous and intrinsic values within its own dynamics through generations. However, after 1980s, the outer forces and mostly the state-driven top-down decisions started to change the authentic and very-well preserved traditional local environment. As a result, in the current situation, Taşkale Village encounters serious problems that threaten current life as well as the future of the socio-cultural and physical environment.

1.2. AIM AND SCOPE OF THE THESIS

The main aim of this thesis study is to put the importance on place and community driven approaches in historic rural landscapes in identification, assessment, conservation and management processes by providing active involvement of the communities as well as different stakeholders to the whole phases. However, in the real life practices, this aim cannot be realized mostly due to some constraints faced in the local, national and international level such as insufficient rules and regulations, legal framework, increasing forces of the globalization, modernization and urbanization and so on. In order to prevent these constraints, the empowerment of the communities in order to provide their active participation to the whole process is regarded as the main solution within the content of this thesis.

In order to achieve the place and community driven conservation and empowerment, the continuity of the ongoing life together with their indigenous tangible and intangible value systems and meanings is crucial. In this way, the bond among the people, nature and built environment can be sustained which is very important in preserving the traditional life and the identity of the communities.

In this regard, raising awareness of the communities on the importance of place, lifecycle, traditions, identities and values should be provided. In addition to the communities, awareness among the local and national decision-makers and various stakeholders on the value systems of historic rural landscapes should also be achieved. By doing so, their participation can be achieved instinctively. In order to do that, education is very important that accessibility to education should be increased.

The continuity and/or revitalization of the indigenous economic activities are also very important in order to sustain the demographic balance by keeping the young generations in the historic rural landscapes. In addition to that, income opportunities can be diversified. Here, the tourism can be seen as an opportunity in terms of social and economic development. However, the threats should also be regarded so that responsible tourism should be promoted giving priority and respecting to the ongoing life and to inhabitants knowing that they are the real users of these areas.

In order to better regulate these aims, a proper legal framework compatible with the indigenous dynamics of the historic rural landscapes is essential. The approaches should be determined specific to each historic rural landscapes derived from the place and the community driven assessments that requires site-specific approaches. In order to prevent the dilemmas among top-down decisions and the community-driven values, collaboration among the communities as well as local and national authorities and various stakeholders should be provided.

Site-specific conservation approaches should also be determined by place and community driven, community and value-based, integrated and participatory approaches. Here, site specific survey methods should be developed with holistic and comprehensive tools and they should be applied to the whole process of identification, assessment, conservation and management of historic rural landscapes.

In brief, the main considerations of this thesis are detecting the forces and challenges that historic rural landscapes encounter, detecting their indigenous tangible and intangible values and with a holistic approach towards problems, the thesis seeks to conciliate the forces and challenges threatening the local values by offering place and community driven conservation and empowerment approaches.

1.3. METHODOLOGY AND STRUCTURE OF THE THESIS

The thesis follows a multilayered research covering conceptual and onsite investigations as well as deep and holistic evaluations as a result of which ends up with principles, strategies and proposals.

To begin with, theoretical and conceptual framework is formed among the interrelations between the rural life and space organizations. In order to do that, rural dynamics are searched considering the indigenous tangible and intangible characteristics within the formation, transformation and prolongation phases in the ever-changing process. Two terms helped to better conceptualize the local dynamics in terms of tangible and intangible characteristics that are the cultural landscape and the vernacular environment. The socio-cultural and physical characteristics as well as the current forces towards these environments are searched. Here, the international charters and conventions, related publications and thesis studies are used as main

sources. Besides, the legal framework is deeply investigated to understand the understandings in the national level.

The rural heritage is discussed by Özlem Karakul (Karakul, 2011) and Figen Kıvılcım (Kıvılcım, 2011) in their PhD theses and by Gülsüm Hande Yeşilyurt (Yeşilyurt, 2012) in her Master thesis that are taken as main sources within the content of this thesis study. Also, PhD Qualification Exam and Thesis Proposal of Betül Kurtuluş (Kurtuluş, 2014) are looked. In addition to the thesis studies, the book written by Gökhan Günaydın (Günaydın, 2010) is widely searched to understand the transformations in agriculture and rurality.

In addition to the investigations towards understanding the rural environments within their own dynamics, further research is done to see the approaches towards the rural heritage in identification, assessment, conservation and management processes. Here, the main focus is put on the value-centered, participatory, place and community driven conservation and empowerment approaches. In order to better conceptualize these approaches, the international conventions, publications and case studies from different parts of the world are searched.

After theoretical and conceptual framework, the data is collected to understand Taşkale Village holistically. Twofold study covering the literature survey and site surveys is followed.

In literature survey, the historical and the socio-cultural background and the current situation in terms of settlement characteristics, architectural features and socio-cultural structure of Taşkale Village are searched. Here, the Master theses written by Nurettin Özkan (Özkan, 1992) and Meltem Erdem (Erdem, 2012) and the article written by Tahsin Tapur (Tapur, 2009) are used as the main sources for Taşkale Village. In addition to these, the documents obtained from the Municipality and the Provincial Special Administrations are used.

Two site surveys are carried out in December, 2013 and May, 2014. During the site surveys, research is done to understand the physical and socio-cultural environment onsite in detail. The settlement characteristics regarding open and built-up areas and architectural features in terms of land use, construction systems, use of material and architectural elements are investigated. In order to investigate the socio-cultural

inheritance, in-depth interviews with the inhabitants as well as with the mayor and officers from provincial special administrations are done. During the in-depth interviews, the knowledge, experiences, memories, traditional cultural activities and place attachment are investigated. Besides, the value attributions of each interviewer either to place and/or to traditional and cultural inheritance is tried to be understood. In addition to that, guided walks with the inhabitants are made to see each individual attitude towards the different parts of the village. Furthermore, individual experimentations are included to the thesis study, as the author stayed in the local houses and lived together with the inhabitants during the site surveys. Additionally, in accordance with the requirements of this thesis, the relationships between the nature and the open and built-up areas as well as the use of these places by the inhabitants are searched during the site surveys.

As in most of the rural areas, there is a lack of documentation also in Taşkale Village. The current map of the village does not exist. Therefore, the 1969 Development Plan, 1995 Conservation Plan and 2014 Google Earth image were overlapped and the current map is produced. Besides, this map is revised once more during the site surveys.

Thereafter, the problems towards the rural areas in general and towards Taşkale Village in specific are investigated. In order to better understand these problems, the contemporary forces and their effects are searched. The overall understanding of rural heritage is tried to be understood which is influential on approaching these areas. At the end, the decisions regarding rural areas are searched.

After all, the case studies from different parts of the world are investigated. Here, three criteria are determined in choosing the cases:

1. according to ongoing life with the socio-cultural background and indigenous settlement characteristics as a result of the reciprocal relationship between the people and the nature (i.e. granaries, rock-cut houses and being settled on the sides of a valley; terraced houses as in Taşkale Village)
2. according to place and community driven approaches
3. good practices in historic rural landscapes

This research helps to determine the common threats and their incidental effects, the results of different approaches and the good practices on the socio-cultural and physical environments in historic rural landscapes all over the world.

Finally, the basic conceptions derived from the conceptual and theoretical framework investigations are brought together with the common problems towards the historic rural landscapes as well as with the good practices. By applying the methodological results to Taşkale Village, principles, strategies and proposals are offered at the end of the thesis by giving main consideration on the place and community driven approaches.

The thesis is processed in six chapters. In the introduction chapter, brief definition of the historic rural landscape conservation is given. Then, the definition of the problem, aim and scope along with the methodology of the thesis are defined.

In the second chapter, the basic terminology regarding the historic rural landscapes as heritage areas and place and community driven approaches towards these areas are defined and discussed. Besides, principles defined through international charters and national legal framework are put forward. Then, the case studies from the world and from Turkey are explained. At the end, the considerations of historic rural landscape conservation in the international and national levels are evaluated.

In the third chapter, Taşkale Village, Karaman on the south of Turkey is studied as a historic rural landscape with its characteristics and values. Firstly, the contextual relationships and natural characteristics and values then, the historical characteristics and values are defined. After that, socio-cultural and economic characteristics and values are explained by including demographic characteristics, economic activities and rural life characteristics, routines, behaviors and habits. At the end, the physical characteristics and values of Taşkale Village in accordance with the historical development as well as with the socio-cultural background are defined.

In the fourth chapter, the forces leading change in Taşkale Village are explained. First of all, agriculture and livestock policies in Turkey are explained as they are the most influential forces towards historic rural landscapes. Then, the state 'touches' as top-down decisions with the aim of development, conservation, protection, shaping

the future, promotion and economic advance are explained. After that, the future state visions and projects for the region including Taşkale Village are explained. At the end, the dilemma between the state-driven decisions and place and community driven characteristics and values are discussed in the case of Taşkale Village.

In the fifth chapter, the principles, policies and strategies are determined towards a place and community driven conservation and empowerment for the case of Taşkale Village. Before that, the place and community driven conservation and empowerment is discussed and then, they are applied to Taşkale Village under three proposals towards production, conservation and tourism. The policies and strategies of each proposal are explained, the sub-projects are determined and action areas are defined.

Finally, in the conclusion chapter, the whole thesis study is restated briefly. The overall evaluation of the historic rural landscapes in the world and in Turkey is discussed. Then, the principles, strategies and proposals and their reflections in the case of Taşkale Village are evaluated. As a conclusion, further studies that should be done for the historic rural landscapes are offered.

CHAPTER 2

HISTORIC RURAL LANDSCAPES AS HERITAGE PLACES: FORMATION, TRANSFORMATION, CONSERVATION

2.1. FORMATION AND TRANSFORMATION OF HISTORIC RURAL LANDSCAPES

Historic rural landscapes are formed as a result of the reciprocal relationship between man and nature. The nature is shaped according to the basic needs, inherited and intrinsic acts and knowledge of the people to create the living spaces. Likewise, the behaviors of the people are shaped by the natural and man-made built environment that each community member responds to the changes and develops individual and collective behaviors, acts and identities. This mutual and continuous relationship starts when the man first interacts with the nature and goes on as long as both of the components are alive and active (Figure 1).

The nature has its own geographical features, climatic conditions, flora and fauna characteristics and resources that are evolving and changing according to the natural events. In the process of shaping the living environments, the nature acts as the medium in forming living environment. In other words, the nature is the ‘physical mediator’³ for the man to create the places for daily socio-economic and cultural activities.

The man as a member of his community has the shared or individual values, meanings, habits, traditions, ways of life, acts and behaviors that encounter some

³ The term ‘physical mediator’ is attributed to nature as providing indigenous space to settle and as providing local material to build. (Asrav, 2014)

changes according to the inherited and contemporary knowledge, perceptions, practices, uses, values and so on. In the process of shaping the living environments, the man acts as an agent intervening to the nature in order to build the living environment according to the inherited and intrinsic acts and knowledge. Therefore, the role of the man in such a process is being the ‘social contributor’⁴ to the traditional living environment.

As a result, the nature as the physical mediator, the man as the social contributor and the continuous reciprocal relationship between them constitute the built environment which is the indigenous result holding to features of the cultural landscape, vernacular environment and the local architecture as well as embracing the socio-cultural inheritance, knowledge, acts and identities. Sauer describes the result of this interaction as cultural landscape⁵ which is defined as ‘combined works of nature and man’⁶ and ‘long and intimate relationship between people and their natural environment’⁷. Vernacular environment and/or local architecture are defined as ‘traditional and natural way of housing which is a continuous process with necessary changes and continuous adaptation to social and environmental constraints.’⁸ Socio-cultural inheritance is produced within the society from the place itself transmitted by the community. All of these components constitute the initial settlement characteristics of the traditional historic environments that are regarded as historic rural landscapes within the content of this thesis.

The nature, people and built environment constitute the triple coalescence in the formation, transformation and transmission processes. This coalescence achieves the continuity of historic rural landscapes under the current and future forces and

⁴ The term ‘social contributor’ is attributed to inhabitants as being the main actors by creating living environments and giving meaning to them. (Asrav, 2014)

⁵ “The cultural landscape is fashioned out of natural landscape by a culture group. Culture is the agent, the natural area is the medium, the cultural landscape is the result.” (Sauer, 1925)

⁶ International Scientific Committee on Cultural Landscapes (ICOMOS-IFLA 1982)

Here, the cultural landscape is defined as: “cultural properties and represent the ‘combined works of nature and man’, illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive, social, economic and cultural forces, both external and internal”.

⁷ <http://whc.unesco.org/en/culturallandscape/>

⁸ ICOMOS Charter of the Built Vernacular Heritage (1999)

challenges which leads change and adaptation in the natural process of formation and transformation of traditional historic environments.

In the continuous dynamic process that both the socio-cultural features of the people and the physical characteristics of the living environments encounter some forces and/or challenges leading to change in time. In the natural process of the historic rural landscapes such forces and/or challenges are handled by the inhabitants and adapted to the daily current life. Therefore, historic rural landscapes are in dynamic process, where the man and the nature also undergo some changes within their own dynamics.

In addition to this natural process of change and adaptation, there may be some other forces leading to major changes in the tangible and the intangible characteristics. These forces can be inside and outside forces as the natural events, global forces, urbanization, new technology, new material, added societies and/or loss of population as a result of migrations and/or emigrations where the natural way of sustainability and the conservation cannot be achieved any more. There are also administrative and legal framework affecting the present and the future of the traditional environments. All of these factors either threaten or enrich the current form by introducing new values, meanings, habits, tradition and culture that change the way of life.

Neal and Walters define this dynamic process as “an incomplete process through which people construct and create identities, and bond themselves to others, whether geographically, virtually or imaginatively.”⁹ In the ever-changing traditional historic environments, the man acts as the bond between past, present and future (in time) in the same environment (in place) structured by culture, social practices, identity, memory, experience, wisdom, knowledge, meaning, intrinsic values and testimony (by acts) and formed by the inhabitants (as actors).¹⁰ Hence, according to the changes concerning the inhabitants and /or the changes concerning their natural setting and context as well as the changes concerning the forces shaping/reshaping them, historic rural landscapes naturally and continuously transform.

⁹ (Waterton, E., Smith, L. p.16)

¹⁰ (Asrav, Altınöz, 2014)

In such an environment the sustainability and the conservation of the settlement area can be achieved instinctively, thus naturally by the inhabitants as being the real owners and the real users of the site. Oliver defines the role of people in such dynamic and creative processes as ‘active agents interpreting past knowledge and experiences to face the challenges and demands of the present’.¹¹

In the dynamic and ever-changing process of formation and transformation, conservation in its natural process can be achieved by the active and instinctive participation of the inhabitants as the real actors of the traditional historic environments. However, in rapidly changing and globalizing world, the instant and top-down effects cannot be handled by the inhabitants all the time. It is even such an effect that excludes the inhabitants from being the active agents of the traditional historic environments. In such a situation, the natural process of formation, transformation and conservation cannot be succeeded and even the dynamic process is stopped that results in the loss of the indigenous character. In order to sustain this character, the conservation and management approaches come into prominence. As in the formation, transformation and natural conservation of the historic rural landscapes, the sustainability of the triple coalescence among the nature, people and built environment should be taken into consideration.

Historic rural landscapes have different dynamics than the other urban, archaeological and natural sites and settlement areas. It is primarily due to the fact that the rural life¹² mostly preserves strong relations with landscape in the daily socio-cultural and economic life. As a result of these strong relations, indigenous and intrinsic values and meanings are produced, transmitted and sustained through generations by the help of the inhabitants. Furthermore, historic rural landscapes represent the traditional life and the cultural diversity of the communities as well as they represent the traditional and natural way of forming the living environments. Here, the socio-cultural features of the inhabitants and the physical characteristics of the living environments directly affect each other. It is the man who also achieves the conservation in its natural process in addition to the natural process of formation

¹¹ (Oliver, 2005)

¹² Sandström considers rural life within vernacular architecture and cultural landscapes formed by man over the centuries in an anonymity, till now not really acknowledged, but rich pattern where most people even town dwellers have their roots. (Sandström, 1987)

and transformation of the physical environment while transmitting the traditional culture.

In the historic rural landscapes, the role of the inhabitants is more obvious and direct in shaping the tangible and intangible dynamics which actually arise from the place itself embracing the social relations, cultural activities and the local identity. It is due to the fact that historic rural landscapes are formed instinctively according to the basic needs of the man by shaping the nature. Therefore, a strong and reciprocal relationship between man and nature has formed through generations and this relationship can be observed most in the historic rural landscapes both in tangible and intangible features.

In the natural life of the historic rural landscapes, there is no need for the principles, methodologies and/or any legal framework for the conservation and management as these were achieved naturally by the inhabitants. Because of that, it has not been needed until recently. However, due to the increasing forces and challenges directed to rural areas, the conservation and management principles special to the historic rural landscapes are strongly needed putting the inhabitants in the center. As the historic rural landscapes have special components, the special consideration should be given to their conservation based on the indigenous dynamics meaning that site-specific approaches should be implemented in each case. Besides, as still being in a continuously dynamic process, the management process should also be revised continuously and changed accordingly. As a result, the conservation of the historic rural landscapes requires place and community driven as well as value-centered and integrated approaches by including the inhabitants into the whole process that is to be monitored and revised.

initial settlement characteristics

forces - change & adaptation

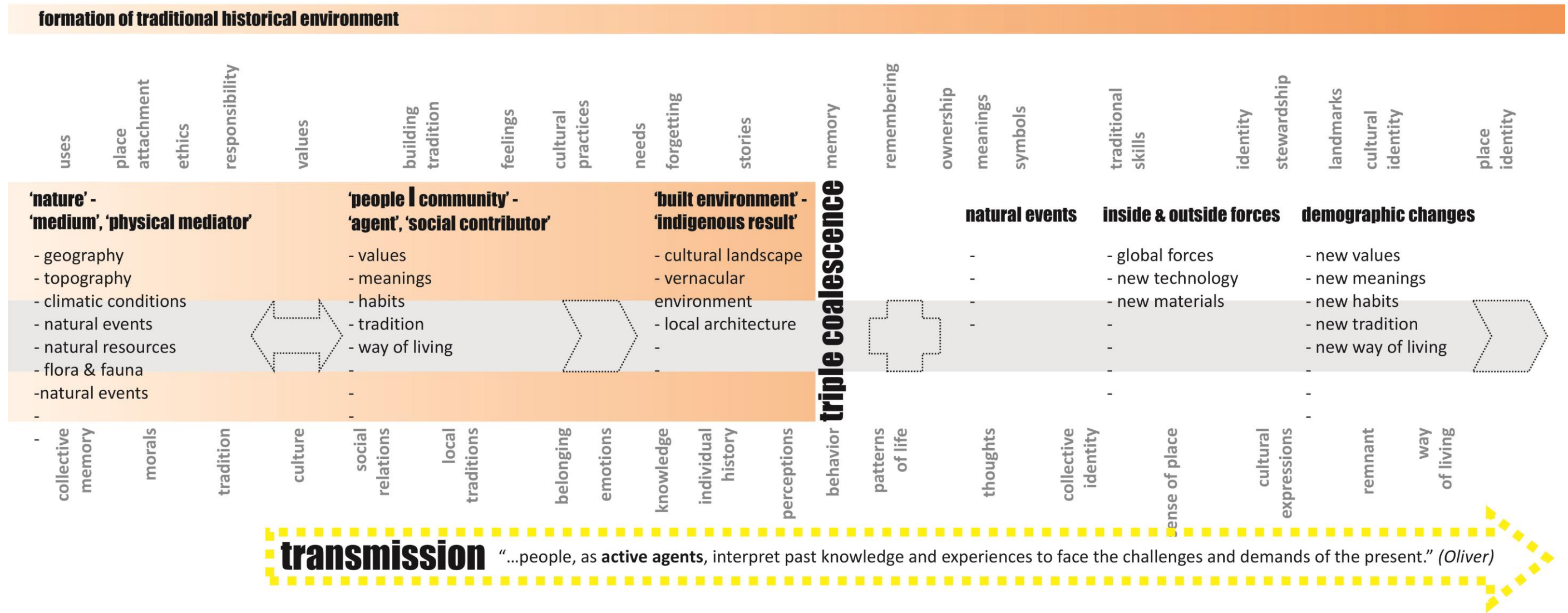


Figure 1: The formation of traditional historic environments

2.2. CONSERVATION OF HISTORIC RURAL LANDSCAPES: PRINCIPLES DEFINED THROUGH INTERNATIONAL CHARTERS

From the beginnings of the modern conservation theory and practice onwards, international charters and documents have been produced by different IGOs and NGOs as responses to and reflections of the problems and discussions of their times. Hence, they have played a leading role in guiding the conservation theory and practice. In most of the international documents and charters rural heritage conservation has not been the central issue. Still, in most of them, rural heritage are either mentioned explicitly as a part of heritage conservation or the issues mentioned in them have implicit relation with rural heritage. Thereupon, it becomes necessary to review the international charters and documents in relation to the conservation of historic rural landscapes. Besides, in these documents, the inclusion of the community into conservation studies is being discussed lately. The social aspects of cultural heritage have been the issue since 1960s after the World War II. Since then, the importance of the community involvement in identification, assessment and management processes has been emphasized internationally.

The Charter of Athens¹³ (1931) was adopted in the First International Congress of Architects and Technicians of Historic Monuments organized by the International Museums Office in Athens. During the Congress, seven main points of manifesto were decided and called as “**Carta del Restauro**”.¹⁴ Mainly, the charter focuses on the monument conservation. It considers the monuments having artistic, historic and/or scientific characteristics. First of all, it offers regular and permanent

¹³ The Athens Charter for the Restoration of Historic Monuments (The Charter of Athens, ICOMOS 1931)

¹⁴ The seven main manifestos are as follows:

1. International organizations for Restoration on operational and advisory levels are to be established.
2. Proposed Restoration projects are to be subjected to knowledgeable criticism to prevent mistakes which will cause loss of character and historical values to the structures.
3. Problems of preservation of historic sites are to be solved by legislation at national level for all countries.
4. Excavated sites which are not subject to immediate restoration should be reburied for protection.
5. Modern techniques and materials may be used in restoration work.
6. Historical sites are to be given strict custodial protection.
7. Attention should be given to the protection of areas surrounding historic sites.

maintenance for the protection and preservation of them. In the case of restoration is needed, it prerequisites to maintain the artistic and historic work of the past from any given period. Besides, it stresses on the continuity of the life of the buildings by maintaining the historic and/or artistic character. In addition to the monument conservation, it offers **reconciliation among the public law and the rights of the individuals** during the implementation. Besides, it also considers the **local circumstances** and the **public opinion** to prevent oppositions. It recommends the **empowerment of the public authorities** to define conservatory measures for their cases. Finally, it focuses on the importance of the **cooperation, education** and inventory **documentation**.

In the Venice Charter¹⁵ (1964), the indication of rural heritage can be seen. The charter considers historic monuments as “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” (Article 1) by acquiring the cultural significance with the passing of time. The charter also recognizes the conservation of monuments for “making use of them for some socially useful purpose.” (Article 5) However, it continues to focus more on the monument conservation principles that does not offer any framework for urban or rural setting conservation and/or social sustainability.

World Heritage Convention¹⁶ (1972) considers the cultural and natural heritage need to be reserved as part of the world heritage of mankind as a whole as it recognizes that the cultural and natural heritages are threatened with destruction by changing social and economic conditions. Therefore, it offers an effective system of **collective protection of cultural and natural heritage** of outstanding value by the international community participation. Accordingly, the cultural heritage is considered as monuments, groups of buildings and sites of historical, artistic,

¹⁵ International Charter for the Conservation and Restoration of Monuments and Sites (The Venice Charter, UNESCO 1964)

¹⁶ Convention Concerning the Protection of the World Cultural and Natural Heritage (UNESCO World Heritage Convention, Paris, 1972)

aesthetic, scientific, ethnographical and anthropological outstanding value.(Article 1)
The natural heritage is considered as natural features consisting physical and biological formations, geological and physiographical formations and natural sites or delineated natural areas with outstanding universal value of aesthetic, science, natural beauty and conservation. (Article 2) It is offered to each state “to adopt the general policy to give a function in the life of the community and to integrate the protection of the heritage into comprehensive planning programmes” (Article 5a) with the **community involvement**.

The Amsterdam Declaration¹⁷ (1975) was adopted as a part of European Architectural Year by the Committee of Ministers of the Council of Europe to increase **public awareness for the cultural, social and economic values of cultural heritage** both in town and country and to propose joint approach at the European level to create unity between the members. The European architectural heritage includes monuments and lesser buildings in old towns and characteristic villages in their natural or manmade settings. (Article 1) Accordingly, it considers architectural heritage with its **surrounding** and aims to **integrate architectural heritage with the lives of the people** that it considers the continuity of the urban and **rural communities** within the **social and physical realities**. Thus, it offers **integrated conservation** with common policies in all urban and regional planning with legal, administrative, financial and technical support with the cooperation of all. Furthermore, it stresses on preserving the authentic state and the memory of the human race conducive to a harmonious social balance, so it offers activities for social integration to sustain the spiritual, cultural, social and economic value. This declaration promoted a change in the approach to the conservation of built heritage and forced to consider the use-value, paying special attention to develop methods and tools to communicate, sensitize and educate users in the values of historical sites.

¹⁷ The European Charter of Architectural Heritage, Council of Europe (The Declaration of Amsterdam, 1975)

The Granada Appeal¹⁸ (1977) puts emphasis on the **threats of the loss of rural heritage** due to migrations, industrial forces on production in these areas mostly on agriculture, misuses of the natural resources and so on. Therefore, it suggests **reviving the local economic activities in rural areas** to prevent the risks and threats.

The Recommendation 881 on the Rural Architectural Heritage¹⁹ (1979) puts equal stress on the importance of rural and urban heritage. It attracts **attention to the rural heritage** and to the problems of its conservation due to rapid modernization. It puts importance on the **local, cultural and sociological context of rural heritage** to be conserved within its natural setting by developing social and cultural values of the people. So, it suggests further study and research into the rural architectural heritage. It aims to increase the appreciation of the values of countryside by the urban dwellers and younger people. At the same time, it seeks to ensure tourism, week-end visiting and second homes do not endanger the rural way of life. It puts equal consideration on both town and country planning by including European Ministers responsible for Regional Planning, and from the European Communities. It also considers preserving the quality of the heritage and the natural life of rural areas together with the habitat, landscape and architectural inheritance by revitalization of village life.

The Recommendation 935 on the Revival of Disadvantaged Rural Areas²⁰ (1982) claims that there are inequalities in incomes, social and cultural services and employment opportunities for the rural areas as they are dependent to national resources which are exploited by the cities. Accordingly, **comprehensive and integrated plans based on social and economic policies** are recommended by the Committee of Ministers by providing **local and regional community participation** in the regional planning. Thus, awareness is gained by the increasing experiences, motivation and commitment of the communities as well as by the cooperation

¹⁸ The Granada Appeal: Rural Architecture in Regional Planning, Symposium No:2 of European Programme of Pilot Projects (The Granada Appeal, 1977)

¹⁹ The Recommendation 881 on the Rural Architectural Heritage, Council of Europe, 1979

²⁰ The Recommendation 935 on the Revival of Disadvantaged Rural Areas, Council of Europe, 1982

between different municipalities and regions. The Recommendation also **puts importance on the agriculture, forestry and related industries in planning investments that offers encouragement of companies to invest in rural areas to be supported by government services and additional financial opportunities.** They will include the public services such as transportation systems between rural and urban centers by railways, bus services and telecommunications and educational sector to teach qualified manpower especially for vocational training for the **rural development.**

The Granada Convention²¹ (1985) puts importance on the transmission of cultural references of the urban and **rural environments promoting social, cultural and economic development.** It also stresses on the importance of common policies for the conservation and enhancement of the architectural heritage. It considers urban and **rural buildings as architectural heritage** in addition to the monuments and sites. The convention defines integrated conservation policies for these buildings and sites to be reconsidered by each state according to their own properties. The integrated conservation policies should include architectural heritage both in town and country planning and should promote conservation as the major features of cultural, environmental and planning policies. The plans should encourage the application and development of traditional skills and materials. The convention suggests cooperation between state, regional and local authorities, cultural institutions, associations and the public to include them to the decision-making processes. It promotes policies to increase public awareness for the values of architectural heritage and its conservation.

The Recommendation 1091 on the European Campaign for the Countryside²² (1988) promotes **countryside's human potential, solid economic values and ecological and cultural heritage, the importance of other aspects of the cultural heritage of the countryside, including crafts, traditional music and dance, and minority**

²¹ The Convention for the Protection of the Architectural Heritage of Europe (Granada, 1985)

²² The Recommendation 1091 on the European Campaign for the Countryside on New Management Approach for Rural Areas, Council of Europe, 1988

languages; it aims more satisfactory economic, cultural and social balance between the urban and rural populations, more rational management of rural areas, integrated and multidisciplinary territorial approach, improve living conditions, promote leisure, devise social and cultural schemes to revitalize struggling villages, policy of partnership, endogenous development founded on the natural and human potential, special attention to training of men and women, rural higher education centers, enhance the local and regional authorities power and resources, encourage tourism in rural areas by the promotion of historic cultural itineraries.

The Recommendation on the Protection and Enhancement of the Rural Architectural Heritage²³ (1989) emphasizes the **threats on rural areas due to the changes in the economic and social life**. It offers conservation of rural areas according to planning, regional development and environmental protection processes. The **importance of the rural heritage is also emphasized in the recommendation for the local development**.

The Cork Declaration²⁴ (1996) was adopted in the **conference of Rural Europe – Future Perspectives** putting emphasis on sustainable rural development, integrated approaches and community based policies to be considered as a primary issue by European Union. It considers **rural areas as unique cultural, economic and social fabric and considers rural areas and their inhabitants as the real asset of European Union**. It puts importance on the agricultural land and forests as being the character of European landscape thus **offers the sustainability of the interface between people and environment and gives the responsibility of the natural resources of the countryside to the farmers**. As the agriculture and forestry does not provide sufficient economic income, the declaration **promotes socio-economic sectors in the countryside**. It indicates that rural areas offer quality of life by responding the needs of health, safety, personal development and leisure of the

²³ The Recommendation on the Protection and Enhancement of the Rural Architectural Heritage, Council of Europe (1989)

²⁴ Cork Declaration - A Living Country Outside: The European Conference on Rural Development (1996)

people. It recognizes the **public financial support for rural development and promotes local capacity building for sustainable development by private and community-based initiatives in rural areas**. As a result, it announces ten-point rural development programme for European Union:

1. Rural preference as sustainable rural development with related rural policies
2. Integrated approach for multi-disciplinary in concept and multi-sectoral in application rural development
3. Diversification of social and economic activities for self-sustaining private and community-based initiatives
4. Sustainability of the quality and amenity of Europe's rural landscapes
5. Subsidiarity for the rural development policy as local and community-driven by decentralization, cooperation among local, regional, national and European levels, participation and bottom-up approaches
6. Simplification in legislation for more subsidiarity in decisions, decentralization of policy implementations and more flexibility
7. Programming based on coherent and transparent procedures for integrated and sustainable rural development
8. Encouragement of local financial resources for rural development projects by public-private funding, reducing financial constraints, promoting productive investment and diversifying rural economies
9. Management by including regional and local governments and community-based groups
10. Monitoring, evaluation, research and beneficiary assessment by including variety of stakeholders

At the end, the aim is to raise public awareness about the **importance of the rural development policies, to make rural areas more attractive and meaningful, to**

support ten-point programme and to encourage active role in promoting sustainable rural development within international context. (Cork Declaration)

The CIAV²⁵ (1999) emphasizes the importance of **built vernacular heritage** as defining it as “the fundamental expression of the culture of a community, of its relationship with its territory and of the world’s cultural diversity.” It focuses on the support and **involvement of the communities in protection of vernacular heritage** with continuous use and maintenance and with the contribution of legislative, administrative and financial means. It also offers multidisciplinary expertise for the conservation. It puts importance on the **integral relationship between the built vernacular heritage and the cultural landscape** to be considered in the conservation studies. It considers the physical environment as well as the **traditions and intangible associations attached to them.**

The Village Design Guidelines²⁶ determines **design policies in the rural environments** that are based on the community needs. It offers an integrated study together with planners, architects, local authorities and the inhabitants. These guidelines also determine the approaches to conserve the rural environments by sustaining the characteristics and the local identity. Village Design Guidelines are used in Germany, Canada, America, Ireland and England. In these countries, these guidelines are used directly both in the planning and implementation processes.

²⁵ ICOMOS Charter on the Built Vernacular Heritage (1999)

²⁶ For more information related to Village Design Guidelines:

-Manhattan Beach Design Guidelines (www.ci.manhattan-beachca.us/commdev/sections),

-Guidelines For The Old Village Bellbrook, Ohio (www.cityobellbrook.org),

-Mt. Shasta's Architectural Design Guidelines (www.angelfire.com/mt/shastatomorrow/5MStheme.html),

-East Meon Village Design Guidelines (www.rudi.net/whatson/desguides/vds/eastmeon),

-Village of Manchester (www.villageofmanchester.com/sign10-3.html),

-Rolleston On Dove Village Design Statement (www.rolleston-on-dove1.freemove.co.uk/vds/statement.htm)

-Village Design Statements

(<http://www.basingstoke.gov.uk/browse/environment-and-planning/planning/leaflets/villagedesigns.htm>)

The EU Rural Development Policy 2014-2020²⁷ contribute to encounter the economic, environmental and social challenges and opportunities by introducing long-term strategic objectives. These objectives are **‘fostering the competitiveness of agriculture’**, **‘ensuring the sustainable management of natural resources and climate action’** and **‘achieving a balanced territorial development of rural economies and communities** including the creation and maintenance of employment’. As a result, common EU priorities are determined to be reevaluated by each rural area and to be implemented in accordingly.

Within broad perspective, the international charters, conventions and meetings consider heritage as common to all human beings thus offer cooperation of all for comprehensive, integrated and sustainable conservation with local and regional community participation. Giving a function to heritage in the life of the community is always considered as a crucial task. Thus, public awareness for the cultural, social and economic values of cultural heritage will be increased. For the rural areas, especially the intricate relationship between the local, cultural and sociological context with the natural setting is stressed to be conserved and sustained. Here, the importance is put on the sustainability of the characteristics and local identity. Within this regards, revitalization and preservation of the quality of heritage and the quality of life are considered together with habitat, landscape and architectural inheritance. In the development processes, reviving the local economic activities especially for the rural areas is stressed by multi-disciplinary approaches in concept and multi-sectoral approaches in application with variety of stakeholders. As a result, the international documents stress on the importance of the both tangible and intangible inheritance to be conserved and passed on to the future generations by sustaining indigenous character. In order to do that, majority of the international admissions emphasize the importance of the active community involvement together with the participation of the different stakeholders to the identification, assessment and conservation activities. In addition to these, there are some other international conventions focusing on the importance of the intangible relations, local values of

27 The Rural Development Policy 2014-2020, http://ec.europa.eu/agriculture/rural-development-2014-2020/index_en.htm

communities and the social inclusion both in the assessment and management processes that have been indicated during the last quarter century.

Lausanne Charter²⁸ (1990) puts importance on local community involvement in the development process. Valetta Convention²⁹ (1992) offers integrated conservation and promotion of public. Budapest Declaration³⁰ (2002) and Intangible Heritage Convention³¹ (2003) offer the local community involvement actively in the identification, protection and management of the cultural heritage at all levels. Faro Convention³² (2005) puts emphasis on the role of the inhabitants and all the other public stakeholders in heritage management. In addition to these, the inclusion of the community to heritage identification, safeguarding and management has been the issue of the World Heritage Committee since 1990s and as a result, it offers respect, consensus and negotiation as offered in the Nara Document³³ (1994), the Burra Charter³⁴ (1999) and the Recommendation on Historic Urban Landscapes³⁵ (2011). Additionally, Nara Document (1994) considers the cultural context and the authenticity in assessing the social and cultural values, Burra Charter (1999) indicates the importance of the cultural significance and values of cultural heritage. UNESCO Recommendation on Historic Urban Landscapes (2011) defines heritage as social, cultural and economic asset for humanity. And finally, Florence Charter³⁶ (2014) considers landscape as human values putting emphasis on the role of the people in the historic environments.

²⁸ ICOMOS Charter for the Protection and Management of the Archaeological Heritage (Lausanne, 1990)

²⁹ European Convention on the Protection of the Archaeological Heritage (Valetta, 1992)

³⁰ Budapest Declaration on World Heritage (2002)

³¹ UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (2003)

³² The Framework Convention on the Value of Cultural Heritage for Society (Faro, 2005)

³³ The Nara Document on Authenticity (1994)

³⁴ The Australia ICOMOS Charter for Places of Cultural Significance

³⁵ UNESCO Recommendation on the Historic Urban Landscape

³⁶ ICOMOS Florence Declaration on Landscape as Human Values (2014)

2.3. CONSERVATION OF HISTORIC RURAL LANDSCAPES IN TURKEY

In Turkey, there is no specific law directly focusing on the conservation of historic rural landscapes and defining a framework for it. However, since the establishment of the Turkish Republic in 1923, there have been different laws related with and influential on the historic rural landscapes and their conservation. Nevertheless, neither the rules nor the regulations offer a proper legal framework that cause insufficient conservation of the rural heritage. Therefore, the historic rural landscapes in Turkey are open to any kind of intervention threatening the physical as well as the socio-cultural characteristics. In this chapter, the general legal framework through the years is stated³⁷.

The first legal framework that considers the rural environments is the 442 numbered Village Law³⁸ decreed in 1924 in Turkey. The law is still the main legislation for the rural environments mostly **defining the usage of the villages**. The law explains what should be done **to modernize the villages in the early years of the Republic**. The law defines the village as a settlement where the population is less than 2000. According to the law, the people living together or in separate houses having common goods such as mosque, school, grassland, pasture and coppice together with the vineyards, orchards and fields constitute a village. It brings a **holistic understanding for the villages with production areas, inhabitants and with common goods**. It also offers to sustain these three features by claiming that the **rural quality** can be preserved with the togetherness of them.

The law also defines the villages as an entity in itself that has movable and immovable goods and it can engage with the work assigned to them by themselves.

³⁷ The legislation on conservation of rural heritage is deeply analysed by Gülsüm Hande Yeşilyurt in her master thesis study. (Yeşilyurt, 2012) Within the content of this thesis, the development of the legislation regarding agriculture policies, place and community-driven approaches, active involvement of the people to the process are searched mainly. While doing that, Yeşilyurt's thesis study is used as one of the sources.

³⁸ 442 Sayılı Köy Kanunu, 18/03/1924, Official Gazette Publication on 07/04/1924, 68, last retrieved on 18/11/2014

“Madde 2: Cami, mektep, otlak, yaylak, baltalık gibi orta malları bulunan ve toplu veya dağınık evlerde oturan insanlar bağ ve bahçe ve tarlalarıyla birlikte bir köy teşkil ederler.”

The law also suggests conserving the common goods of the village as they are the goods of the government. However, there is not any indication in order to conserve the rural environment and the traditional architectural characteristics or the local identity, the socio-cultural lifestyle and the economic activities.

The decision of planning is left to the Council of Elders. If there is a request by them, the “Rural Settlement Area” (“*Köy Yerleşme Alanı*”) is prepared by a commission of the governor. The rural areas have been developed without planning that holds the future threats of losing the tangible and intangible rural character.

In the case of development or for the new constructions after a disaster, the Village Law is implemented. For the villages in the borders of municipality, 3194 Numbered Construction Law which was launched in 1985 is implemented³⁹.

1924 Village Law was tried to be revised many times but it is still the main legislation for the villages. In 2009, a village law draft⁴⁰ is prepared due to need for a new law for the villages due to existing law was not responding the current needs. Therefore, a village law draft was introduced in 2009. In the end, it was not put into practice but the rules introduced with this law show the future implications for the rural environments. “**Rural Settlement Plan**” remains the same, but in addition to that, the law draft offers “**Rural Area Renewal Plan**” with the aim of achieving planned and livable rural settlement by regulating the planning, property and financial matters of the modern life. In the law, “Rural Area Renewal Plan” also related with the urban transformation projects. As a result, this law draft introduces the terms of renovation and transformation for the rural areas. The law draft also includes the “**areas that lost the forest characteristics**” to the “**village development area**” meaning that those areas are also intended to open to construction. In 2013, a new village law draft was introduced by revising 2009 Village Law Draft. With this draft⁴¹, “Rural Area Renewal Plan” introduced in 2009

³⁹ 3194 Sayılı İmar Kanunu, 03/05/1985, Official Gazette Publication on 09/05/1985, 18749, last retrieved on 19/11/2014

⁴⁰ Köy Kanunu Tasarı Taslağı, last retrieved on 14/12/2014

⁴¹ Yeni Köy Kanunu Tasarı Taslağı, Köy Kanunu Taslağı (Mecliste) Kanun Maddesi: 17.08.2011 tarihinde 648 sayılı KHK ile 3194 sayılı İmar Kanununa getirilen Ek Madde 4

Village Law Draft is mentioned as “**Village Renewal Plan**” with similar indications.⁴² In addition to the previous plan, the conservation of the historic and cultural tissue is aimed here. However, while the conservation is seen in the definition of the plan, the **definitions of the tools includes evacuation, destruction, expropriation, ways of agreement, urgency of expropriation and sharing of the revenue**. According to the draft, special provincial administrations can prepare typical projects compatible with the local traditional, cultural and architectural features and can necessitate implementing these projects.⁴³ This law draft was not also put into practice. Nevertheless, these law drafts point the way the new village law as well as they indicate the views towards the villages and the future of the villages which seems to be more destruction and new settlement.

After the establishment of Republic, special concern was given to the agriculture policies in order to rehabilitate the existing situation and to lead **agriculture based development**⁴⁴. In this regard, the Ministry of Agriculture was established in 1924. In the existing situation, there was unfair land distribution among the villagers resulting in economic dependency of the small and poor peasants to the landlords. The aim was to change the system and give equal standards to everyone; however, it cannot be achieved at any time. As a result, the villagers started to migrate to the big cities. It is also due to the lack of proper land reform and infrastructure for agriculture policies. After 1980s, internal terms of trade became against to agriculture due to agricultural privatization of state-owned enterprises. So, the support on agriculture was limited that maintained the exploitation of the labor. After 1985, the special units in Agricultural Public Administration were abolished so failures in the management were observed. The economic crisis in 1994 also caused

⁴² “Madde 37/1: Köylerde; tarıma ilişkin ortak kullanım alanları ve organize tarım alanları ile hayvancılık alanlarının oluşturulması, yerleşim alanları ve hayvan barınaklarının ayrılması, çevre düzenlemesi ve konut kültür ilişkisini gözeterek şekilde yapılaşmanın sağlanması, rekreasyon alanları ve her türlü sosyal donatı alanları oluşturulması, köyün tarihî ve kültürel dokusunun korunması ve afet riskine karşı tedbirler alınması amacıyla köy yenileme planı yapılabilir.”

⁴³ “Köy yerleşik alanları ve köylerin geleneksel olarak kullandıkları alanlarda yapılacak yapılar için il özel idaresi tarafından hazırlanan tip projelerin uygulanması durumunda, bu projeler yapı ruhsatı yerine geçer.”

⁴⁴ See Chapter 4.1.1. for detailed information

negative effects on agriculture. At the end, the villagers have become poorer, more dependent to the big companies and more open to exploitation.⁴⁵

The 2863 numbered law is the basic law for the **protection of cultural and natural heritage**⁴⁶ in Turkey adopted in 1983. The sites are defined as the products of various civilizations from pre-historic times onward, urban and urban remains representing the social, economic, architectural and similar characteristics of their periods, the places where cultural heritage exist densely and be subject to the social life or the places of the important historic events and the places determined to be conserved with their natural features.

In this law, the sites are defined as heritage sites to be conserved. However, there is not any indication for the rural sites neither in the definition nor in the conservation approaches. The implementation in the rural areas is done according to the rules and regulations defined for the urban, archaeological and natural sites that are not compatible with the characteristics of the rural areas.

2863 numbered law amended by the law numbered 5226 in 2005. In this amendment, local authorities that are the Municipalities and the Special Provincial Administrations took the responsibility of the conservation of national and cultural heritage.

The 3194 numbered development law⁴⁷ is adopted in 1985 to **conserve the settlement areas in accordance with the plan, science, sanitary and environmental conditions**. The areas to be conserved include the areas within the municipalities and municipal adjacent areas. Here again, there is no special indication for the conservation of rural areas.

⁴⁵ (Günaydn, 2010)

⁴⁶ 2863 Sayılı Kùltür ve Tabiat Varlıklarını Koruma Kanunu, 21/07/1983, Official Gazette Publication on 23/07/1983, 18113, last retrieved on 18/11/2014

⁴⁷ 3194 Sayılı İmar Kanunu, 03/05/1985, Official Gazette Publication on 09/05/1985, 18749, last retrieved on 19/11/2014

In 2011, regulations for the new structures in the rural settlements were given with a Decree by the Council of Minister. The regulation indicates that the new structures in the rural settlements have to be compatible with the existing vernacular fabric and the architectural characteristics of the existing rural settlement. There is also another regulation for the usage and the building principles in the pasture areas in 2011. (648 numbered Decree⁴⁸)

The 4342 numbered Pasture Law⁴⁹ was adopted in 1998 that covers pastures, summer pastures, winter quarters, public meadow and grasslands. The law determines the approaches to such areas from **identification, designation and allocation to village or to municipality on behalf of the legal entity, usage according to the determined rules, maintenance and the improvement by achieving the sustainability and increasing the efficiency, conservation and in the case of modification of the purpose of the use.**

The regulation on establishment, authorization, working procedures and principles of conservation, implementation and supervision bureaus, project design bureaus and training units⁵⁰ was adopted in 2005. It determines the **working principles and procedures of the conservation, implementation and control bureaus** namely KUDEB⁵¹, supervision bureaus, the training units and the rudiments of the maintenance and simple repairs of immovable cultural and natural assets controlled by the General Directorate of Foundations.

KUDEB constitutes the conservation, implementation and the control bureaus working within the municipalities, metropolitan municipalities and the other municipalities permitted by the Ministry of Culture and Tourism. The projects bureaus prepare the documentation, restitution and restoration projects, their reports

⁴⁸ 648 Sayılı KHK, 08/08/2011, Official Gazette Publication on 17/04/2011, 28028, last retrieved on 20/11/2014

⁴⁹ 4342 Sayılı Mera Kanunu, 25/02/1998, Official Gazette Publication on 28/02/1998, 23272, last retrieved on 19/11/2014

⁵⁰ Koruma, Uygulama ve Denetim Büroları, Proje Büroları İle Eğitim Birimlerinin Kuruluş, İzin, Çalışma Usul ve Esaslarına Dair Yönetmelik

⁵¹ Koruma Uygulama ve Denetim Büroları

and the application project working within the special provincial administrations. The training units provide education units to train educated craftsmen working within the special provincial administrations.

In this regulation also, there is not any special indication for the conservation of rural environments. But with this regulation, municipalities and/or special provincial administrations become responsible for the rural environments. Therefore, their implementations are very important for the conservation of the rural environments.

In 2008, a project was initiated by the Ministry of Public Works and Settlement called ‘Dissemination of housing in accordance with local fabric and architectural features in rural areas’⁵² in order to **regulate the village houses**⁵³. Ministry of Environment and Urbanization⁵⁴ implemented the project in the selected areas with the aim of building houses **resistant to the natural events, compatible with the local fabric and architecture** that can respond to the current needs. The initial projects were started and finished in Kayseri in 2008 and in Balıkesir in 2010 with the assistance of Mimar Sinan Fine Arts University. The following cites are Hatay, Malatya, Trabzon, Afyon, Erzincan and Kahramanmaraş⁵⁵.

In 2010, another project was initiated again by the Ministry of Public Works and Settlement called as ‘Rural planning focusing on conservation: a model proposal’.⁵⁶ It is initiated in order to investigate policies, strategies and projects that meet the needs of the rural environments. The aim of the project is to also **compensate the**

⁵² Kırsal Alanlarda Yöresel Doku ve Mimari Özelliklere Uygun Yapılaşmanın Yaygınlaştırılması

⁵³ See Chapter 2.4.2. for further information about the projects

⁵⁴ Ministry of Public Works and Settlement was abolished and Ministry of Environment and Urbanization was established with 648 numbered Decree in 2011.

644 Sayılı KHK, 06/04/2011, Official Gazette Publication on 04/07/2011, 27984, last retrieved on 20/11/2014

Madde 1: “Bu Kanun Hükmünde Kararnamenin amacı; Çevre ve Şehircilik Bakanlığının kuruluş, görev, yetki ve sorumluluklarını düzenlemektir.”

⁵⁵ [http://www.csb.gov.tr/dosyalar/images/file/](http://www.csb.gov.tr/dosyalar/images/file/yoreseldokuvemimariozelliklereuygunyapilasmainyayginlastirilmasiprojesi(1).pdf)

yoreseldokuvemimariozelliklereuygunyapilasmainyayginlastirilmasiprojesi(1).pdf

⁵⁶ Koruma Odaklı Kırsal Alan Planlaması: Model Önerisi,

www.csb.gov.tr/turkce/dosya/haberduyuru/kokaphaber.doc

social, cultural and economic differences and inequalities between the urban and rural areas, to develop the rural population in their own environment and to provide **social, cultural and technical infrastructure** in the rural areas.

The project is also supported by TUBİTAK with the assistance of Karadeniz Technical University and Selçuk University as well as with the participation of Trabzon and Konya Special Provincial Administrations.

The methodologies and techniques to develop holistic approaches for the rural environments are searched for in the project. As a result, conservation and the usage balance of the natural and cultural resources, social inclusion and cultural sustainability are determined as the aims of the project. Some rural areas with different characteristics but including protection statuses were selected to study. These areas are Maçka, Akçaabat and Çaykara in Trabzon, Çarşamba and Havza in Samsun, Beyşehir and Cihanbeyli in Konya, Silifke and Erdemli in Mersin.

In 2011, additional article was added to Development Law by 648 numbered Decree Article 4: Pastures, Summer Pastures and Winter Quarters.⁵⁷ According to Additional Article 4, pastures, summer pastures and winter quarters, the areas having construction on them can be allocated to claimants temporarily in the condition of the **usage of those sites in accordance with the traditional use.**

In 2012, 6360 numbered Metropolitan Municipality Law was introduced.⁵⁸ The law expands the boundaries of metropolitan municipalities until the provincial territorial boundaries. The legal entities of the villages and towns in the boundaries of these municipalities are abolished. The villages are included to the town municipalities with the neighborhood status. The legal entity of special provincial administrations which was the important body of the local authority is also abolished. As a result of this law, most of the villages have lost their village status and defined as neighborhood of municipalities. It results in **centralization and loss of the power of**

⁵⁷ 648 sayılı KHK ile İmar Kanununa Eklenen “Ek Madde 4”: Mera, Yaylak ve Kışlaklar

⁵⁸ 6360 Sayılı Büyükşehir Belediyeleri Kanunu, 12/11/2012, Official Gazette Publication on 06/12/2012, 28489, last retrieved on 19/11/2014

local authorities. In this way, **urbanization extends the boundaries through villages** that cause more construction in the villages.

Finally, 6306 numbered The Conversion of Disaster Areas Law⁵⁹ was adopted in 2012. The law allows **construction on the olive fields, forests, grasslands, pastures, coasts, agriculture areas, historical and cultural assets** that must be protected without considering the related legal provisions. Moreover, the law ignores the provisions to protect these areas.

It is seen that mainly three laws, two law drafts and one decree⁶⁰ determine the overall understanding, approaches and also the future of the villages. Within a broader look to the related policies in Turkey, the holistic understanding of the villages/rural areas together with the production areas, inhabitants and common goods are considered important. In this regard, the legal frameworks, responsible bodies and the distribution of the jobs related with the rural areas are defined. However, these definitions are given according to the general understandings of the rural areas while stressing on the importance of the local characteristics to be conserved. It causes incompatibility between the regulations and the real life. On the other hand, these implications just affect the rules and regulations but they do not offer solutions. Additionally, any implementation in the rural areas is tried to be bounded to a legal framework where there a natural way of formation and transformation within the local dynamics. It also contradicts with the essence of the dynamic rural areas. Yet still, there is not any special consideration and/or proper legal framework for the conservation and sustainability of the rural heritage. Besides,

⁵⁹ 6306 sayılı Afet Riski Altındaki Alanların Dönüştürülmesi Hakkında Kanun, 16/05/2012, Official Gazette
Publication on 15/12/2012, 28498, last retrieved on 19/11/2014

⁶⁰ 442 numbered Village Law, 1924

6360 numbered Metropolitan Municipality Law, 2012

6306 numbered The Conversion of Disaster Areas Law, 2012

Village Law Draft, 2009

New Village Law Draft, 2013

Additional Article to Development Law by 648 numbered Decree Article 4: Pastures, Summer Pastures and Winter Quarters, 2011

in the current situation, the villages are losing their status and new construction areas are extended through the rural areas by law threatening the socio-cultural and economic inheritance.

2.4. HISTORIC RURAL LANDSCAPE CONSERVATION: EXAMPLES OF PROJECTS AND IMPLEMENTATIONS

In addition to the legal framework related with the conservation of historic rural landscapes in the national and international level, the case studies from the world and from Turkey are investigated. Three criteria are determined when choosing the case studies:

1. according to **ongoing life** with the socio-cultural background and indigenous settlement characteristics as a result of the reciprocal relationship between the people and the nature (i.e. granaries, rock-cut houses and being settled on the sides of a valley; terraced houses as in Taşkale Village)
2. according to **place and community driven** approaches
3. **good practices** in historic rural landscapes

In the first two criteria, good practices are not searched for but they were valued in order to demonstrate the existence of such places worldwide and to show the common threats and forces as well as approaches towards these places. The last criterion is chosen in order to show the possibilities of the best practices worldwide.

2.4.1. Cases from the World

The case studies for the first two criteria are chosen from the different parts of the world. It is seen that the forces and threats towards rural areas having similar characteristics are almost similar. However, the approaches are changing from region to region.

The **Bandiagara Escarpment** in **Mali** has outstanding tangible and intangible features with its cliffy landscape and sandy plateau as well as rich centuries-old traditional inheritance where there is an ongoing daily and ritual life. There are cliff houses, granaries, altars sanctuaries and communal meeting-places and also there are the traditions of masks, feasts, rituals and ancestor worship ceremonies. Due to its unique and indigenous features, the site was inscribed as World Heritage Site as a natural and cultural sanctuary in 1989.⁶¹ The Cultural Mission of Bandiagara was determined by the Ministry of Culture of Mali and management and conservation plan was prepared for 2006-2010⁶². The main concerns of the plan are **integrated conservation programmes, improvement of living conditions of the communities and sustainability of the heritage values**. It also puts significance on the **well-being of the local communities and development of the local economy**. It also stresses on the **preservation of the living cultural heritage (tangible and intangible) together with the local community**. Moreover, the site is also an attractive tourism point. Therefore, many village museums were built in compatible with the local tissue and ecotourism is applied.⁶³ In addition to the WHC support, Malian government, international organizations and also the public are supporting the conservation activities (Figure 2).

There are also some granary examples on the north of South Africa, two from Libya and one from Tunisia. **Qasr al-Haj**⁶⁴ in Libya is a man-made granary example but the overall organization and working principles are very much the same with the granaries in Taşkale. It is on the Muslim pilgrimage way, so it was used to store the goods of the pilgrims. Now, it has been used to store agriculture and olive oil products since 1960s. **Nalut**⁶⁵ (natural) in Libya is a natural granary example carved into the rock. Again, the overall organization and working principles are so similar with the granaries in Taşkale Village. **Vallée des Ksour, entre Matmata et**

⁶¹ <http://whc.unesco.org/en/list/516/>

⁶² Ibid.

⁶³ <http://worldheritage.si.edu/en/sites/bandiagara.html>

⁶⁴ https://www.temehu.com/Cities_sites/qasr-al-haj.htm

⁶⁵ https://www.temehu.com/Cities_sites/Nalut.htm

Tataouine, Gouvernorat de Tataouine⁶⁶ in Tunisia is also a man-made fortress like settlement built around a courtyard. This circular configuration is called as '*Ksour*' or '*ksars*' meaning Berber fortresses. They were used mainly as collective granaries but some of them were used as dwellings. Currently, they are not in use but they have symbolic features on the way to Sahara Desert. In general, none of these granaries are used actively during the daily life. However, as they have historic, symbolic and even functional values, they are valued a lot. Therefore, they were added to the tourism routes. They are also used to revive and promote the Berber culture with these tours and/or with some festivals and so on (Figure 2).

The **Mogao Caves in China** are located on the Silk Road. The caves are carved into the rock above the river. Mogao Caves were inscribed as World Heritage Site in 1987⁶⁷. Since then, the caves are under protection by the state and a Master Plan for the Conservation of the caves was prepared for 2006-2025. In the plan, the importance is given to the **preservation of the authenticity and integrity of the caves**. Currently, the Administrative Institution works for the preparation of site management plan. Mogao Caves was also chosen as **Best Practice**⁶⁸ by World Heritage Committee due to its approaches and effective results. The main considerations in the site are **providing balance among conservation and use** that the **priority is given to the conservation over use**. And the site is **conserved within its buffer zone together with the landscape and settlement areas** in order to end up with compatible implementations. General knowledge of the conservation and management of a heritage site was educated to the public and personnel so the **community support and understanding** were achieved. The **technology** was actively and efficiently used in the interpretation of the site, in systematic analysis of the values and threats, in digital storage and in **comprehensive monitoring and preventative control**. Besides, **Site Carrying Capacity Study** was realized to arrange the visitations of the site. During the whole process, professional team

⁶⁶http://yannarthusbertrand2.org/index.php?option=com_datagallery&Itemid=27&func=detail&catid=95&id=1798&p=1&l=1366

⁶⁷ <http://whc.unesco.org/en/list/440/>

⁶⁸ <http://whc.unesco.org/en/list/440/bestpractice/>

worked with international partners and also with the **national and local government, community organizations and community**. The **funding and/or income is provided by central and provincial governments and foundations as well as from the tickets sold in the gate** (Figure 3).

Palangan Village⁶⁹ in **Iran** is a mountainside Kurdish village where there is still an ongoing life. The settlement area is built on the edges of the gorge on the steep land. So, the roof of a house is used as a yard by the one above. This village has become very famous during the last years that attract tourists more and more. It has been already added to the important tourism routes passing through Palangan. Although having rich socio-cultural inheritance and the indigenous physical characteristics, there is not a site-specific conservation approaches determined for the village. Therefore, it is confronted with the results of the rapid development and tourism pressures already (Figure 3).

Setenil de las Bodegas in **Cadiz, Spain** has been inhabited since pre-historic times onwards and the cave life has continued till 12th century. The settlement is located along Rio Trejo River and the houses and storerooms were built in and under the walls of the narrow river gorge. The cave dwellings are climate-controlled, earthquake resistant and easy to build. The storerooms are used to store local products for many years. Setenil means ‘solid as rock’ referring to the cave settlement and Bodegas means ‘warehouse’ referring to the granaries within the rock formation. Currently, there are 3000 inhabitants are living under rock⁷⁰ and they are continuing their traditional activity of agriculture. The dwellings have been **maintained and conserved by their inhabitants** for many years except the abandoned ones⁷¹. The dwellings are preserved mostly with the original functions, however, together with the introduction of tourism, some dwellings converted for touristic functions of trade, accommodation and so on. Setenil de las Bodegas now is

⁶⁹ <http://www.theguardian.com/world/iran-blog/gallery/2012/apr/16/iran-kurdistan-palangan-village-amos-chapple>

⁷⁰ <http://www.messynessychic.com/2013/05/16/the-town-that-is-literally-living-under-a-rock/>

⁷¹ http://www.meda-corpus.net/eng/gates/PDF/F1/Es_t01.PDF

one of the pueblos blancos (white villages) indigenous to its region and is one of the main tourism attraction point in Andalucia (Figure 3).

Petra in **Jordan** was inscribed on the World Heritage List in 1985⁷². The site is surrounded by mountains and the monuments are half-built, half-carved as in Taşkale Village. The settlement area has been inhabited prehistoric times onwards. It is located on the caravan route on the crossroads between Arabia, Egypt and Syria-Phoenicia. Currently, it is worldwide known as an archaeological site that makes it one of the most attractive points in the world. The site is valued due to the archaeological remains and freestanding and rock-cut architectural monuments within the red sandstone cliff. However, there are some threats of flooding, human deterioration, pressure of tourism since inscription and uncontrolled urban development. In order to suppress the forces and threats towards the site, it is declared as **National Park** called Petra Archaeological Park in 1993⁷³. A management plan was prepared which also covers the **social and economic wellbeing of the communities in the locality**. It offers **tourist access management** and **local community involvement**. There is also **Petra Archaeological Park Operating Plan** which mainly covers infrastructure projects: electrification, water recycling farming projects, tree planting, visitor facilities and community recreation areas. There are efforts to conserve Petra such as Petra Archaeological Park management and operating plans, they are successful within their targets. However, the site is being developed more on the tourism side (Figure 3).

Matera in Italy is a rock-cut settlement in harmony with its topography inhabited since Palaeolithic period. Since that time, there is continuity of life and culture with its natural environment where the physical characteristics are determined by the geological setting. There are underground cisterns, tombs and dwellings. There are also workshops and granaries built outside the settlement area but connected with the rock by narrow paths. The life used to be based on agriculture and then shifted to pastoral transhumance. The cave dwellings were abandoned between 1950s and

⁷² <http://whc.unesco.org/en/list/326/>

⁷³ <http://nabataea.net/ppark.html>

1990s due to the government policies. After 1990s, the settlement area was reconsidered⁷⁴. It was inscribed to World Heritage List in 1993⁷⁵. After 1990s, tourism is inserted to the setting in order to revitalize the life but the life started to become based on only tourism. There is an ongoing life in Matera but the inhabitants are not the real owners of the site. The people living in Matera came after being revitalized (Figure 3).

Mesa Verde National Park⁷⁶ in **Colorado, USA** includes 5000 archaeological sites and 600 cliff dwellings that are very important in the American Southwest. They are built with stone masonry and wooden construction, covered with earth and painted in many colors. The site has not been inhabited last 700 years; however, the traces of everyday life activities: food preparation, storage, public and private spaces and also the craftsmanship can be still seen. Mesa Verde National Park was opened to visitation 100 years ago. Since then, it has been an attractive tourism point in the world. Besides, it was inscribed as World Heritage Site in 1978.⁷⁷ The funding for the conservation activities is supplied from Mesa Verde Foundation and National Park Foundation. The approaches in order to conserve the physical environment are very special and successful in sustaining the characteristics of Mesa Verde. However, the site could not be conserved with its inhabitants that became a national park only for visits for the purposes of touristic, sportive and so on (Figure 3).

⁷⁴ <http://www.smithsonianmag.com/travel/mater-went-from-ancient-civilization-slum-hidden-gem-180949445/?no-ist>

⁷⁵ <http://whc.unesco.org/en/list/670>

⁷⁶ <http://www.nps.gov/meve/index.htm>

⁷⁷ <http://whc.unesco.org/en/list/27>



Figure 2: Bandiagara Escarpment, Mali⁷⁸ (top), Qasr al-Haj, Libya (⁷⁹middle center and right), Nalut, Libya⁸⁰ (middle left), Ksour, Tunisia⁸¹ (bottom)

⁷⁸ <https://www.flickr.com/photos/marthaenpiet/2407681941/in/photostream/>

⁷⁹ <https://www.flickr.com/photos/gordontour/3599226391/in/photostream/>

⁸⁰ https://www.temehu.com/Cities_sites/Nalut.htm

⁸¹ <http://yannarthusbertrand2.org/>

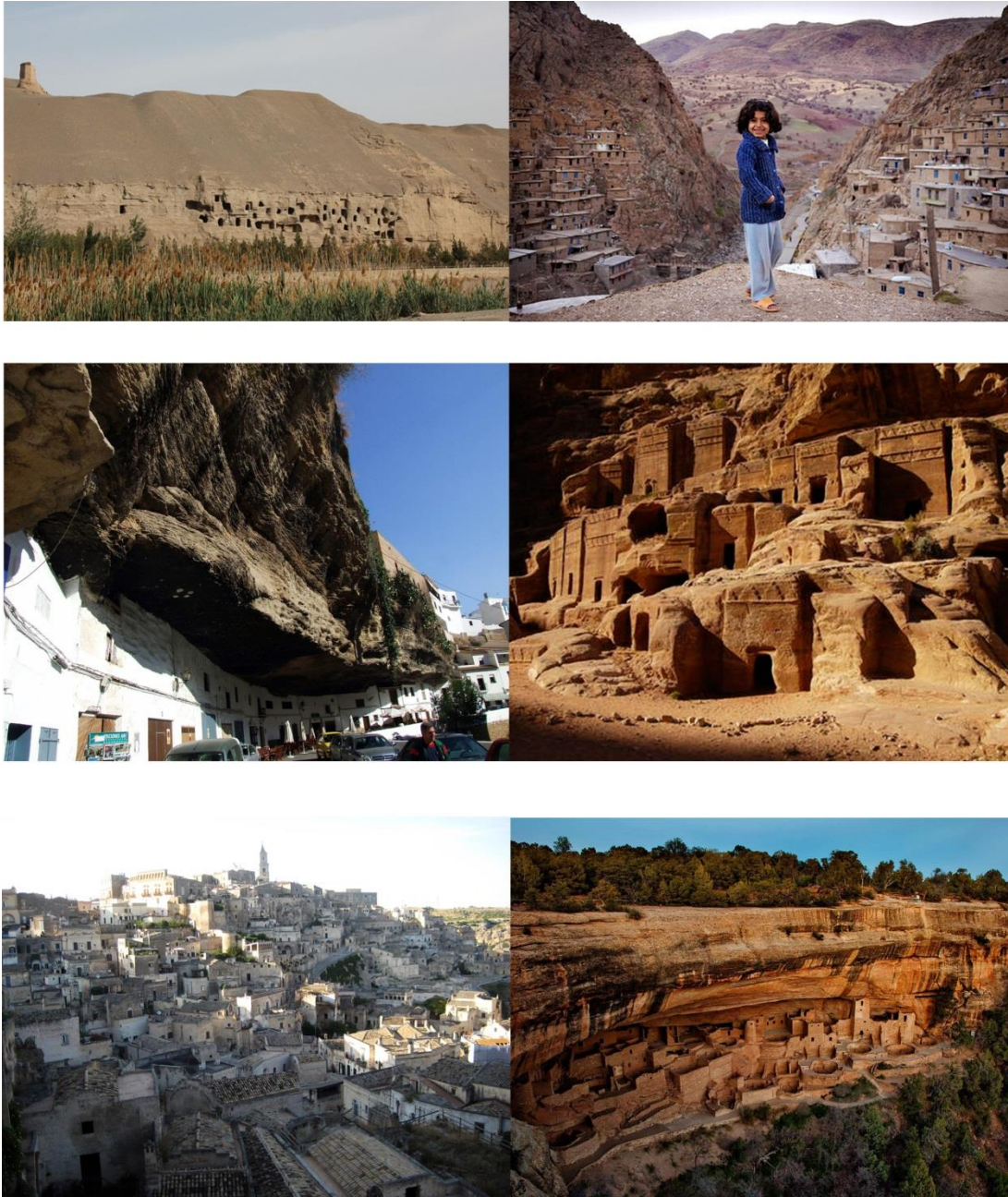


Figure 3: Mogao Caves, China⁸² (top, left), Palangan Village, Iran⁸³ (top, right), Setenil de las Bodegas, Spain⁸⁴ (middle, left), Petra, Jordan⁸⁵ (middle, right), Matera, Italy⁸⁶ (bottom, left), Mesa Verde National Park, US⁸⁷ (bottom, right)

⁸² <http://whc.unesco.org/en/list/440/gallery/>

⁸³ <http://www.theguardian.com/world/iran-blog/gallery/2012/apr/16/iran-kurdistan-palangan-village-amos-chapple>

⁸⁴ <http://www.archdaily.com/600098/>

⁸⁵ <http://whc.unesco.org/en/list/326/gallery/>

⁸⁶ (author, 2014)

⁸⁷ <http://whc.unesco.org/en/list/27/gallery/>

The case studies for the third criteria that are the good practice examples in historic rural landscapes are taken from a European Project named as HISTCAPE⁸⁸ (HISToric assets and related landsCAPE) which is an Interregional Cooperation Program⁸⁹ (INTERREG IVC) Project financed by the European Regional Development Fund for three years. The funding is supplied for assisting rural communities to protect their cultural heritage and landscapes as well as exchanging successful strategies for sustainable management of cultural heritage and landscapes across Europe. There are 11 European countries in the project (Figure 2). The project partners worked with rural communities and their representatives, identified 50 practice examples and 13 good practices were selected among them. There are also 6 pilot action plans in the project to test the transfer of good practice from one region to another. The six Pilot Action partners identified good practice from inside the team as well as outside the project and then altered or adapted them for implementation and testing in their regions. Therefore, HISTCAPE was a continuous learning experience for all the partners participating to the project. According to the good practice examples, methodologies, policy recommendations and guidelines for rural communities are developed and they are tested in six pilot actions.

Within the project, the threats in rural areas are defined as depopulation, lower income levels, high unemployment, loss of facilities and services, loss of economic activity and lack of investment result of which affect the demographic balance and sustainability in rural areas. The problems are defined as insufficient recognition of cultural, natural and industrial heritage, lack of cooperation between authorities and ineffective tourism strategies. The targets are determined as improving governance, adding value to agriculture, promoting responsible tourism, increasing access to education, diversifying income including service sector, information and communication technologies. In accordance with the threats, problems and targets, the objectives of the rural development are determined as assisting rural communities in safeguarding their cultural heritage and landscapes, safeguarding their quality of

⁸⁸ Eppich, R. (ed.), 2014, *Cultural Heritage, Landscape & Rural Development Good Practice, Methodology, Policy Recommendations & Guidelines for Rural Communities*, accessed online on November, 2014 on <http://www.histcape.eu/>

⁸⁹ <http://www.interreg4c.eu/>

life, improving socio-economic opportunities, ensuring effective and inclusive involvement and developing local capacity, social services and security.

The starting point has been chosen for each case from the characteristic features of the good examples that can be used as a tool in developing conservation and management policies. In each case, ideas for implementation and transferability are listed after analyzing and evaluating good practices.

The project was finished in 2013 and the whole information related with the project and each case study is shared in variable publications as brochures, project guidelines, books and so on. The information related to the project, the case studies and the related visual documents mentioned in this chapter are taken from HISTCAPE website and HISTCAPE Project Guidebook⁹⁰. As the names of the projects are the keywords of each case study, the names are used as the same with their names indicated in the project guidebook.

1 | **When a Plan Comes Together**⁹¹

PLAN PAHIS, Castilla y León, Spain

Castilla y León is a historical and cultural region having rich and well-preserved tangible and intangible heritage. It has variable cultural assets from different eras such as historical and archaeological sites, traditional and industrial architecture and a rich cultural background. Therefore, a **multi-layer strategic plan** (the PLAN PAHIS) was developed to achieve **sustainable and inclusive management** of these cultural assets. The Strategic Plan is prepared according to the previous experiences and holistic analysis of the region to detect the characteristics and the identity of each community in the region. The new plan aims the **achievement of the social cohesion, development and improvement of quality of life**. The PAHIS Plan

⁹⁰ HISTCAPE Project Guidebook named as 'Cultural Heritage, Landscape & Rural Development Good Practice, Methodology, Policy Recommendations & Guidelines for Rural Communities available at: <http://www.histcape.eu/>

⁹¹ Junta de Castilla y León, 2014, *When a Plan Comes Together, Plan Pahis, Castilla y León, Spain*, Eppich, R. (ed.), *Cultural Heritage, Landscape & Rural Development Good Practice, Methodology, Policy Recommendations & Guidelines for Rural Communities*, accessed online on November, 2014 on <http://www.histcape.eu/>

regulates some guidelines for each rural community in the region to preserve their cultural and natural heritage. It also focuses on industrial heritage in the region to study, evaluate and protect. The Plan has three stages of data collection, **evaluation by different stakeholders including the local communities and authorities** and finally, proposals for the protection. As a result, the PAHIS Plan combines the traditional content combined with research and conservation and describes policies to ensure the preservation of the assets and to promote their use and enjoyment by citizens.

2 | **Education and Heritage**⁹²

A Catalyst for the Community, Mosteiro de Tibães, Portugal

The Mosteiro de São Martinho de Tibães used to be the spiritual, agricultural and educational center around 1060s. It has witnessed to abandonment, fires and thus decay and demolishment in time. In 1986, the monastery was restored and opened to use of public with the original functions of learning, worship and agriculture. So, the monastery was returned to traditional use as the center of the community and agriculture. In the project, multidisciplinary staff worked in the protection and management according to a **dynamic long-term master plan** that is constantly revised. After the restoration, the monastery was used as hub for educational, cultural and social events and activities. At the end, the project achieved **traditional use of the entire rural area by the local community involvement and institutional support**. Today, the monastery is used for international activities that currently, there are 500 educational and cultural events bringing the community each year.

⁹² Cruz, C., Rodrigues, M., Ferreira, D., 2014, *Education and Heritage, A Catalyst for the Community, Mosteiro de Tibães, Portugal*, Eppich, R. (ed.), *Cultural Heritage, Landscape & Rural Development Good Practice, Methodology, Policy Recommendations & Guidelines for Rural Communities*, accessed online on November, 2014 on <http://www.histcape.eu/>

3 | Nature & Culture⁹³

Experiences of the Saarte Geopark, Saaremaa, Estonia

Saarte Geopark is important for its geological, biological and cultural assets together with the windmills, farmhouses, churches and castles as well as the archaeological and memorial sites referring to natural, cultural, social and economic history. Saarte Geopark started to work to protect, manage and enhance the natural and cultural heritage of the island. In order to do that, firstly, **multilevel governance coordination among the cultural and nature agencies as well as local and national governments** was established. Each agency supported the collaboration and one agency worked only to coordinate the multilevel governance coordination. In addition to that, Saarte Geopark brings together the information that is important for local and scientific communities. They identified, labelled and then mapped the geological, biological and cultural assets in detail and developed an **interactive digital map** using GIS. At the end, Saarte Geopark made each result available to everyone by using info boards, road signs, a website and publications in different languages. They prepared the printed version of the interactive map by including geology, nature and culture routes. The funding is provided from Environmental Investment Centre.

4 | Recycling & Resilience⁹⁴

Preserving a Way of Life and Identity, Līgatne, Latvia

Līgatne is a 19th century industrial complex with 200-year-old paper mill and wooden worker housing that have been witnessed to many fires, political upheavals, and two world wars. However, the town has been preserved against these challenges by the **coalescence of industry, government and community**. This ‘triangle of

⁹³ Bubukin, V., 2014, *Nature & Culture, Experiences of the Saarte Geopark, Saaremaa, Estonia*, Eppich, R. (ed.), *Cultural Heritage, Landscape & Rural Development Good Practice, Methodology, Policy Recommendations & Guidelines for Rural Communities*, accessed online on November, 2014 on <http://www.histcape.eu/>

⁹⁴ Eilhenbaum, A., Abele, L., 2014, *Recycling & Resilience, Preserving a Way of Life and Identity, Līgatne, Latvia*, Eppich, R. (ed.), *Cultural Heritage, Landscape & Rural Development Good Practice, Methodology, Policy Recommendations & Guidelines for Rural Communities*, accessed online on November, 2014 on <http://www.histcape.eu/>

support' has contributed to work and function with strong traditions and has led **continuous innovation and reinvestment**. As a result, higher quality products were specified and diversified, solutions to protect and conserve the town were developed and finally, the town has been added to the **important tourist destination**. Besides, Ligatne's Paper Factory Village won the European Commission's European Destinations of Excellence award as being the first paper mill in Europe collecting waste paper and turning it into high quality paper.

5 | **Community Initiative**⁹⁵

Pride of Place, Nymphéo, Greece

Nymphéo was very famous silversmiths in the 19th century. However, it has faced decline in industry and agriculture that caused economic decline and loss of younger population. Although it was abandoned, it is still a well preserved village. In 1990s, the villagers organized **volunteer groups with the surrounding communities to protect the nature, culture and community**. Then, the experts and professionals joined to the volunteer groups and also some private institutions and NGOs contributed to the project. So, they prepared a **Strategic Plan** with the local residents with the aim of **sustainable development, resilience of the community, protection and enhancement of the heritage and tradition**. The plan contributed to the enhancement of the **industry and agriculture**. It also led **cautious tourism** by introducing some tourist activities and facilities. As a result, the village started to develop economically and the local community started to return their villages.

⁹⁵ Karamarkos, K., Mylonas, D., 2014, *Community Initiative, Pride of Place, Nymphéo, Greece*, Eppich, R. (ed.), *Cultural Heritage, Landscape & Rural Development Good Practice, Methodology, Policy Recommendations & Guidelines for Rural Communities*, accessed online on November, 2014 on <http://www.histcape.eu/>

6 | Celebrating Biodiversity⁹⁶

Adding Value to Agriculture Kozjansko Park, Slovenia

Kozjansko Regional Park has a variety of fruit products grown in the orchards around the park. However, it has been facing the problems of lack of job, loss of population and low income levels that has caused loss of biodiversity, traditional landscapes and culture. Therefore, Kozjansko Regional Park initiated a national project in 1999 called “Reviving Meadow Orchards and Fruit Gardens of Slovenia” to revitalize the orchards. Besides, the project got a small farm serve as “**living laboratory**” by serving variable ancient apples. The project contributed to the **preservation of the aesthetic value of the landscape and the genetic biodiversity of the fruit varieties as well as preservation of the habitat**. It also provided economic opportunities for the farmers. In addition to this project, they started **Kozjansko Apple Festival** in 2000 to give chance to the farmers present their products. They also initiated mobile fruit processing plant to **transfer knowledge to the remote farms**. In addition to the **revitalization of the agriculture**, the project also worked for the preservation of the unique medieval characteristics. Finally, “Eco Food Festival” was initiated in 2013 to support organic production. As a result, Kozjansko Regional Park contributed to the protection and promotion of the traditional landscape, biodiversity and culture.

7 | Coping with Challenges⁹⁷

In a Historic City Oberwesel, Erbe Rheinland-Pfalz, Germany

The city has been encountering forces of population decline, poor investment and dependency on tourism. Besides, the city is on industrial transportation corridor

⁹⁶ Oršanič, T.H., Zorenč, L., 2014, *Celebrating Biodiversity, Adding Value to Agriculture, Kozjansko Park, Slovenia*, Eppich, R. (ed.), *Cultural Heritage, Landscape & Rural Development Good Practice, Methodology, Policy Recommendations & Guidelines for Rural Communities*, accessed online on November, 2014 on <http://www.histcape.eu/>

⁹⁷ Hoffstadt, I., Drda-Kühn, K., Eimertenbrink., N, 2014, *Coping with Challenges, In a Historic City, Oberwesel, Erbe Rheinland-Pfalz, Germany*, Eppich, R. (ed.), *Cultural Heritage, Landscape & Rural Development Good Practice, Methodology, Policy Recommendations & Guidelines for Rural Communities*, accessed online on November, 2014 on <http://www.histcape.eu/>

causing consistent noise. The city was nominated as World Heritage site in 2002, and then a **Master Plan** was prepared by World Heritage Committee and the local government together with 500 participants of stakeholders, citizens, companies, tourism agencies, public and private institutions with their knowledge and suggestions. They worked in the “**revitalization movement**” to determine the future desires for the development of the city. As a result, “**collaborative development**” with five surrounding municipalities was established. The plan offers real estate consolidation, privately operated service center for the visitors of all five cities, flexible bed & breakfast concept in empty houses, flexible and cooperative shops and services for the city, assisted accommodation for the elderly in restored historic houses in cooperation with the local hospital and existing elderly home. At the end, local and regional identities were strengthened and visions were developed by the master plan process with the aim of making the site not only a place to visit but a place to live and work.

8 | **Brand Financing**⁹⁸

Preserving Community Symbols, Saaremaa, Estonia

The windmills and the farms owned by the community to make bread. After electricity became widespread, the windmills were left useless so the conservation became difficult due to lack of financial support and their only function became being an important community symbol. Lately, additional uses were provided by the **cooperation between a private source and the public sources** to provide funding for preservation and protection of the windmills. The popular brand of Altia Eesti ‘Saaremaa’ was using the windmills as their logo. So, the significance of the windmills was explained to the community and to the company. As a result, the conservation funding and detailed documentation and state of condition assessment of all of the windmills on the island were supplied. Furthermore, **sustainable funding** was provided by the long-term agreement to sponsor the restoration and

⁹⁸ Kivi, K., Koppel, M., 2014, *Brand Financing, Preserving Community Symbols, Saaremaa, Estonia*, Eppich, R. (ed.), *Cultural Heritage, Landscape & Rural Development Good Practice, Methodology, Policy Recommendations & Guidelines for Rural Communities*, accessed online on November, 2014 on <http://www.histcape.eu/>

maintenance of the windmills. Finally, the windmills were restored using traditional methods so craftsmen were trained to learn these traditional methods. After the project finished, they celebrated with the community at the work sites provided visibility for the importance of the **cooperation between private enterprise, local government and the community**.

9 | Identifying with the Landscape⁹⁹

The Scene of People's Everyday Lives, Marche, Italy

Regione Marche has a **Landscape Plan** since 1980s which recognizes landscape as a holistic concept combining geological and geomorphologic systems, botanical and ecological systems as well as historical and cultural systems the aim of which is **improving governance in landscape preservation**. Lately, the Plan has been renewed to adapt to new national laws and to improve landscape governance by providing a more **active participatory involvement of local communities** with the aim of sharing goals to avoid conflicts, coordinating actions and rules. For that, the Plan offers a **joint planning between the state and regions** to ensure **better coordination between the bottom-up approaches and top-down state rules**. The renewed plan provides recognition and protection of everyday landscapes through coordinated regulation as well as active policies. It is regarded as a flexible agenda that can be updated continuously to take advantage of innovative ideas. Furthermore, **Marche Landscape Cine Fund** was established by the **Marche Film Commission** to promote Marche and its culture through the development of film and television productions. As a result, the initial results are observed as direct economic impact, indirect and induced economic effects, improvement in professional and increased tourism as well as reinforcement in community identification with the landscape.

⁹⁹ Zenobi, V., Federiconi, L., 2014, *Identifying with the Landscape, The Scene of People's Everyday Lives, Marche, Italy*, Eppich, R. (ed.), *Cultural Heritage, Landscape & Rural Development Good Practice, Methodology, Policy Recommendations & Guidelines for Rural Communities*, accessed online on November, 2014 on <http://www.histcape.eu/>

10 | Informed Decisions¹⁰⁰

Preventive Maintenance, Slovenia

The sustainable and preventive heritage maintenance, conservation and management can be achieved by reaching the complete relevant and reliable information. EU-CHIC (European Cultural Heritage Identity Card (www.eu-chic.eu)) offers data management system for effective preventive maintenance and conservation. It suggests guidelines for compilation, collection, presentation and storage of data as well as suggests methods, techniques and tools for obtaining relevant data. It also monitors changes and interventions. It presents the whole information in organized, understandable way and makes them available. The **data management system** and the guidelines are translated into 13 languages and validated by 17 case studies. Thus, comparable data from different cultural assets, experiences from successful interventions and failed attempts are gathered to be reference for the future projects. HISTCAPE cooperated with EU-CHIC and upgraded the system for rural historical assets and related landscape. Kozjansko region was chosen as a pilot transfer of good practice that it set an informed decision system advising regional and national governments in heritage management.

11 | Intangible Connections¹⁰¹

Pilgrim Crossroads Pivašiūnai, Alytus District, Lithuania

Although the intangible heritage is the strongest link between the people and place through generations, it is a very difficult task to sustain. The importance of the intangible heritage of Pivašiūnai has been understood by means of the **cooperation among the inhabitants with regional and religious communities**. Thus, the church was added to the existing pilgrimage route which is very important for the

¹⁰⁰ Vodopivec, B., Žarnić, R., 2014, *Informed Decisions, Preventive Maintenance, Slovenia*, Eppich, R. (ed.), *Cultural Heritage, Landscape & Rural Development Good Practice, Methodology, Policy Recommendations & Guidelines for Rural Communities*, accessed online on November, 2014 on <http://www.histcape.eu/>

¹⁰¹ Dumbliauskienė, S., 2014, *Intangible Connections, Pilgrim Crossroads, Pivašiūnai, Alytus District, Lithuania*, Eppich, R. (ed.), *Cultural Heritage, Landscape & Rural Development Good Practice, Methodology, Policy Recommendations & Guidelines for Rural Communities*, accessed online on November, 2014 on <http://www.histcape.eu/>

surrounding communities. This contributed to the some projects such as the restoration of the church and the conservation of the surrounding landscape. Furthermore, **regional, national and international funding** was supplied from variety of sources including variable municipality and religious communities. As a result, **sustainable reinforcing loop** was created as the intangible heritage supported the enhancement of tangible heritage by **raising the awareness of the community**. Additionally, the quality of life was improved, the social cohesion was promoted and a stronger identity was acquired by the **active involvement of community members**.

12 | Technology for Tourists¹⁰²

Education through New Channels, Basque Country, Spain

Tourism is a permanent force on cultural heritage sites having positive and negative effects as provision of cultural exchanges and economic development as well as loss of social and spatial identity. In order to promote tourism with cultural understanding in a sustainable, responsible and sensitive way, **information and communication technology (ICT)** was developed by Technalia Research & Innovation Foundation¹⁰³ during the last ten years. It increases the accessibility of the available information in an attractive and effective way in many languages. It informs the visitors about the uniqueness and the fragility of cultural heritage and of their responsibility. Thus, it offers direct communication with the visitors by the intention of raising awareness about the impacts of their visits on the cultural sites. Furthermore, ICT makes use of applications of smartphones, tablets and other wearable devices by including multimedia content in the form of text, video, audio and 3D models. Tecnalia uses this technology as tourist guides and many other services on mobile devices in Europe and Latin America.

¹⁰² Eppich, R., Izgara, J.L., 2014, *Technology for Tourists, Education Through New Channels, Basque Country, Spain*, Eppich, R. (ed.), *Cultural Heritage, Landscape & Rural Development Good Practice, Methodology, Policy Recommendations & Guidelines for Rural Communities*, accessed online on November, 2014 on <http://www.histcape.eu/>

¹⁰³ <http://www.tecnalia.com/en/>

13 | Capacity Building in Communities¹⁰⁴

Advisory Councils for Building Culture, Styria, Austria

The cultural and natural landscapes and traditional vernacular architecture are important both for the local inhabitants and for the visitors bringing touristic and economic development. However, Styria has been facing problems due to lack of planning and management both for the traditional landscape and the buildings. Therefore, “**Platform Baukultur**” (Platform Building Culture) was initiated in 2009 by the government to provide local framework for local municipalities, support building authorities and to raise awareness among the local population in terms of construction and building policy. The guidelines in planning and building were prepared and shared with the public by the help of exchange of experience and transfer of knowledge among experts, inhabitants, construction business and administrative bodies. Additionally, the platform provides co-operation with the schools to teach them traditional architecture, construction techniques and typical construction materials. As a result, **awareness and knowledge of traditional architecture, landscape and their conservation** have been succeeded.

In 13 case studies from the rural areas in Europe, the major approach is providing **collaboration between different stakeholders** that are changing according to the case and context. Yet, it is observed in each case study the **active community participation** is very important in detecting the problems, in conserving and sustaining the local values, meanings and so on. Additionally, the **coalescence among public and private institutions, local government, experts, stakeholders and companies** is also very important to achieve a **collaborative development** as a result of **multidisciplinary approaches** as well as to achieve **better coordination between the bottom-up approaches and top-down state rules**. While doing that, the **revitalization of the local economic activities** especially the agriculture is crucial in order to provide **self-sustainability**. In terms of economic development,

¹⁰⁴ Hofmann, C., Holler, A., Kulmer, A., 2014, *Capacity Building in Communities, Advisory Councils for Building Culture, Styria, Austria*, Eppich, R. (ed.), *Cultural Heritage, Landscape & Rural Development Good Practice, Methodology, Policy Recommendations & Guidelines for Rural Communities*, accessed online on November, 2014 on <http://www.histcape.eu/>

tourism is also an important tool but without damaging the local tangible and intangible environment. Therefore, the one of the major aims is to make rural areas not only a place to visit but a place to live and work. In order to achieve all of these a **flexible planning** is very crucial that can be improved and adapted through time according to the changing dynamics by the active involvement of local communities. Additionally, the **use of technology** in data management and conservation of the rural areas leads sustainable, responsible and sensitive approaches. At the end, **raising the awareness of the community, increasing quality of life, providing social cohesion and stronger identity** can be achieved. Thus, a **multidisciplinary, participatory and comprehensive community-based** development derived from the **place and community driven** approaches are offered (Figg. 4, 5)

Within a broader look to the whole case studies under this chapter, it is seen that rural communities in any part of the world have been suffering from more or less the similar threats, at the end of which will have the threats of losing the indigenous tangible and intangible character in rapidly developing, globalizing and modernizing world. The approaches with the aim of development, conservation and management in historic rural landscapes vary in each case. However the importance should be put that, when looked to the good practices, it is seen that historic rural landscapes deserve special consideration due to their unique socio-cultural and physical features that are intrinsic to their real places. In addition to that, the role of the communities in rural areas is very important due to the fact that they have been actively participating to the whole process that each historic rural landscape is in. As a result, the best practices require **place and community driven approaches** no matter where the historic rural landscape takes place in the world.

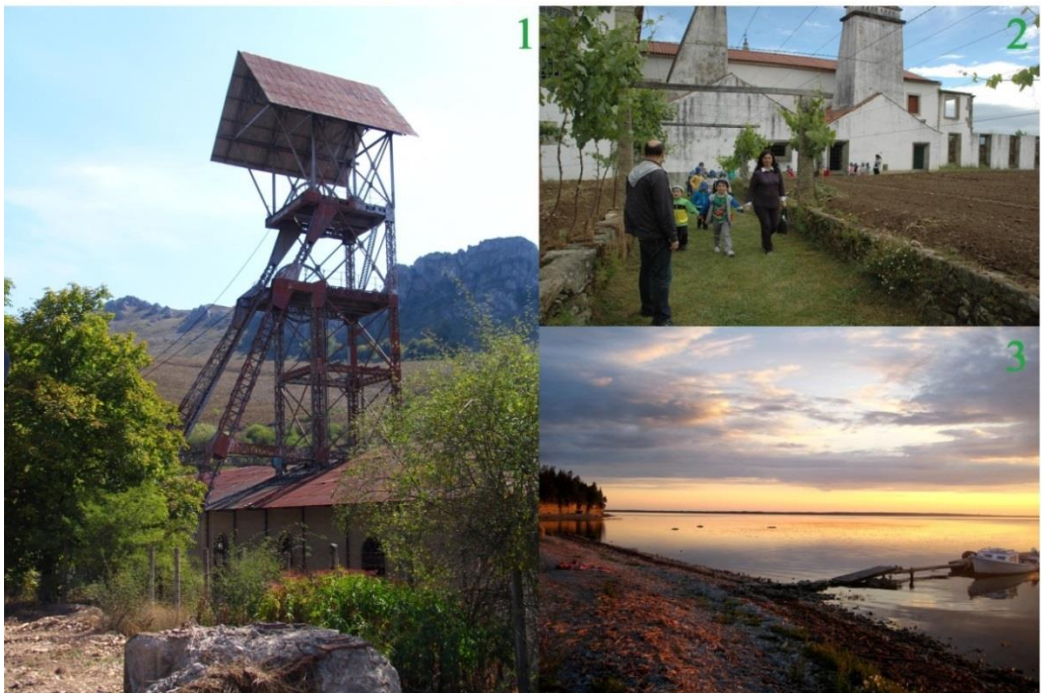


Figure 4: The selected rural areas in Europe (HISTCAPE Project Guidebook)



Figure 5: The selected rural areas in Europe (HISTCAPE Project Guidebook)

2.4.2. Cases from Turkey

The Project of Dissemination of Housing in Accordance with Local Fabric and Architectural Features in Rural Areas¹⁰⁵ was initiated by The Ministry of Public Works and Settlement, implemented by the Ministry of Environment and Urbanization and supported by Mimar Sinan Fine Arts University. The project was started as response to the increasing threats on the rural areas that are illegal and uncontrolled settlements, insensible use of modern techniques and materials and natural events. Due to the insufficient concern and conservation of the rural areas, the traditional settlements are facing destruction. Therefore, the project aims to regulate the traditional physical environment in response to the current needs of the local people, their lifestyle and in harmony with the local construction tradition. The first projects were implemented in Kayseri in 2008 and in Balıkesir in 2010. Then it continued in Hatay, Malatya, Trabzon, Afyon, Erzincan and Kahramanmaraş. At the end, the project is aimed to be implemented in the whole rural areas in Turkey. Here, the general framework, principles and approaches for the case of rural areas in Balıkesir will be explained.

Balıkesir Rural Regional Pattern and Prevalence of Proper Structuring Consistent to the Architectural Character¹⁰⁶

In the project¹⁰⁷, the local fabric of the rural areas in Balıkesir was investigated in terms of architectural features and the results were used as references to the village house (*'köy konağı'*) and house typologies. As a result, 6 booklets for the approaches to the different phases of the project were prepared. The booklets are 'Rural Guide Book', 'Building Surveys Book', 'Physical Environment Analysis Book', 'Typology Studies and Application Projects Book', 'Settlement Pattern Analysis', and 'Project Reports Book' (Figure 6).

¹⁰⁵ Kırsal Alanlarda Yöresel Doku ve Mimari Özelliklere Uygun Yapılaşmanın Yaygınlaştırılması” Projesi

¹⁰⁶ Balıkesir Regional Pattern and Prevalence of Proper Structuring Consistent to the Architectural Character Booklet

¹⁰⁷ This section is written by referring to 'Balıkesir Regional Pattern and Prevalence of Proper Structuring Consistent to the Architectural Character Booklet' prepared by Mimar Sinan Fine Arts University, İstanbul, 2010



Figure 6: The booklets of the project (Balıkesir Regional Pattern and Prevalence of Proper Structuring Consistent to the Architectural Character Booklet)

‘Rural Guide Book’ is prepared to identify the villages in Balıkesir in detail in order to understand the rural areas holistically. The investigations include natural, geographic, socio-cultural, demographic and historical development analyses. These analyses were used in order to understand the current situation as well as to determine the design guidelines for the new development areas. At the end, the components of the architectural identity were determined as construction techniques, structural materials, structural systems and architectural elements. As a result, the house typologies were determined to be used as reference for the preservation and enhancement of the architectural identity of the rural areas as well as for the coherent proposals for the future development.

‘Building Surveys Book’ includes detailed documentation of the traditional houses built by the traditional techniques, materials as well as original details and plan

layout. In addition to the drawings, the detailed analysis of these traditional houses was recorded.

‘Physical Environment Analysis Book’ includes the effects of climatic diversity on the traditional buildings, the relationship of the structural technologies and materials with the environmental and climatic conditions and also includes the projects according to the results of the analysis on the physical conditions of the traditional buildings and the traditional environment.

‘Typology Studies and Application Projects Book’ includes typological analysis of the traditional houses in 81 villages in Balıkesir. As a result, the development of the plan typologies was detected according to the traditional references and also the changing needs of accommodation, social and physical necessities. Besides, the relationship between the street, courtyard, the hall (‘sofa’) and the rooms were determined and the new proposals were offered with regard to sustainability of this relationship. As a result, design principles for the new houses to be in harmony with the existing traditional pattern are determined. At the end, five application projects were determined; one is village house (‘*köy konağı*’) and four are houses. The application projects are based on the typology studies including structural, mechanical and electrical projects as well as landscape projects for the house and the nearby surrounding. The projects are flexible in terms of dimensions, use of materials and so on that can be changed according to needs and desires of the users, and also according to the context of the each rural area.

‘Project Reports Book’ includes reports, approaches and calculation methods of the structural, mechanical, electrical installation, design and landscape projects.

As a result, the main aim of the project is to determine the components of the architectural identity and to promote new buildings in harmony with the existing traditional architecture and traditional environment. The project detected the richness of the traditional and cultural features both in the physical and socio-cultural environment of the rural areas in Balıkesir. In the new development projects, these tangible and intangible features are regarded to be preserved, sustained and enhanced with the contemporary inputs (Figure 7).

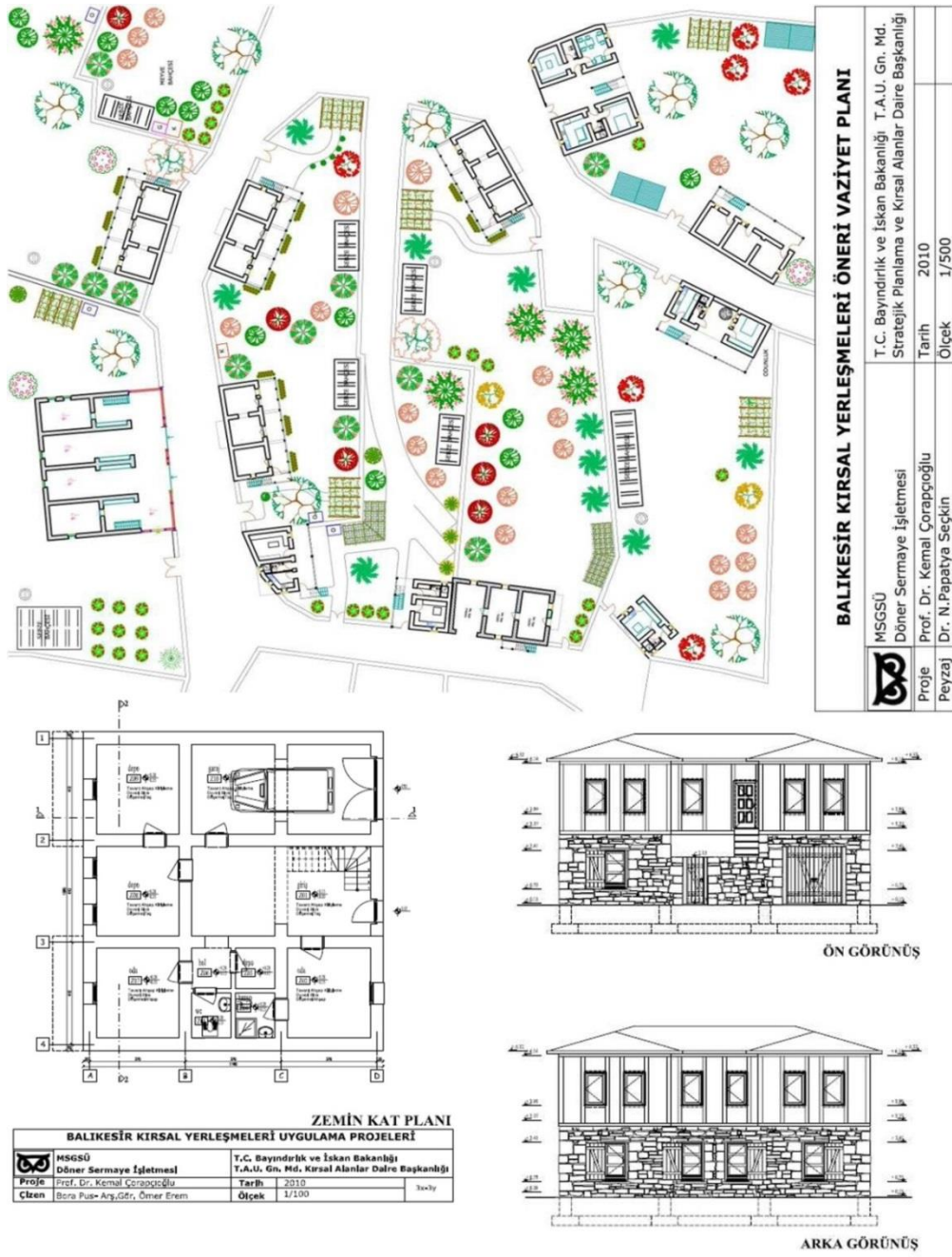


Figure 7: The proposed master plan and the proposed project for Balıkesir (Balıkesir Regional Pattern and Prevalence of Proper Structuring Consistent to the Architectural Character Booklet)

The Projects of Dissemination of Housing in Accordance with Local Fabric and Architectural Features in Rural Areas put through detailed documentation which is very important for the rural areas as the local characteristics are not recognized and thus conserved due to the insufficient documentation in general. These projects are very important as they are first documenting the tangible and intangible features of the each rural area. Then, they offer rehabilitation and restoration projects in harmony with the local characteristics. However, the target of these projects is generally in building scale that does not have indications for the social sustainability, community and value-based approaches and so on that is very crucial in preserving the identity and authenticity. In addition to that, the project holds the threat of being conceived as a typological approach to be applied to the whole rural areas. Therefore, it is very important to eliminate understandings by stressing on the importance of the locality and the togetherness of the place and community based assessments.

2.5. A CRITICAL EVALUATION: HOW TO CONSIDER HISTORIC RURAL LANDSCAPE CONSERVATION

Historic rural landscapes are created as a result of the reciprocal relationships between the man and the nature. The man shapes his living environment according to his basic needs and to the inherited meanings, values, knowledge, experiences, memories and testimonies forming the social, cultural practices and local identity. Therefore, the man acts as the ‘social contributor’. The nature offers place to be settled on and material to build the living environment. Thus, the man shapes the nature within the limits and offerings of the nature. Therefore, the nature acts as ‘physical mediator’. As a result of this reciprocal relationship, the indigenous built-environment is created as ‘indigenous result’ that in the process of the traditional historical environments, the triple coalescence among the nature, people and built environment is constituted. In the historic rural landscapes the bond between the components of this coalescence are directly related that their togetherness should be considered in any interventions. Therefore, in the historic rural landscape conservation the initial and major concern should be given to the **sustainability of the bond and balance among the triple coalescence between the nature, the inhabitants and the indigenous built-environment.**

In this process, the inhabitants have the most important role in the continuity of this balance. They achieve this with the inherited and intrinsic knowledge and experiences in the socio-cultural life. It is the inhabitants who embodies and transmits the tradition, culture, meanings, values and local identity. The man also encounters the forces that the socio-cultural and physical environment encounters in the process of life by adapting the changes to the daily life. Therefore, the active involvement of the inhabitants is very important in historic rural landscapes in the continuity of the indigenous meanings and values. Therefore, in the historic rural landscape conservation the **active role of the inhabitants and their participation to the life and to any intervention** should be provided.

As it is seen in the case studies, **collaboration among different stakeholders, local government, experts as well as public and private institutions** together with the active involvement of the communities is very important in the whole process. The empowerment of the inhabitants is crucial which is mainly achieved by the **revitalization of the traditional local economic activities**, mainly the agriculture. Besides, **raising awareness of the community** is important to provide their involvement. Historic rural landscapes require **flexible and participatory planning** due to their dynamic existence in which better coordination among the bottom-up approaches and top-down state rules should be achieved. The case studies also show that the **use of technology** is very helpful in data collection, data management and presentation. Finally, **tourism** is seen as an important tool but due to its possible destructive effects, cautious tourism is offered in general giving priority to the **continuity of the ongoing life with its indigenous values and characteristics**.

The conservation approaches in the world cover the site approaches but they consider the urban and rural sites together. Therefore, there is not a specific concern for the historic rural landscapes directly. Still, the international charters, conventions and meetings stress on the **intricate relationships between the local, cultural and sociological context with the natural setting** to be conserved and sustained for the rural heritage areas. They also put importance on the **intangible relations, local values of the communities** and the **social inclusion** both in the assessment and management processes. In Turkey, the villages/rural areas are mentioned with the production areas, inhabitants and common goods in the main legislation; however,

the holistic understanding of the villages cannot be achieved at all. As a result, neither in Turkey nor in the world, there is not any proper legal framework in order to realize these considerations for the historic rural landscapes. Therefore, first of all, **special consideration of the historic rural landscapes** should be achieved worldwide. Then, **site-specific approaches** and **proper legal and administrative framework** in the historic rural landscape conservation should be defined and determined **case by case**. In these considerations, the **inclusion of the inhabitants to the conservation and management studies** with **the collaboration of the various stakeholders, local and national authorities** should also be provided.

Proposing site-specific approaches are very important as the dynamics and features of the components forming the historic rural landscapes diversify. Therefore, the **holistic analysis towards the indigenous local tangible and intangible features** should be searched in each case. Then, the approaches should be determined accordingly. In these studies, providing collaboration among different actors and providing active participation of them to the whole process is very important in order to reach **comprehensive approaches** and **compatible results**.

In the ever-changing world, the proposals and the implementations should be monitored and revised continuously. Therefore, preparing **flexible planning methods** is important in order **to be adaptable to the changing conditions**.

As a result, the **distinctiveness of each historic rural landscape** should be considered in the identification, assessment, conservation and management processes is crucial. Besides, offering place and community driven, community-based, value-centered and comprehensive approaches are very important in order to sustain the local identity and the authentic values of each historic rural landscape.

CHAPTER 3

TAŞKALE VILLAGE AS A HISTORIC RURAL LANDSCAPE: ITS CHARACTERISTICS AND VALUES

The intricate and reciprocal relationship between man and nature create characteristic features intrinsic and indigenous to place. Taşkale Village is a historic rural landscape representing such characteristics in its socio-cultural lifecycle and physical environment. In this chapter, the formation process of Taşkale Village will be explained as a result of this reciprocal relationship among the unique physical characteristics and the rich socio-cultural background.

3.1. TAŞKALE VILLAGE WITHIN THE REGION: THE CONTEXTUAL RELATIONSHIPS

Taşkale is a small village on the south-east part of Karaman which is a city located on the south of Turkey. It is 48 km far away from the city center of Karaman. The village is surrounded by the mountains, other small towns and villages situated inbetween the mountain piedmonts.

The village and the nearby settlement areas are settled on the serpentine way created by river inbetween the branches of the mountain range. On the west, there is Yeşildere Town and Karaman city center within Hacıbaba Mountain; on the east, there is Kızıllarağini and Büyükkoraş Villages within Çavdarlı and Yülek Mountains; on the north, there is Ayrancı and Ereğli Towns within Karadağ Mountain; on the south, there is Mut Town within the North Piedmonts of Toros Mountain Range. There are also ancient settlements and natural formations around Taşkale Village that are Manazan, Zanzana and Miske settlements and İncesu Cave, Asarin Cave and Gürlük Spring (Figg. 9, 10).



Figure 8: The location of Taşkale Village in Turkey (Google Earth, last accessed on 15.01.2015)

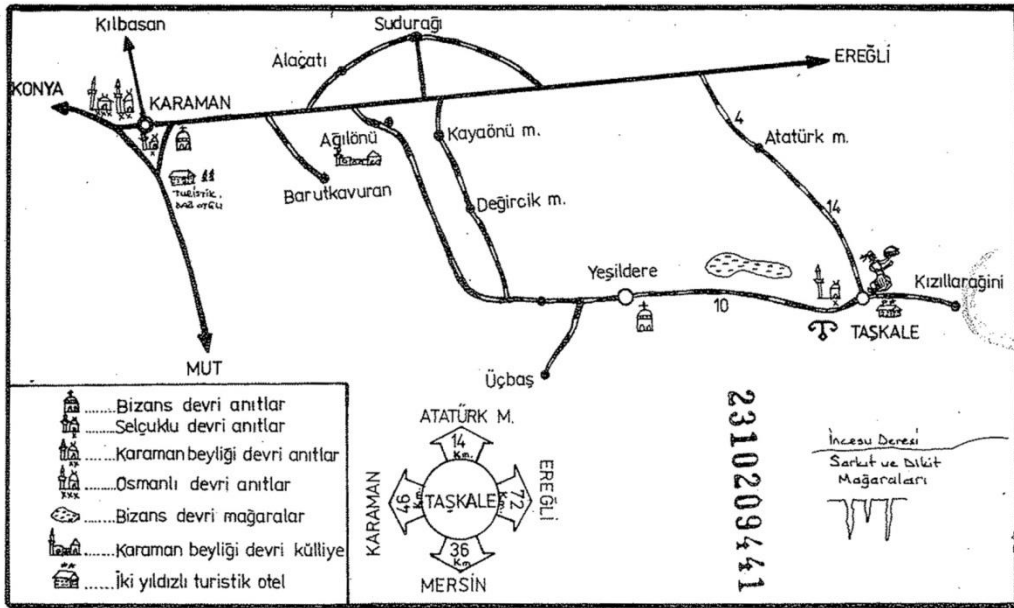


Figure 9: The contextual relationship of Taşkale Village (Taşkale Municipality booklet, 1969)

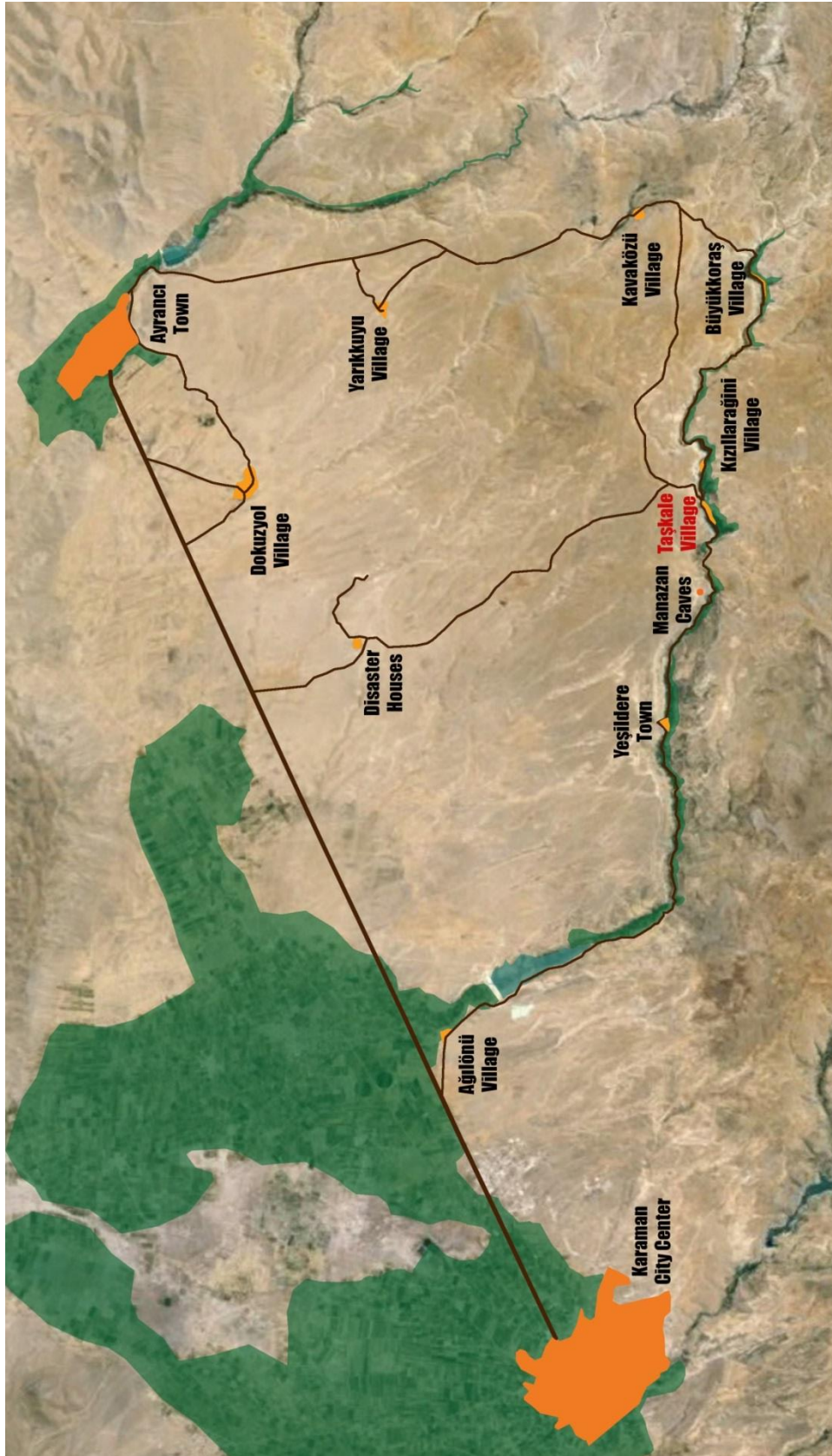


Figure 10: The topography and the contextual relationship of Taşkale Village with its surrounding (Google Earth map, last accessed on 15.01.2015)

3.2. NATURAL CHARACTERISTICS AND VALUES OF TAŞKALE VILLAGE

3.2.1. Topographical Characteristics

There are many large and small seasonal rivers that take their sources from the Toros Mountain Range. Yeşildere (Ibrada) River which goes through Taşkale Village takes the initial sources from these mountains and goes through east by splitting the piedmonts of the mountain range, forming narrow and deep valley until reaching to Karaman Plain at the end. The length of the river is 69 km, the river basin is 225 km² and the average flow rate is 826 l/s.¹⁰⁸ The volcanic formations on the plateau between Yeşildere and Taşkale show horizontal configuration as thick cover layers (Figure 11). The early settlements and the granaries carved in the rock formations in and around Taşkale are located in these horizontal layered volcanic formations.¹⁰⁹ The prevailing geological formation is limestone in and around Taşkale. In the river bed, there is the accumulation of quaternary alluvium¹¹⁰ which constitutes the alluvial deposit. In Taşkale Village, 20% of the carstic and clayed earth is suitable for agriculture¹¹¹ and the most suitable areas are around the river bed.

3.2.2. Flora & Fauna Characteristics

In Taşkale and surrounding region, steppe vegetation is seen generally such as papaver, thyme and violet. In 1200-1800 m, forest formations are seen such as pine, oak and juniper. In the riverbed and riverside, freshwater plants form the natural vegetation.¹¹² In addition to these vegetation types, the characteristic cultural plant consists the cereal products such as wheat, barley, corn and oat, the vineyard and orchard products, and the fruit products such as apple, pear, apricot, cherry. Walnut trees as well as the oak, juniper and oplar have important place in and around Taşkale Village.¹¹³ In Karaman region, sheep and goats as the small ruminants that

¹⁰⁸ (Tapur, 2009, p.271)

¹⁰⁹ (Akkuş, 1995, p. 35)

¹¹⁰ (Koçyiğit, 1978)

¹¹¹ (Uysal, V., Eker, H.)

¹¹² (Erdem, 2012, p.207)

¹¹³ Ibid.

are seen mostly. Karaman sheep and Angora goat are the most commonly seen animal type in and around Taşkale Village. In addition to that, wolf, rabbit, chevrotain (wild goat) and jade are seen as terrestrial animals.¹¹⁴



Figure 11: Horizontal layers of the rock formation ('Konusan Kayalar') (author, December 2013)

3.2.3. Climatic Conditions

The altitude of the Taşkale Village from the sea level is 998 m high and the area of the village is 456 km². Taşkale Village has the continental climate. The average temperature during the year is changes between 10 and 30 °C according to the season. There is a constant increase in temperature between January and July and constant decrease in temperature between August and December. The average raining during the year is 400 mm³. The maximum rain is seen in December and January and the minimum rain is seen in August (Table 1). The prevailing wind is the north wind called '*poyras*'; however, as the village is situated in between the mountain piedmonts and the settlement area is on the north side of the valley facing the south, the village is closed to north wind.¹¹⁵

¹¹⁴ (TC Karaman Valiliği İl Çevre ve Orman Müdürlüğü, 2008)

¹¹⁵ (<http://www.taskale.bel.tr/>)

Table 1: Climatic Statistics of Karaman (<http://www.mgm.gov.tr/veridegerlendirme/il-ve-ilceler-istatistik.aspx?m=KARAMAN>, last accessed on 13.01.2015)

KARAMAN	J	F	M	A	M	J	J	A	S	O	N	D
Climatic Estimations (1954 - 2013)												
max T °C	21.2	21.1	28.7	32.3	34.4	37.5	40.4	40.4	37.9	33.2	25.8	22.3
min T °C	-26	-28	-20	-8.3	-3.1	3.1	6.4	3.6	-1.0	-8.5	-21	-26
sun (h)	3.4	4.4	6.3	7.6	10.0	12.0	12.6	12.1	10.3	7.4	5.3	3.3
rainy days	10.3	10.0	9.3	8.4	8.7	4.9	1.6	1.1	1.8	6.1	7.0	10.1
Rainfall (kg/m²)	41.4	35.4	36.0	37.7	36.3	20.8	4.6	4.1	6.8	27.3	32.5	45.0

3.2.4. Natural Resources

In Taşkale, the underground sources are manganese, marble and travertine. According to the researches done by the Ministry of Energy and Natural Resources, there are very important reserves of marble and travertine in the region. Because of that, more than 300 operating licenses were taken lately. In addition to that, there are 3 private companies producing travertine.¹¹⁶

3.3. HISTORICAL CHARACTERISTICS AND VALUES OF TAŞKALE VILLAGE

Throughout the historical development, there has always been continual inhabitancy in the same region since prehistoric times onwards. According to the remainings found in Manazan Caves, the region is dated back to 2.-3. B.C. These remainings

¹¹⁶ (Tapur, 2009, s.286)

shows that Manazan Caves are the oldest settlement area in Taşkale region. In addition to that, the remainings found in other settlements near Taşkale contributed to the dating such that Zanzana settlement is dated back to Roman period and the Miske settlement is dated back to Late Roman and Early Byzantine periods. Eventually, there are remainings in the settlement from Phrygian, Late Rome, Early Christianity, Byzantine, Seljukid, Karamanid and Ottoman periods.¹¹⁷

According to Konyalı¹¹⁸, Stone Mosque used to be a chapel during Early Christianity period. However, there is not any remainings or indications to contribute to the dating either in Stone Mosque or in the other places. He indicates that Capadoccia, Hatunsaray (Konya), Sille and Kilistra have the similar characteristics with Taşkale region which are dated back to Early Christianity. In addition to that, these settlements are also built with the same aim of secret worship, defense and protection. The other features of the protection from the natural effects and use of the capability of the nature are also the same in granaries in Taşkale can be taken reference for dating that they can be dated back to Early Christianity.¹¹⁹

There is no evidence about when the people left living in the caves and started to a settled life. It is known that Taşkale was in the village status in Seljukid, Karamanid and Ottoman periods. However, the notes of the travelers and historians show that during these periods while the nomadic life was continuing in the caves, there was also a settled life in the traditional houses in front of the rock formation. During these periods, there used to be the togetherness of the nomadic and settled societies.

Eyice¹²⁰ mentions that Bertrandon de la Broquière, a voyage who travelled from South Anatolia to İstanbul in 1432 came to Manazan Caves which was a hidden city during Early Christianity. He writes that: “While going to Karaman on horseback with a Muslim guide, Broquière spent his night in a village carved into the rock on the way from Ereğli (Aradie) to Larende (Karaman). Then, he reached to Manazan Cave and spent two nights here. Broquière made several detections and evaluations related to the region. According to them, he wrote that Taşkale was a historical place

¹¹⁷ Selçuk University Department of Archaeology & Art History Report, 1986

¹¹⁸ (Konyalı, 1967, p.660)

¹¹⁹ (Konyalı, 1967, p.660)

¹²⁰ (Eyice, 1971, p.117)

carved into the rocks and he also mentioned about people living in the Manazan Caves.

According to the documents of Nasuh Bey from 1073 (Gregorian 1652), Manazan Caves used to be village in this period that he indicated Taşkale as: '*Acd-ül-Fettah Ağa İbn-i Hamza Baliser Çavuşan-ı Konya an Karye-i Manizan*'.¹²¹

Konyalı states that Taşkale was village during the Ottoman Period. He also mentions about some documents showing that Manazan Caves used to be a settlement area during Ottoman Period.¹²²

During Ottoman period, a big group of society migrated from east part of Caspian Sea to escape from Mongol invasion around 17. -18. centuries. The name of the society was 'Kızıllar tribe'. They gave their name to this settlement and this name was used until recently.

Kızıllar tribe was the nomadic Turkmen society living in the vicinity of Etrek River and Gürcan in the south east part of Caspian Sea. There are tribes from Yamutlar and Siberian Turks called 'Kızıllar'. According to history researcher Durmuş Ali Gülcan, during the migrations from Asia to the east through Anatolia, Kızıl and Kızıllar tribes came to Taşkale region. The origin of these tribes come from the Khakassia Turks (Turks who Abakah) who were living in the steppes of today's Soviet Union. They were neighbor with other Turk tribes. According to another assertion, Kızıllar tribe was formed by the merge of the Kyrgyz, Teleud and Ostyaks clans.¹²³

According to the Konya Province Yearbooks dated back to 1894, there is municipal government in Kızıllar. In addition to that, the name of 'Kızıllar' is seen in the 1904 population census and in the 1925 parliament notebooks.¹²⁴

In the current administrative structure, there are still small towns having the name Kızıllar, Kızıl and Kızıllı around Adıyaman, Afyon, Antalya, Çankırı, Çorum, Burdur, Hatay, Kastamonu, Karaman, Mardin, Sivas, Zonguldak.¹²⁵ However, lately, most of these names were changed. In the case of Taşkale Village, the name

¹²¹ (Konyalı, 1967, p.660)

¹²² Ibid.

¹²³ (Gülcan, D.A., 1987)

¹²⁴ (Özkan, 1992, p. 13)

¹²⁵ Köylerimiz, İçişleri Bakanlığı Yayınları, Ankara, 1968, p.360

'Kızıllar' was changed into Taşkale meaning 'Stone Castle' with reference to its castle like rock formations.

During the in-depth interviews, it is seen that the inhabitants accept their origin goes back to Kızıllar tribe. They relate the nomadic culture Kızıllar tribe has brought to this region with the everyday life acts and habits such as sheep shearing, carpet weaving, going to plateau, rolling dough thin, doing your own work by yourself, being free, not being dependent to anyone, producing by self and so on.

In the 18. and 19. century, according to the 'settlement politics' of Ottoman Empire, some of Turkmen and Nomad societies were sent to Rumelia from Karaman region. The reason is to combine different societies with different cultural backgrounds in order to contribute to the religious and cultural adaptation as well as to assimilate the state authority.¹²⁶

There is also an assertion that the ancestors of Atatürk migrated from Taşkale Village to Rumelia. His mother was from Konyarlar Society and his father was from Kocacık Nomads who used to inhabit in this region.¹²⁷ The inhabitants believe that they are descended from Atatürk's ancestry and they accept themselves as the grandchildren of Atatürk. They are so proud with this status that they put the Atatürk's photography to the rock formation inbetween the granaries where both themselves and the visitors can see in the entrance of the village. Therefore, Taşkale is also known as 'Ataturk's ancestral home'.

There are some other stories told by the inhabitants for the migrations to and from Taşkale. They are also mentioning about another group of society who escape from south of Turkey and came to Taşkale due to its eligibility for safeguarding and hiding inbetween the castle like formations. The inhabitants say that 40 people came to Taşkale from Mersin, they settled into the caves and the village grew with these people.

Some of the villagers also indicate that there were Armenians living in Taşkale. There is square called as '*Maşat İçi*'. According to the villager, it used to be a cemetery. '*Maşat*' means non-muslim cemetery. This fact strengthens the assertion;

¹²⁶ (Özkan, 1992, p.9)

¹²⁷ (Tapur, 2009, p.267)

however, they cannot make dating about when they were living in the village and/or when they left the village.

Taşkale has administratively been settlement area throughout the history. It used to be in village status during the Seljukid, Karamanid and Ottoman periods. In the Republic period, it got the town status. In 1967, Taşkale municipality was established and till 2014, it was administrated by the municipality. However, during the last elections in March 2014, according to the law of the Parliament, the municipality status was changed to the village status as the population is less than 2000.

There are 5 neighborhoods in Taşkale today. They take their names according to the mosques in each quarter. The names are Taş Mescid, Kasım Mescid, Orta Cami and Ali Ağa Neighborhoods. There is also another neighborhood called Atatürk in 'Disaster Area' which is 21 km far away from the initial settlement of the village.

3.4. SOCIO-CULTURAL AND ECONOMIC CHARACTERISTICS AND VALUES OF TAŞKALE VILLAGE

The life in Taşkale is totally based on the nature that the socio-cultural and the economic activities are shaped around it. As the nature is the strongest mediator in forming the living environment, it has also respectable effect on the acts and behaviors of the inhabitants. Besides, as Taşkale is an introverted village that have not been affected from outside, in contrast it has produced its own dynamics and sustained it through generations. This can strongly be observed in the daily lifecycle.

The majority of the population says that they are supporting left-winger view. They say it is the %75 of the inhabitants. According to the stories that they are telling, in the 80s right-left conflicts were happening in the village. There are black paintings on the rock formations in order to close the inscriptions under it which are from this period. They used to celebrate 1st of May in the village in front of the rock formations. Because of the leftist view and solidary and resisting young generation during this time in the village, they named the village as '*Küçük Moskova*' (Small Moscow).

The inhabitants claim that due to the lack of opportunities to continue agriculture and animal husbandry activities and difficult living conditions in the village, the young

generation prefers to take education abroad rather than staying in the village. They also feel responsibility to Atatürk that they feel the need of getting education. Therefore, the literacy rate in the village is very high.

3.4.1. Demographic Characteristics

The population of the settlement has been variable since the first population census was done in the region. According to the Konya Province Yearbooks in Ottoman Archive, in 1873 the population of Taşkale was 381 in 158 houses and in 1897 it is 1051 in 170 houses.¹²⁸ This sudden increase can be due to the migration to Taşkale during Ottoman period mentioned by the inhabitants.

After Republic, according to the population censuses, there is a continuous increase in the population of Taşkale between 1935 and 1970. However, after 1970s, there is a decrease in population. The reason is the migrations to the other cities as well as the labor migration to the other countries. After 1980, there is again an increase in the population till 1985. Between 1985 and 2000, a serious migration to the other cities of Turkey mainly to Karaman is observed, so the population was decreased to the half. After that period, the population decreased continuously. According to the law of the Parliament, as the population is less than 2000, the municipality status was changed to the village status during the last elections in March 2014 (Table 2).

The literacy rate in Taşkale Village is considerably high. In the current population the rate is 81%. This ratio changes according to the men and women. For the men, the rate is 95% and for the women the rate is 75%. The ratio changes also between the different age groups that the literacy rate under the age of 50 is %98 in the village.¹²⁹

¹²⁸ (Aköz, 2000, pp.78-79)

¹²⁹ (Tapur, 2009, p.277)

Table 2: Population growth in Taşkale between 1935 and 2014, Source: TÜİK, 2014

Year	Total	Men	Women	Year	Total	Men	Women
1935	1.524	656	868	1980	2.525	1.201	1.324
1940	1.636	712	924	1985	4.097	2.052	2.045
1945	1.656	739	917	1990	2.690	1.339	1.351
1950	1.834			2000	2.224	1.110	1.114
1955	2.043	994	1.049	2007	952	456	496
1960	2.271	1.093	1.178	2008	856	405	451
1970	3.002	1.375	1.627	2014	622		
1975	2.429	1.173	1.256				

There are three schools and one library in the village. The primary school was established in 1928, the secondary school was established in 1972 and the high school was established in 1983. In the last decade, the number of students and the teachers has decreased almost to the half. The library building is not in use in the current situation. There are also one health center, one flour factory, one flour mill and one PTT building in the village. The health center and the PTT buildings were built in 1989. They are also not in proper use in the current situation. In 1987, the flour factory was constructed and still works today. It is far away from the village center. There is also a flour mill in the center of the village, but it is destroyed so cannot be used now. There is also a municipality building. It was built when Taşkale Municipality was established in 1967 and worked as municipality till March 2014 when the status of Taşkale changed from municipality to village. Since that time, the municipality building is not in use. This building has 4 floors; the first two floors were built to be used as Municipality guesthouse.

According to the 2007 TÜİK statistics, there are 899 buildings in total in Taşkale. There are 517 mixed-use building (house & other), 191 house, 10 commercial enterprise, 1 industrial plant, 2 school, 1 municipality building, 4 mosques, 15 building (not house), 133 agricultural structures, 24 others. In addition to that, there are 6 groceries, 1 restaurant, 1 bakery, 1 butcher, 2 cafes in and around Taşkale Village.¹³⁰ In the current situation, as the population decreases, the number of the facilities in use is also decreased.

3.4.2. Economic Activities

The main economic activity in the village used to be carpet weaving with the name of Kızıllar Carpet. Carpet weaving is the traditional activity inherited from the nomadic societies lived in Taşkale region that came from the east part of Caspian Sea during Ottoman period. In this period, ‘Kızıllar’ carpet took an important place in the itineraries and Ottoman records. They introduced the tradition of carpet production and gave their name to the carpet as ‘*Kızıllar*’. Although it is a nomadic tradition, it is continued after the settled life and the inhabitants of the village adopted it for many years as the main economic activity. The geometric and floral patterns, the red and turquoise blue color and the way of carpet weaving are indigenous to Taşkale region having traces from this nomadic culture.

There used to be many carpet looms in the village. There were some companies supporting the carpet production and they were supplying carpet looms to the inhabitants. In addition to the private contribution, Taşkale municipality also supported Kızıllar Carpet production by providing 40 carpet looms to the inhabitants. According to the 2009 statistics, there were 120 carpet looms in Taşkale and 80 families were using them and earning their life. 40 of them were in the municipality atelier.¹³¹ The women are engaging in carpet weaving mostly in the village. They are coming together for weaving in the dam-yards during the summer and in the ‘*aralık/mabeyn*’ during the winter time if they prefer to weave in their own houses.

¹³⁰ (Tapur, 2009, p.278)

¹³¹ (Tapur, 2009, p.285)

Kızıllar Carpet is so well known that is being exported to the foreign countries. There is a carpet called Karamaniyye or Kızıllar sold in Europe which is the Taşkale hand-woven carpet. There are more than 40 types of ornaments and patterns came from Central Asia and they can be still seen in today's carpet designs. In addition to the carpet, rugs, pillows, saddle bags, rugs, sacks and clothes are also weaved, but mostly for touristic purposes. According to the 1989 statistics, 70% of the population use to live off by producing 'Kızıllar' carpet. However, due to mass production and the loss of young population in the village, carpet weaving has lost its importance. Currently, very few people are engaging with carpet weaving, but there are still 68 carpet looms in the village which are not used actively, but still few people weave Kızıllar carpet¹³² (Figure 12).

In the current daily life, the main economic activities are the agriculture and animal husbandry. In addition to being the main economic activity, their daily socio-cultural life goes around agriculture and animal husbandry. They are engaging with agriculture every day and living together with their animals which can be referred to nomadic lifestyle. As being a settled rural environment, the agriculture and stockbreeding activities constitute the 86% of the population.

The agriculture activities vary from the cereal cultivation to fruit cultivation in different parts of the village. The agriculture areas go beyond to the borders of the village. In addition to the agriculture areas within the village center, there are also other places both in the plains and the plateaus as well as on the side of Toros Mountain Range to cultivate which is 3-25 km far from the village center. In the dry farming areas cereal production is seen mostly such as wheat, barley, corn and oat. These products used to be stored in the granaries which are in the entrance of the village. Today, everyone produce as much as needed or if they have surplus, they are either storing them in the granaries or exporting them to the outside.

The vineyard and orchard cultivation are seen mainly and fruit products such as apple, pear, apricot and cherry have an important place around Yeşildere (Ibrada) River (Figure 13). In addition to that, cultivation of walnut is also very important in Taşkale region.

¹³² <http://www.taskale.bel.tr/>



Figure 12: The women weaving Kızıllar Carpet in a dam-yard & in a carpet workshop (Taşkale Library archive), the templates of Kızıllar Carpet and the Kızıllar Carpet (author, May 2014)



Figure 13: The agriculture areas on the south of the settlement area (author, May 2014)

Animal husbandry is mainly based on sheep and goat breeding. In the village there are almost 20000 Karaman sheep, 5000 Angora goat and 1100 bovine animal. Karaman sheep is fed mostly for its milk and wool. ‘Tulum’ cheese and yoghurt are produced from Karaman sheep. The ‘tulum’ cheese is very famous in Taşkale. They are stored in the granaries during a particular period and then, they are sent to the other cities of Turkey especially to Konya and Karaman.¹³³ The wool derived from the Karaman sheep is used in the textile industry mostly for the production of ‘Kızıllar’ carpet.

In general, the animals are going to the mountains nearby in order to graze. The most of the men are going to shepherding for the summer period to take care of their sheeps and goats when their wives and children are in the plateau (Figure 14).

The woodworking is also very important in the village. It is not among the main economic activities; however, it takes a considerable place in the lives of the inhabitants. The inhabitants use the wood in the construction of their houses as well

¹³³ (Tapur, 2009, s.285)

as in the roof structures and in the architectural elements of the houses. They have special ornamentation for the architectural elements which differs from house to house according to the wishes of the owners. The ornamentation is done by carving the wood with the floral and geometric motives that can also be seen in the motives of Kızıllar Carpet¹³⁴.

In addition to agriculture and animal husbandry, the 8% of the inhabitants work in service industry and the 6% of the inhabitants work in manufacturing industry, stonemasonry and mining sector.¹³⁵ Most of the population also engages in beekeeping. They are putting their beehives on the dam-yards and inbetween the agriculture areas on the other side of the river (Figure 15).

Swap Tradition is an old tradition in the village. Everyone was producing something and exchanging them among each other. Until recently, '*çerçici*' (dealer) used to come to the village to bring some objects from outside that are not found in the village. They were exchanging these objects with the ones that the inhabitants produced in the village which were mostly the agriculture and animal husbandry products. They are saying that the money was not valid here; everyone was sharing what they had and living collectively.

¹³⁴ See Chapter 3.4.3.3. for more information about the ornamentation

¹³⁵ (Tapur, 2009, 277)



Figure 14: The animal husbandry (Taşkale Municipality archive)



Figure 15: The beekeeping in front of the granaries on the dam-yards (author, May 2014)

3.4.3. Rural Life: Characteristics, Routines, Behaviors and Habits

Taşkale Village has a rich socio-cultural background. There were many societies who lived here and contributed to its historical, social, cultural, political, economic, religious, environmental and physical characteristics through time and the traces of them can be still observed today. The traces of the socio-cultural background of the village can be seen in the way of life, socio-economic activities, habits to go to plateau, in the dress and finery as well as in the traditional activities such as; public theater and theatrical plays (*'Seyirlik Oyunları'*). In other words, Kızıllar tribe carried their culture to this land and this culture is still sustained by the local people during their daily life.

3.4.3.1. Rural Life in relation with the natural context

The earlier inhabitants of Taşkale Village used to live in the caves and the other societies came to this region later on brought their nomadic culture here. Both of these lifestyles are based on the nature. The latter inhabitants embraced the settled

lifestyle continued the socio-cultural habits of cave and nomadic lifestyle in the traditional environment that also has strong relationships with the nature in terms of everyday life activities. Therefore, the inherited knowledge of the former lifestyle has the crucial effect on shaping the current living environment. It is also shaped by the limits and the offerings of the natural environment.

The inhabitants are aware of that all the socio-economic and the daily life is based on the nature. Therefore, they respect to the nature and appreciate the natural way of life that it offers to them. Some of the inhabitants claim that the most beautiful thing you can see here is experiencing the natural life rather than seeing the granaries, rock-cut houses and so on. The inhabitants can be seen everywhere in the village; inbetween the agriculture areas and gardens. Even in the highlands during the summer time. Furthermore, they describe their agriculture areas as the heaven. Everyone produces his own meal by getting benefit from the nature and by the help of their neighbors. Therefore, they say they can continue to live with the offerings of the nature without bringing anything from the outside, anything artificial.

The ancestors of the people in Taşkale were nomads, so their life was going on outside, dependent to the nature. This inheritance affected the people after settled that they organized the living environment accordingly by building small houses and big open areas in, on and between the houses. Still, the daily life goes around these open spaces. The inhabitants say that they prefer to sleep in the dam-yards in summer rather than staying inside but they also claim that the best solution is to stay in the tents.

3.4.3.2. Naming / Nicknames

The naming/having nicknames in the village are very common. These namings/nicknames are found out during the in-depth interviews done with the inhabitants during the site surveys. They know each other with these names not with the names in the identity cards and they want to be called as such because they think that when they are called by the nicknames, they are commemorated with their ancestors and this gives them proud. *Yellinin İrfan, Foslak Hasan, Fattik Kız, Kalaycı Hüseyin, Aynı Bekir, Gaffar Ayşe* and *İmiş Mustafa* are some of the

examples for the nicknames. Even Taşkale Village has a nickname called '*Küçük Moskova*' (Small Moscow) with reference to its solidary and resisting young generation during the 80s in Turkey.

In addition to giving nickname to the inhabitants and to the village itself, they also give some nicknames to the daily use places according to the visual, functional and/or mnemonic characteristics of those places (Figure 16).

The village is settled on one side of the valley in front of the rock formation. The rock formation is known as '*Kaleler*' (Castles) by the inhabitants and the square in front of the rock formation which was used to be surrounded by the rock-cut houses is called as '*Kaya Dibi*' (Rock Bottom). There are some places on the rock formation used mostly by the young men as viewpoints called as '*Bakılan Kaya*' (Stared Rock) and '*Kazan Kaya*' (Seether Rock).

There is another square in the village used as the gathering place by the villagers, as socializing corner by the women within the day or as the bazaar area of the village. This square was used to be the cemetery of the village that is why it is called as '*Maşat İçi*' by the inhabitants.

There are many village chambers which are not in use now. They were called by the nicknames of the owners such as *Pancarlı'nın Odası*, *Karabıyık Odası*, *Kafar'ın Odası*, *İmiş'in Odası*, *Sümbüllü'nün Odası* and so on.

The other side of the valley is used mainly for the agriculture activities and this part is called as '*Karşı Yaka*' (Opposite Side). There are two bridges combining the two sides of the valley that are called as '*Aşağı Köprü*' (Down Bridge) and '*Yukarı Köprü*' (Up Bridge). There is a group of houses on this side of the valley built lately named as '*Küme Evler*'.

There are also some places outside of the village having nicknames given by the inhabitants. '*Ballı Kaya*' and '*Konuşan Kaya*' are given due to the forms of the rock formations and '*Papazın Yeri*' is given to the places used during the leisure time.

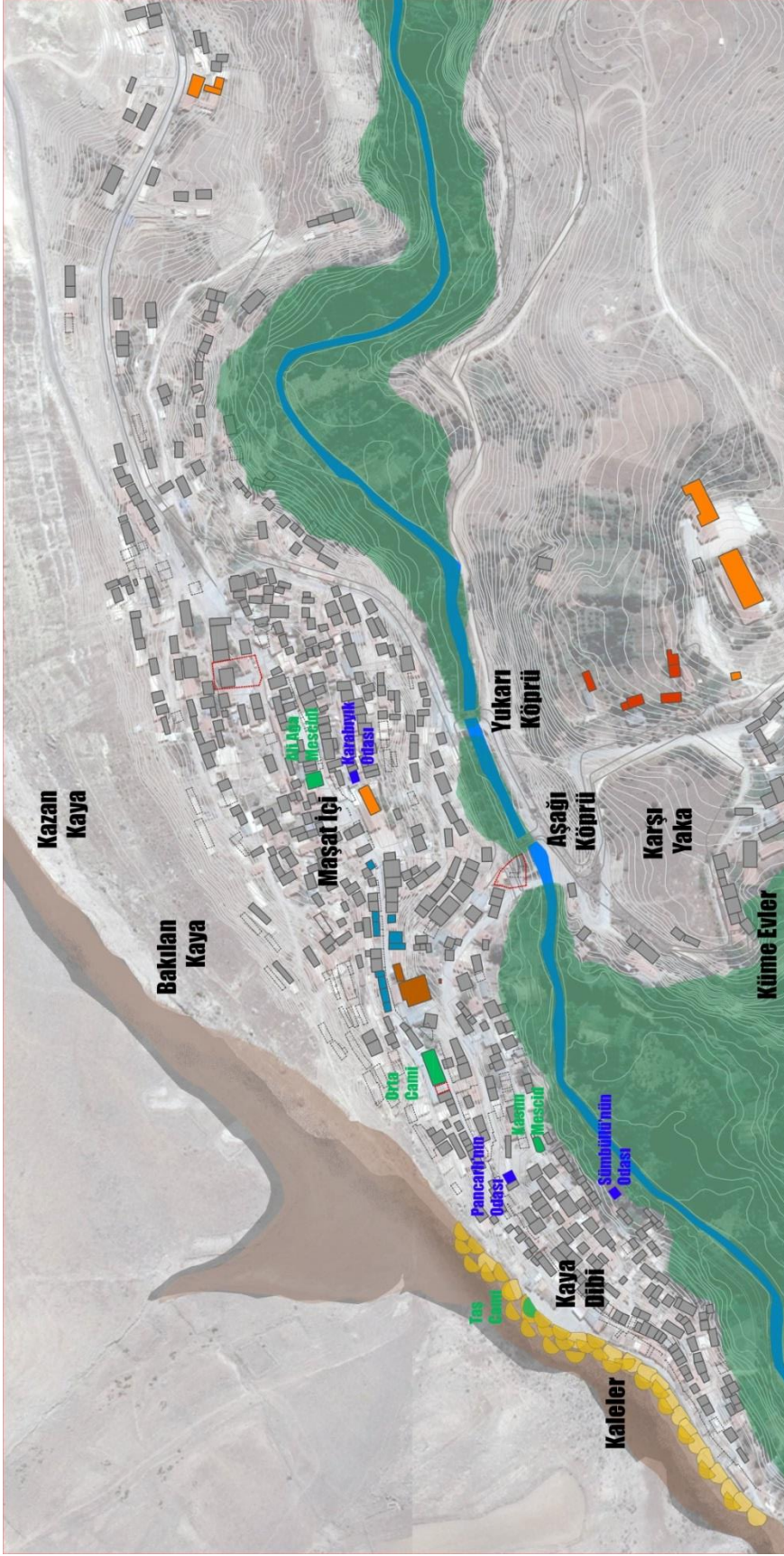


Figure 16: Namings / nicknames attributed by the inhabitants

There are four neighborhoods within the village that take their names from the mosques situated in each neighborhood. The names are Taş Mescid Neighborhood due to Stone Mosque within the rock formation, Kasım Mescid Neighborhood due to Kasım Mosque, Orta Cami Neighborhood due to Orta Mosque and Ali Ağa Neighborhood due to Ali Ağa Mosque. There is also another neighborhood in the Disaster House District called as Atatürk Neighborhood. They are using the name of the Atatürk in many places as they believe that Atatürk's origin belongs to Taşkale Village.

3.4.3.3. Plateau Life

The inhabitants go to plateau in the beginning of the spring and stays there until the snow starts which is generally between May and December. They mostly go to Toros Mountains and they used to go with their camels. However, after the vehicles came to the village around 1980s, the number of camels was decreased as the inhabitants prefer to use vehicles during the daily life and while going to plateau. In the plateau, they continue their socio-cultural and economic daily life activities.

In general women and children stay during the whole time in the plateau while men either go to shepherding or stay in the village to continue the works. When the men are needed especially for the hard works, they come and help their wives, carry the plateau products to the village.

In the plateau, the villagers either stay in small huts or in the tents. This routine can be related with the lifestyle of the former inhabitants who were the nomadic Turkoman societies. They are neighbors with Silifke yoruks there inbetween the agriculture areas. The nearby plateaus around Taşkale are Sınıryer, Ağnakıyurt, Çamurluk, Purçu, Işıklar, Gölcepinar, Kumbucağı, Söğütçük, Zanzana, Gözzek, Kovalı, Ayakpınar, Erikli, Miske, Karanica, Körkuyu, Akpınar, Karamıkpınar, Musakuyusu, Çomaklı, Urumova, Yarmasar.¹³⁶

¹³⁶ (Özkan, 1992, p.64)

3.4.3.4. Games

There are many games played by the inhabitants among children, women and men. They are either playing the inherited games or they are also creating new games. In these games, they are using natural elements that they can reach easily such as stones, bones of the animals, wood pieces and so on. The names of the some of the games are as such: '*Aşık atmak*', '*Düğme Oyunu*', '*Yağmurcuk Oyunu*', '*Ayakkabı Oyunu*', '*Katır oyunu*' or called as '*Topaç*', '*Fıyık*' and '*Köy Göçtü*'.

3.4.3.5 Public Theatres and Theatrical Games: '*Seyirlik Oyunları*'

'*Seyirlik Oyunları*' is the general name for the traditional theatrical games played in Taşkale. When it is asked, the inhabitants remember '*Deve Oyunu*', '*Halk Oyunu*', '*Kaşık Oyunu*' and so on. These are the mostly frequently played games but there are many others. These games interpret the daily life by pretending the subjects. They can be camel, goat, '*kadı*' (muslim judge), '*efe*', '*arap*' (Arabian) and so on.

They were playing these games when they came together, however, currently; these games are just played during the special days, some ceremonies and the weddings. '*Seyirlik Oyunları*' are always played in front of the granaries (Figure 18).

3.4.3.6. Wedding Ceremonies

The weddings last for one week. The first day, they prepare meal all together and they call this '*sac yatma*'. Till Friday, they offer '*yağlı yufka*' (greasy dough) and '*taş helva*' (halva) to the people who come to congratulate the couple. In the weekend, the wedding celebration starts.

The weddings take place outside; on the dam-yards and in the streets. Before the '*kına gecesi*' (henna night), people come together in front of the groom's house till the afternoon then pass to the bride's house. During the wedding ceremony, the wedding procession walks around the whole village, sing and dance. After the wedding, when the bride comes to the groom's house, they sacrifice sheep in front of the bride according to their beliefs to make her tender-minded and quiet. This tradition is still maintained by the inhabitants (Figure 17).

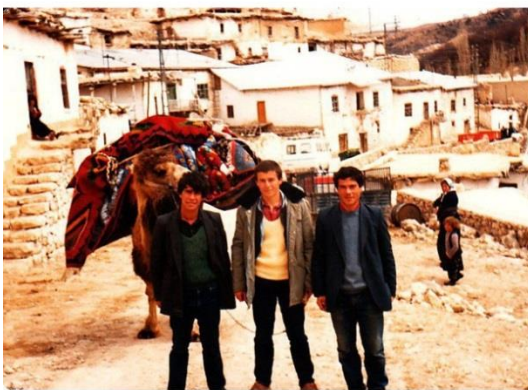
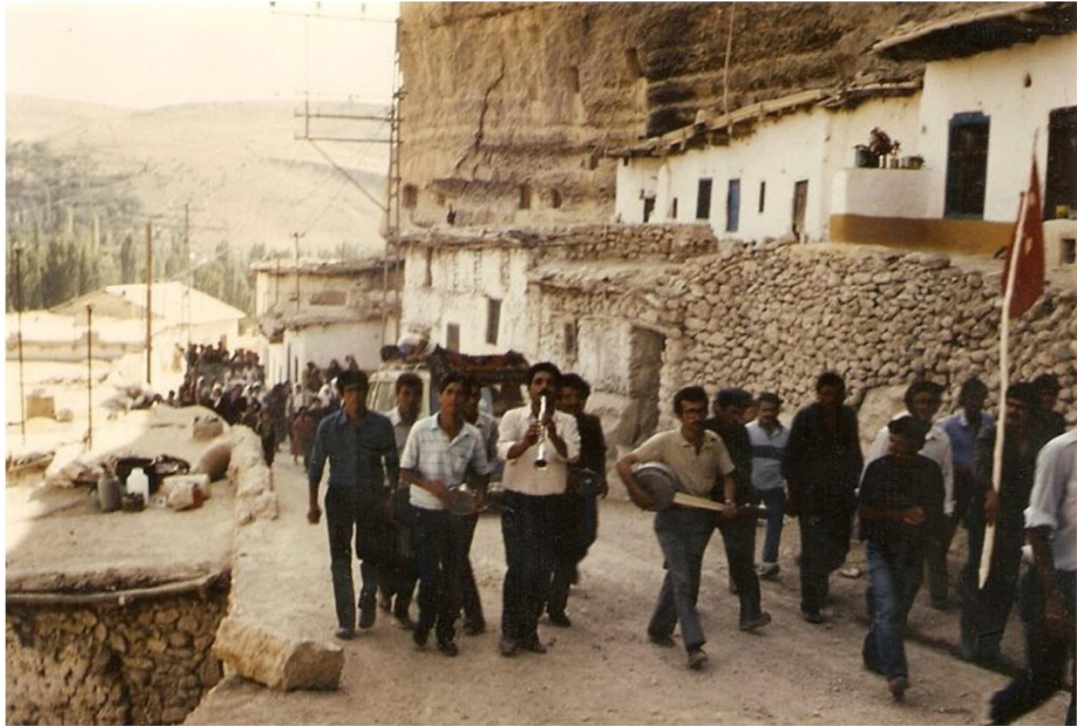


Figure 17: Wedding ceremony in the village: Wedding procession (top), the women preparing 'yağlı yufka' (greasy dough), the groom getting shaved, the women serving sorbet (middle), the camel waiting for the bride, the people during the wedding (bottom) (Taşkale Municipality Archive)



Figure 18: 'Seyirlik Oyunları' in front of the granaries (Taşkale Municipality archive)

3.4.3.7. Dress and Finery

The inhabitants have special dress and finery but currently they are not wearing them during the daily life. In Taşkale, the women used to wear '*fes*' (tarboosh), tying very long belts to their bellies and their clothes were mostly in red color. Today, there are very few people wearing like that. However, there are some traces from these special clothes in the current clothes in terms of color and motives. These costumes, dress and finery are worn during the local theatres, theatrical plays, wedding ceremonies and in the special days (Figure 19).



Figure 19: The family in their daily clothing (Taşkale Municipality), the dress and finery of the women in Taşkale ('Dünü ve Bugünüyle Karaman, kültür-tarih-coğrafya')

3.4.3.8. Gender Roles and Responsibilities

The women and the children go to plateau and stay there for couple of months. They continue their daily socio-economic and cultural life there and produce animal and agriculture products. The men either stay in the village and continue the works there or go for shepherding to the mountains with the sheeps and goats. The men only go to plateau when they are needed for the tuff works such as sheep shearing, collecting the end products and carry them to the village.

After returning from the plateau, the women start to get prepared for the autumn and the winter. They prepare cheese and other stuff from the plateau products. The men and women together cultivate their agriculture lands in the village for the vegetables and fruits.

In winter, the women mostly engage with the animals and the agriculture, the rest of the time they weave carpet. The men engage with the sowing, threshing affairs and agriculture works.

A woman describes her daily life as: “When I get up around 4-4:30, first I do pray. Then I take care of the animals, milk the sheeps, goats and send them to grazing. The animals come around 19:30-20:00, till that time I make cheese from the milk of sheep and goat. Then I go to the agriculture areas and take care of the products. In the evening, I welcome the animals, milk them and send them to sleep. Inbetween these works, I do housework and weave carpet.”

3.5. PHYSICAL CHARACTERISTICS AND VALUES OF TAŞKALE VILLAGE

3.5.1. Development of Settlement Area

The current settlement area is located on the serpentine way created by Yeşildere (Ibrada) River in-between the piedmonts of the Toros Mountain Range. The riverside is followed by the fertile valley due to the existence of water and the minerals that the river carries, and thus followed by the green areas used mainly for agriculture activities (Figg. 20, 22)



Figure 20: The serpentine valley passing through the settlement area (Google Earth, last accessed on 13.01.2015)

The river divides the village into two as such, on the north there are the settlement areas and on the south there are the agriculture areas. On the top of the settlement area, there is a huge rock formation defining the northern border. There is a steep land in front of the rock formation that the traditional living environment is situated and on the bottom, there is the river (Figure 22).



Figure 21: The settlement area of Taşkale Village (Google Earth, last accessed on 13.01.2015)

The nature, in the case of Taşkale Village, is the main determinant to define the settlement characteristics. There are three different types of settlement areas in Taşkale in relation with the historical development of the site. The initial living environment used to be inside the rock formations. They were carving through the rock to create the living environment, thus the initial settlement area was ‘in the nature’. Then, the inhabitants started to use the surface of the rock formation. They were just carving the outer surface of the rock and closing the front with other techniques. Thus, the following settlement area was ‘attached to the nature’. At the end, together with leaving the nomadic lifestyle, the inhabitants started to build their living environment on the land in front of the rock formation and adapted to the settled lifestyle. Thus, the final settlement area has been ‘on the nature’ (Figure 23).



Figure 22: The settlement area between the rock formation on the north and the river and agriculture areas on the south (author, May 2014)

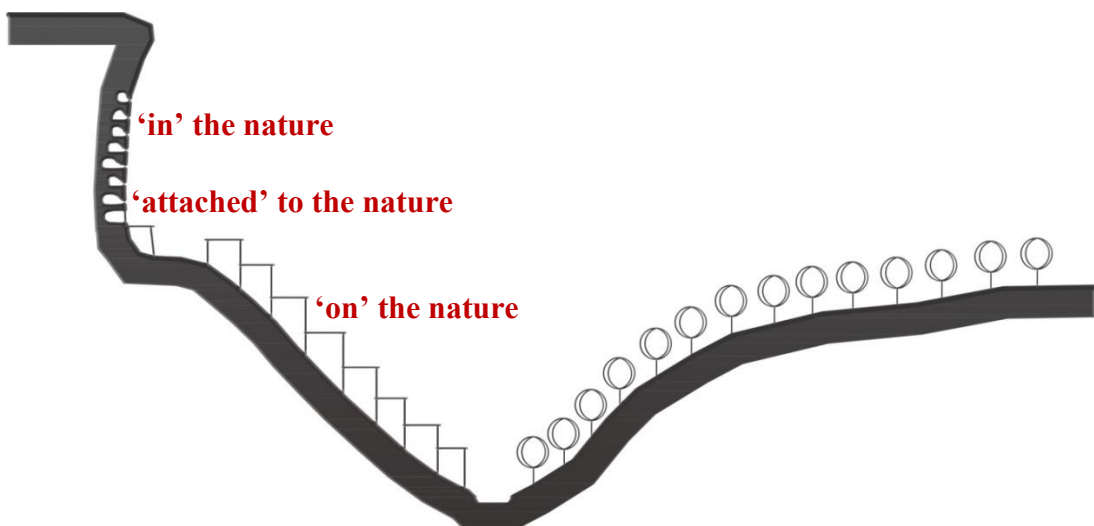


Figure 23: The schematic section showing the settlement areas

3.5.1.1. 'In the nature': Manazan Caves

The initial settlement was on the north side of Yeşildere (Ibrada) River in-between Yeşildere and Taşkale Villages located on 5 km east of current settlement area of Taşkale (Figure 24). The living environment was carved totally inside the rock formations. There are many galleries and rooms in the settlement area that the spaces were used both for worshipping and living purposes. There is a chapel in the front facade that is dated back to Early Christianity and Byzantine periods.¹³⁷

The altitude of the Manazan settlement is 1424 m. There are five floors in the Manazan settlement together with the ground floor. The ground floor is situated on the east and west parts having a strategic location that can control the valley totally (Figure 25). As the front façade of the cave was destroyed due to the natural events, a determined entrance cannot be observed for the settlement area. In the floors there are successively oriented rooms as living areas, chapels and churches as worshipping areas and also in the last floor, there are burial chambers (Figg. 26, 27)



Figure 24: The entrance of Manazan Caves (Google Earth, last accessed on 13.01.2015)

¹³⁷ (Tapur, 2009, p. 287)



Figure 25: 'in the nature', the entrance of the Manazan Caves (author, May 2014)

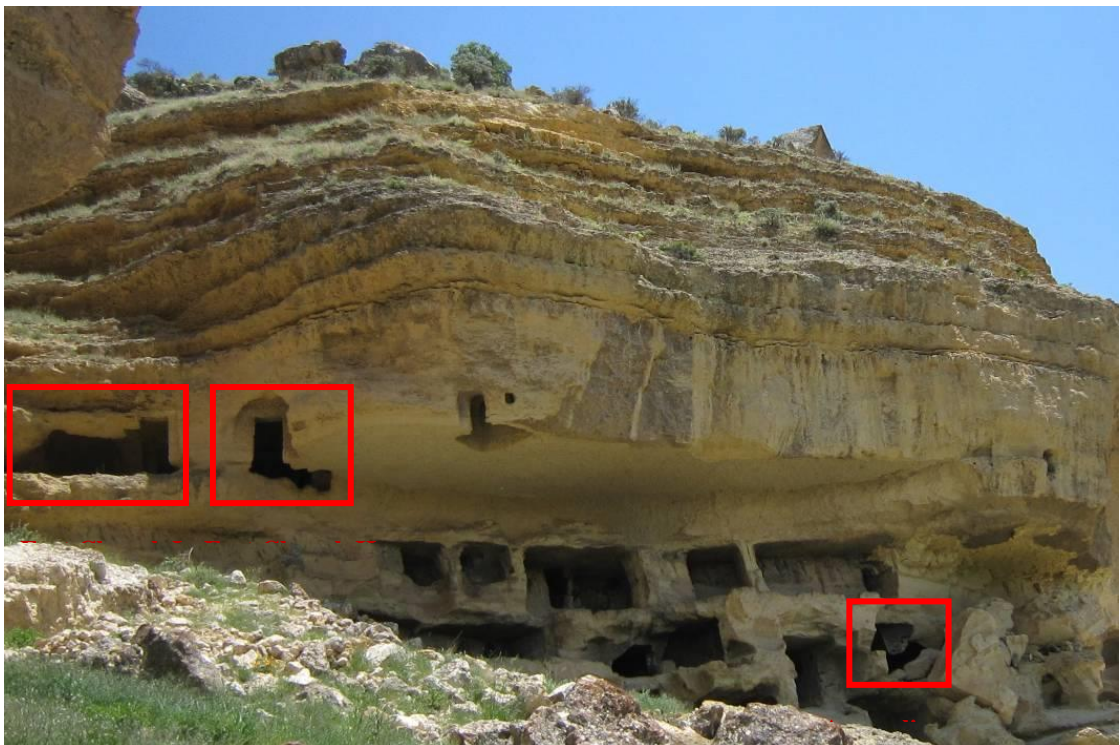


Figure 26: The chapels and Acrosolium on the east part (Manazan Caves Conservation Plan notes)



Figure 27: The chapels and churches on the west part (Manazan Caves Conservation Plan notes)

In the center, there are the other floors in order: ‘*Giriş Katı*’ (Entrance Floor), ‘*Kum Kale*’ (Sand Castle), ‘*At Meydanı*’ (Horse Square) and ‘*Ölüler Meydanı*’ (Dead Square). The circulation between the floors is supplied by the vertical accesses in the chimney like passages (Figure 28). There are small holes on the surface of these passages to hold and step them while going up and down. There are wide and long halls in the center of each floor. At the end of the each hall, there are vertical holes to get the light inside.

In the first floor, which is the entrance floor called ‘*Giriş Katı*’, there are many burial chambers carved to the rock. Some of the carvings inbetween the burials used to be chapel. In the carving on the east, an inscription was found; however, due to damages, the inscriptions cannot be read totally (Figure 29).

“İonnes şimdilik fani alemde ayrılişıyla bu lahiti kemiklerinin erimesi ve vücudunun toprakla bir olması için, ellerini ve ayaklarını bağı tutarak ve gözlerini de aralık bırakarak şöyle ki sonunu görmemek için ...”¹³⁸

¹³⁸ (Eyice 1971, pp. 114-115)

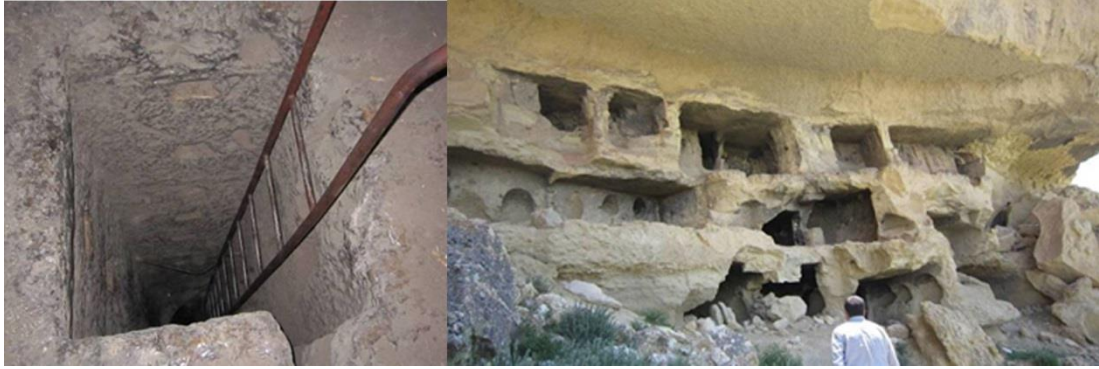


Figure 28: The vertical access inbetween the floors (left), the first floor ‘Giriş Katı’ (right) (Manazan Caves Conservation Plan notes)

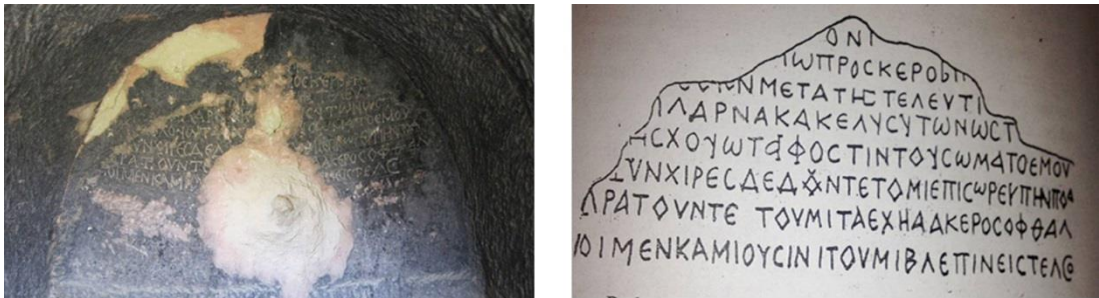


Figure 29: The inscription in Manazan Cave in the Arcosolium wall (Manazan Caves Conservation Plan notes)

In the second floor called ‘*Kum Kale*’ meaning ‘Sand Castle’, there is a plaster from the mixture of crushed tuff rock and lime on the cave wall. However, the plaster has been fallen off and the depositions constitute a sand layer on the floor. This is the reason to give the name of ‘*Kum Kale*’ to this floor. This floor has rectangle plan. There are cell like rooms; six on the east and four on the west. From the last room on the west, there is the chimney to pass to the upper floor. At the end of the hall in this floor, there is a cistern.

In the third floor called ‘*At Meydanı*’ meaning ‘Horse Square’, there is a rectangle hall surrounded by 60 cell-like-rooms on the right and left. These rooms are separately oriented and each one has two floors. At the end of the hall, there are small holes to get light inside. There is also another cistern in this floor which is plastered. There are also remainings from Byzantine and Early Christian periods in

the burial chambers in this floor. As having a wide spaces and big hall, this floor got the name '*At Meydanı*'. The passage to the upper floor is supplied by the corridor on the north corner which is narrower and higher than the others (Figure 30).



Figure 30: The rooms opening to square in 'Kum Kale' floor (left) and the square of '*At Meydanı*' floor (right) (Manazan Caves Conservation Plan notes)

In the fourth and last floor called '*Ölüler Meydanı*' meaning 'Dead Square', the gallery is in irregular shape. On the south of the gallery, there are small holes to get the light and two columns. In this floor, there are many destroyed burial chambers that were irregularly arranged and 100-150 mummies buried in the cave walls were found inside these chambers. This is the reason to give the name of '*Ölüler Meydanı*' to this floor. One of the mummies found in this floor belong to a young women is now exhibited in Karaman Museum. It is thought that these mummies could be preserved until today because of the fact that the tuff rock has the feature of moisture absorption that delayed decay.¹³⁹

3.5.1.2. 'Attached' to the nature: Rock-Cut Houses, Granaries, Stone Mosque, Fountain

The surface of the rock formation was used also for the living environment as rock-cut houses. In order to build them, the surface was carved living place-sized and the front façade was closed by the masonry wall. These rock-cut houses were built attached to each other. They had flat roof, thus a circulation pattern on the roof was

¹³⁹ (Incekara, 1993, p.32)

created. Some of the houses had their own granary carved on the top of their houses. They could reach these granaries by passing on roof to roof (Figure 31).

A part of the rock formations has been used through centuries as granaries with the aim of storing the cereal products. The main rock formation containing these granaries is 40 m in height and 165 m in width. There are 251 stone granaries. The depth of them changes from 5 to 10 meters and the storage capacity changes from 5 to 60 tons.¹⁴⁰ The plan of the granaries was arranged according to that the rooms are suitable for storing the products separately and they are formed by tuff block leading air circulation. The access of the man to those rooms is done vertically by the help of small holes carved on the surface of the rock for holding called '*tutamak*' and stepping called '*sekemek*' (Figure 32).

There is also a pulley system for each room to carry the products. The man climbs to the room and sends the rope to the one waiting below, after tying the products to the rope, it is carried up with the logic of simple machine (Figure 33). The cereal products can be stored in these rooms for many years and according to the statistics of Soil Products Office in Turkey, the wheat is being floured in the amount of 5% in 50 years.

The granaries were dated back to prehistoric times but it is thought that the most of them were carved during the Byzantine, Seljukid and Ottoman periods (Figure 36). There is also bigger room inbetween the granaries carved into the rock formation. This space used to be chapel during the Early Christianity period; however, later on, it started to be used as a mosque and called '*Taş Cami*' (Stone Mosque). It indicates a religious continuity in the same place occupied by the different societies with different religions (Figg. 35, 37)

Therefore, the rock formation has strong symbolic, functional, social, cultural, economic and religious values as they see and use it during the daily life activities. They used to live in the caves, now they are only seeing them during the daily life activities. They are still using the rock formation to store their cereal products and to go worship (Figure 34).

¹⁴⁰ Taşkale Municipality



Figure 31: The rock-cut houses ‘attached’ to the nature, (author, May 2014)

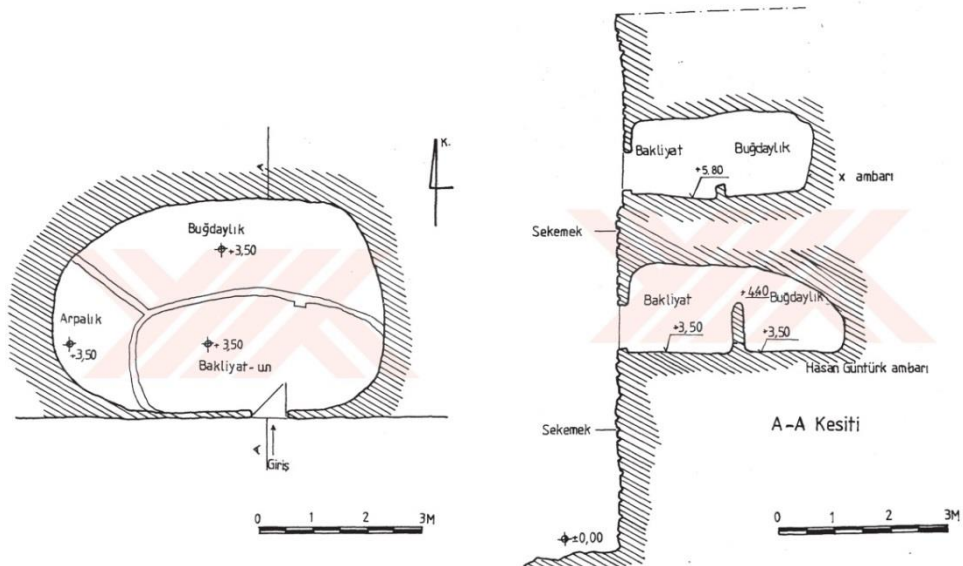


Figure 32: The inside of the granaries, the access to the granaries ('tutamak' and 'sekemek') and the pulley system (author, May 2014), the plan and section of the granaries (Özkan, 1992)

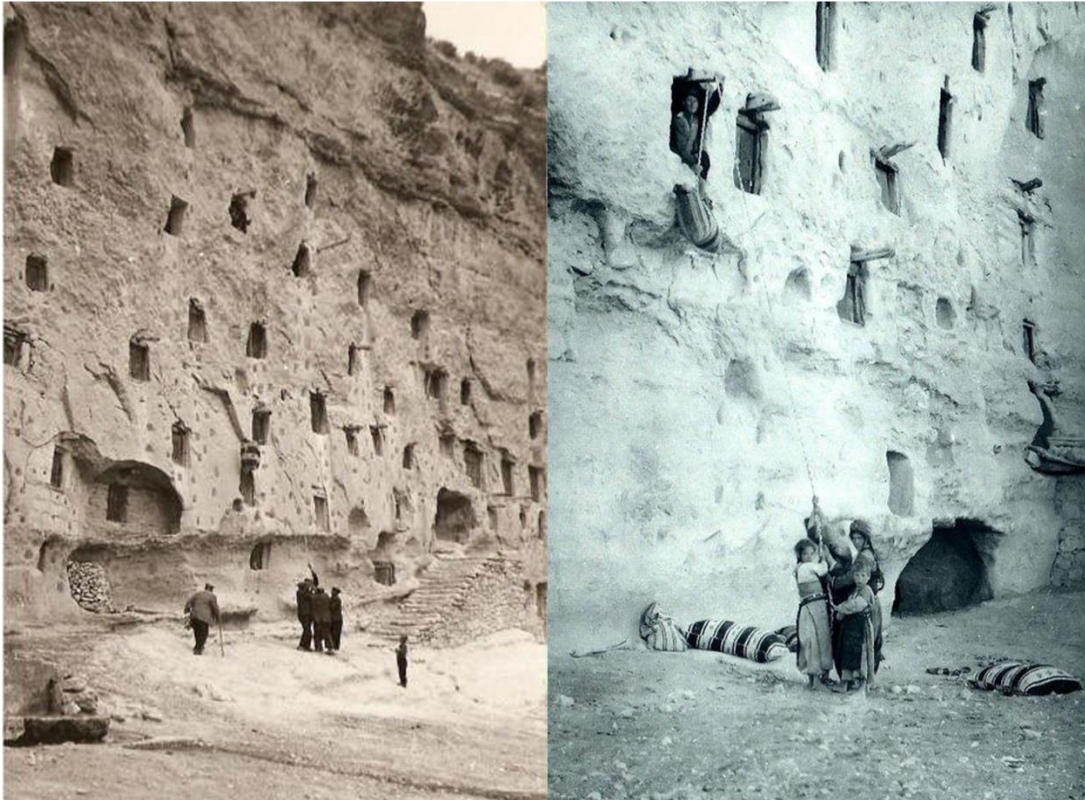


Figure 33: Carrying the products to the granaries using the pulley system (Taşkale Municipality archive)



Figure 34: The rock formation containing rock-cut houses, granaries, 'Taş Cami' (Stone Mosque) and a fountain (author, December 2013)

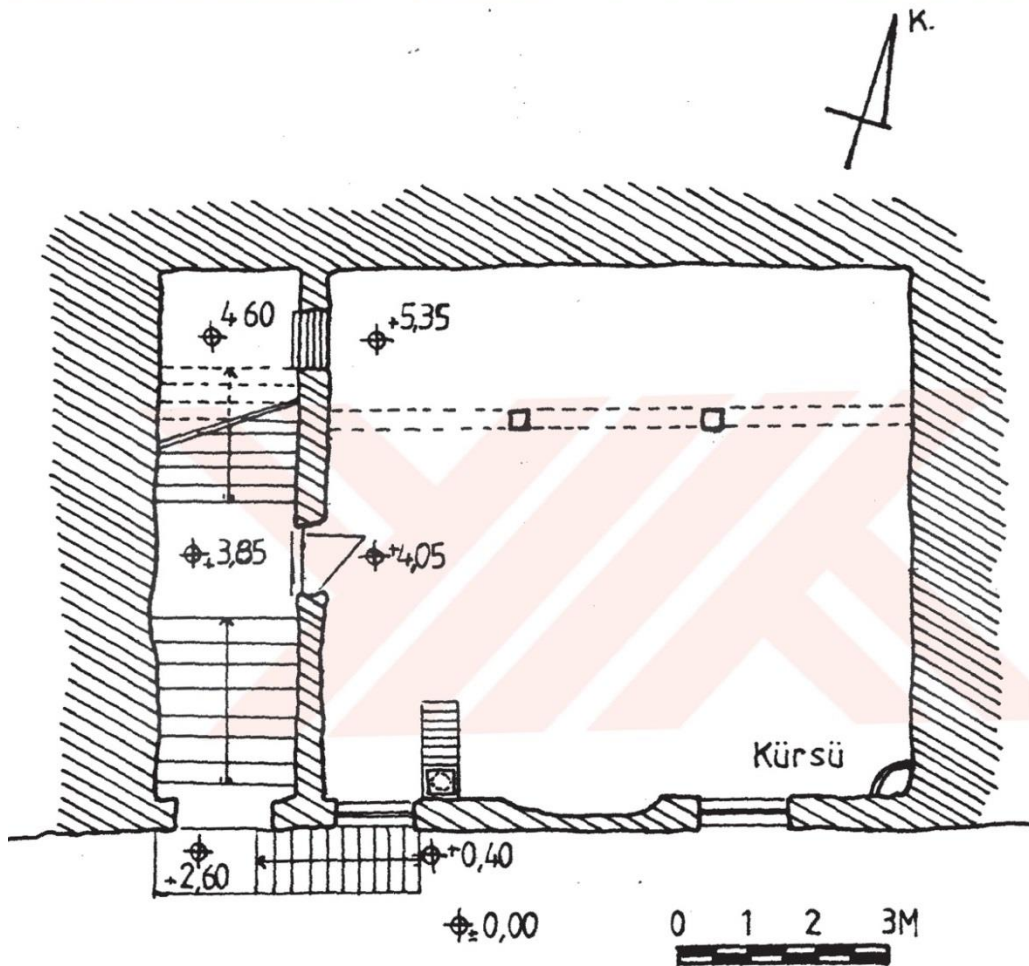


Figure 35: The Stone Mosque (author, May 2014), The plan of the Stone Mosque (Özkan, 1992)



Figure 36: The granaries (author, May 2014)



Figure 37: The entrance of the Stone Mosque (Taş Mescid) and the fountain carved into the rock formation (author, December 2014)

3.5.1.3. ‘On’ the nature: Traditional Living Environment

The settlement area, then, has been shifted through the sloped land in front of the rock formations at the end. The traditional settlement characteristics of Taşkale Village have references from the nearby local traditional environments; however, due to the physical features and the social background of the village, these characteristics are intrinsic to Taşkale in terms of plan organizations, usage of materials as well as the lifestyle which has a reciprocal relationship with the nature that they both shape each other (Figure 38).



Figure 38: The settlement area on the sloped land in front of the rock formation (author, May 2014)

As the area is steep and narrow, and also as due to the limited development area through the east and west sides, there is a linear orientation. The houses were built attached to each other both in the horizontal and vertical configuration, namely, they are row-houses in the horizontal and terraced houses in the vertical. Each house uses the roof of the underlying house as dam-yard with the local name of ‘*dambaç*’. The inhabitants say that there are 20-storey buildings in the village with reference to stair like organization of the houses on the steep land. The circulation is provided with the narrow and linear streets or paths and stairs or paths inbetween the houses. In addition to that, the configuration of the settlement provides further circulation pattern on the dam-yards (Figure 39).

Dam-yards are used for multi-purpose activities during the daily life of the inhabitants as socializing spaces and for collective activities like meal producing, shearing sheep as well as for washing and drying clothes and so on. So, dam-yards have an important outdoor place for the inhabitants (Figg. 42, 43).



Figure 39: The successive orientation of the houses looking from the top of the rock formation to the settlement area (Taşkale Library archive)

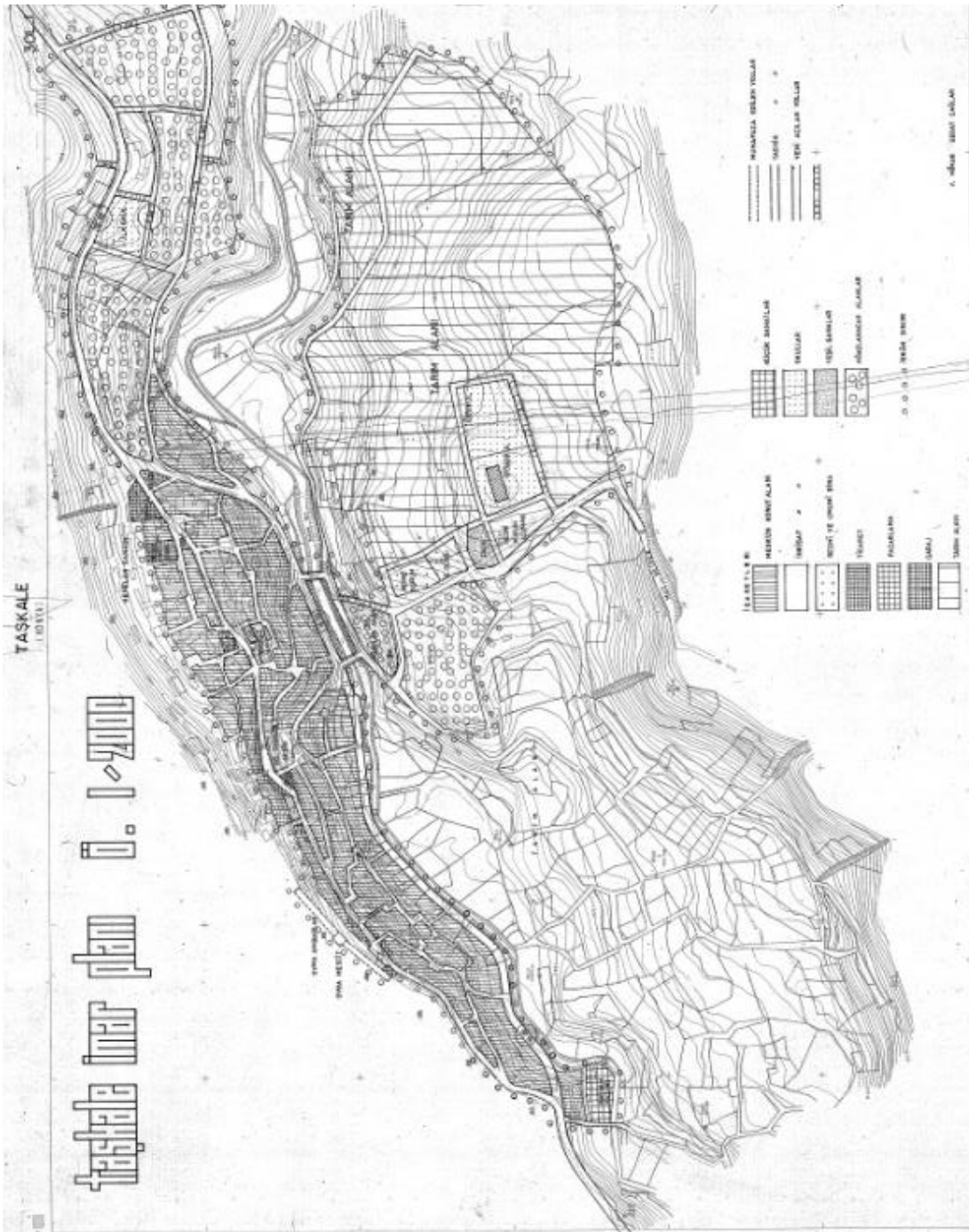


Figure 40: 1969 Taşkale Development Plan (Taşkale Municipality)



Figure 41: The current map of Taşkale Village (2014 Google Earth image is overlapped with the 1969 Development Plan and 1995 Conservation, the latest revisions are made during the site surveys)



Figure 42: The successive orientation of the houses (Taşkale Municipality archive)



Figure 43: The successive orientation of the houses (Taşkale Library archive)

3.5.2. Open and Built-up Areas

3.5.2.1. Open Areas

As the whole life in Taşkale Village is mainly based on the nature and due to the socio-economic and cultural lifestyle inherited from nomadic ancestors, the daily life of the inhabitants generally go on outside of the houses. There are many coincidental and defined gathering places in the village used by the inhabitants for different purposes (Figure 48).

‘Kaya Dibi’ (square in front of the rock formation)

The square in front of the granaries was the only entrance of the village. The buses were bringing people till here and taking people from here to outside of the village. It was also the only square in the village that was a very lively place. It is still used as gathering place for the weddings, important days and so on (Figure 44).



Figure 44: The photos from a celebration in ‘Kaya Dibi’ (Taşkale Municipality)

‘Maşat İçi’ (square in the village)

It is the square within the current settlement area actively used by the inhabitants. They come here for different purposes. The bazaar for the villagers is set here, additionally, during the day, the inhabitants come together here and sit around the square and talk to each other. Some of the villagers claim that it used to be the cemetery of the village but now used as square.

The main street in front of the traditional row houses combines '*Kaya Dibi*' and '*Maşat İçi*', in other words, combines the entrance of the village in front of the granaries to the current settlement area. The street is actively used during the whole day. It is mainly used as a passage way but there are mosque, shops, coffeehouses, small squares and some viewpoints on this street (Figure 45).



Figure 45: The bazaar in 'Maşat içi' (author, May 2014)

'Köşebaşı' (Street Corners)

In the daily life, women use some corners within the streets as spontaneous meeting and/or gathering places during the any time of the day and name these places as '*köşebaşı*' (street corners) (Figure 46).



Figure 46: The women in ‘köşebaşı’ (streetcorner) (Taşkale Municipality archive)

‘Dambaç’ (Dam-yards)

Dam-yards are used actively during the whole day by the inhabitants for the variable purposes of socializing, preparing food, washing clothes and so on (Figure 47).

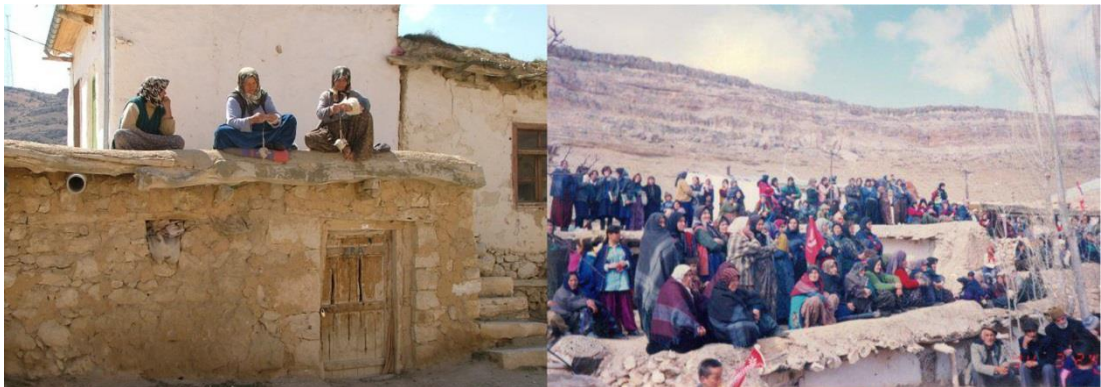


Figure 47: The use of dam-yards as open areas for variable purposes (author, May 2014)

Special places defined by individuals or by small groups

Some of the men who have been living in the village since childhood have individual special places to be alone or to be with friends in different parts of the village, they have also their own nicknames as ‘*Bakılan Kaya*’ (Stared Rock) and ‘*Kazan Kaya*’ (Seether Rock).



Figure 48: Daily-life in the main street (author, May 2014)

3.5.2.2. Built-up Areas

There are 4 mosques, 5 fountains, 4 bridges (2 historical bridge), 1 bath and 8 village chambers in Taşkale Village (Figure 52).

Mosques

The mosques in the village are from different periods. They take their names from according to in which neighborhoods they are situated in or according to their location in the village. The Stone Mosque is totally carved into the rock formation inbetween the granaries. It used to be a chapel but in 1956, it turned into a mosque. The mosque is reached by the wooden stairs attached to the surface of the rock formation. In the entrance, there is small hall with stairs leading up to the mezzanine floor of the mosque. There are marble '*mihrab*' and '*minbar*' in the mosque. The mezzanine floor is structured by the timber elements. In 1987, additional windows were opened (Figure 49).

The Orta Mosque is situated in the middle of the village and it is dated back to Seljukid period according to the some sources. It is more ornamented and there are Arabic inscriptions on the wall. The '*mihrab*' is made of marble and the '*minbar*' is made of wood. It is ornamented and colored to red, blue and white.

The Orta Mosque is built by stone. It is rectangular in plan and there are three rows of colonnades. The intervals between the colonnades are passed by the arches. On the north part, the last row of colonnades is closed by timber structure to be used by the women. This part has two floors.

The other two mosques, Kasım Masjid and Ali Ağa Mosque are situated in different parts of the village. They are also built by stone. There is no sufficient information related to the dating but it is known that they were built later than Orta Mosque.



Figure 49: The inside of Orta Mosque, the ‘minbar’ and ‘mihrab’ of Orta Mosque (top) (author, May 2014), Kasım Mescid (below, left), the inside of Ali Ağa Mosque (below, right) (Taşkale Municipality archive) (The wide use of ornament, red and turquoise blue color, the plans (Özkan, 1992)

Village Chambers: 'Köy Odaları'

The village chambers used to have an important role in the daily life of the inhabitants. They are also built simply by stone; however, they are highly ornamented inside. Most of the architectural elements are made by wood. They are single units with a room and '*aralık/mabeyn*' (sofa). Sometimes, a barn is attached to the building. There are fireplaces both in the '*aralık/mabeyn*' and in the room. The one in the '*aralık/mabeyn*' is used only for cooking and the one in the room is used both for cooking and heating. They are also made by local tufa stone called '*köpük taşı*' and highly ornamented (Figure 50).

The floors and the ceilings of the village chambers are also made of wood and the ceiling is also highly ornamented. In addition to the common architectural elements inside the houses like cupboards, niches, etc., there are other elements special to village chambers such as '*suluk*', '*yüklük*', '*çiçeklik*', '*mumluk*' and '*ağzıaçık*'. '*Suluk*' is used to put water on, '*yüklük*' is used to put bed mattresses for the visitors, '*çiçeklik*' is to put flowers on it, '*mumluk*' is to put candles and finally, '*ağzıaçık*' is to put snacks on it.

The elders of the village were used to come together in the village chambers in order to give important decisions. The village chamber buildings still exist today but they lost their function in the current daily life. They were also used as guesthouses as there was not a proper transportation system to come and go back from the village, even today it is not solved. In the further past, when there were not any shops in the village, '*çerçiciler*' (the dealers) were bringing stuff to the village and exchanging them (swap tradition) with the stuff produced in the village such as cotton, mohair, cereal products and so on. These houses were built collectively and taking the nickname of the owners such as '*Pancarlı'nın Odası*', '*Karabıyık Odası*', '*Kafar'ın Odası*', '*İmiş'in Odası*', '*Sümbüllü'nün Odası*'.

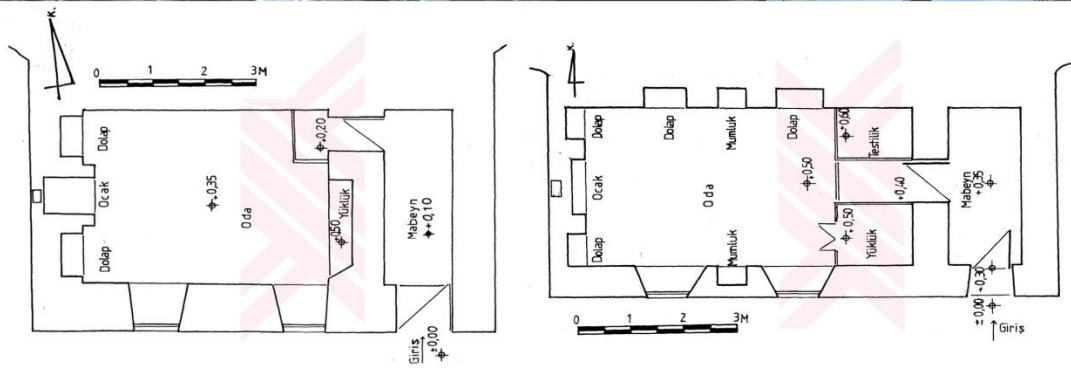


Figure 50: The inside of a village chamber, 'Karabiyik Odası', currently used as storage (top and middle) (author, May 2014), the plan of 'Sümbüllü Odası' (bottom, left) (Özkan, 1992), the plan of 'Pancarlı Odası' (bottom, right) (Özkan, 1992)

Coffeehouses: ‘Kahvehane’

The men use the local ‘kahvehane’ (coffeehouses) to come together. ‘Kahvehane’ takes the role of ‘köy odaları’ in the current daily life. The elders meet here during the any time of the day but the young men use it mostly in the evening time.

Cinema Building

The inhabitants mention about a cinema building in the village that existed 15-20 years ago located on the main street. The inhabitants were going to the cinema frequently and watching the latest movies all together.

Flourmills

There are still many flourmills away from the center of the village. The inhabitants who are still producing wheat are using these flourmills and very few of them are using the granaries to store their products in the current situation.

Fountains

The fountains are scattered in the different parts of the village. One of the fountains is carved into the rock formation inbetween the granaries and the Stone Mosque. The rest is made of stone (Figure 51).

Bridges

The bridges are also made of stone and two of them are historical bridges dated back to Ottoman period. The historical bridges registered and protected by Ministry of Culture and Tourism within the conservations site status (Figure 51).

Bath

There is an Ottoman Bath building in the village near the river. However, it is in demolished condition in the current situation.



Figure 51: One of the fountains in the village (top), the old bridge from Ottoman period and the newly built bridge (below) (author, May 2014)

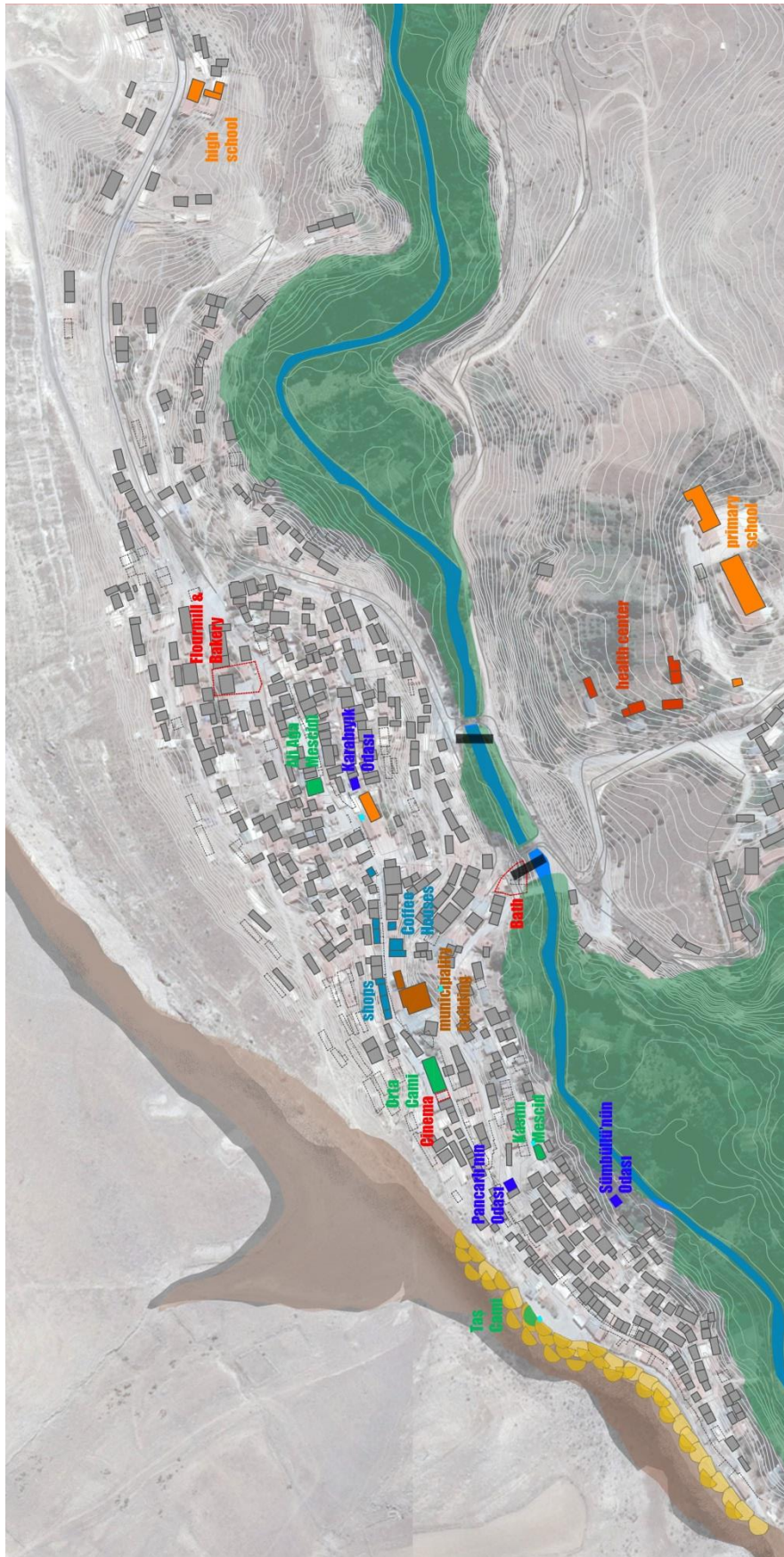


Figure 52: The edifices in Taşkale Village

3.5.3. Architectural Features of Taşkale Village

As the settlement characteristics, the architectural features of the traditional living environment have been directly affected by the formational and material aspects of the site. In addition to these physical references, the socio-cultural background of the inhabitants is very significant in the creation of the living environment. The origin of the inhabitants either used to live in the caves or they had the nomadic lifestyle. So the lifestyle in Taşkale has been mainly based on the nature. The daily life goes on mostly outside by getting benefit from the nature totally. In a sense, the current lifestyle can be related with the life in the caves and the tents.

In the linear organization of the settlement together with the terraced and rowed organization on the north part of the valley, the houses have one or two elevations facing the south and get the sunlight during the whole day.

3.5.3.1. Plan Organization

The houses in Konya-Karaman region are generally located in a courtyard with have additional volumes for the service buildings as kitchen (*'tandır'*), toilet, hay and barn. The houses have a main sofa and surrounding rooms and they are two storeys in general. In the ground floor, there are stable and barn in the ground floor. In the first floor, the houses are located around the central sofa. In some cases, there are rooms also in the ground floor (Figure 53).

In Taşkale, however, both the living and service spaces are located in a single unit. There is not courtyard in the organization of the traditional houses. However, each roof of the lower house is used as the dam-yard (*'dambaç'*) by the upper house with the function of courtyard which is totally public. In addition to that, the everyday life goes on mostly outside on these dam-yards. They use the dam-yards to prepare the meals, do the washing, dry the clothes and dry their cereal products or the wool that they get from their goats.



Figure 53: The house types in surrounding villages in Konya-Karaman region (Özkan, 1992)

The plan of the houses in Taşkale Village is shaped according to the geomorphological and topographical features. In that sense, the houses can be divided into three types as rock-cut houses, traditional row and terraced houses.

Rock-cut houses are built by carving out the rock formation. There are two types of rock-cut houses divided according to their attachment to the rock formation by carving totally or half. In the first case, the rock formation is carved in room size and the front is closed with stone masonry wall. These houses are totally attached to the rock. In the second case, the half of the room is carved and the rest is built by stone masonry with a flat roof. The rock-cut houses are located side-by-side. In this second case, the granaries are located on each house reached by the help of the stepped organization of the flat roofs (Figure 55).

Traditional row houses are mainly located on the flat area in front of the rock formation through the main road. There are two types of row houses grouped according to the number of storey. They are generally two-storey with flat roofs. On the ground floor, there are stable and hay-barn, on the first floor, there are two rooms and an '*aralık/mabeyn*' (sofa). The rooms are located on the two sides of the sofa.

The entrance is supplied by stone stairs leading to central sofa. There are also one storey row house types. In these houses, the living spaces are located in the front of the house opening to the dam-yard. The services spaces are located at the back. In the living spaces part, the entrance is provided by the sofa and the rooms are located on the two sides of the sofa. The sofa leads passage through the service spaces that are kitchen and storage (Figure 56).

Traditional terraced houses are located on the steep land in front of the rock formation between the main road and the river. There are also two types of terraced houses grouped according to the number of storey. The houses are two floors in general; however, they are not on top of each other in the vertical direction due to the topography. They are built in a stair like organization that leads the use of the dam-yard of the lower units as the open area by the upper unit. In the two-storey terraced houses, the stable and hay-barn are located in the ground floor and the living spaces are on the upper floor. In the one-storey terraced houses, there are only living spaces in the single unit. The plan types in the living spaces are the same; the rooms are located on the two sides of the central sofa and the entrance is provided by the sofa (Figure 57).

The traditional row and terraced houses are small and simple, so the rooms are not big and the ceiling is not high in general. The doors and windows are small in scale. However, there are qualified workmanship in the ornamentation of the doors, windows and other elements like fireplace, cupboards and niches inside of the houses. The service units as the kitchen and toilet are also in the house unit. If there is not a special unit for the kitchen, they are placed in the '*aralık/mabeyn*' near the fireplace. The '*aralık/mabeyn*' is used in the winter time; however, in the summer time, the dam-yard is used as the kitchen. The toilet is attached to the building on the ground floor near hay and barn.

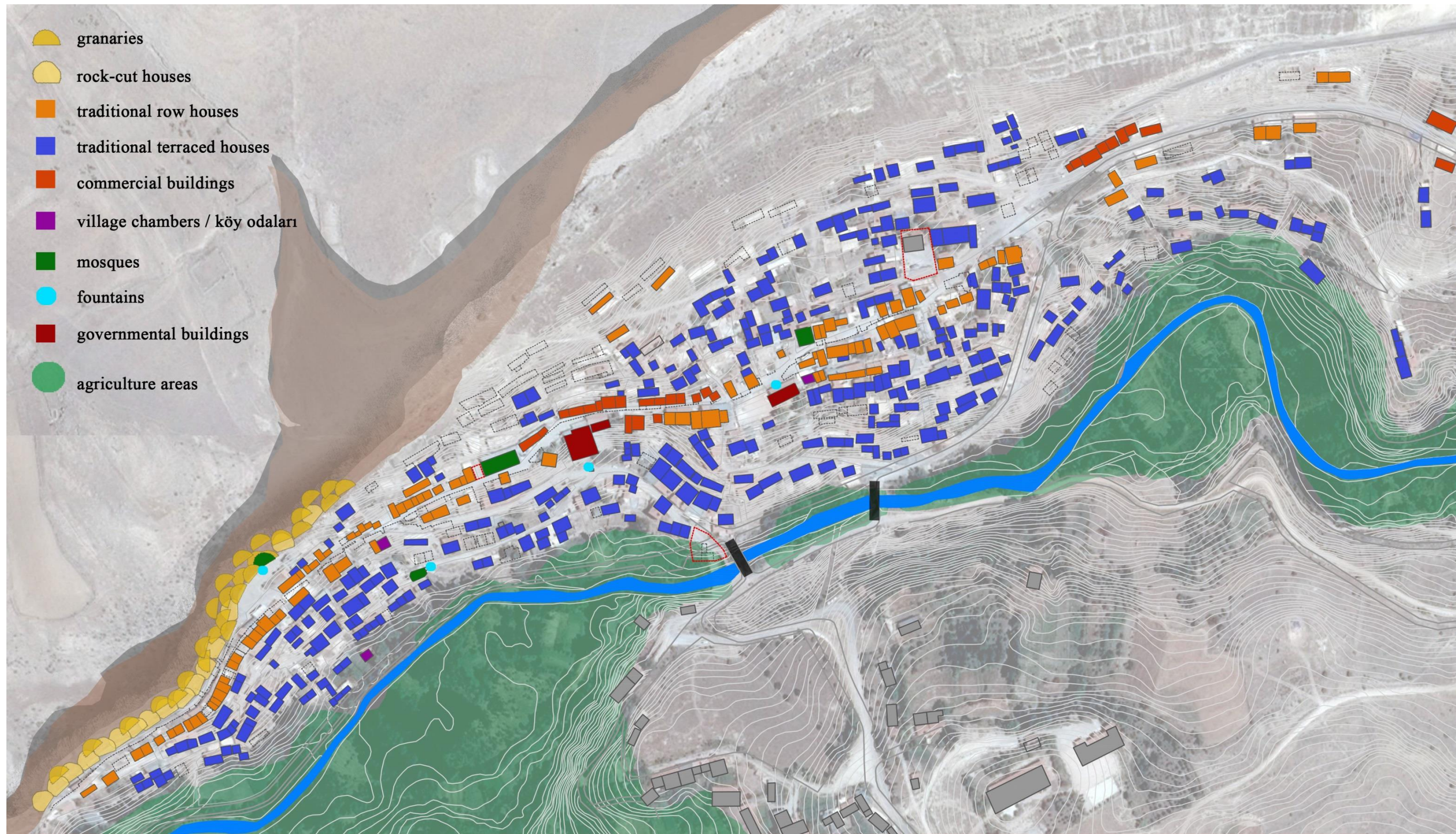


Figure 54: The building types in Taşkale Village



Figure 55: House Type 1: Rock-Cut Houses, 1a: Totally carved, only the front façade is built by stone masonry (top) (author, May 2014), 1b: Half-carved, half built (bottom) (author, May 2014)

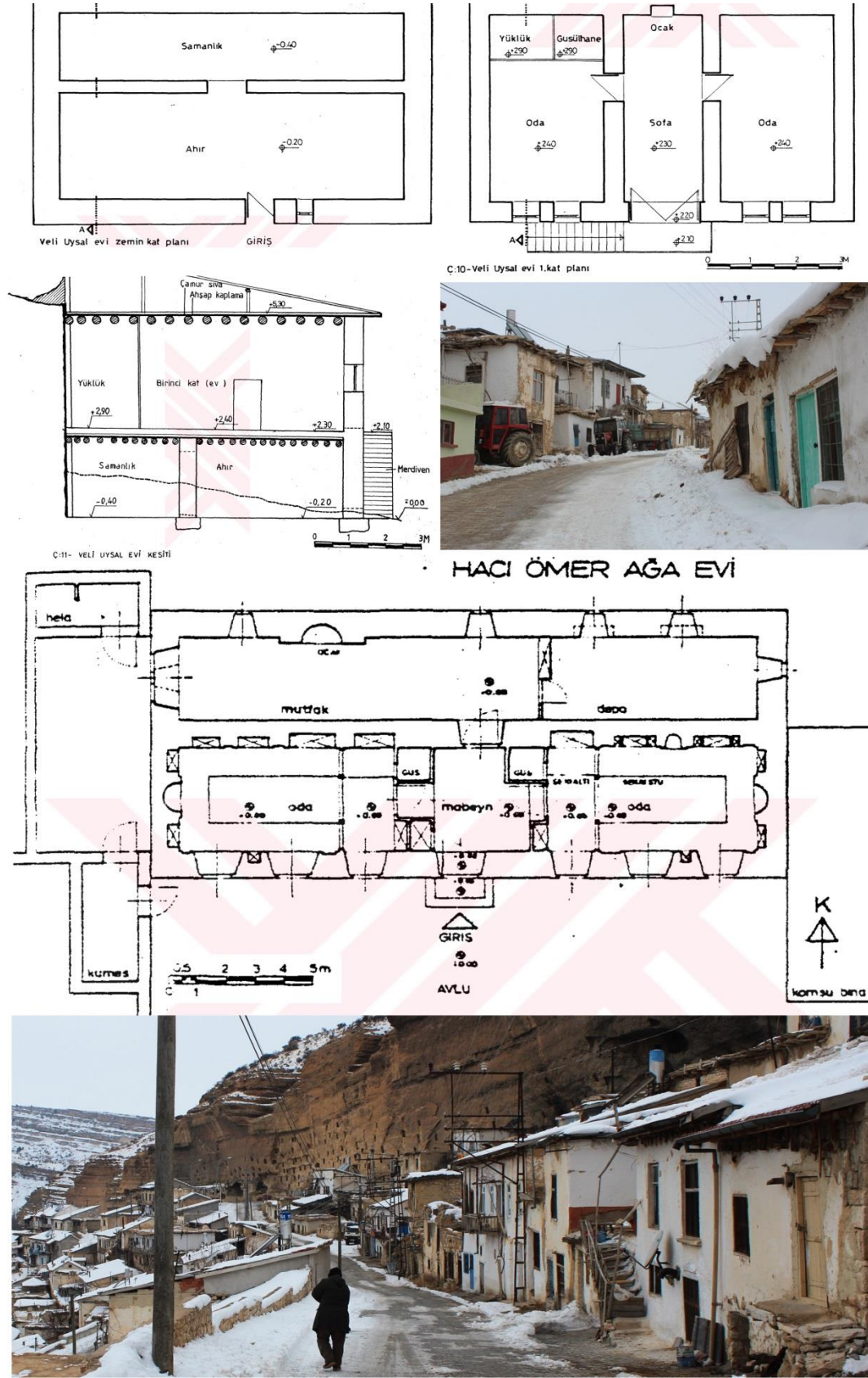


Figure 56: House Type 2: Row Houses, 2a: two-storey, the plans and section (Özkan, 1992), 2b: one-storey, the plan (middle) (Özkan, 1992), the photos (author, December, 2013)

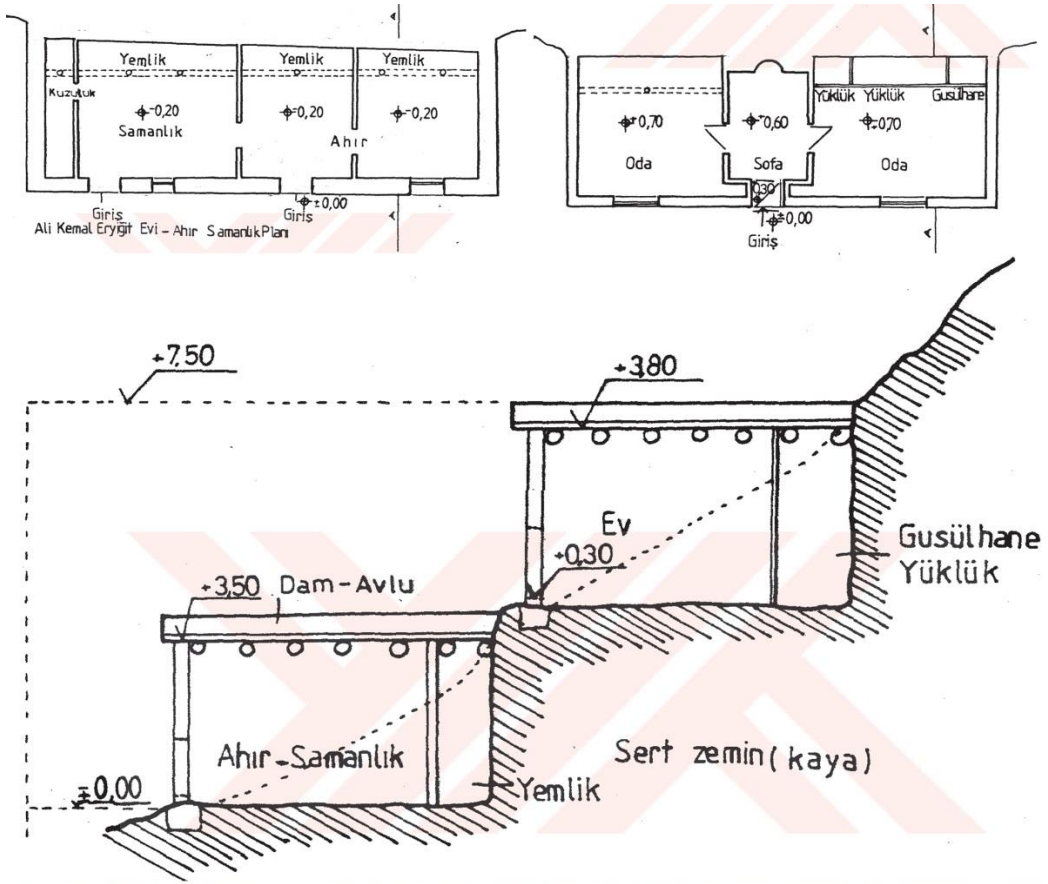


Figure 57: House Type 3: Terraced houses, the plan and section of the terraced houses (Özkan, 1992), the terraced houses (Taşkale Municipality Archive)

Taşkale Village can be divided into four zones according to the location of the traditional houses regarding their plan typologies and the other edifices. The first zone is the rock formation itself including the rock-cut houses, granaries, stone mosque and a fountain. These building types are formed by carving out the rock formation. The second zone can be defined as the main road. In addition to the traditional row houses, there are also commercial and municipal buildings, two mosques, library, fountain and flourmill on the main road following the side-by-side organization. The third zone is the area inbetween the main road and the river including the traditional terraced houses, villages chambers, fountains, a mosque and a bath following the stepped organization. Finally, the fourth zone is the area inbetween the main road and the rock formation can be defined as the third zone including both traditional row and terraced houses shaped according to the topography (Figure 58).



Figure 58: The overall view of Taşkale Village (Taşkale Municipality Archive)

3.5.3.2. Material characteristics

The traditional houses around Konya and Karaman region are built by mud brick and timber. The structural system is timber and they have the flat earth roof. The stone is used as a secondary building material. However, in Taşkale, stone is used as the major building material. Mud brick and timber are the secondary buildings materials. The houses in Taşkale have also flat earth roof. It is the mixture of earth and straw put on the wooden beams. The mixture is compressed and tightened by the help of a cylindrical stone element called '*yuvak*'. The elevations of the rock-cut houses are closed by a masonry wall mostly with mud brick or rubble stones derived from the nearby environment (Figure 59).



Figure 59: The use of simple construction materials (author, May 2014)

3.5.3.3. Architectural Elements

The architectural elements in the buildings in Taşkale are very ornamented in contrast to the simple and basic organization of the houses. These elements are the doors, windows, floors, ceilings, staircases, fireplaces, niches, cupboards and shelves. They are mostly made of wood except the fireplaces. The wood is derived from juniper, pine and poplar tree growing on the other part of the valley. The fireplaces are made by local tufa stone called '*köpük taşı*' and they are also ornamented. They are used both for the heating and cooking and placed in the '*aralık/mabeyn*' and the rooms.

The outer doors and the windows in Taşkale houses are small and narrow, but they have skylight above. The doors are very ornamented and colored according to the preferences of the owners mostly in turquoise blue that take attention inbetween the simple and basic outer look of the houses without any color (Figure 60).

The inner architectural elements are highly ornamented by carving the wood element with the simple geometric forms and floral patterns having traces of Kızıllar Tribe and nomadic culture. The choice of the patterns and the use of the color changes among the owners of the houses. In general the color is not used. However, there are still some examples. The colors that they are using are generally red and turquoise that are the major colors in Kızıllar Carpet as well. In addition to the use of color, some of the villagers prefer to put fabric between two layers of wooden element that was ornamented. So the fabric is seen inbetween these ornaments. They are using mostly red and green color for these fabrics (Figure 61).

Although, everything in the village is very simple and basic, the inhabitants decorate their houses with their impulsive desires. They show these desires in the patterns and color. It is also important to stress that these patterns and the choice of the color can be related with the nomadic ancestors as they have similarities. The nomadic ancestors were representing their impulsive behaviors, desires and acts in their dress and finery, their objects and so on and using remarkable color and decorations.



Figure 60: The exterior doors of the traditional houses (author, May 2014)

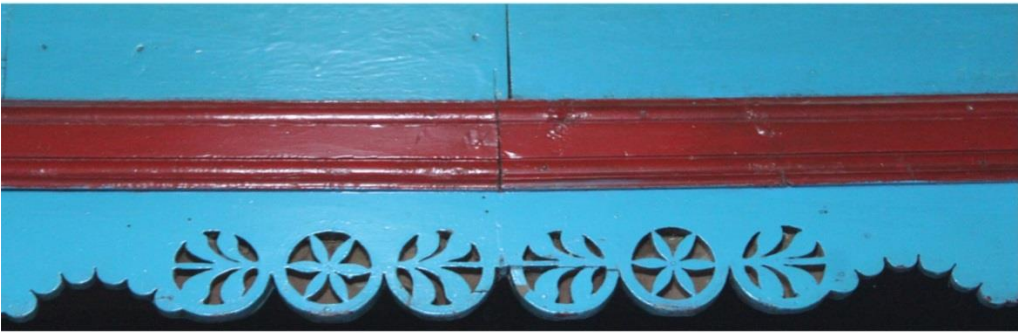


Figure 61: The inside of a traditional house, the ornamentations and the use of color, the red fabric put inbetween two layers of wooden element (author, May 2014)

3.6. Evaluation of the Characteristics and Values of Taşkale Village

Taşkale Village has specific features for its natural characteristics, rich historical background, diverse socio-cultural and economic activities as well as indigenous physical characteristics. All of these features are produced as a result of reciprocal relationships between the man and the nature. Then, an intricate coalescence among the nature, the inhabitants and the built-environment has been established. Furthermore, this coalescence has been conserved and sustained through generations.

The nature has specific geographical and topographical features that mediate the living environment according to the inherited and intrinsic needs, values, meanings, culture and tradition of the inhabitants. The inhabitants have rich background in parallel with the historical development from nomadic ancestors to the various civilizations. The traces of each ancestor can be still observed in the socio-cultural and economic daily life activities. The built environment has local and indigenous characteristics specific to Taşkale. As being in an introverted environment where the interaction with other societies is at least, the main actors in shaping the living environments are the nature and the people (Figure 62).

As a result, Taşkale Village has produced, sustained indigenous values and meaning in its historical development due to the rich socio-cultural background and it still embodies these values and meaning in the tangible and intangible environment.

initial settlement characteristics

forces - change & adaptation

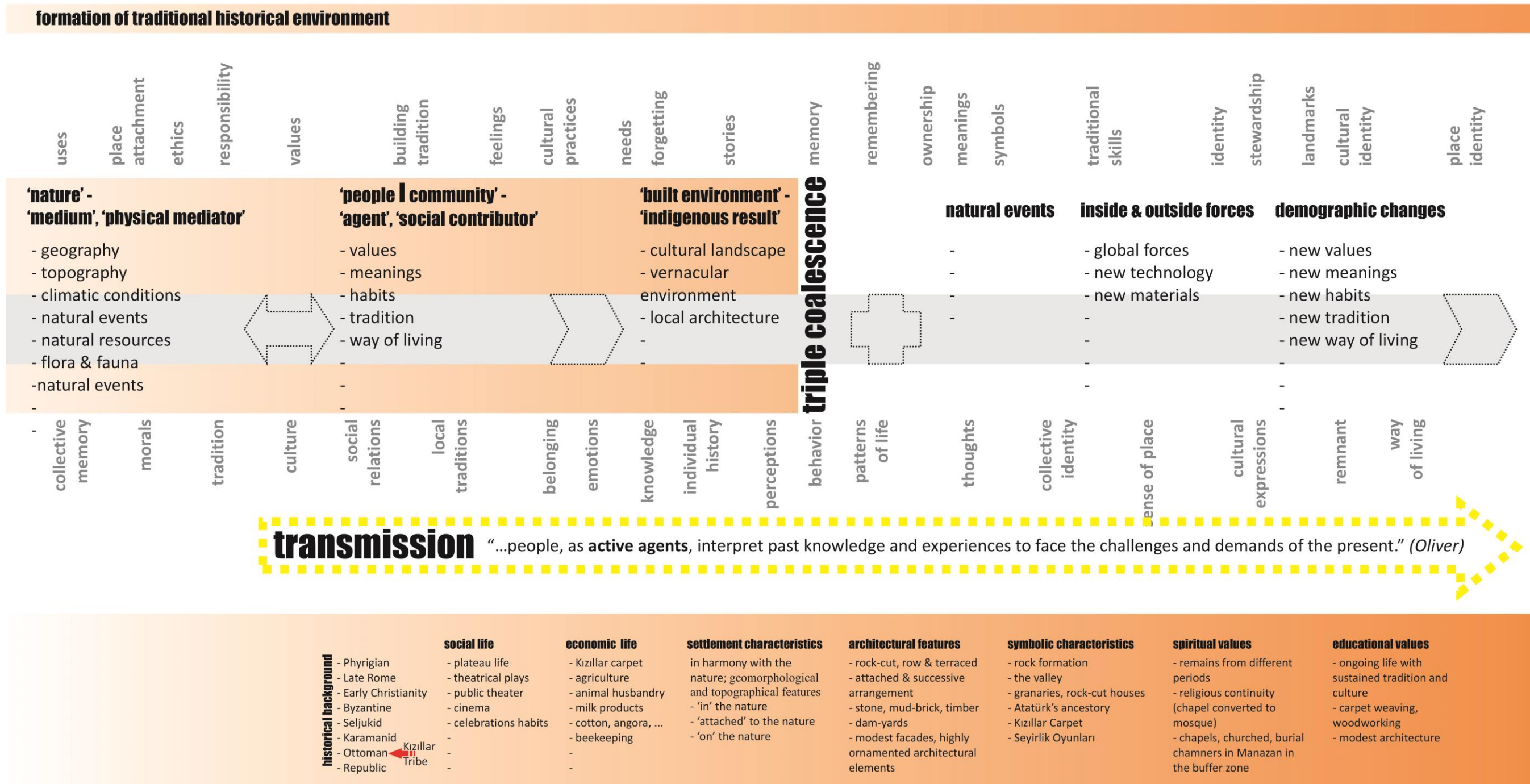


Figure 62: The formation of Taşkale Village

CHAPTER 4

A FORCE OF CHANGE: STATE-DRIVEN DECISIONS AND THEIR IMPACTS ON THE CHARACTERISTICS AND VALUES OF TAŞKALE VILLAGE

Owing to its natural, physical and also socio-cultural values, Taşkale Village has been recognized and known more in time. As a consequence, various decision regarding different aspects and components of the village started to be given by the state as an external force, all of which has started another process apart from the natural formation, transformation and conservation process of Taşkale as a rural settlement. The historic rural landscape of Taşkale Village was an outcome of a natural development process by embracing changes and adaptation. Until the interventions of the state, the inhabitants of Taşkale were actively participating to each of the decision-making phases, creating, adapting and sustaining their own living environment together with all the tangible and intangible features; thus they were succeeding the conservation and progression naturally.

However, after 1980s, apart from the natural process of conservation of the village by its inhabitants, the conservation and development decisions have been included according to the some laws, by-laws and principle decisions leading to change both in the tangible and intangible characteristics of Taşkale Village.

Since then, Taşkale Village has been facing the impacts of the state-driven decisions for the sake of development and conservation. However, these state-driven decisions as external forces have been more threatening the indigenous character and the local values. In this chapter, the dilemmas among the state-driven decisions and

community-driven values as well as their past and future impacts on the values of Taşkale Village will be explained.

4.1. AN OVERALL ACCOUNT: AGRICULTURE AND LIVESTOCK POLICIES IN TURKEY AFTER REPUBLIC

After Republic, there were intensive studies in order to rehabilitate the agriculture activities in Anatolia. In 1924, Ministry of Agriculture was established. In 1925, the taxes were abolished and it led a great increase in the growth rate of the agriculture outputs. However, it didn't affect the unfair distribution of the land among the villagers since Ottoman Period. So, the small and poor peasants remained the same. In 1930s, rural transformation was tried to be achieved. It was putting the villagers in the center as being the owner of the land, as knowing the modern techniques and being able to implement the techniques and make a claim for the values of their products in the market. In order to support the project Land Reform Implementation, Public Production Farms (state agricultural enterprises, state farms, and agricultural enterprises chains), Cooperatives and Village Institutes were established. However, in contrast to the initial aim of the project, it led the economic dependency of the small and poor peasants again in the unfair land distribution. In 1950s, there were studies to adapt to world trade and financial system called as Bretton Woods. Again the new regime couldn't achieve to include the peasants to the modernization process. During these years, many tractors were imported from outside. It speeded up the agriculture activities, but due to the lack of proper land reform and infrastructure, it didn't last long. It resulted in more impoverishment and alienation for the villagers. All of these factors lead a mobilization towards the cities during these years.

After 1980s, Turkey abandoned import substitution policies and passed to the open market system which is based on cheap labor and the export of the products contained technology. During these years, there are limits on the support on agriculture and pressures on the prices of the agriculture products. So, internal terms of trade became against to agriculture.

In 1985, Agricultural Public Administration was reorganized. According to this system, some specialist units were removed such as Agricultural Affairs, soil water,

Plant Protection, Livestock Development, Food Works, Veterinary Affairs and General Directorate of Fisheries. Their duties and powers were distributed among the various organizations which have resulted in the failures in the management.

After 1990s, Agricultural Agreement and EU Customs Union Agreement signed under the World Trade Organization have drawn the external framework for the agricultural sector. In addition to that, agricultural privatization of state-owned enterprises¹⁴¹ was introduced meaning that government withdraws its authorities and the responsibilities from the sector. In addition to that, the economic crisis in 1994 affected the agriculture sector in a negative way. The investment on agriculture (either governmental or private) has decreased due to the fact that the return rate and quantity of the sources spent on agriculture are slow and least. These resulted in the exploitation of the agricultural labor and the villagers have become more poor and dependent.

Agriculture policies in Turkey could not achieve the survival of the villagers in the rural environments in contrast to its initial purposes started after the establishment of the Republic. The landlord system that was inherited from the Ottoman Period could not be changed at all. In this system, the owners of the lands were able to grow; however, the villagers as the workers on these lands were remaining the same as poor and dependent. Since Republic, there have been many attempts to encourage the agriculture. It succeeded some time but didn't long last.

After 1980s, internal terms of trade became against to agriculture that limits the support on agriculture and furthermore, pressures on the prices of the agriculture products have started that resulted in the exploitation of the labor. After 2000, together with the privatizations, the government withdrew its responsibilities and its support on agriculture. Therefore, the villagers have become poorer, more dependent to the big companies and more open to exploitation.¹⁴²

Taşkale Village was also affected from these policies as the agriculture was the main economic income for the villagers. As they couldn't continue their life under this situation, the inhabitants migrated to the big cities to search for other economic income opportunities which are generally in the service industry. In addition to that,

¹⁴¹ Tarımsal KİT özelleştirmeleri', KİT: Kamu İktisadi Teşebbüsleri

¹⁴² For more information, see (Günaydın, 2010)

most of the young generation preferred to go to the big cities to get education rather than staying in the village. As a result of these, the population in the village has decreased dramatically since 1980s.

4.2. STATE 'TOUCHES' AS TOP-DOWN DECISIONS FOR TAŞKALE VILLAGE

4.2.1. A Touch for Development for Taşkale: 1983 Road Opening and Widening

The road was opened in 1983 in order to provide vehicular access within the village and to the other villages and small towns on the east such as Ayrancı and Ereğli. The road starts in the entrance of the village from the square in front of the rock formation and goes through the traditional row houses. Before that, there was only one entrance to the village from the west on the Yeşildere Town direction in front of the granaries. It was the entrance square of the village that anyone who came to the village was first seeing the granaries. However, after having multiple entrances, the first impression has been changed (Figure 63).

The transportation in the village used to be supplied by the camels. They were going to agriculture areas and to the plateau with them; however, after 1980s, due to the vehicles started to enter into the village, the camels were not needed any more and the last camel was sent from the village in the middle of the 1980s. However, the inhabitants still remind their camels. The camels are alive in the stories, songs and public theatres. In order to open and in some places to widen the road, the rock-cut houses on the way of the entrance of Taşkale were demolished. They were successively organized houses attached to the rock formation indigenous to Taşkale. In addition to that, the traditional row-houses starting from the entrance square in front of the rock formation were also demolished. These houses were the initial examples of the traditional local architecture in the village. The inhabitants remind the village with these traditional characteristic features of Taşkale. Furthermore, there were their neighbors living in these houses. The square in front of the village was a very lively place. Now, no one needs to go there.

Taşkale Village had an introverted life due to its geographical and topographical features, place of location and the insufficient access to the village that it does not

interact with other settlements and cities around. Thus, the authentic way of life holding the indigenous values and meanings that attributed and transmitted by the inhabitants have been preserved for many years. However, after the road was opened in 1983, the introverted and very-well preserved authentic way of life started to be affected by the outer forces while new technology and materials were changing the physical environment and also new habits and acts were converting the daily social lifestyle (Figg. 64, 65).

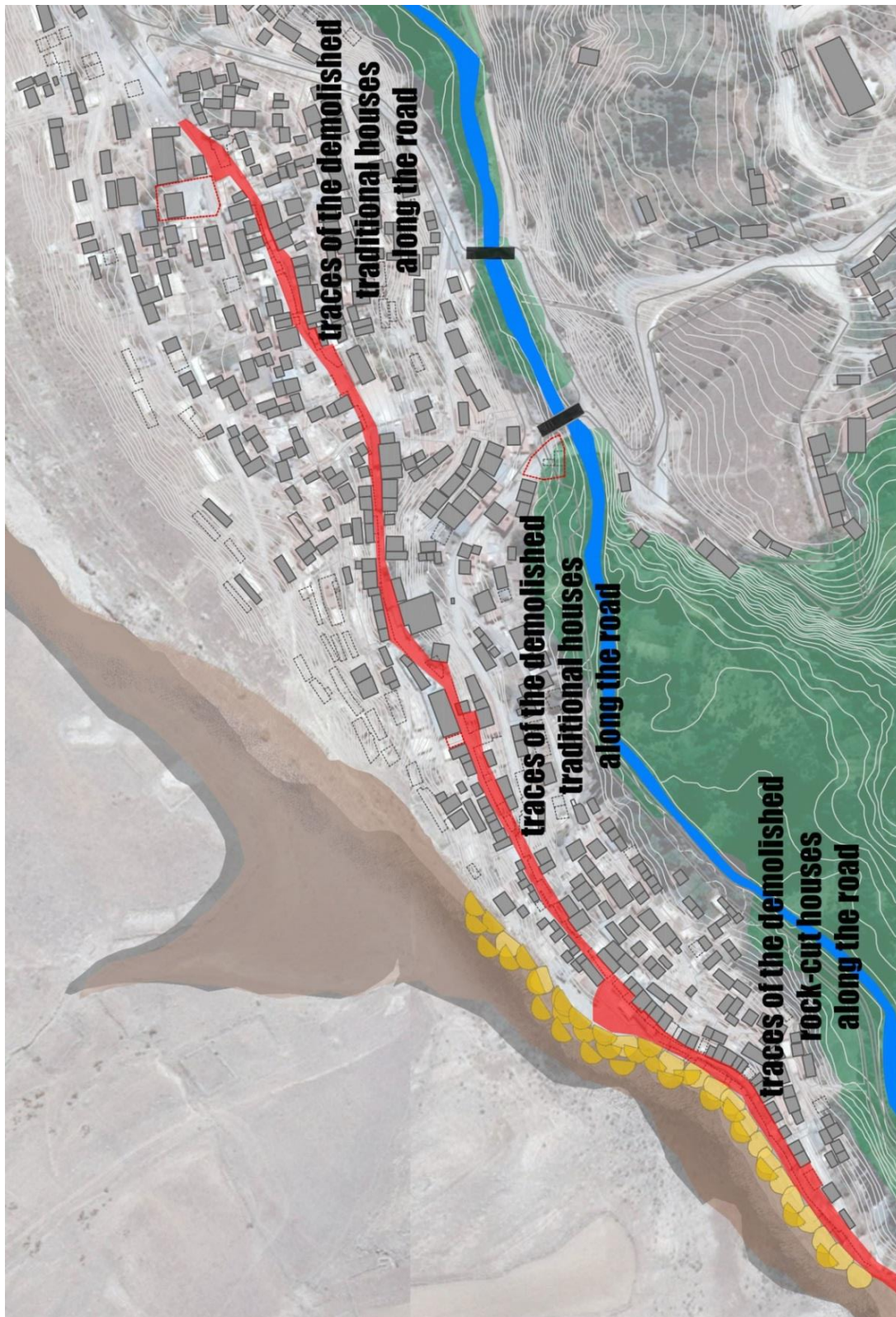


Figure 63: The extent of the road opening and widening in 1983

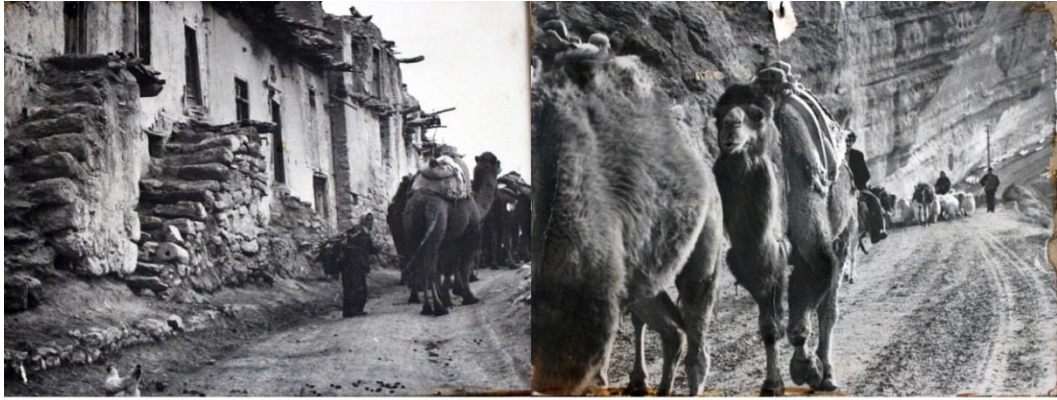


Figure 64: The camels in the village (Taşkale Library archive), the rock-cut houses after demolition and the traces of rock-cut houses on the rock-formation after demolition (author, May 2014)



Figure 65: The rock-cut houses before demolition (Taşkale Library archive), the demolished rock-cut houses after demolition (author, December 2013)

4.2.2. A Touch for Conservation: Conservation Site Decisions in Taşkale

There are three types of conservation sites in Taşkale Village as the 1st degree archaeological, urban and natural conservation sites (Figure 66). Conservation site status offers the site to be preserved as it is. However, in the case of Taşkale and of similar settlements where the life still goes on, the conservation site status generally freezes the natural process of development and binds it to some rules and standards which actually contradict with the natural process of sustainability and conservation of the living environments.

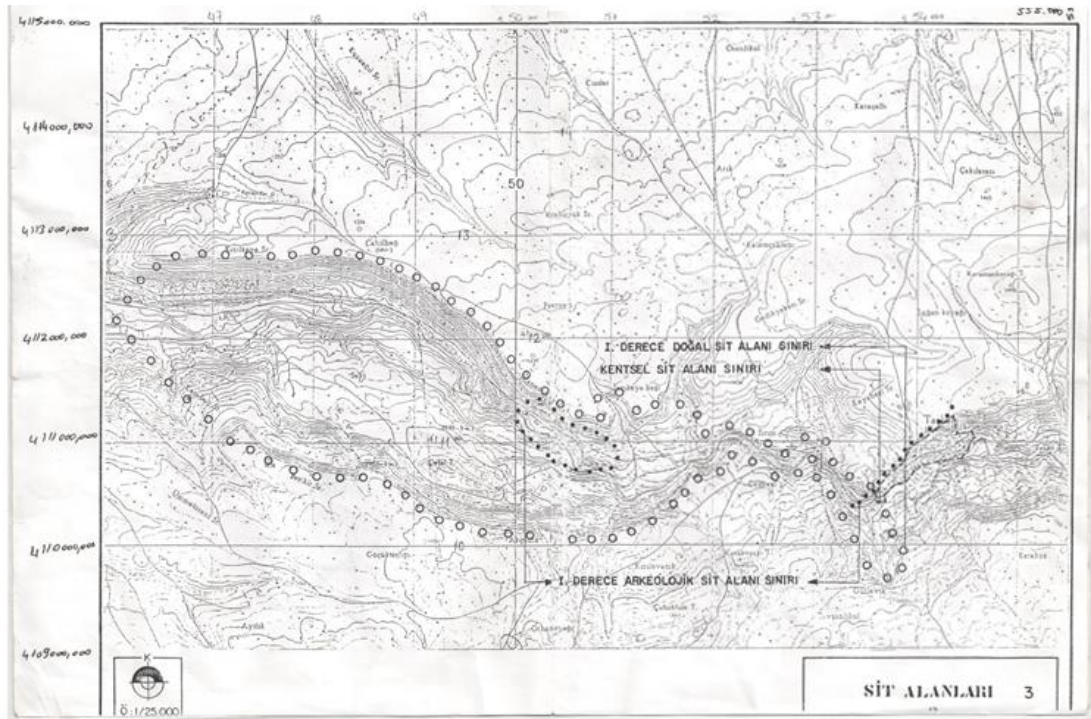


Figure 66: Conservation sites including Taşkale Village (Taşkale Municipality)

The initial settlement area carved into the rock formations including Manazan Caves, rock-cut houses, granaries and Stone Mosque were registered as the 1st degree archaeological conservation site in 13.02.1986 with the Decision No: 1879 by the Conservation Council of Natural and Cultural Heritage in Konya (Figure 67). The whole current settlement area in front of the rock formation was registered as the 1st degree urban conservation site in 22.06.1992 with the Decision No: 1360 by the Ministry of Culture and Tourism (Figure 68). The entrance part of Taşkale Village,

agriculture areas on the south of the current settlement area, the valley itself and the nearby natural sites as the fossil beds, İncesu Cave, Asarini Cave and Gürlük Spring were registered as 1st degree natural conservation site in 22.06.1992 with the Decision No: 1360 by the Ministry of Culture and Tourism (Figure 69).

In the case of archaeological and natural conservation sites, any physical and constructional interventions thus, the daily use of the areas within the borders of the conservation sites is either prevented or limited. In the urban conservation sites, any physical and constructional interventions, maintenance and restoration activities are decided according to the rules and the standards of the Conservation Plan decided by the Conservation Council.

Conservation site decisions are given according to the general understanding with the standard decisions applied to the whole country rather than considering the features of the each site. In the rural environments as well the same conservation decisions are tried to be implemented with the common terminology, rules and regulations.

However, the dynamics of the rural environments are totally different than the urban contexts and the building scale approaches. Although the aim of these conservation site decisions seems to provide controlled use and conservation and the sustainability of those sites, it generally results in freezing the natural process of development and conservation. In case of any intervention, some rules and regulations should be followed and approval should be got from the Conservation Council. Furthermore, these decisions should be changeable and renewable as the dynamics of such environments are also changing according to contemporary forces.

In the case of Taşkale Village, the natural conservation of the village used to be provided by the inhabitants. However, after 1980s, the 1st degree archaeological, urban and natural conservation site decisions stopped the natural way of conservation in Taşkale (Figure 70). The provisions of the decisions are not compatible either with the daily life or with the traditional physical environment. There are limitations on the use of the places of daily socio-cultural and economic activities that prevent and/or limit the daily life and the reciprocal relationship between the people and the places in Taşkale. As a result, rather than the conservation, the indigenous features were lost (Figure 71).

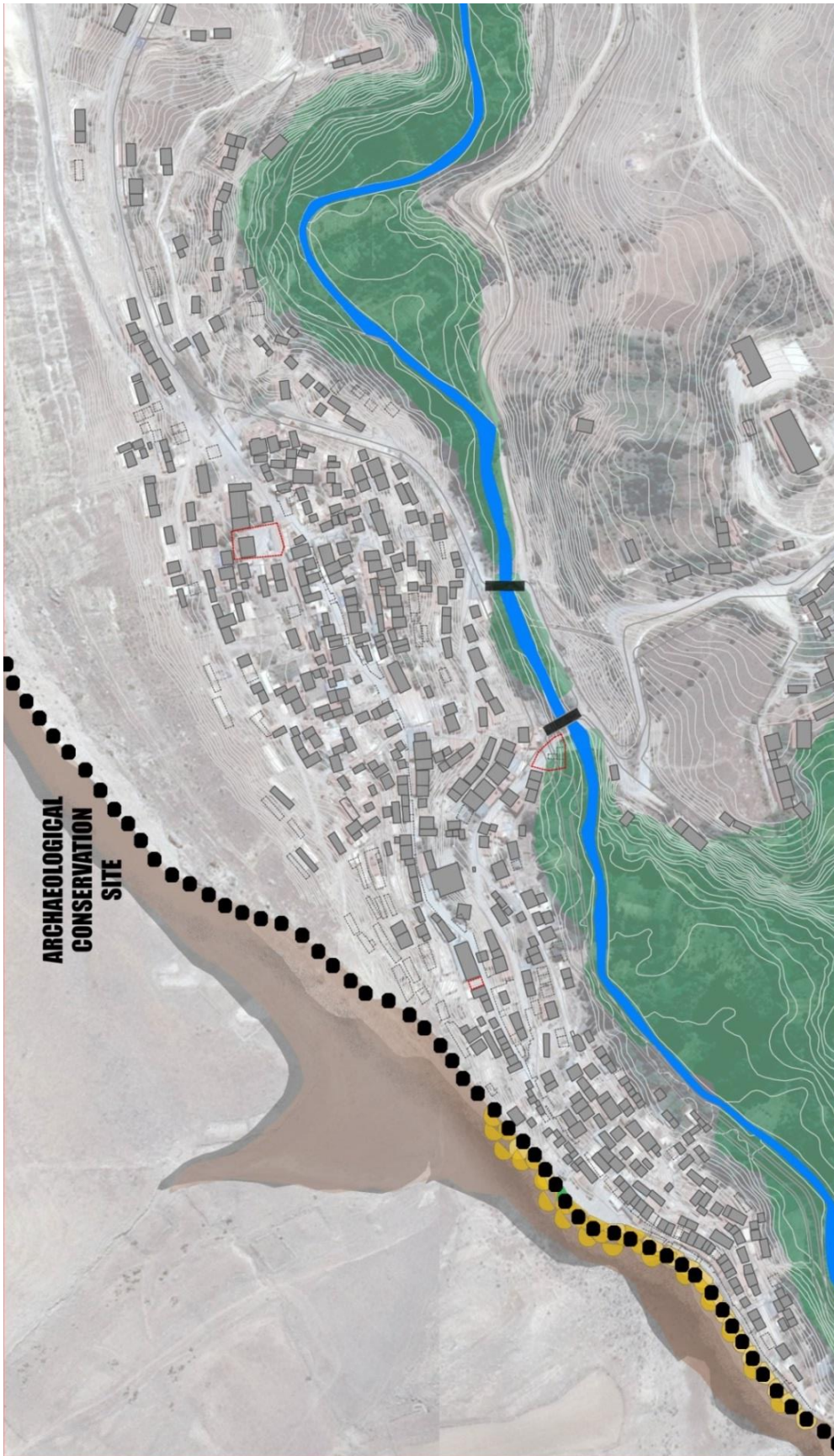


Figure 67: The borders of the Archaeological Conservation Site



Figure 68: The borders of the Urban Conservation Site

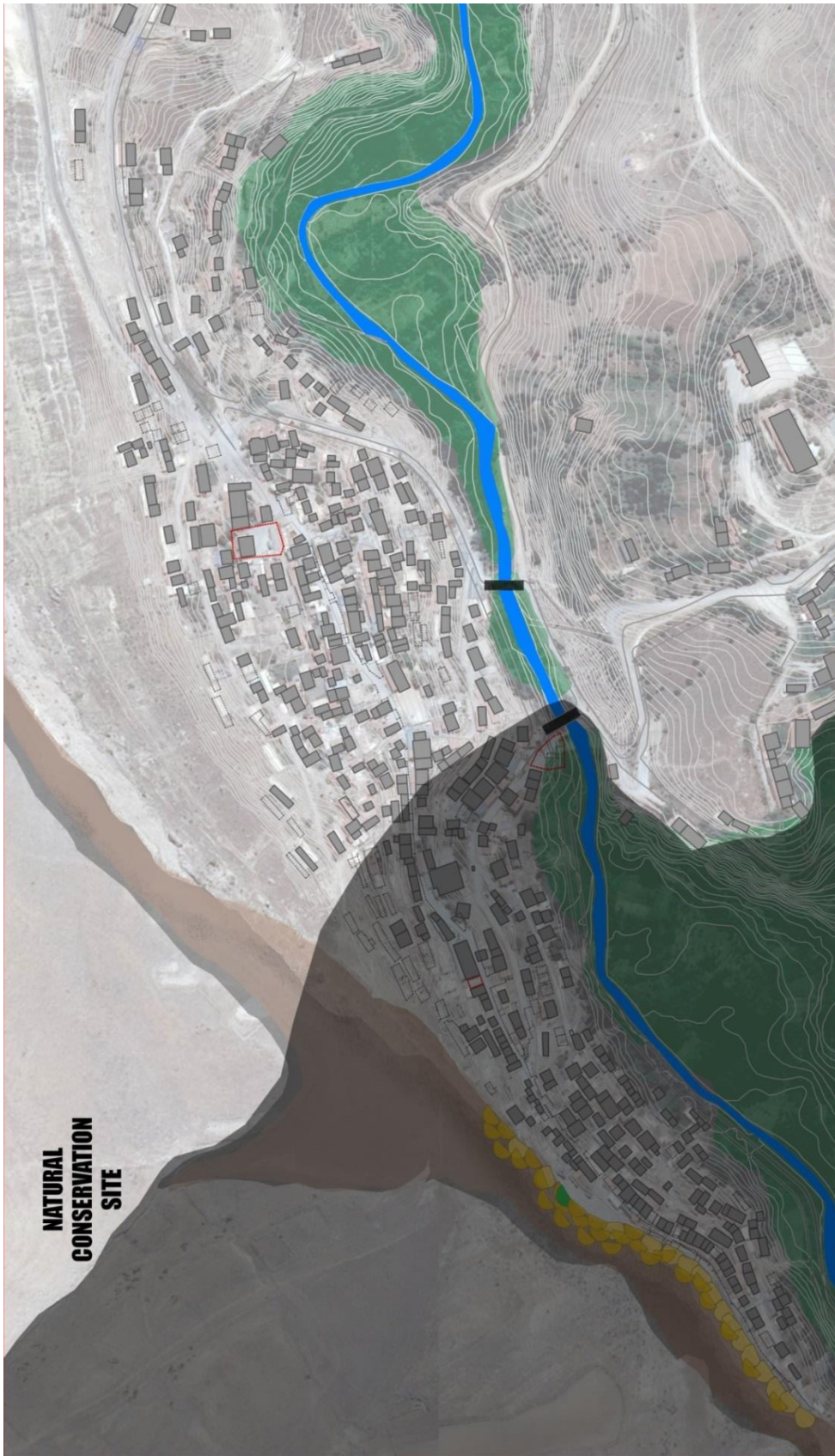


Figure 69: The borders of the Natural Conservation Site

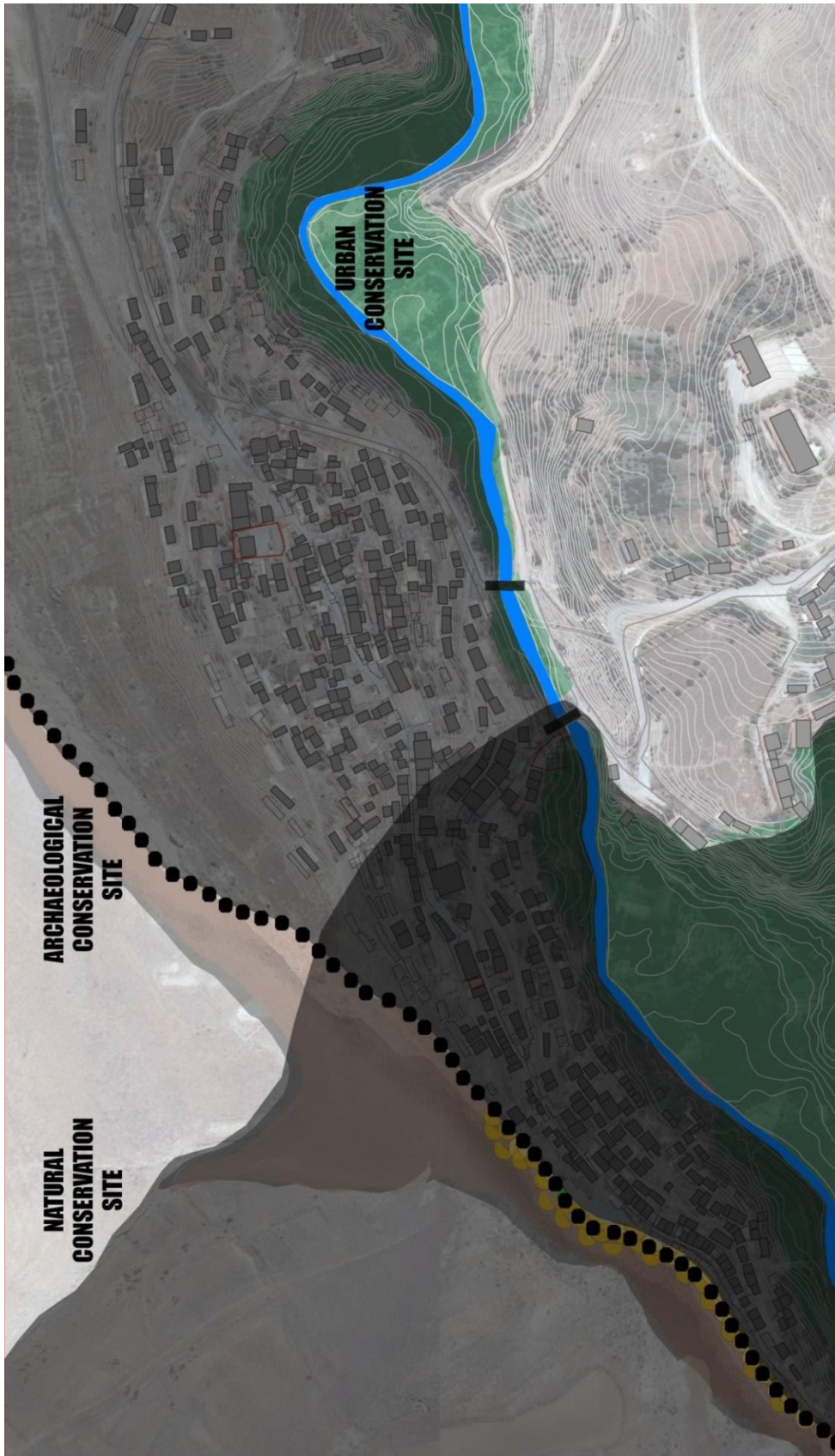


Figure 70: The borders of the Conservation Sites



Figure 71: The demolished local traditional buildings in Taşkale Village due to abandonment (author, May 2014)

4.2.3. A Touch for Protection: 1992 Disaster Area Declaration

In 1992, the area in front of the rock formations is declared as '*Afet Riskli Bölge*' (Disaster Area) due to the fact that parts of the rock were fallen down from the surface of the rock formation (Figure 72). This declaration resulted in the demolition of the rock-cut houses that had indigenous architectural character of the village. These rock-cut houses 'attached' to the rock formation inbetween the granaries had also strong functional and symbolic meanings in the minds of the inhabitants (Figure 73).

The people living in these rock-cut houses were sent to '*Afet Evleri*' (Disaster Houses) which is located 18 km far away from Taşkale Village center. This has caused physical, social and even economic division in the village. The people sent to '*Afet Evleri*' started a new life there, so they stop to come to Taşkale. Thus, due to the decrease in the population, the usage, production and the daily life in Taşkale has been affected directly. Most of the shops and the library were closed, the number of students in the schools decreased so did the number of the teachers.

Furthermore, '*Afet Evleri*' (Disaster Houses) do not have any characteristic features or any references from either tangible or intangible features of Taşkale. The houses were settled on a flat land within the streets and gardens without any view of mountain or valley as in Taşkale. As a result, the traditional way of life has ended here (Figg. 74, 75).



Figure 72: The borders of Disaster Area



Figure 73: The demolition of the rock-cut houses and granaries 'attached' to the nature due to the Disaster Area declaration (author, May 2014)

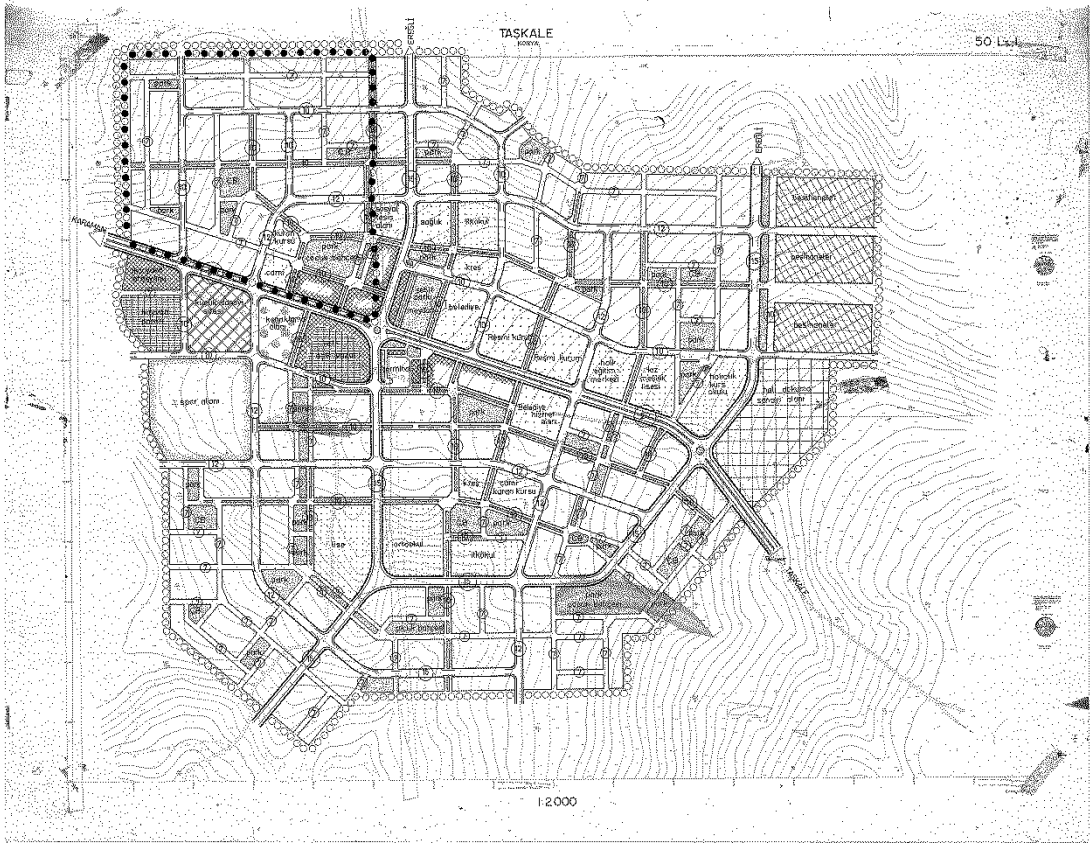


Figure 74: The plan of 'Afet Evleri' (Disaster Houses) (Taşkale Municipality)



Figure 75: The 'Afet Evleri' (Disaster Houses) (author, May 2014)

4.2.4. A Touch for Shaping the Future: 1995 Conservation Plan for Taşkale

The Conservation Plan was prepared by General Directorate of Provincial Bank and approved in 12.07.1995 with the Decision No: 2333 by the Law No 2863 on Protection of Cultural and Natural Assets.¹⁴³ According to the Conservation Plan, the areas and the edifices to be protected were identified and registered, the rules and the standards on the physical and the constructional interventions, the maintenance and restoration activities were brought as well as the degree of the use of the sites within the border of the plan was determined (Figure 76, Table 3).

Conservation Plan leads the demolition of the houses ‘attached’ to the rock formation which are in the Disaster Area declared in 1992 and offers afforestation in place of these houses. The rock-cut houses have characteristic, symbolic and functional meanings for the inhabitants. The decision given by the Conservation Plan not only wipes out the socio-cultural and physical meaning but also suppresses the meaning and usage attributed them by the inhabitants. It also indicates to prevent the danger by engineering methods that may occur during the demolition process rather than offering an engineering method to prevent the fall of the stone pieces from the rock formation.

In the archaeological conservation site, new structuring and any intervention are prohibited. In the case of mandatory situations, the decision is given by the Conservation Council. In the urban conservation site areas, new structuring and any intervention are limited to the rules defined by the Conservation Council and they cannot be implemented without getting permission from the Council. The Conservation Plan prepared for Taşkale Village gives some rules for the implementations in the conservation sites in terms of the material, proportion, color and so on that are compatible with the existing tissue of the village. It also offers some of the existing houses to be used as pension, exhibition areas and/or selling space for the local products and handicrafts for the touristic attraction. However, it does not offer anything for the socio-cultural structure. It does not even consider the socio-cultural life and/or traditional inheritance to be conserved or sustained. Thus, the rules and regulations only offer physical implementations mostly contradicting with the current daily life.

¹⁴³ <http://www.karamankulturturizm.gov.tr/>



Figure 76: 1995 Taşkale Conservation Plan (Taşkale Municipality)

Table 3: Conservation Sites in Taşkale Village, (Karaman Province Environmental Status Report, 2007) (Tapur, 2009, p.287)

Edifices	Conservation Status	Edifices	Conservation Status
Rock Formation	Urban	Asarini Cave	Natural
Granaries	Archaeological	Gürlük Spring	Natural
Manazan Caves	Archaeological	Stone Bridge	Bridge
Fossil Beds	Natural	Stone Mosque	Mosque
İncesu Cave	Natural	Orta Mosque	Mosque

The life in Taşkale is totally based on the nature and the built environment to which all the socio-economic and religious daily activities are dependent. However, the conservation site status prevents and/or limits this active and continuous use and reciprocal relationship by introducing rules and standards.

The inhabitants use the agriculture areas on the south of the settlement area and store their products in the granaries. In addition to the functional use, the granaries have also strong symbolic meaning for the inhabitants. However, the archaeological conservation site status limits the use of the granaries thus separates them from the inhabitants' daily life. The natural conservation site status, limits the agriculture activities which is the main economic income that directs people to additional economic income opportunities outside the village leading loss of population in time.

The daily life of the inhabitants takes place outside on the dam-yards (*dambaç*) within the traditional pattern. The settlement area is in the borders of the urban conservation site that the use and maintenance of the spaces are limited to the rules and the standards of the Conservation Plan. In this plan, the decisions are given according to the lot borders. However, in the case of dam-yards, for example, the inhabitants use the roof of the neighbor's house so the neighbor's lot as outer space.

That is to say, the notion of the borders of the Conservation Plan contradicts with the use of the spaces in the village that any intervention done according to the lot properties affects the whole settlement area.

Furthermore, the conservation site status and the conservation plan restrict new construction and prevent the natural process of maintenance of the existing by the rules and standards. This also results in loss of traditional pattern and loss of population.

4.2.5. A Touch for Promotion and Economic Advance: 2000 Touristically Important Site Declaration

Taşkale Village was included to the “towns that have importance in terms of touristic aspects” with the Article No: 70/205-1456-10418 in 13.04.2000 by the Ministry of Culture and Tourism.¹⁴⁴

According to this declaration, Taşkale has importance in Turkey in terms of natural and historical development and tourism potentials. The caves, canyons, cave settlements, river and waterfalls, urban tissue, unique granaries and traditional features have touristic characteristics. Because of that, Taşkale is thought to be the 1st stage development area in terms of tourism. Cultural tourism, urban tourism, cave tourism, health tourism, camp tourism, senior tourism and one-day tourism are the types of tourisms thought for Taşkale.

Taşkale Village has already become known due to its differential values, together with this status, the tourism started to constitute additional forces through these values. In the development of Taşkale, certificated 170 hotel, 70 motel and 70 pension were assumed to be built at the end of 2008. Besides, camping area with 100 tent-capacities was assumed to be done in 2000. This intended development has not been achieved yet (Figure 77).

However, tourism has always constituted evolving force in Taşkale that new facilities were tried to be built within the village. Even, the granaries wanted to be used as pension but the project was denied by the Conservation Council.

¹⁴⁴ Türkiye Araştırmaları Dergisi, Sayı 26, Güz Konya 2009

Nevertheless, it is still effective force that compels to major changes. The tourism economy, on the other hand, became the only economic opportunity in the village. The inhabitants have been adapting themselves to newly introduced income alternatives which are totally incompatible with the indigenous economic activities threatening both the physical and the social environment of the village.

Detailed proposals for the development of Taşkale by Ministry of Tourism and Culture in 2000:

- Taşkale should be declared as tourism area.
- Manazan Caves and the valley around the caves should be declared as National Park.
- İncesu and Asarini Caves should be opened to cave and health tourism. For that, lighting and road projects should be prepared, during this process in order to preserve the natural balance of the caves, the opinions of the cave scientists should be taken. Necessary services should be provided.
- Taşkale Conservation Plan should be prepared to conserve the urban tissue. The restored buildings should be used as pensions.
- Carpet production in the region should be supported, marketing opportunities should be encouraged, raw materials should be provided and courses should be given.
- Excavation work in Manazan Cave should be accelerated and one-day services should be provided around the caves.
- The road between Yeşildere and Taşkale should be enhanced.
- The access to Gürlük Spring and Gürlük picnic area should be enhanced.
- Yeşildere Castle Mosque should be restored.
- Yeşildere (Ibrada) Bath building should be restored and used for its initial purpose.
- The buses between Karaman and Taşkale should be regulated.
- Camping and picnic areas should be arranged in İncesu Valley.



OTANTİK KENT TAŞKALE'NİN GÖZÜ, KULAĞI SESİ

TAŞKALE

Tarih ve doğanın bütünleştiği beldemize turizm kutlamaları için yüzlerce insan akın etti

Turizm Bakanlığı olumlu rapor verdi

Taşkale, artık turizm beldesi

Beldemizin "Turistik Yönden Önem Arzeden Belediyeler Kapsamına" alınması kararlaştırıldı

Beldemiz "Turistik Yönden Önem Arzeden Belediyeler" kapsamına alınacak. Belediye Başkanımız H.Hüseyin Yeşildal'ın Turizm Bakanlığı ve İçişleri Bakanlığı yetkilileriyle yaptığı görüşmeler neticesinde beldemizin "Turistik Yönden Önem Arzeden Belediyeler" kapsamına alınmasına ilişkin çalışmalar sürdürülmektedir.

Turizm Bakanlığının Yatırımlar Genel Müdürlüğü tarafından inceleme için beldemize hâkızında şu görüşlere yer verildi:

"Karaman İli Taşkale Belediyesi İlgili de kayıtlı yazılı belgelerden; "Turistik yönden Önem arzeden Belediyeler" kapsamına alınması istenmektedir. Bakanlığımızca yapılan inceleme sonucunda, Taşkale Beldesinde başlıca tahli depolamakta kullanılan 251 adet kaya sarnıçları, Bizans döneminden kalma kilisesi, oyma kapılarda bir taş meşit ve içteninde sarnıç, çok sayıda hücre şeklinde odalar ve mezarlar bulunan 5 kadı Marazan Mağarası, 1356 mt. uzunluğunda içerisinde sarıkütük ve traverten havuzları bulunan İncesu Mağarası ile turizm açısından büyük bir potansiyele sahip olduğu tespit edilmiştir. Aidi geçen verilerin "Turistik Yönden Önem Arzeden Belediyeler" kapsamına alınmasında Bakanlığımıza yarar görülmektedir" denildi.

Beldemizin Turistik Yönden Önem Arzeden Belediyeler kapsamına alınması bu yöremin sosyo-ekonomik yönden kalkınacağına dikkat çekerek Başkanımız H.Hüseyin Yeşildal önümüzdeki aylarda yapılacak çalışmalarını mevsimsiz alacağı "Tarih, kültür ve otantik özellikleriyle eşine ender rastlanan beldemizin rahatsızacağı açıldı.

Taşkale'de turizm heyecanı

Tarih ve doğanın bütünleştiği beldemize turizm kutlamaları için yüzlerce insan akın etti

Tarih ve doğanın bütünleştiği beldemize Turizm İnanç ve Yatırım Karaman dan başlayıp Taşkale ile noktalandı. Yüzyıllar önce Taşkale'ye yerleşen köylülerin oluşturduğu Otantik Kent Taşkale'nin H.Hüseyin Yeşildal'ın başkanlığında Belediye Başkanımız H.Hüseyin Yeşildal'ın başkanlığında turizm kutlamaları için yüzlerce insan akın etti. Turizm Bakanlığının Yatırımlar Genel Müdürlüğü tarafından inceleme için beldemize hâkızında şu görüşlere yer verildi:

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Taşkale filmcilerin aradığı belde oldu

"Alaturka Aşk" Taşkale'de çekildi

Otantik Kent Taşkale filmcilerin gözde yerleşim yerlerinden biri oldu. Geçtiğimiz yaz ayları içerisinde Oskar Odulküne aday olan "Alaturka Aşk" filminin bir çok sahneleri Marazan mağaralarında çekildi. Usta oyuncu Berhan Simşek'inde yer aldığı bu yıl Oskar Odulküne aday olacaklarına açıldıkları. Alaturka Aşk filminin çekimlerinde oyuncuları ve görevlileri yalnız bırakmayan başkanımız H.Hüseyin Yeşildal "Taşkale Marazan mağaralarında çekilen Alaturka Aşk filmiyle beldemizin bir kez daha sesini duyuracağız. Filmede yer alan bütün oyunculara ve set ekibine teşekkür ederim" diye konuştu.

Figure 77: The 'Mutluluk' movie shoot in Taşkale (scenes from the movie), the visitors in Taşkale (Taşkale Municipality archive), the news from municipality journal

4.3. FUTURE STATE VISIONS AND PROJECTS OF THE STATE FOR THE REGION AS A FORCE OF CHANGE FOR TAŞKALE VILLAGE

There are state visions to define the future of Taşkale Village. Even though they are not realized, it is important to see the overall approaches and visions. It is seen that in these visions, Taşkale Village is considered within its region together the cities and other rural center inbetween these cities.

4.3.1. 2011 Rural Planning Model and Development Proposals for Sustainable Rural Development in KOP Region

The Project is prepared by Ministry of Development Konya Plain Project Regional Development Administration¹⁴⁵. The project considers rural development is important for regional development¹⁴⁶. According to the project, rural development should not be only based on agriculture; it should be approached within a more comprehensive way. It also offers deep local studies towards holistic analysis and scenario studies in addition to the regional development plans. In this project, the aim is to determine rural development models and strategies for KOP region. KOP region includes Konya, Aksaray, Karaman and Niğde (Figure 78).

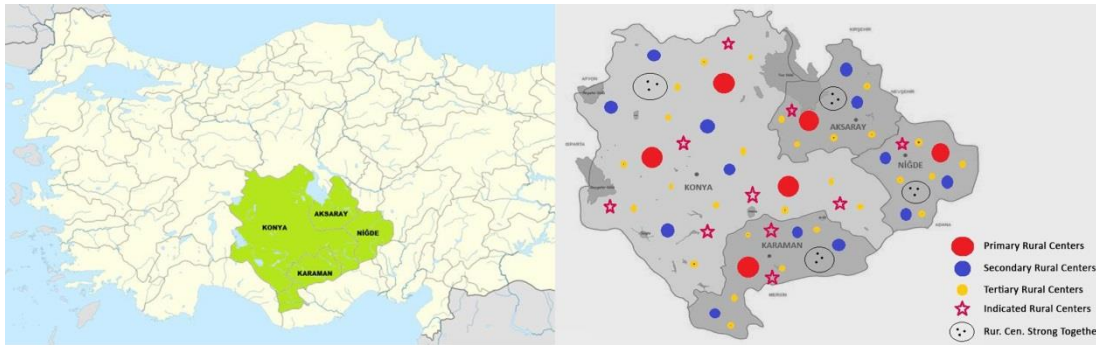


Figure 78: KOP Region Rural Centers (project report)

¹⁴⁵ Kalkınma Bakanlığı Konya Ovası Projesi (KOP) Bölge Kalkınma İdaresi Başkanlığı, <http://www.kop.gov.tr/sablonyeni.asp>, last accessed online on January, 2015

¹⁴⁶ For detailed information about the model and proposals, please refer to: <http://unikop.org/makale/ks13-3-06.pdf>

The projects define common principles and strategies for the all rural centers and analyse them for the local values and potentials. The first principle is to provide participation by supporting women, offering social policies compatible with the local structure and organizing social activities. The second principle is to rehabilitate the living and working conditions by the effective use of agriculture areas, enhancing the agricultural industrial infrastructure, enabling food security services, raising the occupational organizations and the knowledge level of the producers, diversifying the rural economy, strengthening the education and health services, enhancing transportation network, expanding healthy, safe and compatible structuring and so on. The third principle is to conserve the natural and cultural life by developing environmentally friendly agricultural practices, ensuring the conservation and sustainable use of forest resources and ecosystems, managing and developing protected areas and providing sustainability of rural culture with cultural events.

The project divides the rural center according to their socio-economic, natural, cultural and transportation features. According to this, Taşkale Village is declared as Primary Rural Center. Primary Rural Centers show important agricultural production that take place in national and international market. They also have potentials for other sectors in addition to agriculture with sufficient service sectors such as education, health and so on for the inhabitants.

The reason that Taşkale Village is chosen as primary rural center is the historical and geographical features with the natural granaries. In addition to the agriculture activities, it has also tourism potentials in the wider context including Manazan, İncesu and Asarini Caves. The project suggests finding solutions for the problems of migration, rock fall and so on in order to initiate the development activities together with the participation of the inhabitants.

4.3.2. 2010-2013 Rural Development Plan defined by 2023 Vision Report for TR52 Region (Karaman-Konya)

2023 Vision Report¹⁴⁷ is prepared by the Ministry of Culture and Tourism in order to define future of TR52 in various fields. According to 2023 Vision Report for TR52

¹⁴⁷ The report can be accessed on <http://www.tr52.org/d/doc/48-turizm-sektor-raporu--taslak-.pdf>

Region (Karaman-Konya), National Rural Development Strategies and Rural Development Plan were prepared and the implementation area includes Taşkale Village as an important focus area.

National Rural Development Strategy aims basically the assessment of the local potentials and resources by conserving the natural and cultural assets. It also aims the development and the sustainability of rural community in their places by adapting to the working and living conditions in the urban areas. In order to do that, National Rural Development Strategy proposes ‘diversification of rural economy’ by aiming ‘development of the economy and increasing the job opportunities.’

The National Rural Development Strategy was prepared to constitute holistic political framework for the rural development activities. It is also prepared to give references to the rural development projects in the preparing and the implementation phases which are financed by national and international sources.

The Rural Development Plan for the period between 2010 and 2013 was prepared as a basis for the National Rural Development Strategy to frame the politics and strategies in detail. It presents the priorities of the precautions and actions in rural development areas. It offers ‘diversification of rural economy’, ‘development of rural tourism’, ‘development of agro-tourism infrastructure’, ‘constitution of cultural village model’, ‘development of accommodation business’ and ‘preparation of information package for Tourism in districts’.

4.3.3. 2014-2023 Tourism Vision Report for TR52 Region (Karaman-Konya)

The 2014-2023 Tourism Vision Report¹⁴⁸ is prepared by the ministry of Culture and Tourism to define priorities and strategies in terms of tourism development for TR52 Region (Karaman-Konya). The priorities are the identification, preservation, use and development of the resources that have the sustainable tourism values, reinforcement and development of the infrastructure for tourism purposes, development and dissemination of dynamic marketing concept, the development of cooperation for the tourism policy, support of other sectors dependent on tourism and the development

¹⁴⁸ The report can be accessed on <http://www.ktyatirimisletmeler.gov.tr/Eklenti/906,ttstratejisi2023pdf.pdf>

of tourism consciousness and awareness. The strategies are determined according to each priority that is encouraging the tourism development widely (Figure 79).

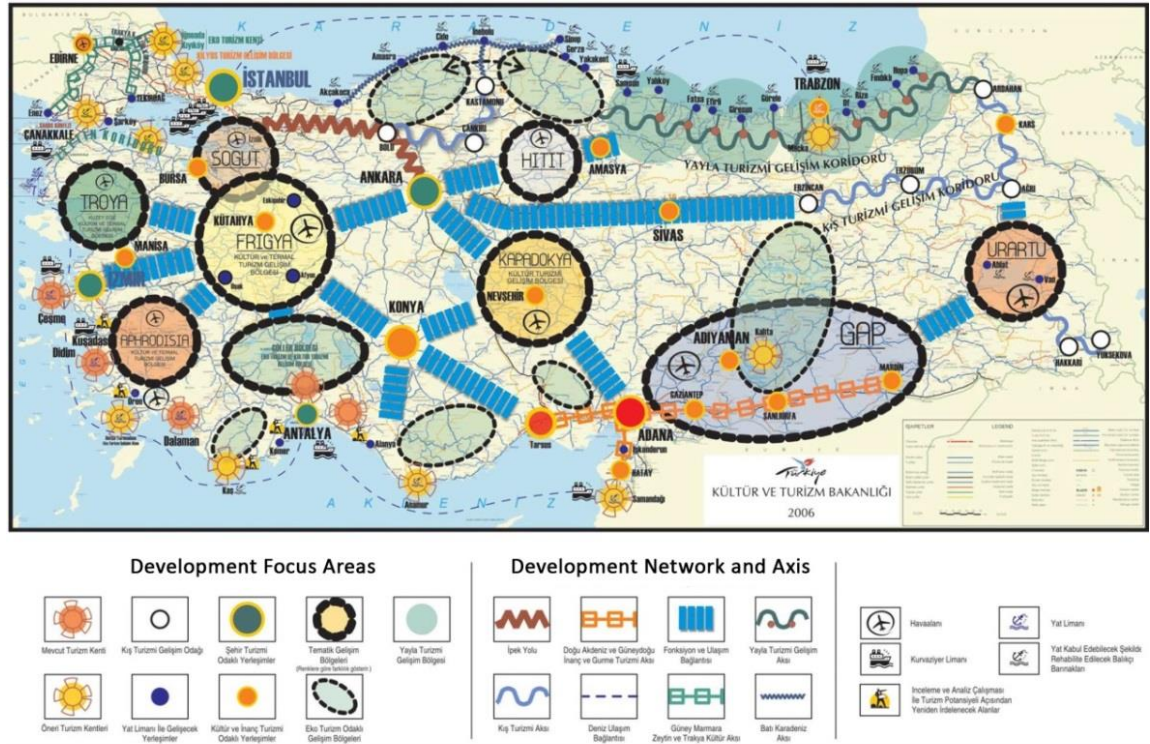


Figure 79: 2023 Tourism Vision Report Action Plan (2023 Turkey Tourism Strategy Action Plan 2007-2013)

4.4. A DILEMMA: STATE-DRIVEN DECISIONS VERSUS PLACE AND COMMUNITY DRIVEN CHARACTERISTICS AND VALUES IN TAŞKALE VILLAGE

The state-driven top-down decisions given since 1980s have been threatening the coalescence among the nature, people and the built environment. Therefore, detachments in the triple coalescence has been started to be observed. The effects of the state-driven top-down decisions separate people from the nature and the built environment which directly affect the natural process of formation, transformation, sustainability and conservation of the traditional environment and result in retentions in this process which had been achieved by the inhabitants (Figure 80).

It is seen that the initial decisions of road opening and widening, conservation site decisions, disaster area declaration and the Conservation Plan were implemented without considering the dynamic natural process, local dynamics, socio-cultural lifecycle and indigenous physical environment. As a result, the demolition and loss of the characteristic features have been seen. The tourism area declaration can be an effective tool to revitalize the village especially by raising awareness of the young generation. However, the implementations demonstrate that the change was only in the physical environment that the socio-cultural development and sustainability were not regarded. As a result, Taşkale Village started to become a place only to visit. The later decisions given in order to revitalize the village in a more comprehensive way offer more rational approaches. They have some indications for the involvement of the inhabitants and for the socio-cultural sustainability. However, the implementations cannot achieve these initial targets of the projects.

As a result, the components of the triple coalescence became susceptible towards forces and threats. At the end, the local identity and the indigenous tangible and intangible values have been lost. Besides, Taşkale Village still encounters major forces towards its tangible and intangible characteristic features.

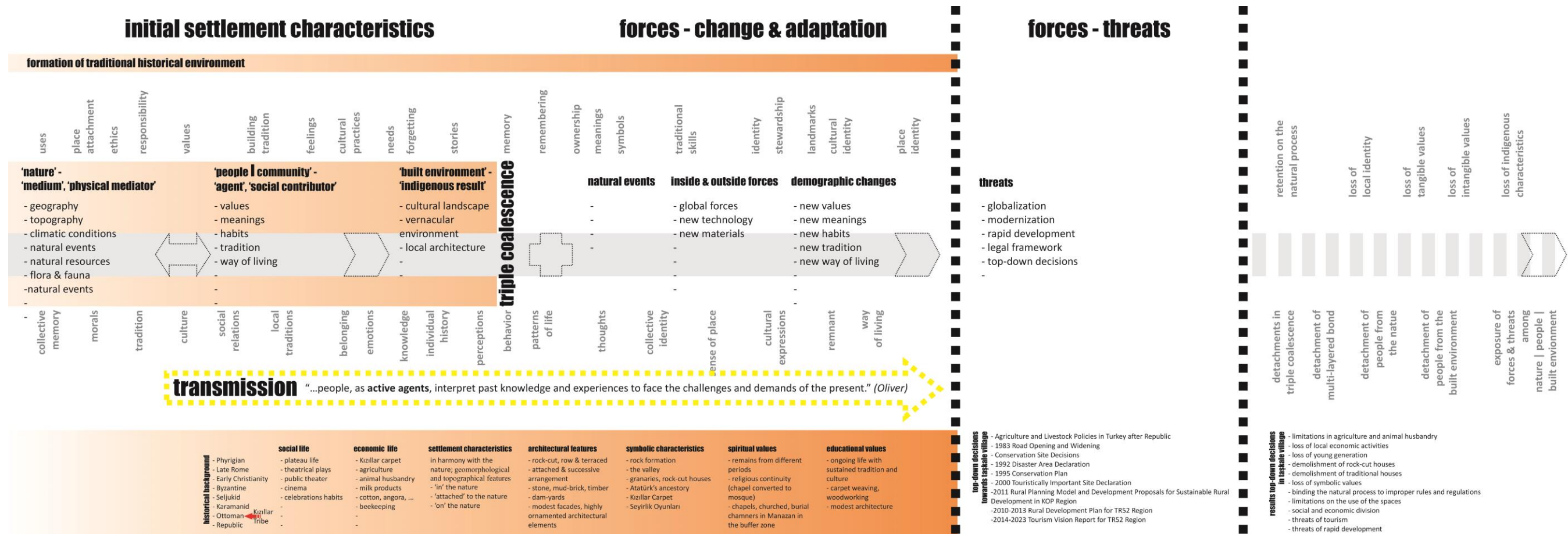


Figure 80: The retention in the process of historic rural landscapes

CHAPTER 5

TOWARDS A PLACE AND COMMUNITY DRIVEN CONSERVATION AND EMPOWERMENT IN HISTORIC RURAL LANDSCAPES: PRINCIPLES, POLICIES AND STRATEGIES FOR TAŞKALE VILLAGE

5.1. PLACE AND COMMUNITY DRIVEN CONSERVATION AND EMPOWERMENT IN TAŞKALE VILLAGE

The coalescence among the nature as the physical mediator, people as the social contributor and the built environment as the indigenous result is very important for sustaining the local identity and indigenous values through generations. This triple coalescence contribute to handle the forces and to achieve adaptation in the natural process of the traditional historic environments as used to be in Taşkale Village.

Taşkale Village still embodies intricate relationships between nature, people and the built environment and establishes triple balance among them. Besides it has produced a bond between its nature having special topographical and geomorphological characteristics, its inhabitants having rich socio-cultural background and its built environment having indigenous local and traditional pattern in the dynamic change and adaption process achieved by the active involvement of the inhabitants by actively using the nature and the built environment. However, the recent state-driven top-down decisions destroyed the unity and the bond among the components of the triple coalescence. It affected the whole balance the instant results of which can be observed in the socio-cultural and economic life as well as in the natural and built environments.

The threats towards the nature directly affect the daily usage areas as the life in Taşkale strongly based on nature affecting the daily socio-economic activities. It

mainly affects the production activities of agriculture and animal husbandry. The threats towards the inhabitants, especially the ones resulting loss of population that Taşkale Village encounters in the current situation seriously, affect the lifecycle in the village and the active use of the agricultural areas and built environment resulting in demolition of the characteristics of physical environment as a result of lack of usage and abandonment. The threats towards the built environment directly affect the living spaces thus the daily socio-cultural and economic activities. The change in the continuous adaptation affects the whole village as the indigenous characteristics and the local identity cannot be sustained any more. Besides, it freezes the natural process that affects the natural lifecycle. Therefore, it is very important to understand the forces leading change and their instant results in the socio-cultural, economic and physical environment after comprehensive and holistic analysis based on place and community driven approaches. Then, triangular balance should be considered to be maintained in each phase in order to sustain the lifecycle and to avoid irrevocable results in Taşkale Village.

As the triple coalescence and balance had been preserved through generations in Taşkale, the solutions towards the current problems can be searched within the intrinsic dynamics of the inhabitants and Taşkale village itself by re-learning from the inhabitants and their lifecycle. Therefore, the natural process of formation, transformation and sustainability of the tangible and intangible values should be investigated. Besides, the bond bringing them together should be revealed in order to better understand the unity among the people, nature and the built environment as well as the lifecycle going around this triple coalescence (Figure 81).

In the natural lifecycle of the inhabitants in Taşkale, the daily life activities are based on production that they mainly produce agriculture and animal husbandry products. In addition to that, there are also weaving and woodworking activities specific to Taşkale region that are totally left or done by very few people. These activities happen during the any time of the day, together with the other inhabitants collectively and the rest of the socio-economic and cultural life occurs during and/or around these activities by making use of each part of the village as a source and/or as a place. Therefore, it is very important to sustain and preserve this lifecycle in order to preserve the authentic way of life. However, this lifecycle of the inhabitants is

strongly affected by the current forces that prevent this natural process of lifecycle. Especially the agriculture policies in Turkey and the conservation site decisions for Taşkale Village have considerable effects. As a result, the number of the inhabitants has been decreasing due to insufficient economic income activities in the village. Therefore, it is very important to revitalize these local economic activities in order to preserve the triple coalescence and balance together with the natural lifecycle.

During the natural lifecycle, the inhabitants could have achieved the natural way of conservation of the tangible and intangible values, local identity and characteristics of the village. Besides, there was not any need from outside to contribute to the conservation. The indigenous dynamics were sufficient enough to achieve this. However, again due to the current forces, the natural way of conservation was also prevented. Especially the conservation site decisions freeze the natural way of conservation achieved as a result of the triple coalescence and they started an artificial process based on the general understanding of the heritage areas. However, Taşkale as being a special environment together with its tangible and intangible characteristics and as having different dynamics than other heritage areas, there is a strong need for further approach towards the conservation of the tangible and intangible environment based on the local features derived from the place and community driven assessments.

Taşkale is an attractive village in terms of its characteristic tangible and intangible features. The very-well preserved and transmitted tradition, culture, natural way of life and indigenous activities as well as the very-well preserved nature with the valley, rock formation including the granaries and rock-cut houses attract people more and more. Besides, lately there are some movies, video clips and TV commercials that have used Taşkale as a place both for the unique landscape and for the authentic life. It also satisfies the contemporary desires of the visitors by providing a liveable cultural landscape with indigenous and intrinsic values. Therefore, it is indispensable to prevent tourism in such an attractive place. Besides, tourism can lead mainly economic development for the village that can prevent the loss of population and contribute to the conservation by raising awareness and providing income. In the current situation, there are many projects to make Taşkale Village as an attractive tourism point. It is seen that these projects do not consider the

ongoing local life in the village. However, it is very important to include tourism in the natural lifecycle by making Taşkale both for living and visiting place in order to prevent the forces threatening the balance.

In this regard, first of all the principles and the strategies specific to Taşkale are determined according to the natural lifecycle, characteristics, values and meanings and learnt from the inhabitants. As a result, principles, policies and strategies towards production, conservation and [tourism]¹⁴⁹ are offered for Taşkale Village (Figure 81). The sub-projects for each proposal and their action areas are determined. In these proposals, the sustainability of the triple coalescence among the nature, people and built environment is considered. Then, the crucial attention is given to the inhabitants by putting them in the center of each model and by including them to the whole process. Finally, place and community driven value-centered holistic approaches for the conservation of Taşkale Village as a Historic Rural Landscape is aimed by re-learning from the inhabitants.

¹⁴⁹ Tourism is intentionally put in brackets to stress on the limited tourism within the closed intervals where the priority is given to the continuity of the ongoing life with its indigenous values. It is explained in detail in Chapter 5.3.3. Tourism Policies and Strategies

balance the triple coalescence



Figure 81: Principles, Strategies, Sub-Projects and Action Areas to balance the triple coalescence

5.2. PRINCIPLES FOR THE PLACE AND COMMUNITY DRIVEN CONSERVATION AND EMPOWERMENT IN TAŞKALE VILLAGE

The principles towards the conservation of Taşkale Village are determined as a result of the holistic analysis. It is seen that, Taşkale Village has indigenous characteristics that are based on the coalescence among the nature, people and the built environment which constitutes the local identity. Therefore, principles are determined by regarding this unity.

1. The triple coalescence and balance among the nature as physical mediator, people as social contributor and open and built-up places as indigenous result under continuous change and adaptation should be understood.
2. The sustainability of each component of this coalescence and the bond among them should be sustained and the threatening forces should be eliminated. Thus, the natural process of development and conservation will be achieved.
3. The entire tangible and intangible values, local necessities and desires of the inhabitants should be understood.
4. The natural lifecycle in the village should be regarded in any approach.
5. The local dynamics should be understood very well.
6. The revitalization and continuation of the local economic activities in their real places should be provided.
7. The role of the nature should be sustained as being the medium and physical mediator to the inhabitants to create their living environments. Thus, the one of the main concerns should be given to the conservation of the nature.
8. The role of the inhabitants should be sustained as being the agent and the social contributor to the nature and the open and built-up places. Thus, the major importance should be given to the sustainability of the inhabitants in the village and to their active involvement to any implementation.
9. The open and built-up places should be conserved according to the local and traditional fabric and architectural features.
10. The transmission and interchange of knowledge and experience among inhabitants, experts, stakeholders and local and national decision-makers should be provided in any implementation. Thus, collaboration among various actors in various levels should be provided.

11. The understanding of the indigenous values and raising awareness should be provided among the inhabitants, local and national authorities and all stakeholders.
12. The conservation approaches should be determined according to the holistic understanding of the village among its whole tangible and intangible values together with the indigenous dynamics.
13. The interventions for the physical environment should be within the indigenous characteristics decided after scientific analysis.
14. The demolished flourmill, bakery and bath buildings should be analyzed and according to the results of the analysis, refunctioning of these buildings to include to the ongoing life should be offered, if possible, to their initial functions.
15. The technological developments should be regarded to be benefited in the identification, presentation and conservation studies.
16. As being in an ever-changing process, the implementations and their results should be monitored properly and revised if necessary.

5.3. POLICIES AND STRATEGIES FOR PLACE AND COMMUNITY DRIVEN CONSERVATION AND EMPOWERMENT IN TAŞKALE VILLAGE

The first objective for Taşkale Village as a Historic Rural Landscape is to conserve and transmit the traditional local lifecycle together with the real owners in their environment to the future generations. The local life continues to produce the indigenous values that contribute to the continuity of the natural lifecycle and natural way of conservation. However, due to the outer forces, this natural lifecycle and conservation may not be achieved at all. Therefore, the second objective is providing conservation approaches which are based on local dynamics thought to be achieved by the inclusion of the local people. Then, third objective is the development and promotion of Taşkale Village without damaging the local life but by improving the quality of life again by the inclusion of the inhabitants.

Besides, one of the most important objectives is providing coalescence among inhabitants and other stakeholders. Therefore, the role of the people is very important in each proposal. The inhabitants are important for their inherited, local and traditional knowledge and experiences which are site-specific. The experts are important for their up-to-date, modern and international knowledge supported by modern techniques, tools and methods. The aim should be bringing the inherited and traditional knowledge, experiences and activities together with the up-to-date, international, technology included techniques, tools, approaches and expertise knowledge.

5.3.1. Production Policies and Strategies

The aim of the ‘production’ is to revitalize the traditional economic activities that are restricted and/or disappeared. The main economic activities of Taşkale Village are agriculture and animal husbandry. Besides, carpet weaving with the name of Kızıllar Carpet and woodworking are other important activities having references from the historic, traditional and socio-cultural background. Therefore, the strategies for ‘production’ consider the revitalization and continuation of all of these activities.

As they are indigenous activities in the natural lifecycle of the inhabitants and hold down by them, the local people are put in the center of this model. Then, collaboration is offered among the inhabitants and the outer actors such as experts, decision-makers, related stakeholders, etc. Here, the inhabitants have the responsibility of being mentor as knowledge and experience transferor and the experts have the responsibility of being knowledge and technology transporter. The inhabitants share the inherited, local and traditional knowledge and experiences while the experts share up-to-date knowledge, modern techniques, tools and methods taken into consideration in the latest approaches in the international level. In addition to this, cooperation is offered between the university, local authorities, government and other stakeholders that they contribute with their own knowledge and experiences directly and indirectly participating to the process. Besides, they can contribute to widen these traditional activities with education and practice.

In order to provide sustainability, the continuous funding is also very important. It can be supplied by EU projects, Prime Ministry Undersecretary of Treasury Central Finance and Contracts Unit¹⁵⁰, Regional Development Agency¹⁵¹, state-funded projects, governship funding, private institutions and/or NGOs.

Finally, promotion of these activities is also very important to increase awareness especially among the young generations living in Taşkale. After achieving local considerations, the promotion of the local products in the local, national and international market should be one of the following aims.

As a result, strategies for ‘production’ have the following considerations:

P1 revitalization and continuation of local economic activities

P2 inhabitant-centered approaches

P2 collaboration and cooperation among all actors

P3 knowledge and experience share among the inhabitants and others bodies

P4 continuous funding

P5 promotion in the local, national and international market

The ‘production’ proposal has two phases regarding agriculture & animal husbandry and handicrafts (Figure 82).

The main concern is providing self-sufficiency to the inhabitants that the products should first satisfy the daily needs of them. After that, the promotion of the products in the national and international market can be considered. It also offers the use of the original places of the activities such as granaries, dam-yards, squares, street corners and so on in doing these activities.

In the agriculture and animal husbandry proposal, after providing the self-sufficiency, the products can be promoted in local, national and international festivals and markets. Besides, there is increased concern and interest on the organic

¹⁵⁰ Başbakanlık Hazine Müsteşarlığı Merkezi Finans İhale Birimi

¹⁵¹ BKA – Bölgesel Kalkınma Ajansı

farming in the world. This interest can be used as a tool both for the local development as well as for the recognition nationally and internationally. Organic farming and related activities can also be combined with touristic purposes by offering agro-tourism and cultural tourism that is revealed in [tourism] policies and strategies.

In the handicrafts proposal, the main aim is to revive the disappearing traditional economic activity which is weaving carpet known as Kızıllar Carpet. It is known and famous in the surrounding region, in Turkey and even it used to be exported to the outside. The woodworking used to be also very famous in Taşkale having references from Kızıllar tribe in terms of floral and geometric patterns and use of color. Therefore, handicrafts proposal aims to revive and revitalize these disappearing traditional activities mostly by raising awareness of the young population.

Here again the collaboration among the inhabitants and the university is important in continuing these activities with education and training. University can provide vocational school of higher education for the young generation. It can also provide workshops in the village for the inhabitants. These products can also be promoted in local and national fairs and festivals as well as in the national and international market.

All of these activities will take place within the village after the rehabilitation of the places where needed. The agriculture activities will take place in their original places that are the areas around the river and the village. The surplus of the agriculture products will be stored in the granaries. The cereal products will be processed in the flourmill and be sold in the bakery. The local products will be sold in ‘Maşat İçi’ and they will be promoted in the local and national festivals that will take place in ‘Kaya Dibi’ in front of the granaries. The carpet weaving and the woodwork activities will take place in the workshops around the commercial zone by rehabilitating the existing workshops. Additionally, the municipality’s carpet workshop will be used. The schools and the library will be used for the knowledge transfer between the inhabitants and the experts. The products of carpet weaving and woodworking will be promoted in ‘Kaya Dibi’ in front of the granaries during the local and national festivals (Figure 83).

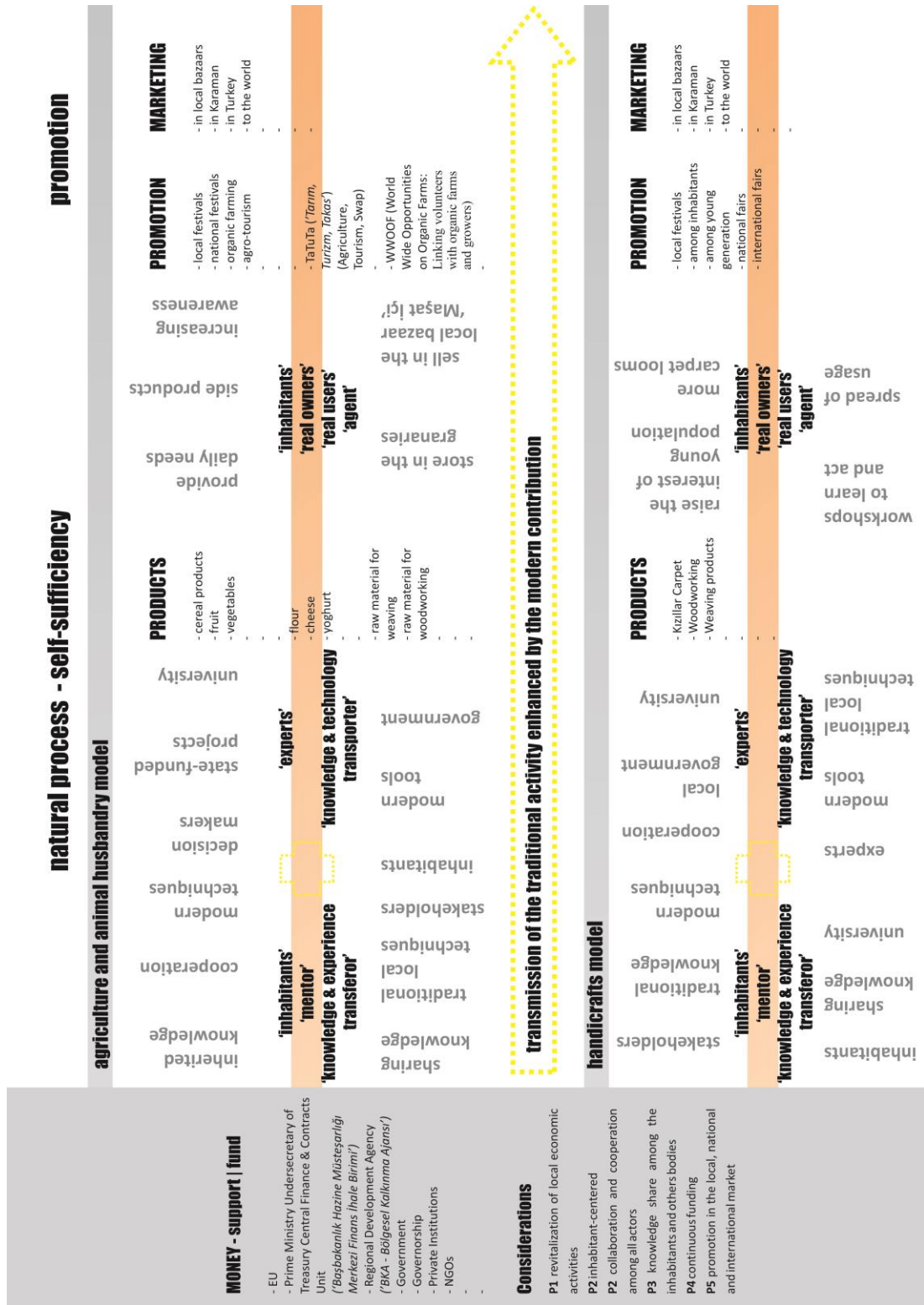


Figure 82: The considerations in 'production'

Action Areas of PRODUCTION

collective and cooperative work

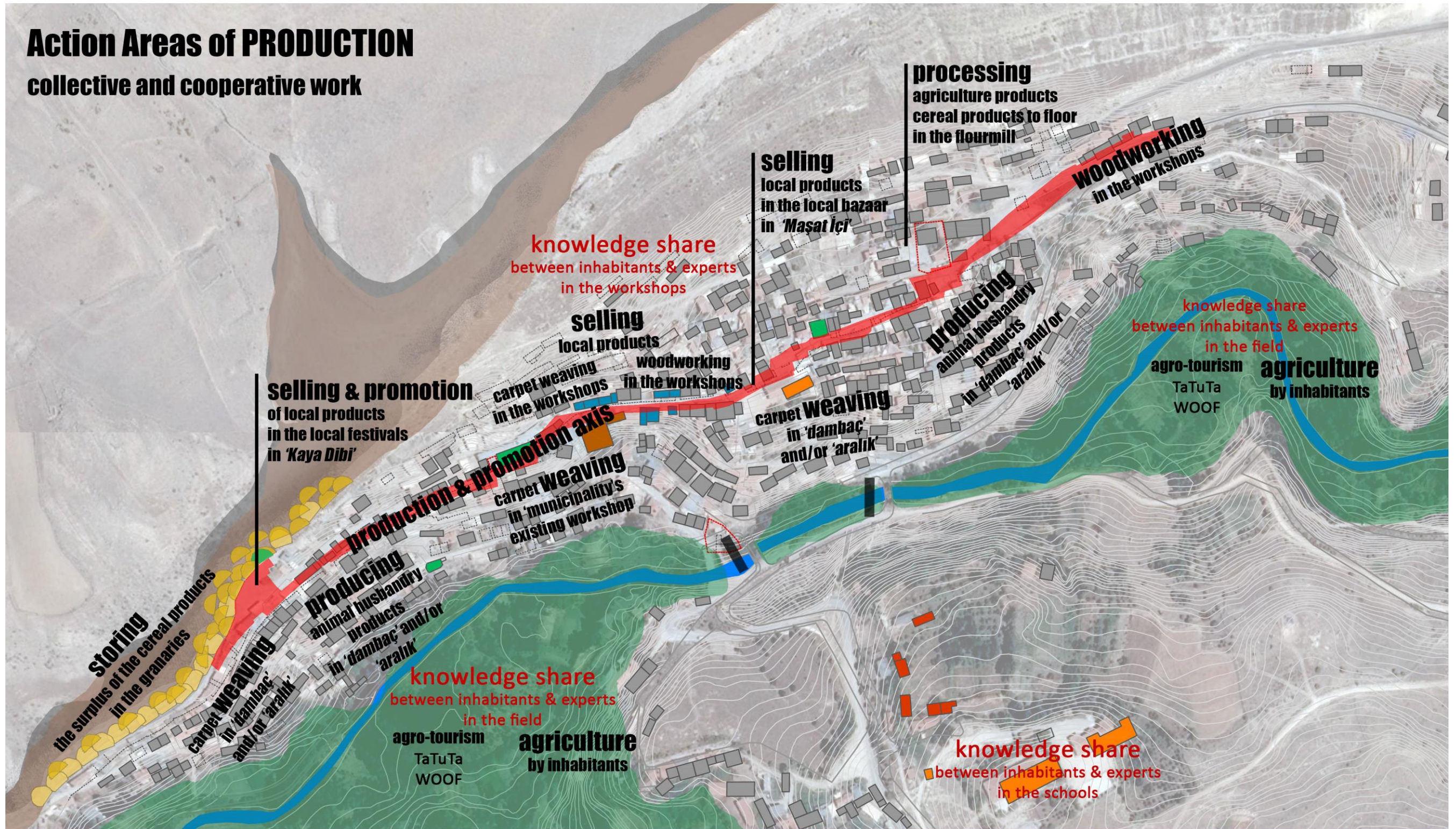


Figure 83: Action Areas of 'production'

5.3.2. Conservation Policies and Strategies

Taşkale Village has been preserved since 1980s in a natural process by the contribution of the inhabitants. However, the interest has been increased on the village after 1980s and outer forces become influential in the village that conservation in its natural process cannot be achieved any more. Therefore, some conservation principles defined by the conservation status by the government are implemented. However, these decisions are given according to the general conservation principles implemented everywhere in Turkey that is not compatible with the natural lifecycle of Taşkale. Therefore, the strategies for conservation aim more flexible, place and community driven, value-based conservation approaches putting emphasis on the participation of the inhabitants to the whole phases.

The conservation proposals also put the inhabitants in the center as they are the real owners and real users of the village and they have the inherited knowledge for the conservation of their living environment. The main concern is given to the conservation of the natural lifecycle without separating inhabitants from the daily life activities and their places. Then the collaboration among the inhabitants and experts is offered especially for the rehabilitation of the damaged traditional environment and the buildings. At the end, the decision-makers are also included to the process in order to direct the policies and the implementations in the governmental scale. Here again the role of the inhabitants is being the knowledge and experience transferor as being the real owners and users of the village, the role of the stakeholders and experts is being the knowledge and experience transferor and transporter and the role of the decision-makers is being the policy-developer as holding the power of implementation and control. Now, the coalescence should be provided among various actors having effects on Taşkale Village (Figure 84).

The strategies for conservation focus on site-specific conservation tools and approaches. They are based on the values and meanings attributed by the inhabitants rather than general rules, regulations and declarations given by the state and/or experts. As it is an ongoing process, the conservation model should always be revised according to the proper monitoring results.

As a result, strategies for ‘conservation’ have the following considerations:

C1 conservation of the triple coalescence and providing sustainability of the balance among the components

C2 consideration of the conservation in the natural process

C3 collaboration and cooperation among all actors

C4 proper legal framework

C5 site-specific approaches

C6 expertise knowledge and analysis in deciding on the physical interventions

C7 participatory conservation

C8 continuous monitoring and revision

The physical interventions will be the rehabilitation and restoration activities where needed. However, before starting any implementation, the deep analysis of the edifices should be completed covering all scientific analysis from documentation to material and structural analysis. In this regard, the flourmill, the bath and the demolished traditional houses should be analysed. The cinema building that which has been lost about 20 years ago was an important place to bring the inhabitants together. Therefore, the function of cinema should be revitalized and its spatial solution should be searched within the contemporary needs and desires that should be compatible with the current tissue of Taşkale Village. In addition to that, the shelter on the dam-yards that was put to protect will be removed in order to maintain the stepped organization of the traditional houses and to revitalize the life on the dam-yards. Besides, the active use and the proper maintenance of the dam-yards should be provided. The granaries should also be analysed by a scientific group of people in order to decide on the future uses. If proper according to the results of the analysis, the granaries can be used for their initial purpose of cereal product storage. At the end, the active use will be supplied and the proper maintenance will be provided (Figure 84).

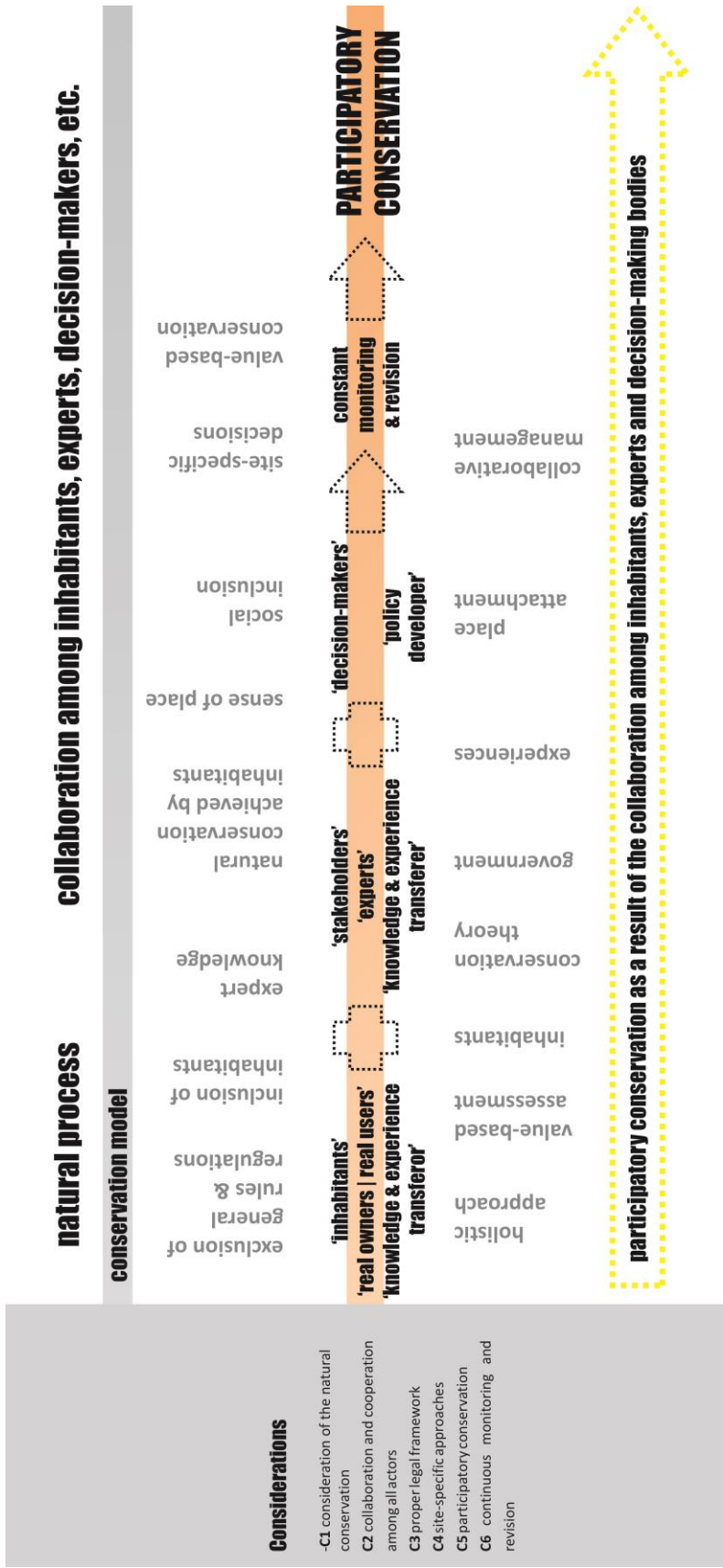


Figure 84: The considerations in 'conservation'

Action Areas of CONSERVATION

participatory conservation

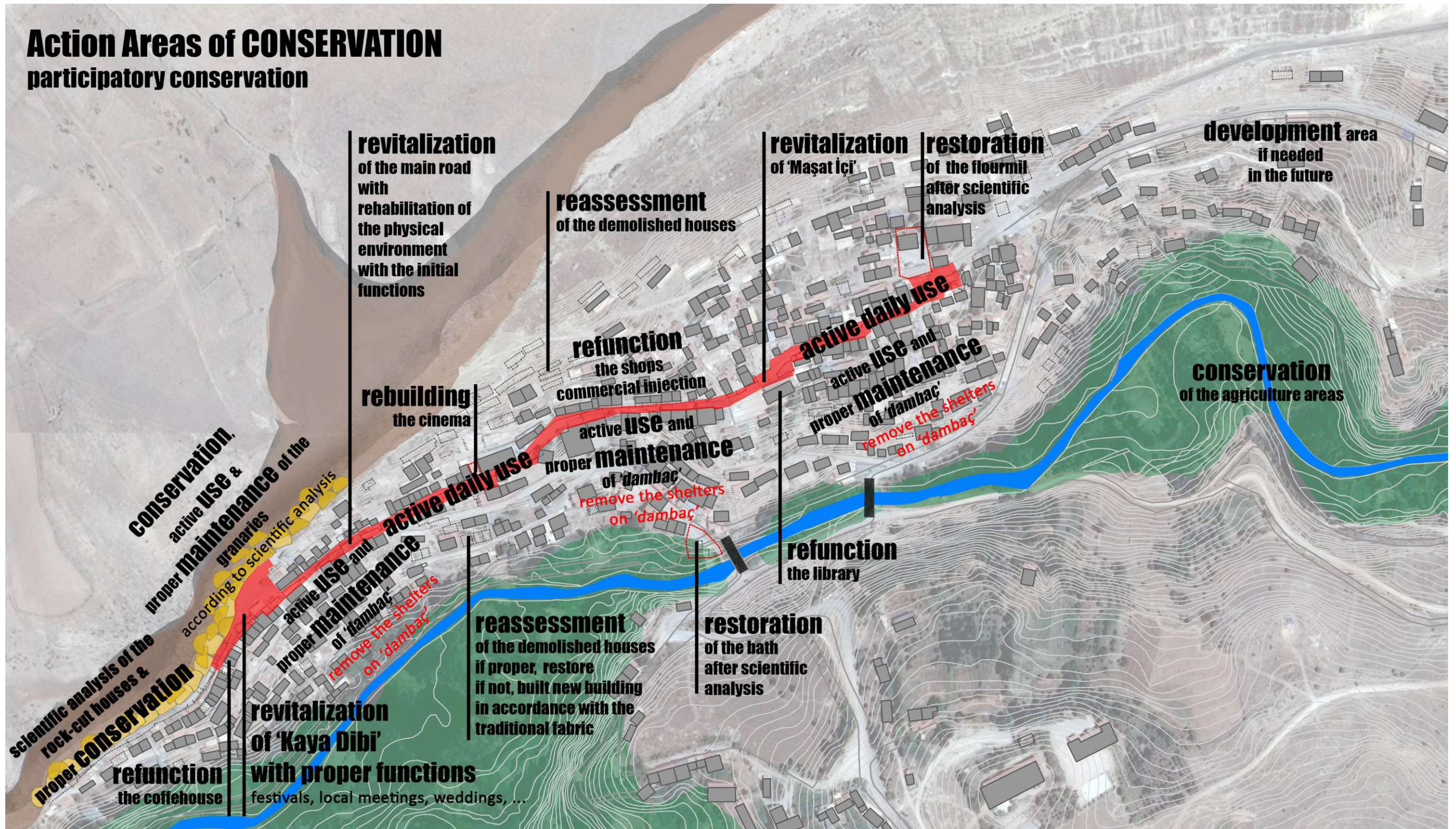


Figure 85: Action Areas of 'conservation'

5.3.3. Tourism Policies and Strategies

Tourism is the inevitable fact all over the world that should be considered and treated very carefully. The natural, built-up, social and cultural characteristics of Taşkale Village make it an attraction point lately and increase the variety of tourism opportunities in and around the village. The consideration of tourism has been changing that a major concern is being given to the different kinds of tourism from extreme to calm and quiet experiences in the world. The discovery of new routes, meeting with new traditions and people, sharing knowledge and experiencing new ways of lives become popular worldwide. Taşkale has distinctive opportunities to satisfy these contemporary desires of the tourism that direct attentions to the village by offering natural, cultural and agro-tourism. As a result, responsible and cautious tourism is offered to Taşkale Village but within the closed intervals ([tourism]). It is due to the fact that the tourism can be an important tool mostly for economic development and raising awareness but at the same time it can be a destructive tool that may cause uncontrollable instant results threatening the indigenous character.

The main concern is to adapt [tourism] to the ongoing lifecycle in the village in order to prevent the destructive effects and to conserve the local life. The current tourism policies for Taşkale Village offer big developments in the village and offer to make the inhabitants serving people to the visitors. However, the proposals for [tourism] put the inhabitants to the center as the mentor for the visitors. Thus, the role of the inhabitants here is to include the visitors to their daily socio-cultural life and when needed to be a mentor and/or a guide for the visitors. The role of the visitors is, first of all, respecting to the lifecycle in the village and being a part of it during their stay. Thus, the strategies towards [tourism] offer maximum interaction among the inhabitants and the visitors (Figure 86).

The range of interaction is supposed to differ according to the types of tourism offered in and around Taşkale Village. The tourism can be diversified by the residual-tourism and passing-tourism. The residual-tourism offers the cohabitation of the inhabitants and the visitors. The passing-tourism can be connected the routes passing around Taşkale and surrounding. There are already some attempts to include Taşkale to these routes between Mediterranean to Capadoccia. In the wider scale, Taşkale can be added to these routes between Çatalhöyük, Salt Lake, Capadoccia,

dam zone, Mediterranean, Lakes Region and so on (Figure 87). In a narrower scale, Taşkale can be added to the routes between the villages, settlement areas and natural sites as Miske Settlement, Asarini Caves, İncesu Caves, Manazan Caves, Gürlük Spring, ‘Papazın Yeri’ and Yeşildere, Kızıllarağini, Büyükoraş, Kavaközü villages and so on (Figure 88).

The natural tourism includes cave tourism in Manazan Caves, İncesu and Asarini Caves, trekking in and around the village and in the mountains surrounding the village, camping in the mountains, in the plateau and so on. The cultural tourism includes shared life in the houses of the inhabitants, in dam-yards, in the streets and in the places where the inhabitants are using during the daily life routine. It also includes visits to places in and around the village. The agro-tourism includes organic farming. There are some national and international organizations supporting agro-tourism and organic farming offering voluntary projects. In these organizations volunteers are helping to the inhabitants in company with the instructions of them. There is TaTuTa¹⁵² in Turkey and WWOOF¹⁵³ in the world. Taşkale can be included to the lists of these organizations (Figure 89).

The use of technology is also very important in historic environments. It can provide non-destructive methods to collect and present the information. It can also ease to reach the information in different medium with different tools on various scales.

As a result, strategies for ‘[tourism]’ have the following considerations:

[T1] respecting and adapting to the ongoing natural lifecycle

[T2] sharing experiences, knowledge and the life

[T3] variety of [tourism] opportunities: natural tourism, cultural tourism, agro-tourism

[T4] not only a place to visit but also a place to live with its inhabitants

¹⁵² ‘*Tarım, Turizm, Takas*’ (Agriculture, Tourism, Swap), for more information, please see:

<http://www.tatuta.org/?lang=tr&>

¹⁵³ World Wide Opportunities on Organic Farms: Linking volunteers with organic farms and growers, for more information please see: <http://www.woof.net/>

collaboration among the inhabitants and the visitors

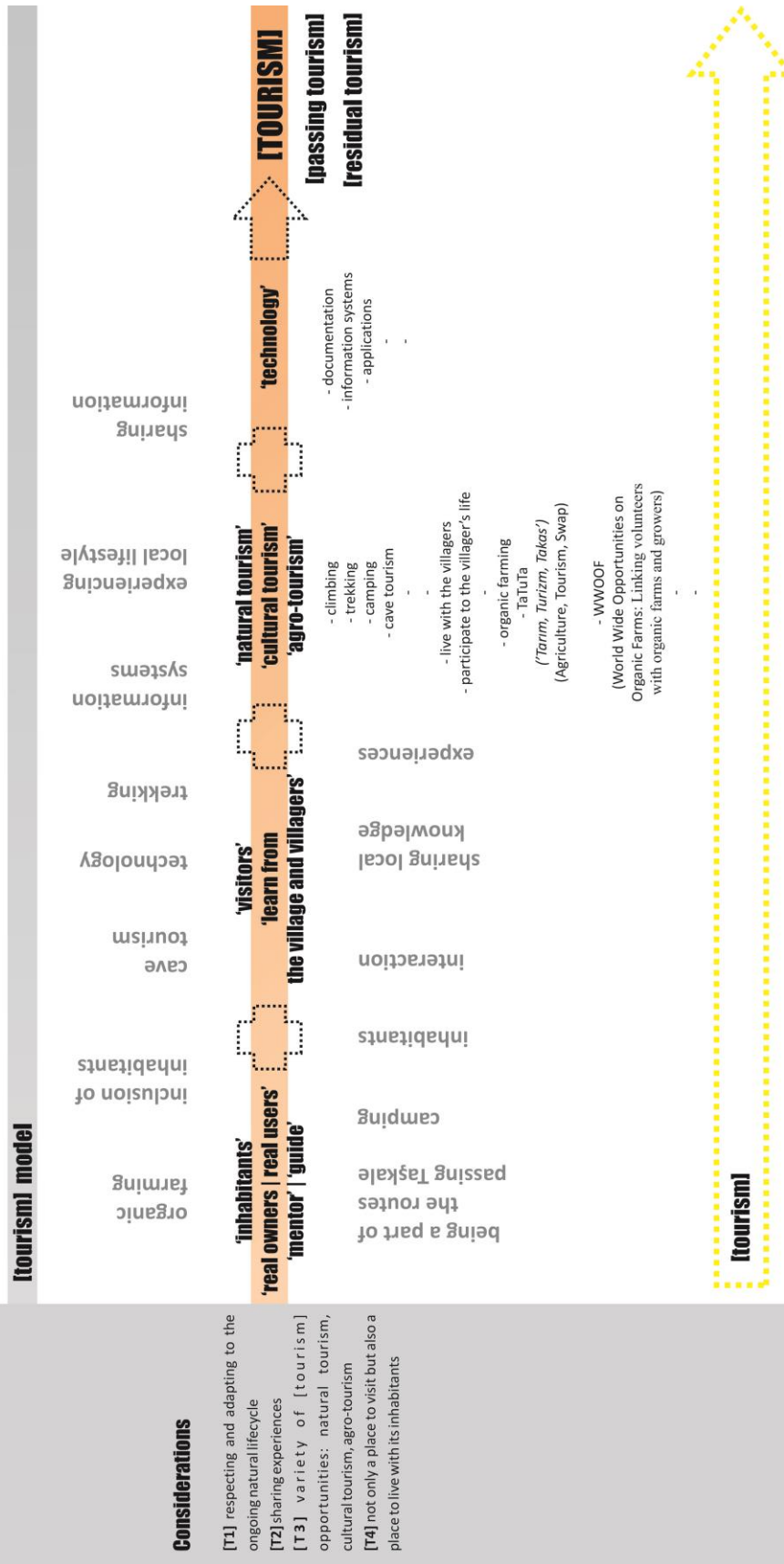


Figure 86: The considerations in [tourism]

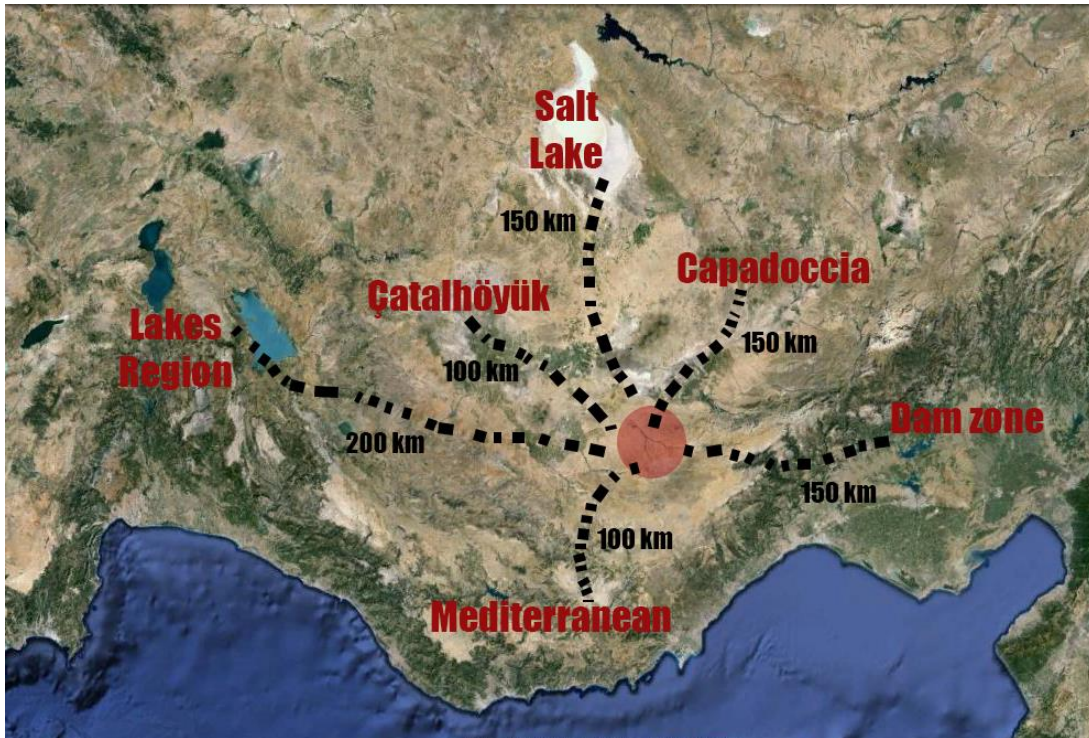


Figure 87: The potential routes in remote surrounding of Taşkale Village

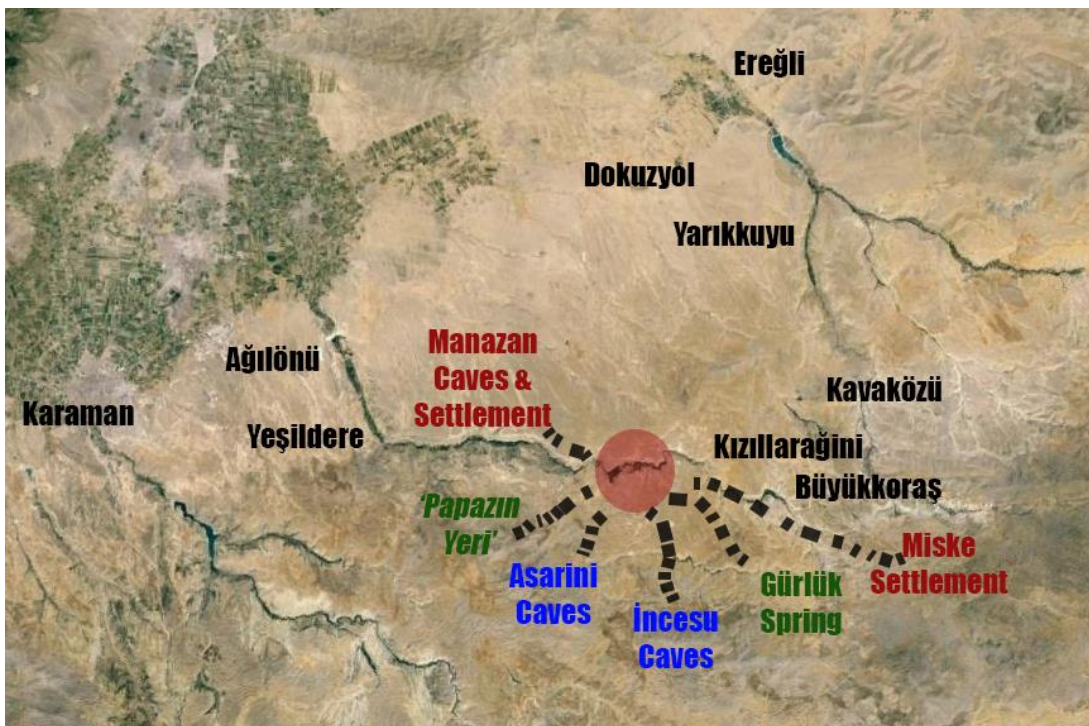


Figure 88: The potential routes in nearby surrounding of Taşkale Village

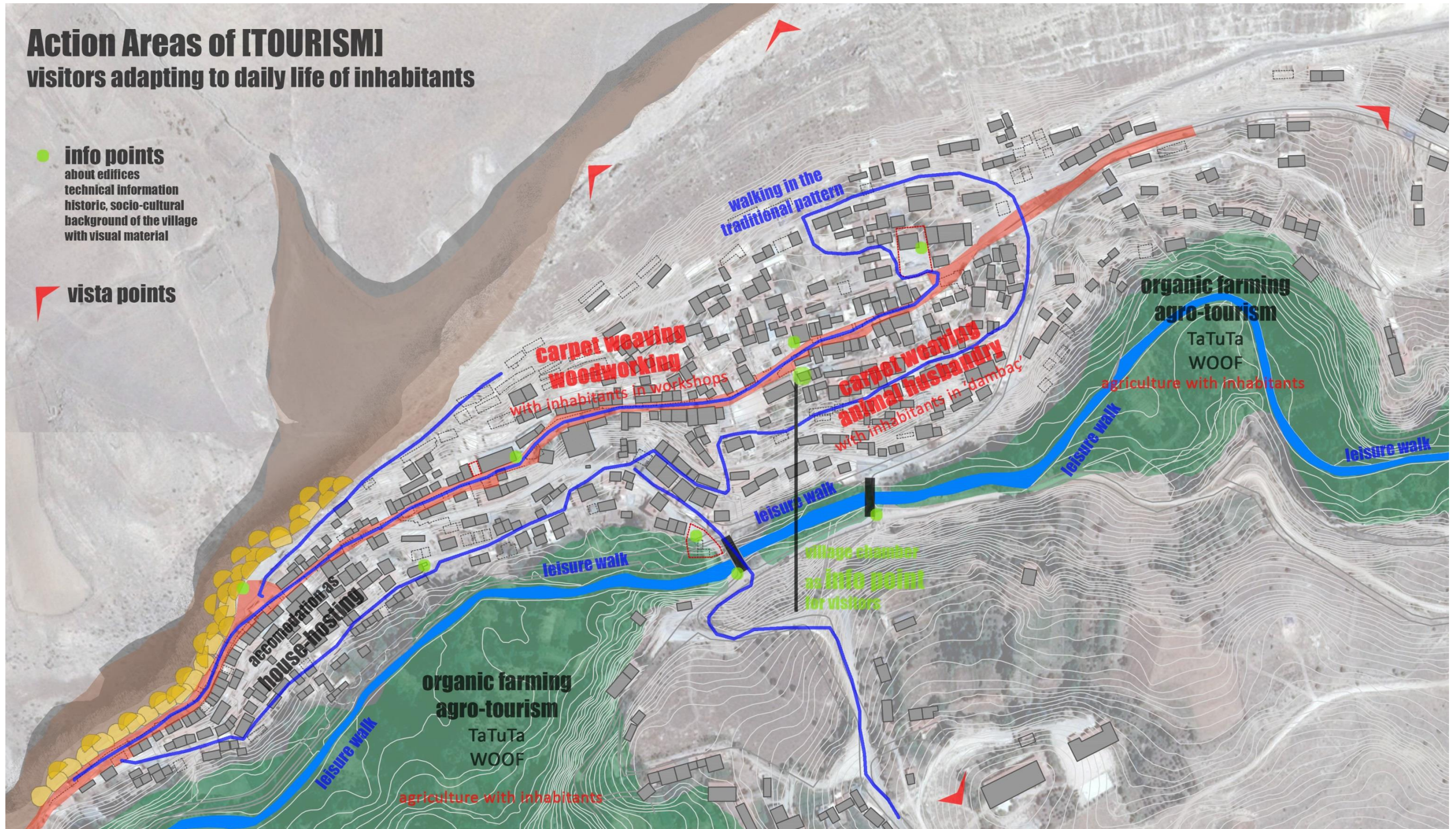


Figure 89: Action Areas of [tourism]

CHAPTER 6

CONCLUDING REMARKS

Historic rural landscapes are formed by the reciprocal interaction between man and nature where man acts as the ‘social contributor’ and nature acts as the ‘physical mediator’. This relationship produces the built environment instantly as the ‘indigenous result’. In the process of formation, transformation and prolongation, a bond is created among these components the coalescence of which provides the sustainability of the historic rural landscapes together with the indigenous tangible and intangible characteristics and values. The sustainability is achieved by change and adaptation in this dynamic composition which is actually achieved by the inhabitants as being active actors with the inherited knowledge and experiences to adapt the current forces and challenges by transmitting the values, meanings, tradition and culture.

However, in the rapidly changing world, historic rural landscapes encounter some forces leading irrevocable changes that are threatening the bond and destroying the coalescence among the nature, people and built environment. The nature encounters forces of overexploitation as a place and/or as a resource. The people encounter forces of social divisions and/or loss of population mostly as a result of economic shifts that causes separation of the people from their own places. And finally, the built-environment encounters abandonment and demolition due to the natural and demographic changes as well as due to the current forces of modernization, globalization and urbanization. As a result, historic rural landscapes come across with the loss of indigenous characteristics, values and meanings as well as the loss of identity.

Within the content of this thesis, the changing forces, threats and problems in the global, national and local levels towards the historic rural landscapes and their instant and future impacts on the local values and characteristics are investigated. As a result of the theoretical and conceptual research as well as the data derived from the case studies, it is seen that place and community driven conservation and empowerment is prerequisite for the historic rural landscapes in order to provide sustainability.

In addition to the problems of loss of traditional economic activities, migration to big cities, loss of population and also the contemporary forces of urbanization, modernization, globalization and tourism, further problems are defined within the thesis. They are mainly due to the insufficient recognition of historic rural landscapes worldwide. Insufficient service delivery system is one of them that result in poor living conditions. However, most importantly, there is also insufficient recognition in national and international legal frameworks, charters and meetings regarding identification, assessment, conservation and management that leave historic rural landscapes susceptible to any kind of intervention mainly due to inappropriate approaches and/or top-down touches disregarding the indigenous characteristics and values.

Herein, the thesis brings definitions and approaches for historic rural landscapes with reference to the Historic Urban Landscape (HUL) approaches and objectives which are respecting values, traditions and environments of different cultural contexts by redefining the spatial development process to better understand the historic city. As a result, it offers integrated and comprehensive framework in approaching to heritage in any phase in a broader context including the whole physical environment as well as the social and cultural dimensions of the heritage.

Likewise, it is seen that the legal framework in Turkey does not cover historic rural landscapes holistically and do not propose particular conservation and management approaches. In general, the rules and regulation developed for the urban areas are implemented. They are generally top-down decisions given without considering indigenous characteristics and values incompatible with the local dynamics.

However, the case studies show the possibilities of preventing the forces and providing the sustainability in historic rural landscapes. It is achieved by the multi-layer strategic plan where the coalescence among the inhabitants, public and private

institutions, local government, experts, stakeholders and companies is achieved by knowledge and experience transfer. The revitalization of the traditional local economic activities, especially the revitalization of agriculture is very important to keep the real owners and users in the historic rural landscapes. Besides, empowerment of communities, raising awareness and providing education contribute their active participation to the conservation and management. In addition to this, the continuity of the ongoing life by sustaining the bond among the nature, people and built environment is very important. The case studies also show the examples where better coordination between the bottom-up approaches and top-down state rules are provided. They also support the use of technology in identification, conservation and presentation. Furthermore, the cautious and responsible tourism is offered regarding the ongoing life with the indigenous characteristics and values in all examples as a tool of enhancement. As a result, increasing quality of life, providing social cohesion and stronger identity is achieved at all. Most importantly it is seen that historic rural landscapes require site-specific approaches as each of them have specific characteristics and values within their indigenous dynamics.

In Taşkale Village, various decisions have been given with the aim of development, conservation, promotion, economic advance and so on by different bodies affecting the different parts of the village since 1980s. In such a diversified situation, integrity among these decisions cannot be constituted. As a result, approaches become incompatible with the ongoing local life, socio-cultural and physical values and characteristics of Taşkale Village. However, the coalescence among the different decision-making bodies should be provided regarding the local dynamics.

Within the content of the thesis, principles and strategies towards the conservation and empowerment approaches are defined for historic rural landscapes in general and proposals regarding the place and community driven conservation and empowerment are determined specific to Taşkale Village by re-learning from the inhabitants and their lifecycle as a result of the deep and holistic analysis. The principles, strategies, policies, sub-projects and action areas are determined for each proposal. The proposals are determined as production of the traditional local products, participatory conservation and limited [tourism]. In each proposal, the inhabitants are put in the center as being the real owners and users. The objectives are determined as

sustaining the traditional local lifecycle with the real owners in their own places, providing participatory conservation approaches based on local dynamics by inclusion of the local people and developing and promoting Taşkale Village without damaging the local life but by improving the quality of life again by the inclusion of the inhabitants. These proposals demonstrate the possibilities of such interventions in historic rural landscapes that are derived from the place and community by the active community participation according to the indigenous capacity.

The considerations for production are determined as revitalization and continuation of local economic activities, inhabitant-centered approaches, collaboration and cooperation among all actors, knowledge and experience share among the inhabitants and others bodies, continuous funding and promotion in the local, national and international market. The considerations for conservation are determined as conservation of the triple coalescence and providing sustainability of the balance among the components, consideration of the conservation in the natural process, collaboration and cooperation among all actors, proper legal framework, site-specific approaches, expertise knowledge and analysis in deciding on the physical interventions, participatory conservation and continuous monitoring and revision. Finally, the considerations for [tourism] are determined as respecting and adapting to the ongoing natural lifecycle, sharing experiences, knowledge and the life, variety of [tourism] opportunities: natural tourism, cultural tourism, agro-tourism and not only a place to visit but also a place to live with its inhabitants.

These objectives, consideration and proposals can be taken as introductory attempts in approaching to the historic rural landscapes. However, this initiative study can be progressed in the further investigations and approaches.

The attempts should mainly focus on providing sustainability of the indigenous activities of production, especially the agriculture. Besides, the studies should always consider the inseparableness of the place and the community. Therefore, the sustainability of the ongoing socio-cultural life should also be sustained. To do that, the further concern should be on the sustainability of the coalescence among the man, nature and built environment under the ever-changing process of historic rural landscapes.

As having multidimensional inputs affecting different levels of socio-cultural and physical characteristics and values, each attempt should be done as a result of holistic and interdisciplinary investigations that should change case by case. Therefore, these attempts should be revised in each historic rural landscape according to the indigenous dynamics, values and characteristics.

In conclusion, historic rural landscapes should be considered worldwide and site-specific holistic attitudes should be developed based on the place and community driven conservation and empowerment approaches.

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