

# CONSERVATION PLANNING OF RURAL HERITAGE LANDSCAPES ON URBAN PERIPHERY: VALLEY SETTLEMENTS AROUND KAYSERI

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## ABSTRACT

The process beginning with the rapid growth of cities following the Industrial Revolution and culminating in recent globalization has transformed the interaction between urban and rural areas in the last two centuries. Uncontrolled urban growth threatens rural settlements especially on the periphery, and these eventually lose their cultural and physical identity and landscape characteristics. This study investigates the effects of governmental policies and regulations in Turkey concerning the transformation and conservation of historical rural landscapes focusing on valley settlements around Kayseri, and aims to contribute to the discussion by identifying and examining relevant threats.

In Turkey, villages in metropolitan areas are considered “neighborhoods”, and their statute is obscured. Rural heritage areas represent the culture, social structure, art and architecture, construction technologies and interaction with the environment in their period, and thus, possess both tangible and intangible heritage values. However, due to the inconsistent administrative approaches of local authorities, they are rapidly losing their integrity, authenticity and characteristics, resulting in loss of cultural memory and spirit of place, beginning with those located on the periphery of growing cities.

This paper explains the vital role of policies, laws and regulations on the conservation of rural heritage areas, focusing on two Derevenk Valley settlements, Germir and Tavlusun on the urban periphery of Kayseri. Their rural, archaeological and natural heritage features resulted in their listing in 1993. These multi-cultural and multi-layered settlements, where different religious, ethnic and social groups lived together in the past, are mostly devoid of their original population and used only seasonally today. Although there are similar valley settlements around them, only two are listed as historic urban sites whereas the others, not recognized, are under the threat of new building and urban development. Derevenk Valley,

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closest to the city, has already been absorbed by the urban sprawl. The conservation history, legal status, management and administrative policies, characteristics and state of preservation of the designated areas analyzed here, demonstrate the importance of the timing of planning and implementation as well as the integration and coordination of the urban and conservation plans, the lack of which threatens the preservation of similar areas.

**Keywords:** rural heritage, historic urban sites, Kayseri, Derevenk Valley, conservation planning

## 1. INTRODUCTION

Rural heritage brings together diverse cultural material, including architecture, building technologies and traditions, settlement practices and interaction with the environment, agricultural production landscapes, and other tangible and intangible practices and traditions. Recognized rather recently in terms of preservation theory and implementation, and celebrated by UNESCO's International Council on Monuments and Sites (ICOMOS) in 2019, rural heritage includes the conservation and stewardship of natural and cultural heritage and habitats, and economic livelihood and well-being of their inhabitants, also involving ecological tourism. *ICOMOS-IFLA Principles Concerning Rural Landscapes as Heritage* adopted in New Delhi in 2017 define rural landscapes as "terrestrial and aquatic areas co-produced by human-nature interaction used for the production of food and other renewable natural resources", multifunctional in character and having "cultural meanings attributed to them by people and communities"; these may be "well-managed and degraded or abandoned areas that can be reused and reclaimed – huge rural spaces, peri-urban areas as well as small spaces within built-up areas". "Rural landscape as heritage" refers to the "tangible and intangible heritage of rural areas", encompassing "physical attributes – the productive land itself, morphology, water, infrastructure, vegetation, settlements, rural buildings and centers, vernacular architecture, transport and trade networks, etc. – as well as wider physical, cultural and environmental linkages and settings" and "associated cultural knowledge, traditions, practices, expressions of local human communities' identity and belonging, and the cultural values and meanings attributed to those landscapes by past and contemporary people and communities," including "technical, scientific and practical knowledge related to human-nature relationships" and "cultural, spiritual and natural attributes that contribute to the continuation of biocultural diversity".

The continuing loss of population and communities through the 20<sup>th</sup> century in rural areas in Turkey and the increasing growth of urban sprawl forms one of the

greatest threats against rural heritage landscapes, leading to loss of both tangible and intangible characteristics. The lack of specific designation tools in the legislation, the recent separation of the legal status of natural and cultural property and the standard processes of urban and conservation planning make integrated conservation and sustainability of such areas almost impossible. This paper discusses the problem over two listed settlements in Derevenk Valley on the periphery of the urban development and practically absorbed by the urban sprawl of Kayseri, focusing on legal and administrative issues.

## 2. THEORETICAL FRAMEWORK

The human urge to safeguard cultural heritage gained new momentum in the 20<sup>th</sup> century as a result of the destruction caused by the two world wars. One of the first actions was *Carta del Restauro* in 1931, an 11-article document published by the Italian Superior Council of Antiquities and Fine Arts (*Consiglio superior per le antichita e belle arti*). This was the first guideline, suggesting the conservation of the sites and contexts together with artistically important monuments. The *Athens Charter for the Restoration of Historic Monuments* adopted by the First International Congress of Architects and Technicians of Historic Monuments became the first international initiative concerning the preservation of sites as well as single monuments. Thus, although they were recognized as contexts or backgrounds at first, historic urban sites became a part of heritage. (Ahunbay, 1996, p: 116) The devastation caused by World War II in various historic centers such as Warsaw and Dresden brought about a new turning point. (Dinçer, 2010, p: 228) An enlarged view of preservation, including sites of different types, created its international concepts and principles in the second half of the 20<sup>th</sup> century.

The idea of conservation in the Ottoman Empire focused on movable archaeological artefacts in the 19<sup>th</sup> century and was afterwards enlarged to include monuments. (Dinçer, 2010, p: 228) However, despite two laws on antiquities dated 1869 and 1884 (*I. Asar-ı Atika Nizamnamesi* and *II. Asar-ı Atika Nizamnamesi*), a centralized state organization was not formed, and preservation and restoration of historic monuments was carried out either by the Ministry of Pious Foundations (*Evkaf Nazırlığı*) or through the efforts of individuals. The first organization with such a purpose was the Permanent Council on the Conservation of Monuments (*Muhafaza-i Asar-ı Atika Encümen-i Daimisi*) founded in Istanbul in 1917. (Madran, 2002, p: 14) Following the proclamation of the new Turkish Republic in 1923, local and municipal authorities began preparing first urban plans. The Building Construction Act (*Ebniye Kanunu*) of 1882 was remodeled as Turkish Act No. 2290 in 1933 and formed the basis of new construction in municipal urban areas. (Dinçer, 2010, p: 229) This law left the planning around monuments to

municipalities but required the conservation of sites and contexts surrounding them.

The need for a more centralized and effective authority in heritage conservation resulted in the establishment of the High Council of Immovable Antiquities and Monuments (*Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu* or GEEAYK) with Turkish Act No. 5805 in 1951. The Turkish Act No. 6785 on Building (*İmar Kanunu*) in 1956 and its renewal in 1957 were the only regulations during this period. (Madran, 2000) Charter of Venice adopted by ICOMOS following the 2<sup>nd</sup> International Congress of Architects and Technicians of Historic Monuments in 1964, declared historic sites worthy of preservation in their own right for the first time. (Binan, 1999, p: 76) A new Building Regulation adopted by the Republic of Turkey in 1969 also included terms such as “protocol area” (*protokol alanı*) and “housing area to be conserved” (*korunacak konut dokusu*).

The transformation of architectural conservation in this period led to the adoption of Turkish Act No. 1710 on Historic Monuments (*Eski Eserler Kanunu*) in 1973 with the support of the members of GEEAYK and other specialists. (Ahunbay, 1996, p: 130) The term “protocol area” was replaced by “site” (*sit*) and the conservation of historic sites became part of the legal system. With these changes in the laws on Building and Historic Monuments, urban planning and conservation was considered in a more integrated manner and provided solutions accordingly. (Dinçer, 2010, p: 233) GEEAYK was still responsible for the listing, documentation and conservation of the built heritage. Following the signing of UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage by the Republic of Turkey in 1982, Turkish Act No. 2863 on the Conservation of Cultural and Natural Heritage was accepted in 1983. GEEAYK was transformed into the High Council on the Conservation of Cultural and Natural Property (*Kültür ve Tabiat Varlıklarını Koruma Yüksek Kurulu*) according to this law. The terminology was also updated: For instance, cultural property (*kültür varlığı*) was used instead of historic monument (*eski eser*), and historic sites and their types were defined in more detail. Accepting that conservation of historic sites was a problem of city planning, the concept and term of “urban conservation plan” (*koruma amaçlı imar planı* or KAİP) was adopted as well.

The changes in Turkish Act No. 2863 on the Conservation of Cultural and Natural Heritage, adopted by the Turkish Act No. 5226 in 2004, defined urban conservation plan in detail and formed its technical specifications (*Koruma Amaçlı İmar Planı Teknik Şartnamesi*) as well as explaining the requirements for authors, regulations for their preparation, implementation and control. Following the listing and declaration of an area as a historic urban site, there is a deadline for the completion of the urban conservation plan, and “transition

period building regulations" (*geçiş dönemi yapılaşma koşulları*) are determined and enforced until then. The responsibilities concerning the urban conservation plan are not limited to its authors but Regional Councils on Conservation of Cultural Property, municipalities and NGOs are also accountable. The previously unrecognized concept of administration of historic urban sites also entered the legislation, and "management areas" (*yönetim alanları*) were determined. Such administrative decision-making process includes economic problems and ownership.

Turkish Act No. 5366 on the Regenerative Preservation and Sustainable Use of Dilapidated and Deteriorated Historic and Cultural Immovable Property (*Yıpranan Tarihi ve Kültürel Taşınmaz Varlıkların Yenilenerek Korunması ve Yaşatılarak Kullanılması Hakkında Kanun*) was a surprising negative development in 2005. According to this law, areas could be designated for regeneration by the Turkish Cabinet of Ministers and rapid implementations were accordingly possible without the more delicate and time-consuming process of urban conservation planning. Turkish Act No. 648 on the Organization and Responsibilities of the Ministry of the Environment and Urbanism (*Çevre ve Şehircilik Bakanlığının Teşkilat ve Görevleri Hakkında Kanun*) in 2011, transformed the process of urban and conservation planning, excluding natural property, including natural sites and parks, from the jurisdiction of Turkish Act No. 2863, which was renamed the Law on Conservation of Cultural Property. This change made the planning and administration of rural, archeological and complex sites, which include natural heritage, problematic. Such sites need to be evaluated and administered by two different ministries. The Regional Councils on the Conservation of Cultural Property were no longer responsible for natural sites, making integrated conservation of complex sites more difficult. Turkish Act No. 6360 on Metropolitan Areas converted the status of villages to neighborhoods in 2012. Rural areas and sites thus acquired the same status as urban neighborhoods, and this administrative change made the conservation of identity and authenticity in heritage areas more challenging.

One of the main problems are legal definitions of heritage sites; the only available ones are "historic urban", "archaeological" and "complex" sites. Rural landscapes, which encompass both architecture and landscape, and sometimes archaeology, and thus both cultural and natural resources become "complex sites". However, their management have become impossible to the legal separation of cultural and natural heritage. According to current legislation and regulations, the Regional Councils on the Conservation of Cultural Property list and declare historic sites, and "transition period conservation guidelines and use conditions" (*Geçiş Dönemi Koruma Esasları ve Kullanma Şartları*) are determined

until the completion of the urban conservation plan. These guidelines and conditions supersede other building regulations in the area. However, as indicated by their name, these are temporarily determined in a very short time and without detail. If the planning process is delayed, then their long-term application causes the deterioration and destruction of heritage areas. The conservation plans need to be integrated with the other plans for the surrounding areas both in terms of the decision-making process and implementation. Integrated planning and not unnecessarily lengthened research and preparation, bringing various stakeholders into the process, are important for the preservation of heritage sites.

### **3. CASE STUDY: GERMİR AND TAVLUSUN VILLAGES IN DEREVENK VALLEY, KAYSERİ**

#### **3.1. Methodology**

This paper analyzes and evaluates the legal and administrative processes in the preservation of cultural heritage sites in Turkey, demonstrating the importance and urgency of control and implementation. For this purpose, Germir and Tavlusun Historic Urban Sites have been selected as case study examples. These are located within the present Kayseri urban settlement area. Both designated in 1993, Germir's urban conservation plan was completed in 2017 after 24 years while Tavlusun's is still incomplete after 27 years. The research and analyses include archive documents from the Kayseri Regional Council on the Conservation of Cultural Property (KRCCCP) and Kayseri Metropolitan Municipality (KMM), demographic data, Building Regulations and the state of preservation of the sites.

The urban sprawl over these designated sites forms the major threat against their conservation while the various new legislations mentioned in the previous section pose various levels of risks. The study also evaluates these threats and risks.

#### **3.2. Geography and Historical Background**

Germir and Tavlusun villages in Derevenk Valley, located about 6km from the center of Kayseri, have settled on the slopes due to the topography. Forming the southeastern edge of the Cappadocian Plain, the plateau around Kayseri is carved out with valleys housing streams at the bottom, and many historic rural settlements are located along them. Germir, the easternmost village in Derevenk Valley, is located on a relatively more level land towards the valley bottom and the houses are morphologically organized along long and narrow streets.

Tavlusun, located at the center of the valley, on the other hand, is on steeper ground. The houses are located on terraced gardens on the valley slopes, opening up to the view and the panorama of Mount Erciyes (Argeus). The streets join larger public spaces while the stream fed by the melting snow of the mountain waters vineyards, gardens and pastures at the bottom.



**Figure 1. Germir Photos**



**Figure 2. Tavlusun Photos**

The demographic and social structure of the settlements are similar to that of the city center. Sources indicate that the ethnic population was largely formed of Armenians and Greeks at least since the 15<sup>th</sup> century. The Byzantine invasions of eastern Anatolia in 11<sup>th</sup> century, relocated the Armenians to Sivas, Kayseri and along the Euphrates, changing the ethnic structure of Central Anatolia. (Kevorkian,

1992, p: 217; Turan, 1971, p: 68) Although the original inhabitants were mostly of Greek origin before and during the Byzantine Period, Arab and Turkish invasions during the Middle Ages caused the settlement of Christian Turks in the area as well. (Özkan, 2000, p: 337) Following the Turkish Conquest of Anatolia after the Battle of Manzikert in 1071, Muslim and Turkoman groups began settling in the area. The ensuing demographic and social structure was multi-ethnic, multi-religious and multi-cultural.

According to the population census of 1875, Tavlusun had 578 houses, of which 75 were Armenian, 158 were Greek and 355 were Muslim. (Karpas, 1999, p: 83) Ownership title deed records indicate that although some neighborhoods were largely Muslim in population, different ethnic and religious groups co-existed. (Keskin, 1998, p: 291; Keskin, 2000, p: 16) This was also a seasonal settlement for the officials in Kayseri; indeed, most of the houses are named after the governors, mayors, judges and other notables of the period. (Ural-2; Keskin and Cömert, 2007, p: 283) The historic site area today contains two churches, three mosques, four fountains, two bridges, one aqueduct, one water well, one school and one *namazgah* (open prayer area) listed in the national inventories. (KRCCCP Archive)

The population census of 1875 shows that Germir was much larger than Tavlusun. Of the recorded 1214 houses, 203 were Muslim, 398 were Armenian and 613 were Greek. (Cömert, 2014) The traditional and agricultural production spaces in the village, such as *bezirhanes* (buckthorn and/or linseed oil presses), pottery workshops, ovens and kilns, and the accounts of travelers, such as that of Vital Cuinet (1892), who visited the village in 1888-1890, indicate that a busy commercial life existed. Traditionally Greeks were involved in trade and marketing, and Armenians in crafts, including goldsmithing, tailoring, carpentry and construction. (Nikolaos, 1856; İmamoğlu, 1996, p: 120) Despite the commercial activity, the greatest income bringing agricultural production in the area was *cehri* (buckthorn), a plant used in dyes, for which the number of *bezirhanes* provide ample proof. Buckthorn was grown in 42 *kit'a* (c. 250m<sup>2</sup>) gardens and there were 35 *bezirhanes* in Germir in the 19<sup>th</sup> century. (Cömert, 2014; Gökdağ, 2010, p: 352) There were four schools, four pharmacies, 12 doctors and 35 shops in Germir as well. (Gökdağ, 2010, p: 354) The historic site area today contains two Greek and one Armenian churches, two mosques, two *bezirhanes*, one *hamam*, two bakeries, a group of old book sellers, one school, two fountains and one bridge listed in the national inventories. (KRCCCP Archive; Kırık, 2019, p: 127).

These two villages with similar demographic and social structures as well as similar production activities but different morphologies were both effected by the political changes at the turn of the last century. Although the rights of the minorities were strengthened with *Tanzimat* (Reorganization) and *Islahat*



(Reform) edicts, the land and population losses of the Ottoman empire continued with *Tehcir* (Relocation) Law, which resettled Armenians in the Middle East. Greeks were enforced to leave following the Turkish War of Independence in 1924 during the *Mübadele* (Population Exchange). Compared to the numbers in the 1875 population census, the settlements were mostly abandoned by mid-20<sup>th</sup> century. The development of industrial areas in Kayseri and other cities increased the rate of rural migration, leaving the historic villages mostly deserted.

The Commission on Exchanging Foreign Place Names (*Yabancı Adları Değiştirme Komisyonu*), founded by the Turkish Ministry of Interior Affairs in 1940, changed the name of Tavlusun to *Aydınlar* (intellectuals) and that of Germir to *Konaklar* (mansions) according to the historic and cultural characteristics of the villages in 1960. However, the villages regained their names following the applications of their citizens in 1998 and 1999 respectively. (Cömert, 2007, p: 11; Cömert, 2014, p: 16)

### 3.3. Spatial Analyses

The village settlements developed according to the continental climate characteristics are formed of masonry houses built with tufa in a manner similar to the settlements in the geographical area around Kayseri. The floors and roofs are supported by juniper beams and occasional columns. The floors and roofs are covered with large slabs of pumice over the beams, and the flat roofs are covered with earth. The intense commercial activity and the interest of influential and wealthy individuals in settling have resulted in the construction of impressive mansions compared to the other villages in the environs. The dense settlement patterns are reminiscent of a historic town rather than a rural area, with several central squares and long and narrow streets aligned with rows of houses. The sloping topography is utilized to locate the houses without shading and blocking each other. In both settlements the main streets are parallel to the slope with smaller steep and sometimes stepped streets in the other direction connecting them; some of the second type of streets are cul-de-sacs. The generally narrow streets are suitable for pedestrian traffic, and wider connections have been added for motor vehicles. Public squares have developed around major buildings such as mosques, churches, fountains and schools. The historic streets may become as narrow as 2m in certain parts, where the overhead projections are only 1m apart. The streets turn and curve following the topography, and the façades of the houses and projections as well as the high garden walls create a glorious shadow play. The wide house and garden doors and *eyvans* (*köşk*) on the upper floors bring a rhythm. There are also two *kabaaltı* passages in Germir, where the street continues under houses. (Elagöz Timur *et al.*, 2019) The

morphology of the architectural elements is similar to each other, and the larger mansions have various examples of stone decoration, sometimes Neo-classical in character.

As observed in the other valley settlements around Kayseri, in Germir and Tavlusun, there were no specific neighborhoods or house types designated for an ethnic or religious group; they are all similar in architectural design and characteristics. The two-story stone masonry houses with flat earth roofs are cubic in form. The service spaces on the lower floors overlooking the street have either only small overhead windows or no openings. The upper-floor living rooms and projections are well-illuminated spaces with large windows; there are also *eyvans*, which function like balconies. (Elagöz Timur *et al.*, 2019) The projections differ in shape, location and supports from Germir to Tavlusun: In Germir timber supports are more common under wooden floor beams whereas stone supports appear to be more common in Tavlusun. (Baturayoğlu Yöney *et al.*, 2017) Two different colors of stone are used on the façades sometimes, especially in the voussoirs of the arches. Other architectural elements include inscriptions with dates, owners' names and prayers as well as door and window frames.



**Figure 3. Germir Streets**



**Figure 4. Tavlusun Streets**

The plan types in both settlements are also similar. Although some houses have garden gates as well, most houses are directly entered from the street. In Germir some houses are up to 2m above the present street level whereas in Tavlusun the entrances are at the same level as the street. The entrance is through a courtyard or hall, to which the doors of the service and living spaces at the lower level open. The lower level spaces include the kitchen, which is named *aşhane*, *tokana* or *ocak*, stables and storage rooms as well as winter living rooms. The central entrance spaces usually lead to a garden opposite the street direction and houses the open stone staircase leading to the upper levels. The open or central *sofa* on the upper floor is also a circulation space, leading to the summer living and bed-rooms and *eyvans*; the *sofa* itself may be used as a daily living room as well. (Elagöz Timur *et al.*, 2019)

Different construction techniques have been identified in the historic settlements, the existing buildings of which are mostly dated to the 19<sup>th</sup> and 20<sup>th</sup> centuries: Chronologically the oldest of these appear to be carved spaces. These *ins* or caves were probably first carved as houses and living spaces but following the construction of masonry buildings they were reduced to store rooms, kitchens, stables and pantries. These spaces carved into the bedrock are sometimes located on one side of the courtyard or garden or they might be underneath the house; in this case, the stone masonry houses are built directly on the bedrock without foundations. The floor systems of the houses are usually based on the use of timber (juniper) beams. In wider and larger rooms a central beam may be supported by timber columns. Sometimes stone vaulted spaces (*tol*) are encountered; these are not vault systems structurally but are, instead, formed of a series of stone arches. The cladding of the timber beams and the rib-like stone arches are both light stone slabs (pumice). The middle and later 20<sup>th</sup> century interventions include reinforced concrete floors and skeletal systems but these are not considered a part of traditional construction systems.

Different types of stones may be used in construction. The basements and foundations are made of basaltic tufa, which is stronger and more durable against the effects of water. The grey, light-brown or pink andesitic tufa is the most common building stone. The cladding stones, called *sal taşı* are light tufa, such as pumice. On the roofs, these are covered with earth. The staircases are also made of stone and slabs similar to cladding stones are more common. The floors of the projections are carried on timber beams as well; the projection supports underneath may be timber diagonals or if stone supports are preferred then the uppermost part of the console is made of timber. (Baturayoğlu Yöney *et al.*, 2017) The arches, lintels and water sprouts are all made of stone. Except for the floor beams and occasional columns and lintels, timber is used as a cladding

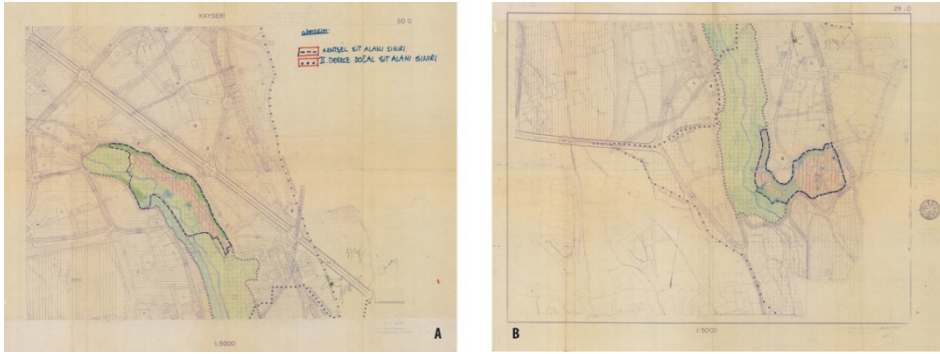
material on the interiors of walls and ceilings and for built-in furniture in the living rooms. Metal elements are limited to exterior doors.

### 3.4. State of Preservation and Historic Monuments

Although the general morphological characteristics of the settlement and the relationship of the houses to the topography and building lots do not appear to have changed in the last century, the political and demographic transformation resulted in abandonment and deterioration. Most of the Armenians and Greeks left during the population movements between 1915 and 1925. The abandoned buildings – houses, commercial and public spaces – were vandalized and some of them were eventually destroyed due to lack of maintenance. Today, the population of the villages is still sparse and elderly as most of the younger population have migrated to the big cities, and most of the houses are used seasonally in summer, most of the owners living in nearby apartments in the city through the winter. The ratio of inhabitable houses in Germir is 42% whereas that of partially destroyed houses which require heavy restoration interventions is 30%. (Aks, 2017, p: 80) The ratio of inhabitable houses in Tavlusun is 32% whereas that of those which require heavy restoration interventions is 35%. (Aks, 2012, p:68) The rest of the buildings are in ruins or completely lost.

The changes in climate, the decrease in water flow of the stream and the lack of people to care for the land are some of the factors that threaten the natural heritage of the valley and sustainability of the rural heritage landscape. The agricultural production activity has changed and lost some of its most characteristic products such as *cehri* (buckthorn) and linseed, which once brought the greatest income.

There are several designated historic monuments in the settlements. Although restored at different periods, abandonment and vandalism have caused the deterioration of community buildings such as churches, schools and *bezirhanes*. In Germir, two mosques, one school and one *bezirhane*, all listed in the national inventories, are restored and in good condition whereas one Armenian and two Greek churches, one bridge and one *hamam* are unused and in ruins. In Tavlusun, the registered buildings include three mosques, still in use, and one Greek and one Armenian churches, one Greek school, two mansion *hamams*, five fountains and two bridges, which are no longer in use. (KRCCCP Archive)



**Figure 5. Germir and Tavlusun Urban Sites and 2nd Degree Natural Site Boundaries / 2011 (KKVKBK Archive)**



**Figure 6. Germir and Tavlusun Historic Sites and New High-rise Buildings**

### 3.5. Administrative Regulations and Preservation Decisions

With the decision of the Kayseri Regional Council on the Conservation of Cultural Property, dated 24.12.1993 and numbered 1643, Germir and Tavlusun settlements have been designated as historic urban sites and the part of the Derevenk Valley between these two settlements and the other natural resources around the settlements have been designated as natural sites in the second degree. The first public activity and investment in this respect was the authority given to the *İller* (Provinces) Bank of Turkey by the Kayseri Metropolitan Municipality for the acquisition of an urban conservation plan.

The “transition period conservation guidelines and use conditions” were determined one year later with the decision of the KRCCCP, dated 29.12.1994 and numbered 1806. As the urban conservation plan process could not be completed on time, the transition period conservation guidelines and use conditions were no longer valid. With the Turkish Act No. 648 in 2011, Germir – Tavlusun Natural and Historic Urban Site was divided with the removal of the

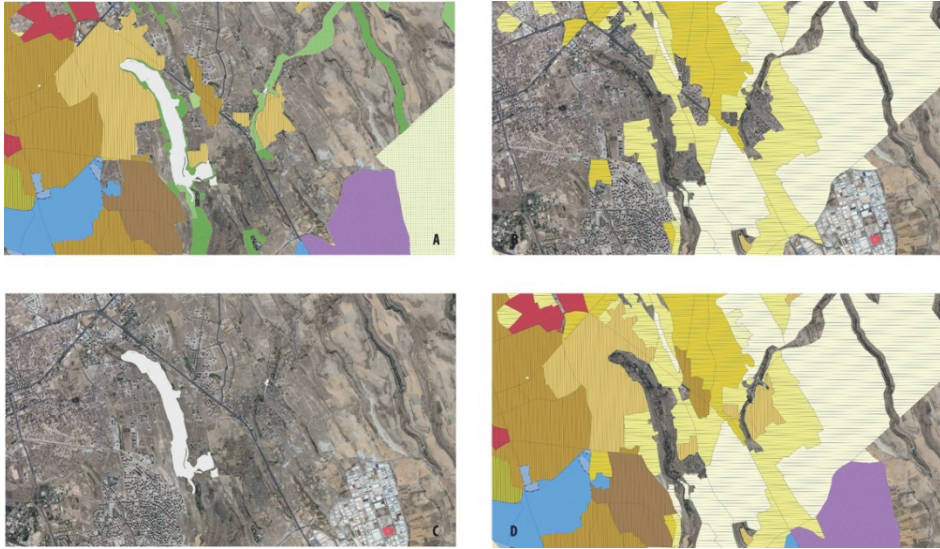
natural property to the jurisdiction of the Ministry of the Environment and Urbanism. Following a period of inactivity, the Ministry of Culture and Tourism determined another set of transition period conservation guidelines and use conditions valid for a year with a decision dated 23.02.2012 and numbered 151. With the removal of the natural site binding them, Germir and Tavlusun physically became two different historic urban sites, and the authorities decided to obtain two separate urban conservation plans rather than running an integrated planning process. Germir Urban Conservation Plan (*Germir Kentsel Sit Alanı Koruma Amaçlı Nazım ve Uygulama İmar Planı*) was ratified by the KRCCCP, with a decision dated 08.02.2017 and numbered 2472. However, Tavlusun Urban Conservation Plan (*Tavlusun Kentsel Sit Alanı Koruma Amaçlı Nazım ve Uygulama İmar Planı*) process was terminated by İller Bank's Spatial Planning Division (*İller Bankası Mekansal Planlama Daire Başkanlığı*), and the decision was announced to the interested parties by the KRCCCP with a document dated 05.07.2018 and numbered 29095.

### **3.6. Building Regulation Plans**

The 1:25,000 scaled urban plan (*Nazım İmar Planı*) for Kayseri was ratified with the decision of the Metropolitan Municipal Council dated 14.07.2006 and numbered 343. All the natural, urban and archaeological sites are indicated on this plan, and the plan notes include the following:

1. The implementations in natural and cultural sites will be carried out according to Turkish Acts. Nos. 2863 and 5226 and related regulations.
2. The boundaries of the natural and cultural sites were determined by the abolished Kayseri Regional Commission on the Conservation of Cultural and Natural Property. The metropolitan urban plan for the city of Kayseri, takes these historic, cultural and natural sites and their conservation into consideration. (Aks, 2017, p: 56)

Turkish Act No. 6360, brought the district municipalities into the control of the Metropolitan Municipality. The new 1:50,000 scaled environmental plan (*çevre düzeni planı*) was completed in 2016, and the 1:25,000 scaled urban plan proposal in May 2017 (Url-1).



**Figure 7. A- Built zones, B- Planned construction zones, C- urban and natural sites, D- All construction zone syntheses (<https://cbs.kayseri.bel.tr/>, 2019)**

The 1:5,000 scaled urban plans and the 1:1,000 scaled implementation plans (*uygulama imar planları*) have no special decisions or notes about the historic urban sites discussed here. The zones surrounding the former Germir-Tavlusun historic urban and natural site area are treated like other urban zones and marked for housing development, parks, and commercial and social infrastructure.

### **3.7. Effect of Urban Development and Expansion on Tavlusun and Germir**

A small city of commerce during the Seljukid and Ottoman periods, Kayseri developed into an industrial center following the foundation of the Republic in Turkey. The city developed in and around the citadel on the plain, the central part of which probably originated from a Roman garrison. The first modern urban plan for the city was prepared by Burhanettin Çaylak in 1933. This plan divided the urban area into two, designating a historic and a new zone. Ankara-Sivas Railroad determined the northern boundary of the city and the train station was supported by two main axes, İstasyon and Atatürk (Hastane) streets in the south, and the development of the Kayseri Sümerbank Textile Factory in the north. (Çabuk, 2012) The results of this plan were already visible in Albert Gabriel's (1931) map.

The second plan designed by Gustav Oelsner and Kemal Ahmet Aru designated industrial areas to the west, and thus, led to the development of the Sugar (1955), Birlik Mensucat (1951) and Orta Anadolu Tekstil (1955) factories in

addition to the existing Airplane Factory (1925) on the south and the Sümerbank Textile Factory (1935) on the north. (Tekinsoy, 2011, p: 38) Following urban plans developed other organized industrial districts and housing areas with high-rise apartments. These developments increased the rate of migration from rural areas to the city center, including migration from other provinces in the vicinity; the urban population surpassed the rural population in 1985. (Url-1) Many housing projects ensued as a result. A total of 17,803 new flats were constructed on the northeast boundary of the city, bordering the Germir-Tavlusun historic urban and natural sites; these include İldem (1995, 5203 flats), Mim-Sin (3600 flats) and Anayurt in Talas (6000 flats). (Tekinsoy, 2011, p: 62) The Mimar Sinan organized industrial district was formed on the northern side of the heritage areas. This was followed by Yıldızevler and Uğurevler neighborhoods, surrounding the Derevenk Valley completely with new development. A new university campus is located on the Malatya road between the historic sites and the new organized industrial district as well as several housing zones. Thus, by 1995, Derevenk Valley was absorbed by urban sprawl and began to deteriorate and lose its rural character. Most of the population moved to new housing areas in the vicinity, and the settlements became predominantly seasonal.

Considering the analyses on urban development, legal and administrative decisions and urban and conservation planning, the historic sites of Germir and Tavlusun are under the threat of urban development. In 1993, when they were designated, they were not yet a part of the urban sprawl but today they have already been absorbed and therefore, controlled under urban plans and building regulations. The relatively inferior physical and social infrastructural conditions as well as the temporary and restrictive "transition period conservation guidelines and use conditions", which remained in use for 25 years, have led to their abandonment and seasonal occupation. Meanwhile surrounding urban development arrested these settlements; in addition to the 17,803 flats in centrally planned housing estates, many individual houses and apartments were built as well. These were followed by the allocation of a new university campus and an organized industrial zone on their periphery. The areas along the Derevenk Valley slopes, which have not been designated as cultural or natural property, have been opened to urban development as mid-density housing zones. It is obvious that the urban plan and the conservation plan are not integrated; while the urban plan focuses on urban development by creating new zones for building, the conservation plan is limited to preserving the cultural heritage in a small defined area by freezing development as no support is provided by other plans and decisions. Similar cases all over Turkey provide one of the major threats to the conservation of historic urban sites on urban periphery.





Figure 8. Land Use of Germir and Tavlusun Urban Sites (<http://www.aks.com.tr/>)

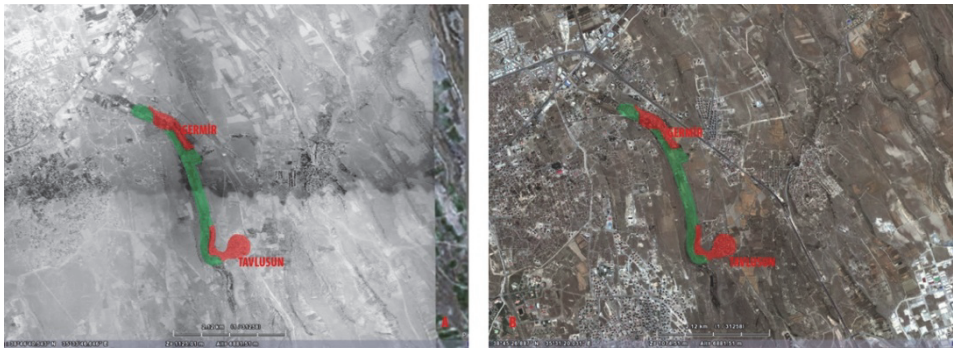


Figure 9. A. Map of the Urban Sites in 1992, B- Map of the Urban Sites of 2020

The new population censuses, on the other hand, show that Germir's population increased from 1392 to 10,080 and Tavlusun's from 455 to 3479 between 1985 and 2018. (TÜİK data) It is obvious that the 2018 data includes a larger area and not just the historic settlements. This apparently uncontrolled population increase in the near vicinity forms a further threat to the conservation areas. The building activity on the boundaries of the historic settlements became a problem during the urban conservation planning process; for instance, in Germir, the "interaction transition zones" (*etkileşim geçiş bölgesi*) around the historic site could not be determined as the existing new development will need to be expropriated and torn down. These new buildings are also problematic in terms of the historic skylines, which now include high-rise apartment buildings. Development on the boundaries threaten the sustainability of the agricultural activity as well, having built up some of the vineyards, gardens and pastures. Thus, the conservation is limited to the designated areas of old houses, making integrated conservation and sustainable development impossible.

#### 4. CONCLUSION

Council of Europe's *Amsterdam Declaration* adopted in 1975, emphasized the role of planning, education, legal and administrative measures in the preservation of cultural heritage, in which architectural, urban and regional planning and conservation are considered together for the first time. Thus, the idea and importance of integrated conservation became the focus of conservation theory and implementation, and national legislations of many countries were re-shaped accordingly. However, in Turkey, the processes of regional, urban and conservation planning remain separated, and segregated, and the definition of heritage sites in the legislation are inadequate considering the typologies that have been defined since UNESCO World Heritage Convention in the 1980s. The separation of the legislation, control and administration of natural and cultural sites in 2011 further aggravated the situation, making the management of complex sites mostly impossible.

Rural heritage sites include cultural, landscape and natural features as well as intangible characteristics. The main threat against these is the fact that such complexity is not addressed by the existent legislation or administrative bodies. The segregated planning splits the conservation areas from buildable urban areas, and the boundaries in between are obscured. Urban plans do not address the existence of such sites within their boundaries or on their periphery, and as a result, such areas are eventually absorbed by the urban sprawl and lose their heritage characteristics and value.

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