



**DOCUMENTATION OF VILLAGE SCHOOLS IN THE NORTHERN
REGION OF KIZILCAHAMAM DISTRICT OF ANKARA IN THE
CONTEXT OF RURAL TOURISM AND A PROPOSAL OF ADAPTIVE
REUSE**



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**IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF MASTER OF SCIENCE
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**GAZİ UNIVERSITY
GRADUATE SCHOOL OF NATURAL AND APPLIED SCIENCES**

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(M. Sc. Thesis)

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ABSTRACT

Following the industrial policies developed in Türkiye in the 1950s, rural people started to migrate to urban centers due to various reasons such as economic inadequacies, backwardness in health and infrastructure systems, and insufficient educational opportunities. This migration to developed urban centers has caused the rural architectural heritage buildings in the villages to remain idle and the existence of an idle building stock today. With the reforms made in the field of education in Türkiye in the late 19th century, these rural buildings, which started to remain idle over time, were left to their fate. Kızılcahamam region, which was selected for the thesis study, is home to rich natural surface and underground resources. There are many alternative routes for nature tourism in the region's rural areas. The villages have largely preserved their rural architectural heritage and natural resources, as well as religious, cultural, and natural resources. Although the villages are in danger of abandonment, there are rural architectural heritage structures and natural heritage elements in the villages in the district, whose rural areas are largely preserved. Within the scope of the thesis, seven villages and village schools in the northern region of Kızılcahamam were examined, the current conditions of the idle village schools were analyzed and documented, their architectural, sociocultural, and sustainability importance was revealed, and strategies were developed on how they could be transformed and re-functionalized within the scope of the proposed Kızılcahamam cultural route and in the context of sustainable rural tourism. In other words, this study aims to present the necessary scenarios for spatial transformations by analyzing how village schools that cannot maintain their old function for various reasons can be adapted to different functions and how they can integrate tourism potential and cultural values into the region. Considering the local and environmental context, a cultural route and an adaptive reuse project have been prepared for the selected region.

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Supervisor : Prof. Dr. Özlem SAĞIROĞLU DEMİRCİ

ANKARA'NIN KIZILCAHAMAM İLÇESİNİN KUZEY BÖLGESİNDEKİ KÖY
OKULLARININ KIRSAL TURİZM BAĞLAMINDA BELGELENMESİ VE
UYARLANABİLİR YENİDEN KULLANIM ÖNERİSİ
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ÖZET

1950'li yıllarda Türkiye'de gelişen sanayi politikalarını takiben yaşanan çeşitli ekonomik yetersizlikler, sağlık ve altyapı sistemlerindeki geri kalmışlık, eğitim olanaklarının yetersizliği gibi nedenlerle kırsal kesim insanları kent merkezlerine göç etmeye başlamıştır. Gelişmiş kent merkezlerine olan bu göç, köylerdeki kırsal mimari miras yapılarının atıl kalmasına ve günümüzde atıl yapı stoğunun varlığına neden olmuştur 19. yüzyılın sonlarında Türkiye'de eğitim alanında yapılan reformlarla birlikte zamanla atıl kalmaya başlayan bu kırsal yapılar kendi kaderlerine terk edilmiştir. Tez çalışması için seçilen Kızılcahamam bölgesi, zengin doğal yerüstü ve yeraltı kaynaklarına ev sahipliği yapmaktadır. Bölgenin kırsal alanlarında doğa turizmi alternatifleri için birçok rota bulunmaktadır. Köylerde büyük ölçüde korunmuş kırsal mimari miras ve doğal kaynakların yanı sıra dini, ve kültürel kaynaklar da bulunmaktadır. Her ne kadar köyler terk edilme tehlikesiyle karşı karşıya olsa da kırsal alanları büyük ölçüde korunmuş olan ilçedeki köylerde kırsal mimari miras yapıları ve doğal miras unsurları bulunmaktadır. Tez çalışması kapsamında Kızılcahamam'ın kuzey bölgesinde yer alan yedi köy ve köy okulu incelenmiş, atıl durumdaki köy okullarının mevcut durumlarının analiz edilerek belgelenmesi, mimari, sosyokültürel ve sürdürülebilirlik açısından önemlerinin ortaya konulmuş ve önerilen Kızılcahamam kültür rotası kapsamında ve sürdürülebilir kırsal turizm bağlamında nasıl dönüştürülerek yeniden işlevlendirilebileceklerine dair stratejiler geliştirilmiştir. Bir başka deyişle bu çalışma, çeşitli nedenlerle eski işlevini sürdüremeyen köy okullarının farklı işlevlere nasıl uyarlanabileceğini, turizm potansiyelini ve kültürel değerleri bölgeye nasıl entegre edebileceğini analiz ederek mekânsal dönüşümler için gerekli senaryoları ortaya koymayı amaçlamaktadır. Yerel ve çevresel bağlam göz önünde bulundurularak, seçilen bölge için bir kültür rotası ve bir köy okulu için uyarlanabilir yeniden kullanım projesi hazırlanmıştır

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SYMBOLS AND ABBREVIATIONS

The symbols and abbreviations used in this study are presented below, along with their explanations.

Symbols

Explanations

m²

Square meters

m

Meters

Abbreviations

Explanations

AKA

Ankara Kalkınma Ajansı

ÇEKÜL

Çevre ve Kültür Değerlerini Koruma ve Tanıtma Vakfı

ICOMOS

International Council on Monuments and Sites

OECD

Organisation for Economic Co-operation and Development

RIBA

Royal Institute of British Architects

T.C.

Türkiye Cumhuriyeti

1. INTRODUCTION

In the 1950s, there were several developments following the development industrial policies in Türkiye. With these developments, rural people have started to migrate to urban centers for reasons such as economic inadequacies, underdevelopment in health and infrastructural systems, and lack of educational opportunities. This migration to developed urban centers has led to the idleness of rural architectural heritage buildings in the villages, and the existence of idle building stock today. These buildings can be defined as communication bridges from the past to the present, as they provide important information about the past, lifestyle, socio-cultural and socio-economic status, and architecture of the society. These cultural heritage assets, which serve as bridges between the past and the present, are important in terms of being sustainable in many respects, transferring them to future generations, preserving historical continuity, and carrying important remnants of the past to the present. Ensuring sustainability and protecting cultural values through culturally significant environments in urban life is an important action. At the end of the 19th century, with the reforms made in the field of education in Türkiye, these rural buildings, which started to remain idle over time, have been abandoned to their fate, even though cultural heritage buildings in city centers across the country are given importance to be protected and researched. Research in this field is quite limited and scarce. One of the most important features that distinguishes this study from other studies and makes it unique. It is an undeniable fact that there has been an increase in tourism activities in rural areas in Türkiye and around the world in recent years for various reasons. In addition to abundant natural resources and untouched beauty, rural tourism is directly related to regions where rural heritage is preserved. Therefore, rural tourism is very important for promoting rural areas and cultural assets, but it also has a great impact on the preservation of local values. In turn, this function supports the sustainability of rural communities in terms of economy, environment, culture, and architecture.

The Kızılcahamam region selected for the thesis study is home to rich thermal water, underground and surface water resources, including ponds and dams, fossil forests, endemic plant species, endangered wild animals, abundant pine and oak trees, and caves. It is located in the north of Ankara province and has a transitional climate of the Western Black Sea. There are many routes for nature tourism alternatives such as trekking, cycling, off-road, and

wildlife photography in the rural areas of the region. In addition to the rural architectural heritage and natural resources in the villages, there are also religious, cultural, and natural resources. Although the villages are in danger of abandonment, there are rural architectural heritage structures and natural heritage elements in the villages in the district, which have largely protected rural areas. With Law No. 6360 published in the Official Gazette on 12 November 2022, the villages studied in the thesis have become “rural neighborhoods” within the scope of the Metropolitan Law. However, they are referred to as “villages.” Within the scope of the thesis study, seven villages and village schools in the northern region of Kızılcahamam were examined, and field research was carried out within the scope of the proposed cultural route to document their current conditions and to explore how they can be evaluated from the perspective of adaptive reuse and rural tourism. While conducting this field research, the architectural features, plan organization, material, and structural characteristics of the village schools were taken into consideration. Measurements were made using tools such as laser meters and tape measures, and detailed sketches were drawn. These drawings were then digitized and organized in an office environment. Considering the local and environmental context, an analysis was made for its place in the proposed cultural route. Furthermore, general and detailed photographs of the schools and the buildings in the village that can be considered cultural heritage were taken from different perspectives to document the current state of the natural environment, to support the structural analysis, and to document structural details. In addition, interviews were conducted with local people and village headmen in the villages to obtain information about these buildings in the local and cultural memory of the region and villages. In addition, the policies, plans, and projects in the literature on the region and the history of education in Türkiye, where they overlap with the village schools in the region, were analyzed.

Research problem

Although some of the existing building stock in our country and in the world can survive physically, they cannot survive functionally and usefully. This is especially critical for buildings that shed light on history. Although village schools, which were established in rural areas in the past, continue to exist physically, they do not survive functionally. In the villages located in the north of the region, there are abandoned village schools with different plan schemes and construction years. The village schools were built in the 1940s, and almost

all the structural materials are locally available. Architectural elements were built using locally available materials such as masonry stone, yellow pine, and larch pine. The region has been researched in detail in terms of rural tourism potential, both in the literature review and in the field study, and it has been understood that it has significant potential. Therefore, in the context of preserving the existing village schools, the question of whether the potential impacts, contributions, and support of rural tourism can bring village schools back to life was considered. From this point of view, it was determined that there are qualified structures and areas to be protected within the scope of ecotourism potential in the area. In addition, the lack of awareness of the qualified rural architectural and natural areas in the Kızılcahamam region is a problem, but the number of idle qualified buildings is also quite high. This is exactly the main focus of the study: how the rural tourism routes that feed the region can affect the idle village schools in the context of adaptive reuse. The most important feature that distinguishes the study from other studies is that it provides a multidisciplinary framework for determining the needs of the region by examining the effects of rural tourism on the adaptive reuse and evaluation of different functions of idle village schools in the region. Over time, rural areas have been abandoned for some reasons, such as the insufficiency or decrease in agricultural activities and the attraction of job opportunities in urban centers. On the other hand, it is a fact that the cities have exceeded their capacity, and the stress and anxiety caused by density have caused people to need to turn back to the rural areas, even in limited time intervals. This study seeks a solution to this problem by investigating the effects of adaptive reuse of idle village schools within the scope of rural tourism.

Aim and scope

These village schools, which have witnessed a certain period of the educational history of the Republican period, have become idle due to the transition to the transported education system, which aims to gather students in a central school to avoid the economic losses envisaged by the state when eight-year primary education became compulsory in 1997-1998. This study aims to investigate how to make these buildings active and sustainable in the context of new cultural routes by examining and documenting the current conditions of idle village schools and investigating adaptive reuse proposals within the scope of rural tourism. In addition, to investigate and reveal their architectural, sustainability, and sociocultural

significance. In this context, the main purpose of the study is to analyze and document the current conditions of the outdated village schools within the scope of the thesis, to reveal their architectural, sociocultural and sustainability significance, and to develop strategies on how they can be transformed and re-functionalized within the scope of the proposed Kızılcahamam cultural route and in the context of rural tourism. This thesis explores the adaptive reuse of village schools for different functions in the context of sustainable rural tourism, cultural heritage conservation, and rural development. In other words, this study aims to reveal the necessary scenarios for spatial transformations by analyzing how village schools, which cannot continue their old function for various reasons, can be adapted to different functions and how they can integrate tourism potential and cultural values into the region. These schools have been architecturally analyzed, and research and documentation have been created that go from regional analysis to plan scale. Mapping studies were carried out to show the location of the schools within the village, their location on the land, and the connections between them. Current photographs of the village and the schools were taken to document the current situation, and in this context, the impact of rural tourism on adaptive reuse was investigated. This thesis covers abandoned or idle village schools in seven villages in the Northern region of Kızılcahamam district. Moreover, it evaluates the adaptive reuse of idle village schools with rural tourism tools at the structural scale and how to integrate the cultural route at the regional scale. Within the scope of the thesis study, answers to questions such as how rural tourism has affected adaptive reuse, i.e., the functions of village schools, and how village schools have been integrated into the cultural route have been sought. The region has geographically significant potential for ecotourism, and the proposed cultural route limits cultural tourism and these potentials. In the selection of the region and villages, their location, the current situation of village schools, their sociocultural values, and their potential functions were taken into consideration. In this context, a detailed field study of the village schools and the region was carried out, and their current conditions were evaluated. The current conditions of the schools were analyzed from architectural, structural, and spatial perspectives, and the question of which functions can be integrated into the cultural route within the scope of adaptive reuse was sought. In addition, visitor experiences and interactions are also taken into consideration. Thus, the information obtained from the literature review and the field study supports each other. For adaptive reuse suggestions, the research was limited to a certain region, and detailed sketches of a total of five village schools in seven villages were prepared. Each of these schools has been given functional

suggestions that are different from each other and will be integrated with the cultural route, and an adaptive reuse project has been prepared for one village school.

Method

The first part of the study is a literature review to examine the historical development and current situation of rural schools and the reasons why these schools have become idle. Moreover, a literature review was conducted in the context of rural tourism, and it aimed to reveal and explore how idle village schools can create new cultural routes by adapting them for reuse with existing cultural routes. In addition, region-specific program needs for cultural route plans have been researched, and adaptive reuse methods are determined in line with the deficiencies and needs of the region. The analysis for the area started from the upper scale and went down to the plan plane of the village school in the region. Field study: qualitative and quantitative documentation of approximately seven idle village schools in the Northern region of Kızılcahamam District of Ankara Province was carried out visually using a camera and tablet. Visual documentation was made by taking photographs and drawing sketches in the field. In the villages in the region, the headman and village people were spoken to, and the necessary information was gathered.

Table 1.1. Methodological Process and Tools Used

Phase	Method Used	Software/Hardware Used	Description
Literature Review	Quantitative and qualitative document analysis.	-	Literature on village schools, education policies in Türkiye, rural education, rural education, rural tourism, cultural routes, national and international Adaptive reuse approaches were reviewed within the scope of the thesis. The conceptual framework was created in line with this study.
Field Study	Observation, In situ measurement, Photo documentation	Photography machine, laser meter, tape meter, tablets.	Fieldwork was carried out by observation and photography at different scales, including regional, village, and building-specific. At the building scale, architectural features, material properties, user and climate traces were observed, photographed, and necessary measurements were made.
Documentation Phase	Technical Drawings Process	AutoCAD	The information and documents obtained in the field study were converted into technical drawings such as plans and elevations using the AutoCAD program in the office environment.

Table 1.1. (continued) Methodological Process and Tools Used

Phase	Method Used	Software/Hardware Used	Description
Design of Adaptive Reuse Decisions	Examination of typologies, comparative analysis	Photoshop, Excel	Similar buildings in the literature and in the history of education in Türkiye were analyzed typologically, architecturally, and periodically, and tabulated.
Evaluation	Generating analysis graphs, Mapping for routes, Producing technical drawings for adaptive reuse proposals	Photoshop, Excel, Google Maps, AutoCAD	To bring new functions to the building, the required program was created with analysis and diagrams by making a Radar Map, and decisions on spatial organization were made. In this direction, the cultural route continued by transforming the maps into a route using Photoshop. Technical drawings of the proposed project in the form of plans, sections, and elevations were made and interpreted, and transferred to the conclusion section.

Limitations and assumptions

The study is limited to seven villages in the northern part of Kızılcabamam district. The reason for being limited to seven villages is that not every village in the region has a village school. In addition, some schools could not be entered, or permission could not be obtained during the fieldwork. The selected villages are those that are expected to contribute to transportation, cultural routes, and rural tourism.

The collective memory and social memory value of the village primary schools examined in the region where fieldwork was conducted within the scope of the thesis is very vital for the local people. While these schools were being built, the village community made a labor of love by the village people in the construction of these schools. The people living in these villages who met school for the first time in a certain period, and the oral history transmitted by these people, have a place and importance for the local people. For these villages, the most valuable buildings in this context are the village primary schools. Since the adaptive reuse of these buildings is significant, these buildings were selected for this thesis.

These buildings are not registered. Therefore, since they are not registered, they do not need a restoration project, and this thesis does not include a restoration survey. On the other hand, these buildings were also built with traditional and local stone and wood materials and traditional construction techniques, albeit in the late period, and are a certain element of memory. It has a very important place in the context of the culture of that period, up to the

system of transported education, and the first schooling of the generation living in a certain period. For this reason, since it was taken under protection and no restoration project was required, it was documented by taking a detailed sketch in the context of the survey.

In the proposed adaptive reuse project, at the level of simple repair, very little intervention was made to the load-bearing stone walls and the interior organization of the building, which imposed limitations on the variety and type of functions. This intervention has limited the decision, especially concerning the wet areas required by the proposed new uses. In addition, the small scale of the building, while sufficient for the needs of its period, has limited the new uses of the building today, causing some spaces, especially those with functions such as toilets and kitchens, to be offered for common use. Simple repairs have been made by paying attention to the use of stone and wood as local materials, and on the other hand, renovation with new materials is proposed by preserving the size and scale of the openings to follow the contemporary traces.

Future studies can set an example for other rural regions in terms of rural tourism and adaptive reuse, and different idle structures can be included in the daily life and economy of the region.

In the second part of the thesis, the historical development, spatial transformation, and type plan projects of rural schools in the Republican period were researched and analyzed. It was determined why these schools remained idle with the reforms in education and industrialization until today.

In the third part of the study, the concepts and examples of national and international adaptive reuse and cultural routes in the literature in the context of spatial and cultural sustainability are examined. The factors determining adaptive reuse are detailed, and then the relationship between adaptive reuse and spatial, cultural, and social memory is revealed. By examining adaptive reuse projects, a basis for shaping decisions on re-functioning and spatial organization methods for the adaptive reuse proposal of the village schools selected within the scope of the thesis has been created. Then, in this context, the definition and scope of the concept of cultural routes are examined, and the planning process is researched. The development of organizations related to cultural routes is listed, and the cultural routes in

Türkiye are documented in a table. Thus, international cultural routes are not included in this table.

In the fourth part of the study, the concept of rural tourism is first defined, and the concept of rural area is explained. Then, the concept of rural tourism is examined, and the parts of the relevant literature that overlap with the thesis study are explained. By explaining how the concept of rural tourism is handled in Türkiye and what kind of studies have been carried out, the concept of rural tourism in Kızılcahamam has been researched and explained.

The fifth chapter is the field study, and the measurements, mapping, and photographs made in the field related to Kızılcahamam and the villages selected within the scope of the thesis are shown, and then the drawings documented in the office environment are expressed. In this chapter, an evaluation criteria metrics for Kızılcahamam Culture Route is prepared based on the field study and literature review. The sixth chapter is the chapter on evaluation and recommendations. In this section, Kızılcahamam cultural route analysis was made for each village, and these analyses were graphed with a Radar Map according to the metrics in the fifth section. The graphs of all the villages were examined both individually and overlaid on top of each other, and were expected to create and shape a program of needs for the cultural route and the village schools along this route. Then, an adaptive reuse proposal for a selected village school was proposed with plans, sections, elevations, and technical drawings.

Literature review

The literature review not only focuses on the adaptive reuse and conservation of village schools and their contribution to sustainable development but also explores the contributions of different disciplines to the topic. Relevant academic studies begin with the historical development of village schools and rural education in Türkiye. In this context, thesis studies on the transformation of village schools and rural education in Türkiye, articles on the late Ottoman Empire's educational practices and rural education practices in the Republican era, and documents prepared by the Ministry of Public Works, including type plan projects of rural educational buildings, are analyzed. Then, current conservation strategies and adaptive reuse practices are investigated in the context of rural schools. Moreover, articles on adaptive reuse practices both in the context of tourism in rural areas and schools in rural areas were

analyzed. In addition, re-functioning is not only investigated in the context of village schools, but also the existence of studies such as cultural routes at different scales, projects, and reports in the context of rural tourism.

Aktürk's (2019) thesis study aims to document and create an inventory of the idle village schools in Çanakkale, which witnessed the educational reform processes of Türkiye's republican period, and to present suggestions for re-functioning. In this study, it can hardly be said that the concepts of rural tourism and rural development are mentioned. Aktürk has written on the future of these structures, highlighting the significance of village schools in terms of their heritage value and their role in the remembrance of the local people. She began her research with the ideas of sustainability and re-functioning. The idea of transition of use, which explains why certain buildings with architectural historical values no longer serve their original purposes and are instead reused for various purposes, is covered in her thesis. Karataş (2021) conducted a similar master's thesis study, within the scope of his master's thesis, eight village schools in Safranbolu and the lodging buildings belonging to these schools were examined. Apart from these, the survey and restoration projects of Kadıbükü Village School were prepared and re-functionalized. The first floor of the primary school was intended to serve as an educational museum exhibiting the educational history of the Safranbolu district from the early Republican period until 1998. In order not to interfere with the statics of the building, the extended sections of the wooden columns supporting the floor beams on the ground floor were positioned at the borders. This floor, which will serve as a multi-purpose hall, is intended to host all kinds of meetings of social groups as well as local and cultural events. On the other hand, Bozkan (2022), in his master's thesis, aims to evaluate the impact of changes in education systems on village schools, to determine their position in cultural heritage, and to examine the architectural and historical values of village schools in the rural areas of Mudanya in the context of conservation. It is aimed to determine the principles of use transformation for the use of unused village schools for public benefit. However, the factors that determine the principles of adaptive reuse in this study are not tourism and rural development. Unlike these theses, Ceylan (2019), in his master's thesis, discussed raising awareness about village primary school buildings, which are considered cultural assets that have lost their use due to factors such as 8-year education, transported education and rural migration. In addition, it creates a theoretical basis for the acceptance of these buildings as architectural heritage of the early republican period, paving the way for their restoration, and presenting new projects to architects on re-functionalization and

conservation. In this context, it analyzes the interventions and evaluates them spatially and socially by looking at the re-functionalized village school building in Adatepe Village of Ayvacık District of Çanakkale Province. By articulating these, this research hopes to pioneer the preservation of several abandoned village school buildings.

Within the scope of the study, the idea of reuse, which explains the reuse of some buildings with architectural historical value by losing their original functions and reusing them with new ones, was examined. The following sources were examined to define the transformation of use and analyze examples in the literature.

In Taştan and Manisa's (2019) study, social, cultural, environmental, and economic factors that contribute to the re-functioning of historic buildings are discussed. The findings of the study led to the reorganization of historical buildings with responsibilities that serve the public by preserving their importance and position in the collective memory. Furthermore, it is stated that the building should be preserved through adaptive reuse, whether it is registered or not. Yıldız (2019) conducted research on conservation principles by examining the ideals, location, history, architecture, architectural features and ideological significance of Mimar Kemal Primary School, one of the important primary schools of the early Republican period, located in Ankara, which is not located in the countryside but is a product of the same period. The thesis was motivated by threats from urban changes, educational initiatives, legislation, public ignorance, and lack of research on conservation. The school remained in its original function.

This thesis expects future research to generate innovative and feasible adaptive reuse strategies through the comparison of local and international examples. For this reason, the literature review identified adaptive reuse of village schools as an important area in the context of sustainable rural development, social integration and cultural heritage preservation. hence, articles and projects related to adaptive reuse models and the integration of village schools with socio-economic structures in different countries in this context were reviewed to provide a solid foundation for future studies.

The adaptive reuse of rural schools is also approached in different ways through international studies. This paper aims to establish how rural schools in the US contribute to social integration and how these buildings can be transformed into social hubs, educational spaces,

and community centers through a case study by L'Ecuyer (2023). Thi and Nguyen (2021) propose the development of adaptive reuse strategies in Sapa villages in Vietnam through the preservation of traditional architectural values. Klingmann (2021) assessed the restoration process of abandoned villages in the Asir region of Saudi Arabia to establish how such processes can contribute to the preservation of cultural heritage and the development of the tourism sector. L Rina and Siswati's (2023) study explores sustainable development in Kopeng Tourism Village, focusing on managing Merbabu Park's natural tourism potential. Using qualitative methods, it reveals the collaboration between the park's management, community, and village government in implementing sustainable development strategies. Kopeng Tourism Village successfully manages natural tourism in Merbabu Park, supporting sustainable development goals. This village-wide initiative generates income, job creation, and sustainable community empowerment. The collaboration between the village government, natural tourism organizers, and the community ensures social, economic, and environmental sustainability. Moreover, Mehmood and Jan (2022) researched the Sethi haveli complexes in Peshawar, built in the 19th century, showcasing traditional domestic architecture and Central Asian taste. They are in poor condition and need preservation and reuse. Adaptive reuse can generate recreational values, personal enhancement, health benefits, and social benefits. Heritage-related events can be organized in the natural environment, attracting tourists. In a similar way, Yıldırım and Turan (2012) conducted their research on sustainable development and historic areas concerning the adaptive reuse challenges in traditional houses of Şanlıurfa. The difficulties of adaptive reuse and the best reuse strategies for business and community development are covered in this study. When it comes to commercial development, reuse is usually the result of private initiative and is a novel endeavor meant to bring in enough money to pay for the necessary upkeep and restoration. Reuse as hotels and restaurants are two examples.

The study examines the physical condition, usage status, and function of village schools in Türkiye, focusing on the impact of educational policies on their construction. The study highlights the evolving educational policies in Türkiye, which influence the shape of educational spaces, highlighting the importance of understanding the impact of these policies on architecture. In her Ph.D. dissertation, Alpagut (2005) makes the case that Ankara's early Republican era educational system Alpagut consists of a detailed analysis of the Turkish education system in addition to looking at its structures. Alpagut addresses the topic with historical objectivity, looking at Türkiye's educational system starting in the Tanzimat

Period. She discussed educational policies in a chronological manner. During the Republican era, foreign architects constructed the largest representation of rural regions, the Village Institutes. Among the headings in the thesis's content section are "educational structures." In the 1945-1946-1949-1951 issues of the "Tebliğler Dergisi" published by the Turkish Ministry of Education in 1926, there are very detailed plans and building material details about village schools. In addition, Çoruh (1940), in his study titled "School Construction in Kızılcahamam Villages", discusses how and where village schools should be built in the villages in the region.

Studies from different disciplines on village schools in the country and in the world are limited, and as mentioned above, some of them are limited to documentation and some of them are limited to analysis. In Kızılcahamam, there is no study in the field of architecture and conservation other than the field of education. For this reason, studies on village schools in Kızılcahamam are limited in the literature. Thus, this study aims to fill this gap in the literature by focusing on the revitalization of idle village schools in the context of rural tourism by adapting them for reuse by using the selected region in Kızılcahamam as a base. In the literature review, it was determined that there is a lack of studies on village schools after 1950. In addition, the place of these structures in collective memory needs to be preserved and even revitalized. For this purpose, based on the fieldwork and literature review conducted in the region, the effects of the reuse of these buildings will be explored through the concepts of rural development and cultural routes in the following sections.

2. RURAL SCHOOLS IN THE REPUBLICAN ERA AND THEIR CURRENT SITUATION

Many states have inevitably experienced changes and transformations in the field of education as well as in the military, economic, and social fields throughout history. The Ottoman Empire also witnessed these changes. Since the Ottoman Empire adopted a nomadic and semi-nomadic lifestyle in its early years, it is difficult to describe a school in a settled and spatial sense. As it started to settle down, it became inevitable for it to adopt and implement a unique education system. Just like in previous Turkish states, the basis of education centered on religion. As such, places of education were located around places of religious worship. The building complexes called külliye (complexes), seen in Figure 2.1, include structures such as madrasas, imarets, libraries, hammams, tekkes (lodges), etc., with the mosque as the central structure. Even the neighborhoods of the period are shaped around these complexes. Since these madrasas were usually located in the city center, it was impossible to find a place for education in the countryside in this period.

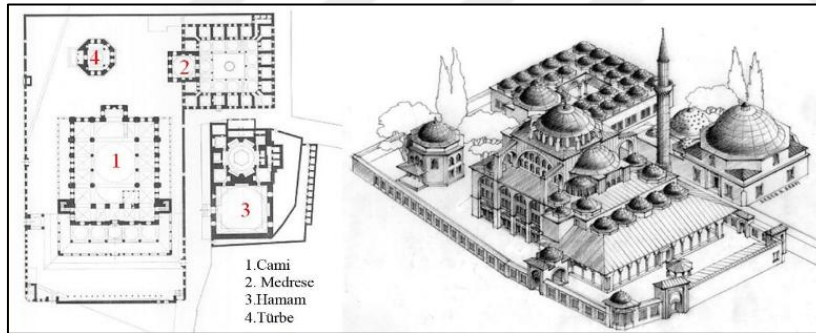


Figure 2.1. Kılıç Ali Paşa Complex, Istanbul (Necipoglu, 2005)

The Ottoman Empire's education system struggled to effectively cater to rural areas, with nearly 90% of the population living in these areas. Sıbyan Mektepleri and Medreses provided religion-based education, while Enderun Mektepleri offered secular education to non-Muslims and devshirim, addressing the significant educational gap in rural areas (Sevinç, et.al. 2016). During the Second Constitutional Monarchy Period, the intellectuals of the period suggested that an education system should be developed according to the village and that the duration of education in rural and urban schools should be different (Ergün, 1987). Thus, this period formed the intellectual infrastructure of several developments and practices regarding village education in the Republican Era. In this period, since the majority of the

army's needs were met through individuals living in rural areas, it was out of the question for them to leave the region and receive education.

2.1. Rural Schools in Republican Era in Türkiye

At the beginning of the 20th century, some promising developments began to take place in rural areas. In these years, village teacher schools were opened in Kayseri and Denizli. However, these schools were closed down in 1932 and 1933, respectively, because they were not suited to their intended purpose (Koçer, 1974). Table 2.2. shows the numerical data on rural teacher schools between 1927 and 1933.

Table 2.1. Numerical data of rural teacher schools (Kaya, 1984).

Years	Number of Schools	Number of Students (Male)	Number of Students (Female)	Total Number of Students	Teachers
1927 - 1928	2	133	-	133	Unknown
1928 - 1929	2	230	-	230	27
1929 - 1930	2	261	15	276	24
1930 - 1931	2	289	14	303	23
1931 - 1932	2	333	11	324	16
1932 - 1933	1	76	10	86	10

As of 1932, these activities continued with the establishment of Halkevleri. The halkevleri was established in 14 provincial centers on February 19, 1932, including the Türkocakları and Teachers' Associations (Aysal, 2005). These educational places were established as "halkevleri" in city centers and "halkodaları" in rural areas. The aims of the "halkevleri" and "halkodaları" were to conduct village research in history, language, and folklore and to produce printed publications. These organizations lasted until 1951 and in August of that year, 478 "halkevi" and 4.322 "halkodası" were closed down (Hapsulat, 2006). As it was quite challenging to provide local services to the villages between 1930 and 1940, the efforts to serve the villages, which were aimed at the Turkish Republic, were ultimately unsuccessful because they did not meet the expectations of the villagers. A new type of intellectual who could appeal to people living in rural areas was needed (Aysal, 2005). After the teacher training schools, village teacher schools were opened in İzmir and Eskisehir in 1937, Edirne in 1938, and Kastamonu in 1939 between 1937 and 1940, which would later

be called "village institutes" (Şahin, 1995). Village Institutes were created by statute in 1940. The law includes the following section:

"Village Institutes are opened by the Ministry of Education (MEB) in places where there is land suitable for agricultural work to train village teachers and other professionals useful for the village."

The institutes' goal was to train professionals which include technicians and health professionals along with rural teachers (Aysal, 2005). In the Multi-Party Era, Village Institutes, which were affected by the current debates and political problems, were transformed into teacher schools by law in 1954 and subsequently closed down.

Table 2.2. Numerical data on Village Institutes by years (Öztürk, 2005).

Years	Number of Institutes	Number of Teachers	Number of Students		Total	Number of Graduates	
			Male	Female		Teacher	Health Workers
1940-1941	14	234	4938	435	5371	-	-
1941-1942	17	294	6987	705	7692	103	-
1942-1943	18	354	8834	837	9671	254	-
1943-1944	18	368	11563	1276	12839	1911	-
1944-1945	20	487	12761	1475	14236	1797	221
1951-1952	21	570	12647	706	13173	1795	-

After the end of the multi-party era and the establishment of the single-party government, several changes took place in the education system. Rather than a rural or village-specific education method, a uniform and equal education policy was implemented for the whole country. Village schools were built with a special emphasis on regions where education was inadequate (Özcan, 2004). Education was characterized as an instrument for economic growth with the shift to the planned development approach. During this time, the primary objectives of education were to change people's values and behaviors that could impede development, train laborers suitable for the newly established economic structure, and influence people as citizens who internalized this economic structure and adopted values and behaviors compatible with development goals (Eğitimsen, 2004).

The establishment of regional boarding schools was the most significant advancement in rural education after 1960 (Sevinç et al., 2016). In Türkiye, where the population is dispersed and small in size, regional boarding schools are designed to fulfill the eight-year educational requirements of children who have reached the compulsory schooling age in villages, settlements, and communes (Yördem, 2009). State-funded education services are being provided in rural regions. The spread of educational initiatives in rural areas started after the 1940s. As long as the 1940s, school construction initiatives focused on urban regions and neglected rural areas. On the other hand, primary education in rural areas was prioritized during the republican era.

When it comes to the Kızılcahamam region, the historical process of rural education and educational structures has undergone similar processes. In addition, a detailed review of the literature for the region suggests that school construction began in the villages in the 1940s. Kızılcahamam villages are located in mountainous and forested areas. In the 1940s, before the construction of schools, the economic conditions of the villages were determined, and the construction work was programmed. 29 village schools were completed in as little as two months with the cooperation of both the villagers and the state in Figure 2.2 (Çoruh, 1940).

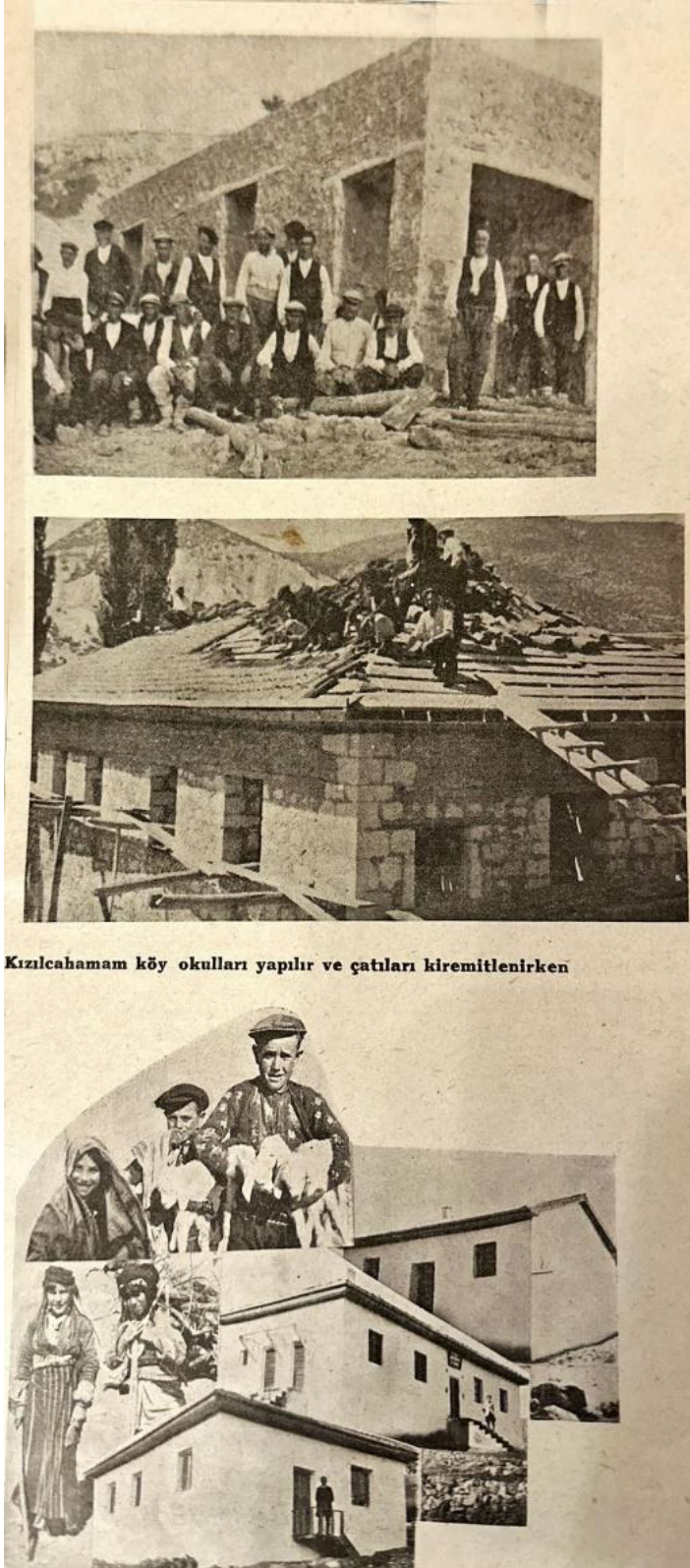


Figure 2.2. Construction of Kızılcahamam village schools 1940 (İlk Öğretim Dergisi, 1940).

In 1940, spatial building schemes such as Large Type (Figure 2.3) and Small Type (Figure 2.4) were also emphasized in these mostly masonry structures.

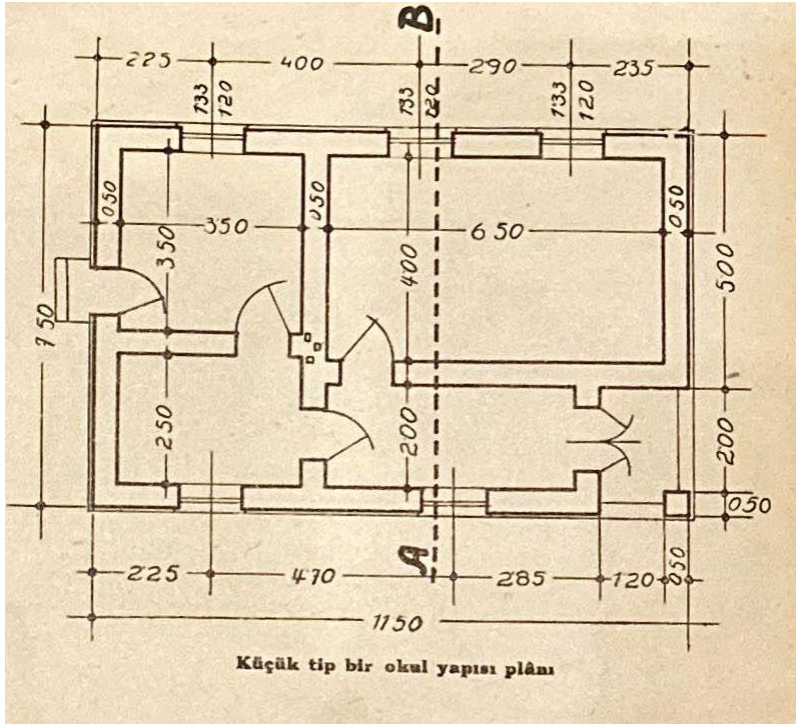


Figure 2.3. The plan of the small type Kızılcahamam village school (İlk Öğretim Dergisi, 1940).

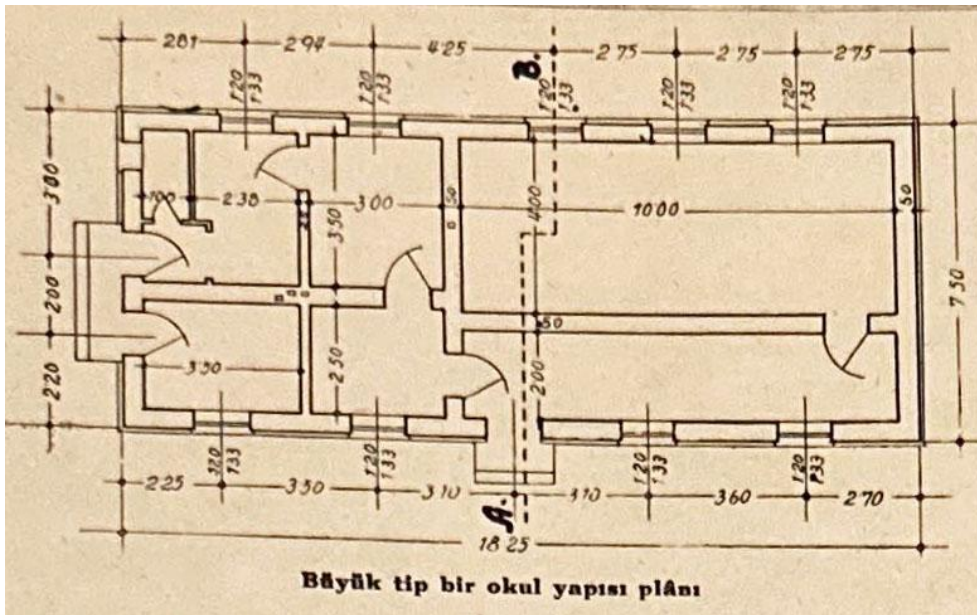


Figure 2.4. The plan of large type Kızılcahamam village school (İlk Öğretim Dergisi, 1940).

From the early years of the Republic until the 1990s, village schools and rural education have been an important issue. The General Directorate of Construction Works of the Ministry of Public Works of the Republic of Türkiye prepared type plans and projects for village schools in its booklet titled Primary School Structures Type Plans and Projects (T.C. Bayındırlık Bakanlığı, 1974). These projects were prepared for the years 1961, 1962 and 1966 and categorized according to factors such as climate type, number of classrooms and teacher housing. In village school projects of all years, toilets were designed independently from the building.

This section presents an architectural analysis of these projects. These analyses are in the form of plan readings and analysis with tables.

Based on the projects prepared by the Ministry and dated 1974, in the 1961 project, specific plans were drawn for three different climate types: Mediterranean climate type, Southern Mediterranean climate type, and Mountain, Land, and Highland climate type. This type of school has a single storey and between 1 and 3 classrooms. The size of a classroom is approximately 720 cm*720 cm and is shaped by the connection of individual square-planned buildings with separate eaves and a closed independent corridor (T.C. Bayındırlık Bakanlığı, 1974). There is almost no major difference in the plan schemes and construction systems of the southern Mediterranean climate type and the Mediterranean climate type primary school projects. As the number of classrooms increases, the type of restrooms in the schools changes, but boys' and girls' restrooms are separate. The number of male toilets is higher concerning the number of students in the period.

In the Mountain-Land-Highland type primary school project, the walls of the buildings touch each other, unlike the Mediterranean climate type project, depending on the number of classrooms. The Mountain-Land-Highland type plan has a corridor shaped and contained by the buildings after the entrance. In the plans drawn in 1961 for a primary school with 1-2-3 classrooms, the spaces are defined as classrooms, teacher's lodging, wc, teacher's room, office, and warehouse. The storerooms were designed adjacent to the restrooms (T.C. Bayındırlık Bakanlığı, 1974).

In 1962, the plan schemes started to change. There is no special design for the three different climate types. Roof and wall thicknesses were changed, and a single plan scheme was

designed to suit each climate type. 1-2-3 classrooms were drawn in stages according to the number of classrooms. When the sections and plans of the buildings are examined, innovations stand out. Some of these innovations can be listed as follows:

- Advanced sewage system in toilets
- Increase in the number of female student toilets
- More integrated plan scheme rather than individual
- Entrance through the semi-open veranda.

In the 1966 projects and plans for village primary schools, just as in 1962, a single plan was proposed for each climate. Single-line wooden windows are found in areas where the average annual temperature is higher than -12°C , whereas uniformly wooden windows are found in areas where the average annual temperature is lower than -12°C . The building method is masonry, which is based on walls made of brick and stone. The reinforced concrete complies with the seismic guidelines. A sloping slab of reinforced concrete makes up the roof. Dry grass and materials comparable to thermal insulation are used to fill the rafters. Tile (galvanized corrugated sheet in snowy locations) is used for roofing (T.C. Bayındırlık Bakanlığı, 1974).

Tables 2.3 to 2.14 show the details of the mentioned type of plan projects. It includes a comparative analysis using parameters such as year of construction, climate type, number of classrooms, plan scheme, and spatial diagram.

Table 2.3. T.C. Ministry of Public Works (Bayındırlık Bakanlığı), Directorate of Structural Works, Comparative Analysis Table of Primary School Structures Type Projects.

Year of Production	Climate Type	Number of Classes	Plan	m ²	Entrance Type	Corridor	Wc	Spatial Diagram
1961	Mediterranean Climate Type	1		95m ²		None	M:2F:1	
		2		212m ²		Independent	M:3F:2	
		3		285m ²		Independent	M:3F:2	
	Southern Mediterranean Climate Type	1		95m ²		None	M:2F:1	
		2		215m ²		Independent	M:3F:2	
		3		290m ²		Independent	M:3F:2	
	Mountain-Land-Highland Type	1		105m ²		In building	M:2F:1	
		2		178m ²		In building	M:3F:2	
		3		250m ²		In building	M:3F:2	
1962	All Climates	1-2-3		210m ²		In building	M:2F:3	
1966	All Climates	1-2-3		193m ²		In building	M:2F:2	

Table 2.4. 1961 plan analysis of a single classroom Mediterranean climate type village school.

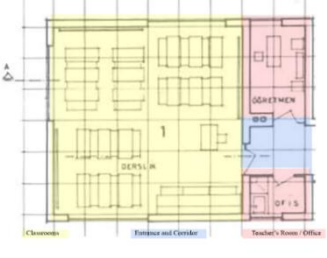
Year	Type	Number of Classroom	m ²	WC	Corridor
1961	Mediterranean Climate Type	1	95m ²	Two for boys One for girl	No
 Plan  Entrance  Zone analyze					

Table 2.5. 1961 plan analysis of a two-classroom Mediterranean Climate Type village school.

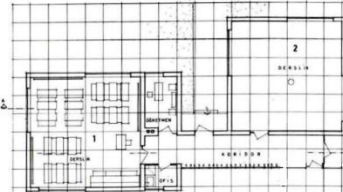
Year	Type	Number of Classroom	m ²	WC	Corridor
1961	Mediterranean Climate Type	2	212m ²	Three for boys Two for girl	Independent
 Plan  Entrance  Zone analyze					

Table 2.6. 1961 plan analysis of a three-classroom Mediterranean Climate Type village school.

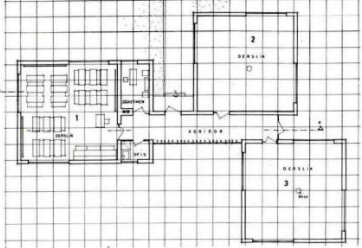
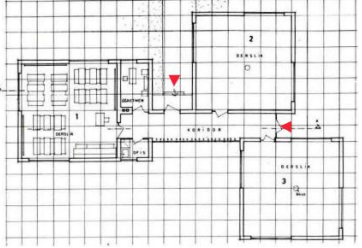
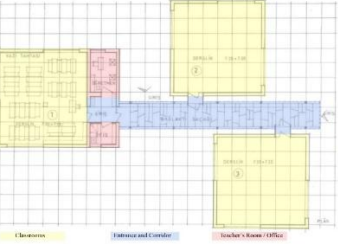
Year	Type	Number of Classroom	m ²	WC	Corridor
1961	Mediterranean Climate Type	3	285m ²	Three for boys Two for girl	Independent
 Plan		 Entrance		 Zone analyze	

Table 2.7. 1961 plan analysis of a single classroom in the Southern Mediterranean Climate Type village school.

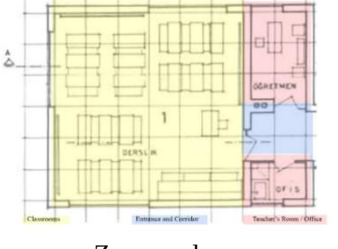
Year	Type	Number of Classroom	m ²	WC	Corridor
1961	Southern Mediterranean Climate Type	1	95m ²	Two for boys One for girl	No
 Plan		 Entrance		 Zone analyze	

Table 2.8. 1961 plan analysis of a two-classroom school in the Southern Mediterranean Climate Type village school.

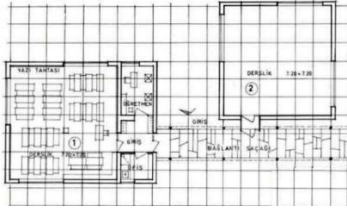
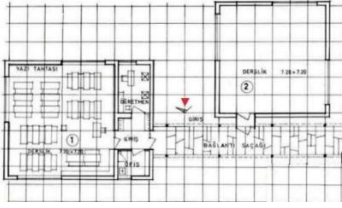
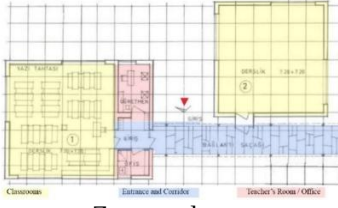
Year	Type	Number of Classrooms	m ²	WC	Corridor
1961	Southern Mediterranean Climate Type	2	215m ²	Three for boys Two for girl	Independent
 Plan  Entrance  Zone analyze					

Table 2.9. 1961 plan analysis of a three-classroom Southern Mediterranean Climate Type village school.

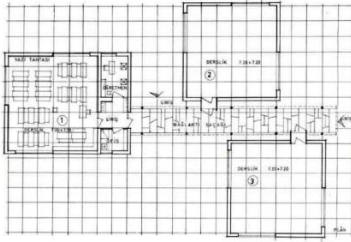
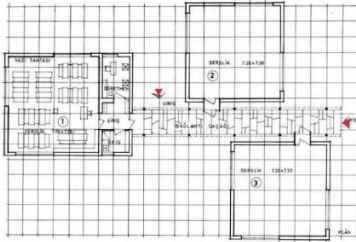
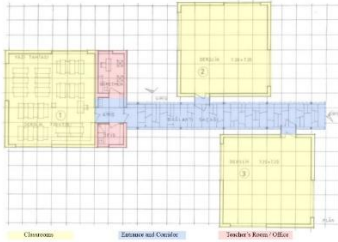
Year	Type	Number of Classrooms	m ²	WC	Corridor
1961	Southern Mediterranean Climate Type	3	250m ²	Three for boys Two for girl	Dependent
 Plan  Entrance  Zone analyze					

Table 2.10. 1961 plan analysis of a single classroom Mountain – Land – Highland Climate Type village school.

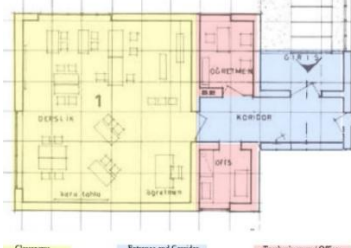
Year	Type	Number of Classrooms	m ²	WC	Corridor
1961	Mountain Land Highland Climate Type	1	105m ²	Two for boys One for girl	Dependent
 Plan		 Entrance		 Zone analyze	

Table 2.11. 1961 plan analysis of a two-classroom Mountain – Land – Highland Climate Type village school

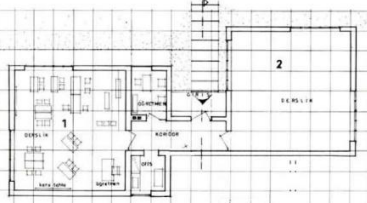
Year	Type	Number of Classrooms	m ²	WC	Corridor
1961	Mountain Land Highland Climate Type	2	178m ²	Three for boys Two for girl	Dependent
 Plan		 Entrance		 Zone analyze	

Table 2.12. 1961 plan analysis of a three-classroom Mountain – Land – Highland Climate Type village school.

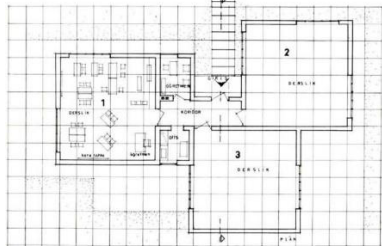
Year	Type	Number of Classrooms	m ²	WC	Corridor
1961	Mountain Land Highland Climate Type	3	250m ²	Three for boys Two for girl	Dependent
 Plan		 Entrance		 Zone analyze	

Table 2.13. 1962 plan analysis of All Climates Type 1-2-3 classroom village school.

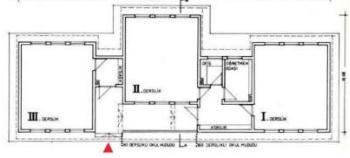
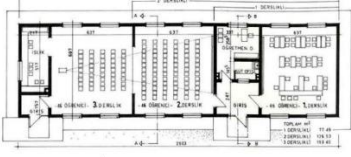
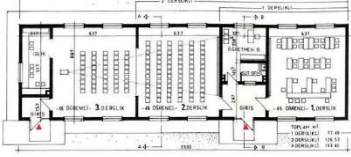
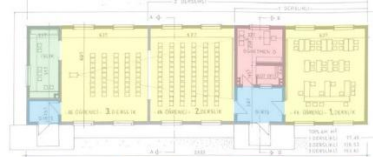
Year	Type	Number of Classrooms	m ²	WC	Corridor
1962	All Climate Types	1-2-3	210m ²	Two for boys Three for girl	Dependent
 Plan		 Entrance		 Zone analyze	

Table 2.14. 1966 plan analysis of All Climate Type 1-2-3 classroom village school.

Year	Type	Number of Classrooms	m ²	WC	Corridor
1966	All Climate Types	1-2-3	193m ²	Two for boys Three for girls	Dependent
 Plan		 Entrance		 Zone analyze	

2.2. Situation of Abandoned Village Schools from Post-1990 to the Present

For a considerable amount of time, the percentage of primary schools in rural areas stayed close to 90% of all primary schools. From 4,707 in 1927 to 44,390 in the 1990s, the number of elementary schools in rural areas expanded gradually. Between 1996 and 1997, however, the number of schools fell to 29,594 (Budak and Kantar, 2004). People from villages and rural areas started migrating to urban centers in the hope of finding work. Thus, schools in rural areas began to be left without students. For this reason, the Transported Education System came to the agenda. Students were gathered in a more central school and started to receive an education. This rendered the village schools completely dysfunctional. Thus, they remained idle buildings, still physically intact but functionally unable to continue their existence. Between 1989 and 2000, a total of 1,845,454 students were transported to central schools in Türkiye (Koç, 2000). Table 2.15. shows the numerical data for these years by year.

Table 2.15. Number of students moved to central schools in Türkiye between 1989 and 2000 (compiled from Koç, 2000)

Years	1989-1990	1990-1991	1991-1992	1992-1993	1993-1994	1995-1996	1996-1997	1997-1998	1998-1999	1999-2000
Number of Students Moved	305	3289	18256	84263	74981	95554	120998	281883	492875	619324

In this context, many of today's rural village schools remain idle. One of the biggest reasons for this idleness is the transition to the previous transported education system. In addition to the academic studies mentioned in the literature review section, there are also some interactive initiatives in this field. Some branches of the Chamber of Architects of Türkiye, together with architecture students and student groups from other disciplines, have worked both in the office and in the field on the re-functionalization of the Paçva Stone School, which was built in 1939 due to the transport education reform in Fındıklı district of Rize province and became idle in 1993 (Yapı Magazine, 2022). Another similar example was carried out by Nevzat Sayın Architecture as a summer school in Yahşibey within the scope of abandoned village schools within the scope of Yahşibey Design studies. In the study,

student groups and architects prepared projects for the re-functioning of a school that had been active in 1948 and closed in the 1990s when there were no more students in the schools and its new building built in 1979 as Yahşibey village mansion and Yahşibey Food Workshop (Yahşibey Design Studies, 2022). Conceptual projects were prepared and implemented in the field. The previous state of the area where the school is located (Figure 2.5) and the concept project (Figure 2.6) are shown.



Figure 2.5. Yahşibey school building zone before adaptive reuse proposal (Yahşibey Tasarım Çalışmaları, 2022).

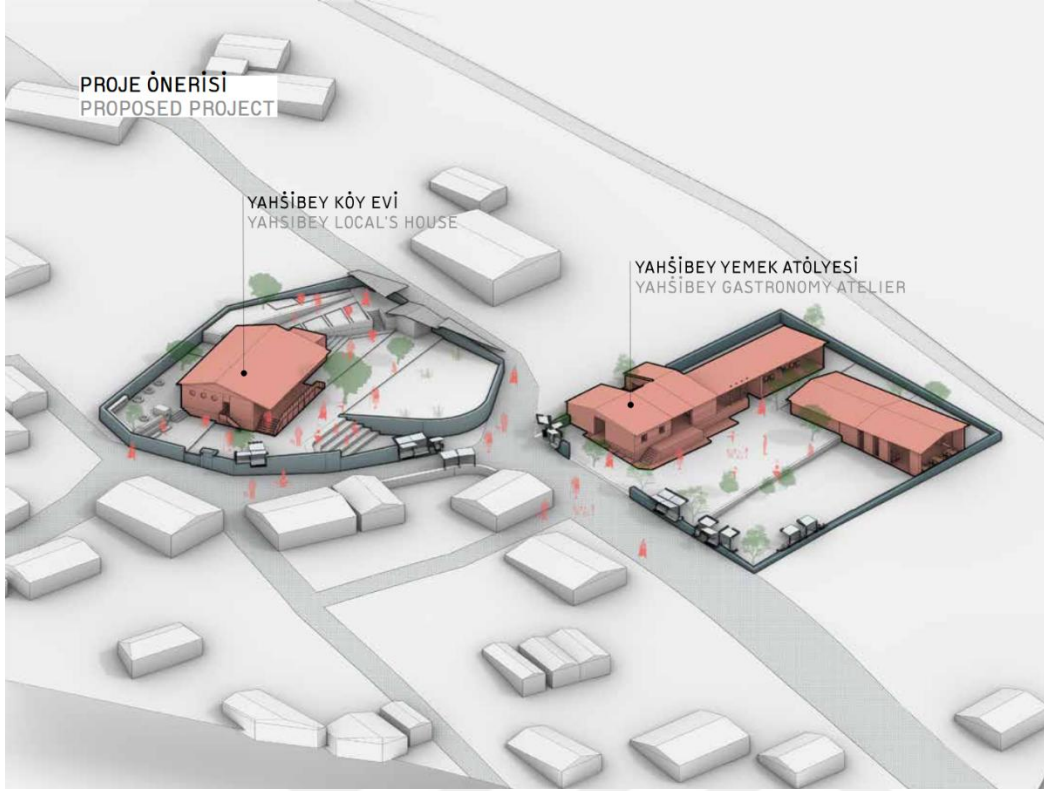


Figure 2.6. Yahşibey school building zone after adaptive reuse proposal (Yahşibey Tasarım Çalışmaları, 2022).

In Kızılcahamam, there is no academic or applied study. Within the scope of this thesis, primary school buildings in Kızılcahamam villages can be shown as an example of the situation of idle village schools today. These schools were abandoned when the students in the village schools started to go to the Kızılcahamam district center with transported education. The current status of these schools is examined in detail in Section 5.2 and documented with photographs, maps, and technical drawings. The re-functioning of the schools in the context of rural tourism is intended to set an example for other idle village schools in Türkiye.



3. SPATIAL AND CULTURAL CONTINUITY: ADAPTIVE REUSE AND CULTURAL ROUTES

In this chapter, the concepts of what adaptive reuse is, why it should be done and examples of adaptive reuse from around the world are presented. Then, the concept of Cultural Routes is introduced, and its definition and scope are reviewed. The process of planning cultural routes is mentioned and supported with examples.

3.1. Adaptive Reuse

Over time, buildings are subject to deterioration and aging due to various reasons, and in this context, they begin to fail to meet spatial needs in line with changing times, space, and needs. Thus, buildings become idle and face the threat of extinction in the sociocultural memory over time. Structures that functionally complete their lifespan can remain spatially and structurally intact.

The concept of adaptive reuse is a conservation method that tries to give new life to existing buildings that cannot continue to exist functionally, but continue to exist spatially and structurally, and to prevent the disappearance of the aforementioned social memory.

3.1.1. Determining factors of adaptive reuse

Many historic structures lose their intended function and are modified to serve a purpose other than that for which they were built because of the evolving lifestyle and the needs associated with it. It is necessary to employ historical structures for various reasons since only in exceptional circumstances do buildings like bathhouses, caravanserais, dervish lodges, and monasteries continue to serve their original roles. On the other hand, structures that still serve their original purposes, like homes and hotels, become functionally outmoded when they can no longer provide the same levels of comfort as their modern equivalents; if they aren't updated, they are left to decay and fall into ruin. That's why, historical structures can be kept from being demolished via reuse (Ahunbay, 1996).

The general objectives of adaptive reuse are defined by Douglas (2006) as repainting the walls and façades of the building to improve their existing appearance, hard and soft ground improvements to the immediate surroundings of the building, dividing large volumes of space into smaller units, expanding existing space, increasing or improving accommodation, and accommodating new functions. Thus, adaptive reuse is a multifaceted form of intervention. In addition, the new function to be brought to the building should carry not only economic concerns but also a social and cultural memory, and these memory values are determined through multi-layered elements such as the traditional construction system of the building, local identity, traces of past use (Plevoets and Van Cleempoel, 2013; Douglas, 2006). In this context, the technical aspects of adaptive reuse are important. On the other hand, Plevoets and Van Cleempoel (2012) argue that this situation causes some to see the building to be adapted only as a “shell” and to apply adaptive reuse methods without paying attention to conservation methods and disconnected from the context of the building, and argue that if adaptive reuse methods are applied by evaluating the building disconnected from its context and culture, it only expresses a spatial transformation instead of being a conservation. From another perspective, adaptive reuse, in other words, does not exactly mean the spatial transformation, but rather refers to it. Underlying this spatial transformation is often social memory sustainability and economic, sociocultural, local, and spatial sustainability. Referring to adaptive reuse as sustainable spatial transformation, it is necessary to say that adaptive reuse also encompasses one of the purposes of adaptive reuse, which Tapan (2016) calls “exchange value”. There are values that change brings and at the same time preserves. One of them is to maintain the physical existence of space in the local sociocultural memory, even if it cannot continue to sustain itself for various reasons functionally. Historic buildings have become unable to maintain their function for any reason or have lost the spatial and structural features required by their original function. Structures that have kept their function throughout history may no longer be capable of maintaining the same function even if they have been preserved, even if the features required for this function have diversified today.

Article 5 of the Venice Charter (1964) explains that the use of monuments for a socially useful purpose always helps to promote their conservation.

“The conservation of monuments is always facilitated by making use of them for some socially useful purpose. Such use is therefore desirable, but it must not change

the layout or decoration of the building. It is within these limits only that modifications demanded by a change of function should be envisaged and may be permitted (Venice Charter, 1964).”

This article of the Venice Charter (1964) can be clarified as follows: it shows the ethical rights of conservation law on adaptive reuse. In other words, it clarifies the extent to which a building can be interfered with when giving it a new function. That is, the interventions should ensure that the difference between the old and the new is legible. In this context, interventions should be recognizable even if they are close and appropriate to the original form and context. In other words, the scale of the intervention also becomes important, and the new use of the building should be sustainable and accessible for both local people and new users without breaking away from the context (Yung and Chan, 2012). In this way, the building will adapt to its new function in its old context and will enable the user to adapt to this transformation. In this case, adaptive reuse will achieve the purpose of both protecting cultural heritage and ensuring its continuity.

Adaptive reuse, one of the restoration techniques of cultural heritage, is an action of adapting for reuse of a building unit or a building complex to a new function or use. According to Richard Austin, adaptive reuse is the process by which old buildings that are structurally strong are economically developed for new uses (Austin, 1988). The adaptive reuse method can be used not only in a building of historical value but also in the reuse of a new building that cannot fulfill its original function for any reason (Taştan and Manisa, 2019). It is now widely acknowledged that adaptive reuse is essential to strategic intervention to address cultural and economic issues along with the pressing issues of how to handle an expanding and diverse stock of idle buildings (Lanz and Pendlebury, 2022). In this context, the principle of adaptive reuse is not only applicable to registered buildings but also to unregistered ones. Previously restricted to heritage conservation, policies supporting adaptive reuse are now more commonly observed (Open Heritage, 2019). Even if the buildings are not registered, they can be reused for various reasons.

According to Joseph (2024), adaptive reuse has many benefits to society in terms of cultural and architectural preservation, environmental waste reduction, economic stimulus, and revitalization. In other words, it is a practice that is both beneficial to society and beneficial in terms of both spatial and memory revitalization by continuing the story of the existing

building. In a similar perspective, Suleiman (2024), another benefit of adaptive reuse is that, compared to reconstruction practices, adaptive reuse is an important conservation strategy to create a sustainable and resilient world economically, socially, and culturally by using and optimizing existing structural resources with less damage to the environment. Moreover, Mehmood and Jan (2022b) revealed that adaptive reuse can generate recreational values, personal enhancement, health benefits, and social benefits.

Based on this context, the purposes and benefits of adaptive reuse in the field where the academic studies were reviewed, and the scope of the thesis overlap are listed in Table 3.1.

Table 3.1. Some purposes and benefits of adaptive reuse.

Purpose	Benefits
Revitalization of idle buildings that have a place in social memory	Spatial sustainability Social sustainability Cultural continuity Social memory Belonging
Utilization of the existing building stock	Environmental sustainability Economic sustainability
Revitalization of the building	Social memory Belonging Cultural memory Sustainable transformation

Adaptive reuse is a sustainable practice that involves reusing structures for new purposes after they reach maturity in their life cycle. This approach preserves existing structures, allowing new users to bring economic, social, and cultural benefits to their surroundings. Adaptive reuse addresses strategies and policies for protecting and conserving built heritage, making it a sustainable option for site rehabilitation. Adaptive reuse emerges as a viable alternative for site rehabilitation when outdated structures are insufficient for programmatic and functional requirements (Mohamed and Alauddin, 2016). The functional, social, and economic tasks of the first use of the building are not the same as today's requirements for the building.

Although the building or building complex is structurally sound, some functional and usage changes are made to the structure to make it usable, sustainable, and alive. In this way, the

concept and method of adaptive reuse have become one of the most preferred cultural heritage preservation techniques and methods in today's world. The process of rebuilding is longer, costly, and environmentally more damaging than converting an existing structure to suitable use. Based on this fact, it can be said that one of the positive aspects of adaptive reuse is that it is both more cost-effective and less harmful to the environment to regenerate an existing structure by eliminating its deficiencies and repairing its damages. Thus, it is obvious that it contributes to environmental sustainability.

Another issue that is as important as preserving the building in reuse is the compatibility of the new function to be given to the existing structure. The changes to be made in the structure will be determined by the new function, that is the new usage. Since preserving the building is the primary purpose, it is an important conservation input that the new function or use that will be given is such that it will interfere with the building at least. For this reason, the original function of the building should be analyzed in detail in terms of architectural, structural, and environmental aspects and its suitability for new usage requirements should be examined.

3.1.2. Adaptive reuse and concepts of memory

Adaptive reuse, which can also be defined as giving new life to a building, can carry the historical and structural traces of the building. Cultural memory is an institution that is externalized and stored in transcendent symbolic forms.

It can be transferred from one situation to another and passed on from generation to generation. External objects, as carriers of memory, play a role in personal memory, and our memory is constantly interacted with external symbols. Objects can trigger people's memories even though they do not have their memories. They carry the memories, images, stories, landscapes, etc. that people put on objects. This is called "cultural memory" at the social level (Assmann, 2008:109-118). The connection between cultural memory and adaptive reuse can be explained as the lived experience of the buildings, their place in local memory, and their importance in social and cultural life, in addition to reflecting factors such as construction systems, architectural space constructions, materials used in the period in

which they were built. As such, this feeds the concepts of intergenerational interaction and transmission, which are among the objectives of adaptive reuse.

The terms "modification," "belonging," "context," "identity," and "specificity" all imply an underlying reality that ought to be maintained even during transformation and that ought to be anchored in memory by traces that are themselves based on prior evidence (Gregotti, 1996). Collective memory and identity are crucial in architecture, as they help reinforce an area's unique character. Buildings, which are resilient and can adapt to change, hold value and contribute to the cultural future of a place. They contain persistence, usefulness, and meaning, which are indefinable and ethereal. Each building has an individual tale to tell, describing its existence and its relationship with the environment. The value of a structure lies in its permanence and its relationship with local events, products, and society. The existing structure is not an ephemeral object that can move, change, or disappear but a permanent presence within the evolving built environment (Stone, 2020). In this context, adaptive reuse not only gives new life to buildings but also strengthens concepts such as identity, belonging, and sustainability in the local area and directly benefits the region's social life.

By analyzing buildings, it is possible to understand the culture of the society in which they are located. Especially in rural areas, the materials and construction systems used reflect the climate, geography, and common material stock of that region. The spatial configuration also provides information about the culture, habits, and lifestyles of the people who live in and use the building. A building's connection to its civilization can be established even with later structural modifications. The organization and programmatic usage of a building reflects changing cultural views, so any modifications should consider the concerns of the local people. Every remodeling project encapsulates the local culture and, consequently, the national culture (Stone, 2020). Buildings bear traces of the past. Factors such as past events, situations, and wars can be read from buildings. Walter Benjamin explained this as "To live is to leave traces". Buildings carry traces of the stories that happened where they are located. As they carry these traces, they also leave traces in the memories of the people around them. For this reason, idle buildings that have witnessed history, even if they are not registered, can be revitalized through adaptive reuse.

3.1.3. Adaptive reuse projects

As mentioned in section 3.1.1. Determining Factors of Adaptive Reuse, the adaptive reuse method can be used not only in a registered building but also in the reuse of a building that cannot fulfill its original function for any reason, or needs new space and function.

The examples of Yahşibey and Paçva Stone School in Chapter 2.2. show that today there are initiatives for adaptive reuse of schools in rural areas. In the Yahşibey Design Studies 2022 summer workshop led by Nevzat Sayın, architecture students and other architect team leaders visited village schools in the region and selected one old school (Figure 3.1) and one new school (Figure 3.2), and developed adaptive reuse proposals for these schools.



Figure 3.1. Yahşibey old school building before adaptive reuse proposal (Yahşibey Tasarım Çalışmaları, 2022).



Figure 3.2. Yahşibey new school building before adaptive reuse proposal (Yahşibey Tasarım Çalışmaları, 2022).

According to the Yahşibey Design Studies report (2022), in the first phase, sketches were made with students to understand the context and develop a concept. Problematic parts of the building were photographed and documented and interviews were held with local people. Then the user profile and objectives were determined. The objectives are as follows; health, education, conversation, missed habits, entertainment and building transformation (Yahşibey Design Studies, 2022).

While intervening in the buildings, intervention was made by keeping the units in good physical and structural condition and demolishing the structures that were not in this state, while aiming to minimize intervention (Yahşibey Design Studies, 2022). This situation would have led to the need to build additional buildings according to the functions chosen, so the additional buildings became a part of the intervention. The location of the buildings affected the function. For example, the village school building, which was closer to where the village people lived, became the “Yahşibey Village House”, which was transformed according to the needs of the village people, while the relatively distant school building was transformed into the “Yahşibey Food Workshop”. The aforementioned transformation process is given in Figure 3.3 in order.

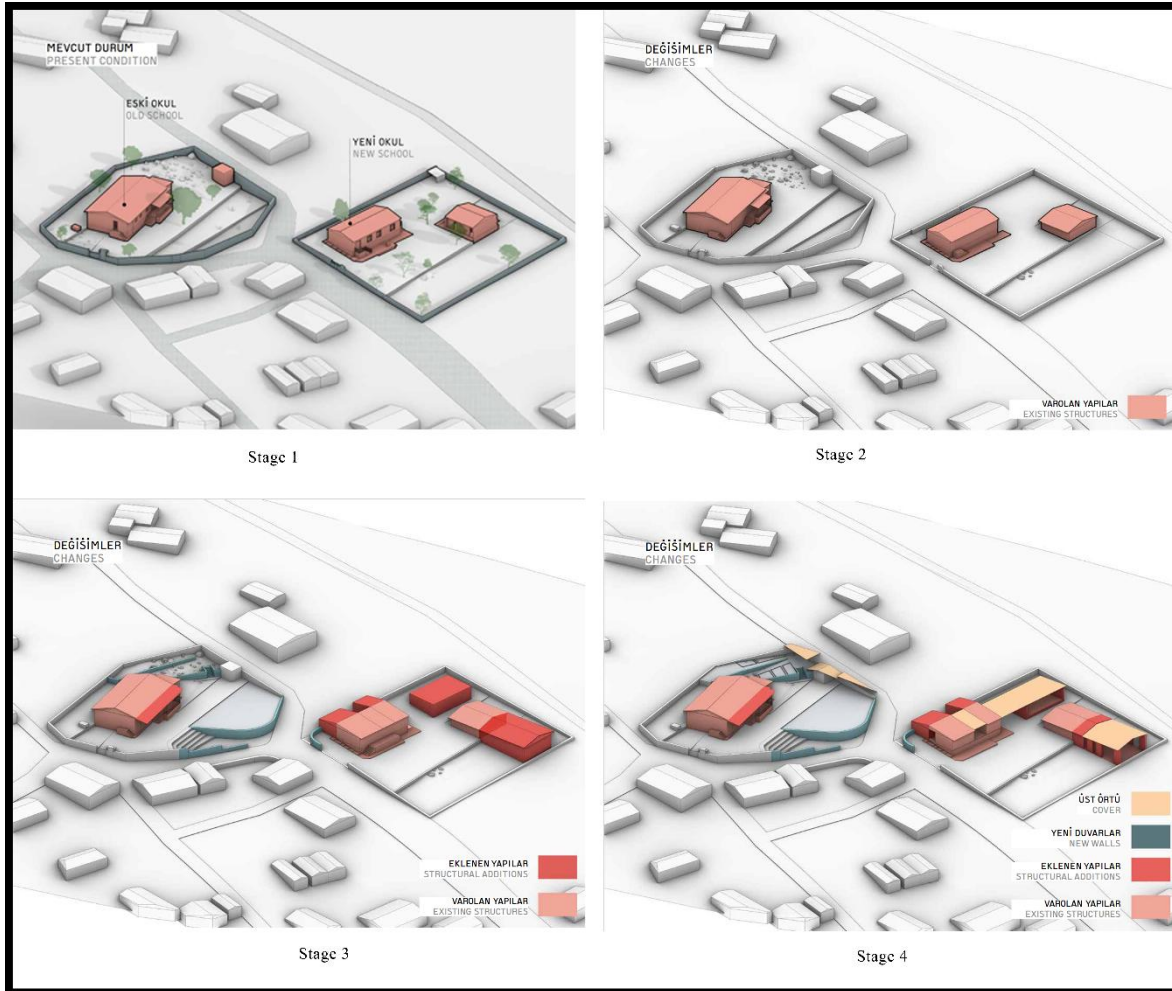


Figure 3.3. The process of Yahşibey village schools adaptive reuse (from Yahşibey Design Studies Report, 2022).

In addition, there are initiatives in the world with the same objectives as adaptive reuse in rural schools and other areas in both rural and urban centers. Yatsenko et. al. (2024) discuss the case of adaptive reuse of historic schools in the Poltava region of Ukraine by developing three different strategies. Similar to Türkiye, schools in the region have been subject to closure and abandonment due to rapid urbanization, economic reasons, and the decline of the rural population. The architecture of Zemstvo schools is varied, but generally single-storey, rectangular in plan, with a corridor in the center and classrooms lining the sides, some simple, some grand (see Figure 3.4).



Figure 3.4. (a) Pitched roof and characteristics of façade, (b) ornaments on façade (Yatsenko et. al., 2024).

Today, some of these schools in Ukraine are still in use as schools, some are used for different purposes and the rest are idle. As shown in detail in Figure 3.5, the functions of new uses can be listed as follows: housing, cultural house, health center, library, oil processing plant (Yatsenko et. al., 2024). Instead of proposing a new project, this study focuses on discussing strategies to change existing functions.

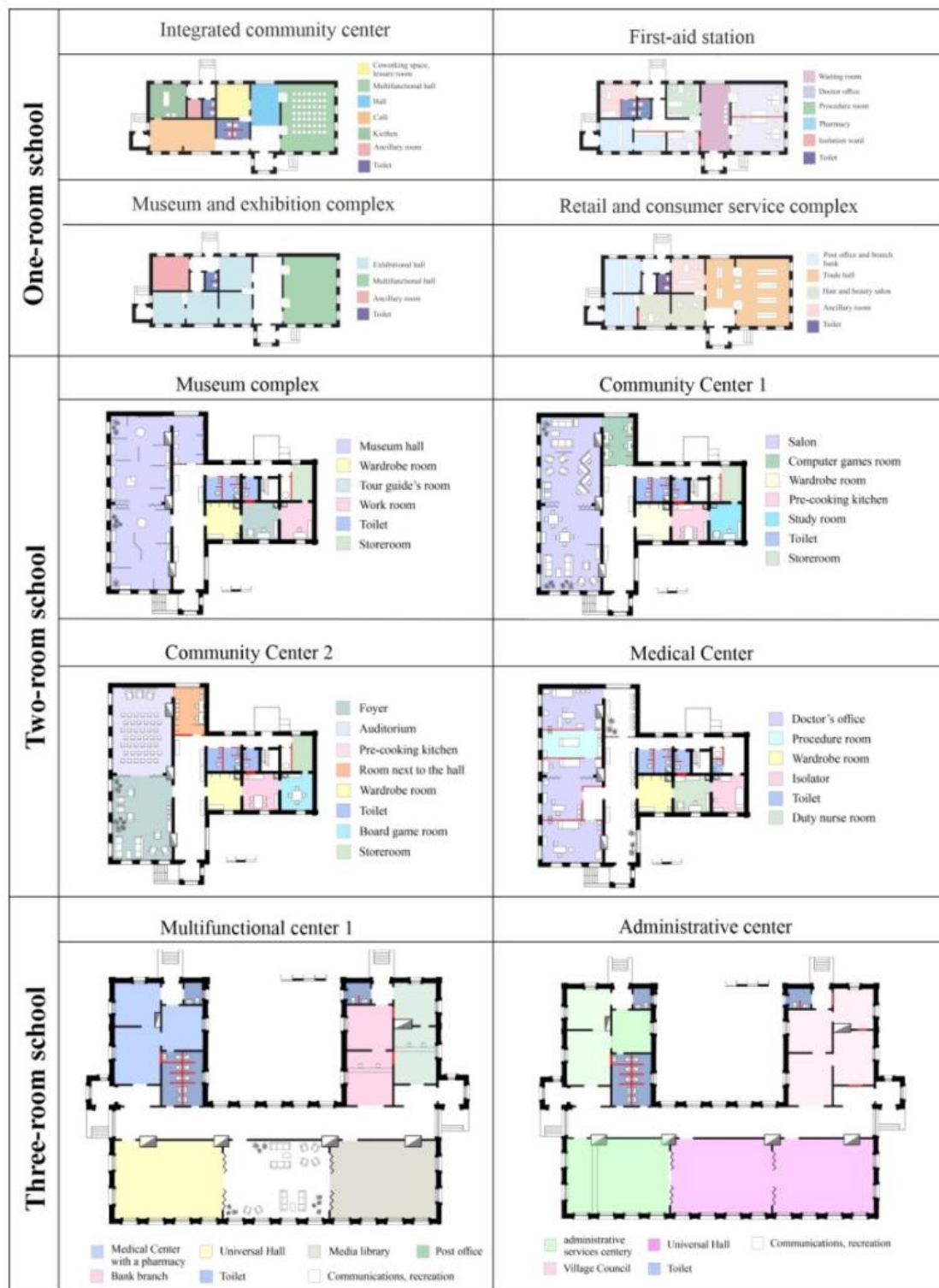


Figure 3.5. The new functions of Zemstvo schools are shown in red in the appendices (from Yatsenko et. al., 2024).

The Royal Institute of British Architects (hereafter referred to as RIBA) awards architectural structures in various categories and scales, encompassing different typologies, annually.

Within these categories, it also awards prizes for the renovation and re-functioning of old buildings that are not registered. The “RIBA Reinvention Award” category, which was first announced in 2022 and started to be awarded in 2023, puts forward the ideas of extending the life of existing buildings and strengthening them instead of demolition and reconstruction by using adaptive reuse. By awarding prizes for adaptive reuse, the RIBA supports the technique's aim to strengthen and improve the sustainability of existing buildings from a social, economic, and environmental perspective. RIBA awards these prizes to demonstrate that an existing building has been adaptively reused, is energy efficient and minimizes its carbon footprint, and has been designed with at least one of the items in RIBA's previously published Sustainable Outcomes Guidelines taking into consideration (RIBA, 2022). Clearly, the aim here is to strengthen the concept of “sustainability” in the light of many parameters. The importance given to the concept of adaptive reuse for strengthening sustainability in spatial, economic, social, and environmental contexts can be seen as a means for RIBA to give these reinvention awards.

According to Muiyiwa Oki (2024), who is RIBA President, Architecture's adaptive reuse focuses on enhancing the building's potential uses beyond just fixing its façade. It aims to make the structure more aesthetically pleasing and user-friendly. While some historic buildings require protection, others should continue to be utilized for years to come. Architects must find ways to update these structures for the 21st century (Stathaki, 2024). The fact that the RIBA Reinvention Awards were launched in 2023 specifically for the context of the adaptive reuse method shows the growing importance and level of awareness of this issue. In other words, it can also be inferred from this situation that it is adopted as a new “soft” conservation method.

According to Denise Bennets, chair of the RIBA Awards Group (2022), there is a need to rethink how buildings are built to create a more livable and affirmative future. One of the ways in which the architecture sector can tackle the climate crisis is by exploring the possibilities for imaginative reuse that can revolutionize the way we approach the places where people live.

The RIBA Reinvention Award was given to the Houlton School project which was re-designed by Van Heyningen and Haward Architects in 2023. Contemporary interventions were made in the project, and the original form of the building was preserved. Aluminum

plates were added to the roof (seen in Figure 3.6), and new windows were added to the old and historic walls in contrast with the existing windows. A porch-shaped extension was built between the two landmark buildings, defining entrance, in a way that does not disturb the balance between old and new (seen in Figure 3.6.). This project demonstrates the value given to the historic building stock and shows that the design of a school building with multiple constraints and challenges can be achieved through adaptive reuse (RIBA Regional Jury, 2023).



Figure 3.6. RIBA Reinvention Award 2023 - Houlton School, Rugby. (a) Entrance addition between two old buildings, (b) aluminum plates addition to the rooftop. (James Brittain, 2023)

The RIBA Reinvention Award was given to the Croft 3 project (seen in Figure 3.7.), which was re-designed by fardaa in 2024. The building, a derelict unregistered farmstead on the Scottish island of Mull, has been adapted to extend a local restaurant. The masonry building was given by the owner/client to fardaa Architecture to expand the restaurant. The repurpose of the building is very much in keeping with the local vernacular and rural architecture of the area. The new addition of the building includes some places such as the kitchen, entrance, and other back-of-house areas. The farm's original traces have been converted into a dining hall. The addition's shape creates a massing by matching the ruin's slope and roof height. When approaching and leaving the building, a closed entrance, created by the overlapping of forms, provides a diverse view of the adjacent landscape (RIAS Jury, 2024).



Figure 3.7. RIBA Reinvention Award 2024 – Croft 3, fardaa architects (David Barbour, 2022)

The new addition is clad with wooden panels, contrasting with the existing building and allowing for the harmonization of contrasts as an intervention suitable for the climate of the region. The ruined building was completed using basalt stones found in its original condition. Existing openings such as windows were aligned from the interior wall of the building. In contrast, the newly added openings were aligned to the exterior wall of the building to reveal the difference in the intervention. Thus, the difference between the old and the new has become clear. In addition, openings such as windows and doors are always oriented towards the island's view and offer visitors a different experience (Divisare, 2023). The version before adaptive reuse is shown in Figure 3.8 and the version after the intervention is shown in Figure 3.9.

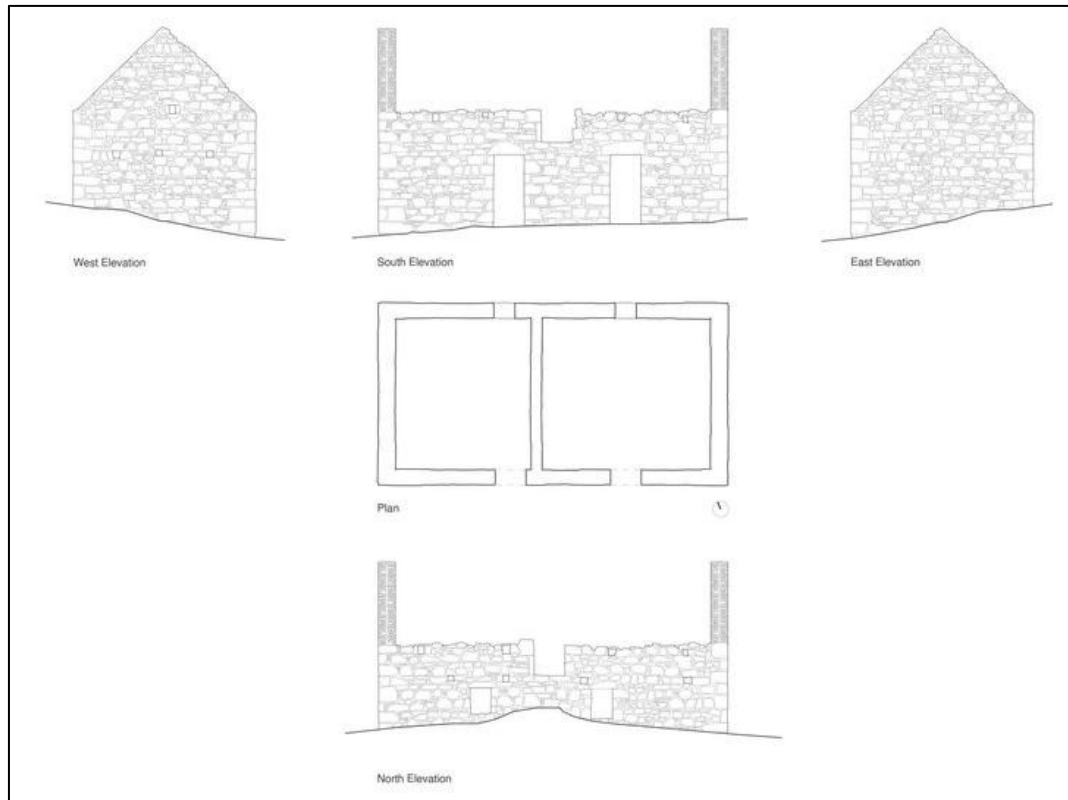


Figure 3.8. The Croft 3 project plan and elevations in ruins (by fardaa, 2019).

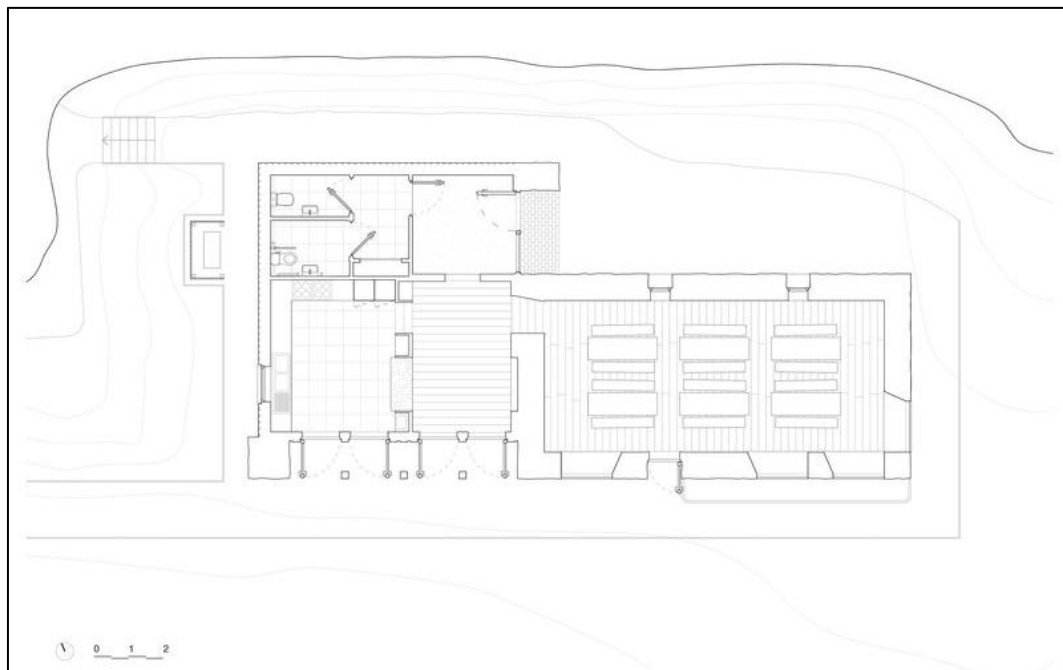


Figure 3.9. The Croft 3 project plan after the adaptive reuse project (by fardaa, 2022).

RIBA gives awards every year in many categories such as the East RIBA Regional Award, Housing of the Year. Adaptive reuse projects have also received awards in these categories. Winner of the East RIBA Regional Award 2022, the BlueSky Barn project in Norfolk by 31/44 Architects transformed an existing barn into a weekend house. Designed using the barn's steel structural system (seen in Figure 3.10. (a)), the house has undergone some interventions during the plan design phase due to its scale. The facades of the building have been set back to reduce the floor area, and the use of wood has been emphasized in the interior arrangements to reduce the contrast between the industrial status of space and its transformation into a house (seen in Figure 3.10. (b)). As the clients wanted the massive length and width of the building to be felt, the architects of the project tried to enrich the design with minimal materials used during the transformation of the building and by playing on the natural state of these materials. In this way, the reuse of the barn provided carbon benefits in many ways (Mairs, 2021).

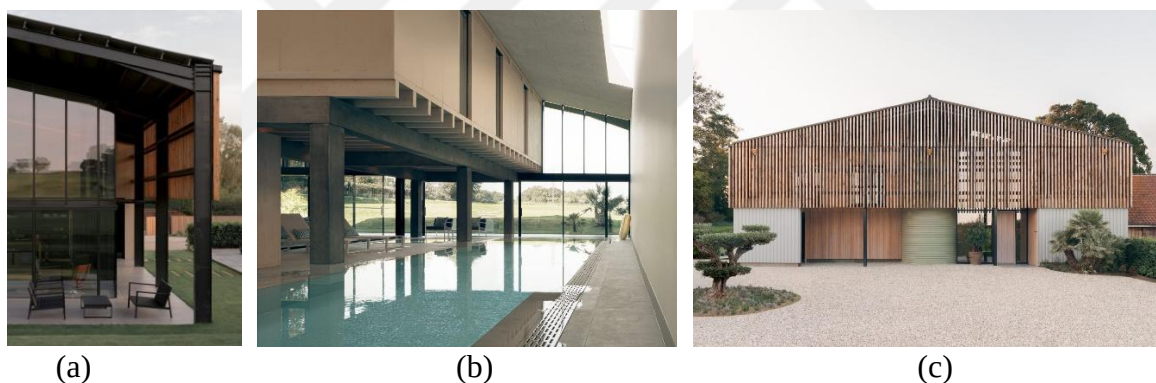


Figure 3.10. BlueSky Barn House, Norfolk by 31/44 Architects (credit by Nick Dearden, 2021) (a) steel structure of the barn. (b) interior of the barn. (c) wooden interventions on the steel structured façade.

3.2. Culture Routes

Throughout human history, travel has been essential for a variety of reasons, including social, religious, commercial, and military ones. Numerous factors have influenced travel history, such as trips to holy places, transporting products for commerce, discovering new areas, military expeditions, and seasonal migrations. A key component of travel is experience, which encompasses people, places, natural formations, and events.

3.2.1. Culture routes definitions and scope

Transportation routes with cultural heritage features can include traces of human mobility, which can be used to trace historical social, cultural, and economic connections. An excellent illustration of this is Anatolia's geography of roads, which is defined by its position, temperature, variety of topography, and wealth of civilizations. The roads of Anatolia have been the focus of research and analysis, exposing the remnants of bygone eras and the vast accumulation of historical materials that inform modern culture. As a result, these formerly utilized routes are becoming increasingly valuable for conserving and promoting natural and cultural heritage (ÇEKÜL Vakfı, 2015:11-20).

“The idea of cultural routes as a new concept or category does not conflict or overlap with other types of cultural assets (monuments, cities, cultural landscapes, industrial heritage, etc.) that may be included in the scope of a route. The route is a system to enhance the importance of all these assets (ICOMOS Cultural Routes Declaration, 2008).”

The ÇEKÜL Foundation provided the following definition of cultural routes in its 2014 study on the Çukurova Cultural Route System: The term 'Cultural Route' is used nowadays to describe the route idea, which international organizations mostly research. It is a transportation corridor at the local, regional, or national level that was built for conservation, rural development, and tourism development. It may have been built today or at some point in the past and has cultural or natural heritage, which contributes to its significance (ÇEKÜL Vakfı, 2014:10).

Cultural routes are tools that enable the promotion and preservation of various identities, cultures, architecture, and cultural heritage. In the context of the impact of national and international efforts to protect historical environments, increase environmental awareness, spread sustainable development to all areas, and develop sustainability approaches in every sector, cultural routes have begun to be created to raise awareness about the importance of historical values and to ensure the sustainability of these areas (Keleş Eriçok, 2019).

Cultural Routes act as channels for intercultural dialogue and include elements of the past that help us understand the present and connect us to the future, providing a better

understanding of history through the exchange of people, ideas, and cultures. Cultural Routes also offer newly discovered tourism opportunities in lesser-known regions and have remarkable economic importance (Berti, 2015:5). In this context, it is a fact that cultural routes provide both social and economic development to cultural heritage.

By taking the idea of cultural heritage to a global level, culture-related routes were established as a topic of the European Convention on Cultural Heritage to put the convention's ideas into practice and guarantee cultural collaboration. Consequently, it highlights how crucial the idea of "common heritage" is. By making it possible for cultural heritage to be recognized, examined, safeguarded, and presented in this manner, cultural routes seek to promote, assess, and maintain the many cultures, customs, and histories of humanity. Cultural routes increase the awareness of locals and later of all people to protect and preserve the centuries-old cultural heritage so that it can be passed on to future generations by facilitating the rediscovery of cultural heritage on a larger scale (Berti, 2015c:23-34). In light of these concerns, studies have been carried out and continue to be carried out for cultural routes over the years. Regarding regulations, proposed texts contain detailed information and guidance on cultural routes. They shed light on how cultural routes emerged, how they developed, and what organizational, operational, and conservation strategies they include. Table 3.2. lists the by-laws, remarkable provisions, and national and international organizations on cultural routes over the years in chronological order.

Table 3.2. Regulations and noteworthy provisions on cultural routes.

Type of Medium	Name	Date of Published
Regulations and Noteworthy Provisions	UNESCO World Heritage Convention	1972
	Council of Europe Cultural Routes Program	1987
	UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage	2003
	ICOMOS Charter on Cultural Routes	2008
	Türkiye Culture Routes Association Charter	2012
	The Colmar Declaration, CE	2012
	ÇEKÜL Foundation Culture Routes Planning Guide	2015
	Union of Historical Towns Cultural Route System	2015

Table 3.2. (continued) Regulations and noteworthy provisions on cultural routes.

Type of Medium	Name	Date of Published
National Organizations	ÇEKÜL Foundation	1990
	Union of Historical Towns	2000
	Cultural Routes Association of Türkiye	2012
	Türkiye Culture Route Festivals	2021
International Organizations	International Council on Monuments and Sites (ICOMOS)	1965
	United Nations World Tourism Organization (UNWTO)	1975
	Cultural Route of the Council of Europe	1987
	Europe Cultural Routes Institute	1997
	International Scientific Committee on Cultural Routes (CIIC) by ICOMOS	1998

Rural villages, historic cities, traditional life, individual historical structures, the natural environment, wildlife, and ancient settlements are some elements creating cultural routes. Rural settlements are communities that serve as the hubs for rural areas' production and as symbols of traditional life. Furthermore, isolated historical buildings are single-unit constructions like castles, bridges, mills, etc. situated in urban or rural regions. The many natural structures in valleys, canyons, and lakes create the natural environment. Special places concerning vegetation and animals are considered wildlife. One of these elements may predominate over another, or many may coexist to produce a cultural landscape (ÇEKÜL Vakfı, 2015). From one perspective, cultural routes can form itineraries shaped by individual buildings and natural areas together. This formation will be beneficial for both the preservation of historic buildings and their natural, cultural, and economic sustainability. Based on this, the classification of cultural routes in Türkiye is presented in Table 3.3.

Table 3.3. Classification of Cultural Routes of Türkiye (Compiled according to ÇEKÜL Foundation and Culture Routes Association data).

In a certain historical period, purpose-built routes.		The routes of cultural and natural heritage that are being created in today's world to develop tourism, promote development, and preserve heritage.	
Trade routes Sacred paths Migration routes Military routes	The routes of Personalities in history	Historical Routes	Natural Routes
Silk Road	Büyük İskender Yolu	Lycian Way	The Kaçkar
İstiklal Yolu	St. Paul Trail	St. Paul Trail	Mount Ararat
Via Egnatia	Mimar Sinan Travel Route	Troy Culture Trail	St. Paul Trail
Royal Road	Abraham's Path	Hittite Trail	Sarıkamış Trails
Hajj Route	Rumi Trail	Phrygian Way	Yenice Forest Trails
Lycian Way	St. Nicholas Trail	Evliya Çelebi Path	Ağrı Mountain Route
Sumela Monastery Road	Alexander the Great Culture Route	Abraham's Path	Fethiye Alternative Trails
Troy Culture Route	Dervish Trail	Troy Culture Route	Between Two Seas Route
Sufian Road	Atatürk's Path	Ephesus – Mimas Route	Cappadocia Cultural Route
Idyma Way	Evliya Çelebi Trail	Artemea Route	Urla Vineyard Road
The Tolerance Way (Eurasia Route)		Mysia Trails	Çal Vineyard Road
Gastronomy Route		Carian Trail	South İzmir Vineyard Road
Spice Route			Trakya Vineyard Road
			Küre Mountains Trail

3.2.2. Culture routes planning process

The necessity to plan Cultural Routes has become a necessity with the emergence of cultural routes. It is crucial that the cultural route is planned properly and effectively to create a conservation network between the past and the future and to be sustainable.

Cultural routes provide opportunities for local organizations, cooperation, and responsibility while also facilitating the development of integrative conservation and repurposing strategies given their enormous physical reach. This is since the concept of development is directly related to the planning process for cultural routes. Cultural routes can be an alternative to mass tourism by enabling visitor experiences in rural and urban areas as they include a number of activities such as inspection, monitoring, promotion, and orientation along the route, thus reducing the density of vulnerable heritage sites and thus providing lesser known but new attraction points and promotional activities (ÇEKÜL Vakfı, 2015:22-24).

According to the Guidelines for Planners of Cultural Routes report by the Lithuanian Council for Culture, cultural routes benefit social, cultural, environmental, and economic development as pathways that bring together culture, education, tourism, and other phenomena associated with history, people, or places (Ministry of Culture of the Republic of Lithuania, n.d.). Hence, the importance of these cultural routes. Therefore, the planning process is also of strategic importance.

The Guidelines for Planner of Cultural Routes reports explains that this planning process starts by first identifying the goals and objectives of the cultural route, such as promoting local culture, nature, history and increasing tourism, and then builds the route on a story or fiction, emphasizing that the route should be supported by regional values (Ministry of Culture of the Republic of Lithuania, n.d.). Hence, place-specific stories and values make a cultural route unique and valuable. Thus, visitors can establish a meaningful connection with the route. This is just like Assmann's (2008) discussion in Chapter 3.1.2, objects can trigger people's memories, even if they do not have memories. They carry the memories, images, stories, landscapes, etc. that people attach to objects. By carrying the memories, images, stories, landscapes, etc. that people attach to objects, they constitute the concept of cultural

memory. Table 3.4. The Guidelines for Planner of Cultural Routes report states the objectives, scopes and main elements of a cultural route planning.

Table 3.4. The objectives of the culture route planning process (compiled from The Guidelines for Planners of Cultural Routes report, n.d.)

Phases	Component	Description
Boost the Destinations	Aim	Accessibility of cultural products
		Sustainable development
		Raising awareness
Boos the Destinations	Aim	Engaging with tourists
		Promoting local identity
		Sustainable places
		Involving, engaging and empowering local people
		Creating and enhancing values
	Scope	Regional level
		National level
		International level
Key Factors of the Route	Cultural heritage	Tangible and intangible cultural values in the region are specific to the region
	Stopping points	Events, festivals, accommodations, meetings, infrastructure, logistics, etc.
	Type of the route	Linear
		Network based
		Geographical or meaning connected
	Uniqueness of the route	Easy navigability
		Theme and story integrity
		Adaptability to new routes
		Connectivity with new routes
Coordination and management	Creating of collaborating with an institution	Logistics, infrastructure services
Theme or Story	Establish a story of the route	To make it unique and attractive
Create a value		Cultural
		Social
		Economic
		Local
		Social

The planning and monitoring of cultural routes is crucial to reduce or avoid the problems that mass tourism brings and is expected to bring. Thus, through this planning, the tangible and intangible heritages that need to be protected in the region are prevented from being

uncontrolled and possibly damaging to the local and cultural heritage. In addition, it is undeniable that effective cultural route planning will contribute to local development.

As an example of cultural routes, E. Fafouti et al. (2023), in their study on the Greek island of Symi, which includes the "practice of responsible tourism", proposes the establishment of a comprehensive network of cultural routes aimed at promoting sustainable development and the development of an open-air museum on the island of Symi as a practice of responsible tourism, trying to harmonize the imperatives of sustainable development with the urgent need to preserve cultural heritage. In the proposal, monuments, viewpoints, historical periods, etc., are classified and several routes are identified accordingly. The practices proposed within the cultural route framework align with some of the United Nations Sustainable Development Goals (SDGs) to ensure the island's sustainability. The proposal also promotes a responsible tourism strategy supporting the island's sustainable development.

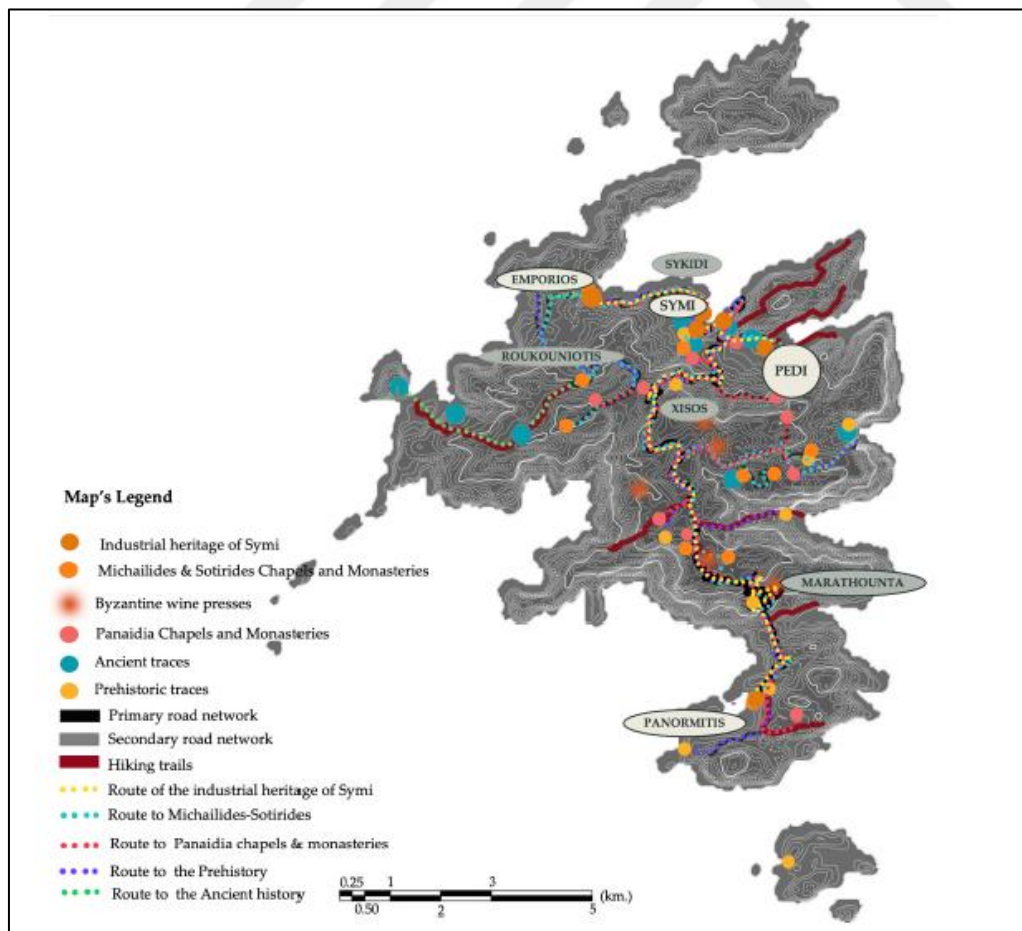


Figure 3.11. Proposal for Symi Island Culture Routes by E. Fafouti et al. (2023).

The Lycian Way (see Figure 3.12.) is a touristic trekking route between Fethiye and Antalya in southwestern Türkiye, which, as the name suggests, bears traces of the Lycian civilization. The total length of this route is 509 meters and it is the trade route of the period connecting 18 ancient cities (Clow, 2000). Kate Clow, a citizen of the United Kingdom, was the one who conceived of this old trade route, which was then chosen following the norms of international trekking routes and launched as a trekking route for alternative tourism in the year 1999. Within the confines of this investigation, the Lycian Way is both presented and suggested as a cultural route of Türkiye under the criteria established by the European Cultural Routes (Okyanus, 2010).

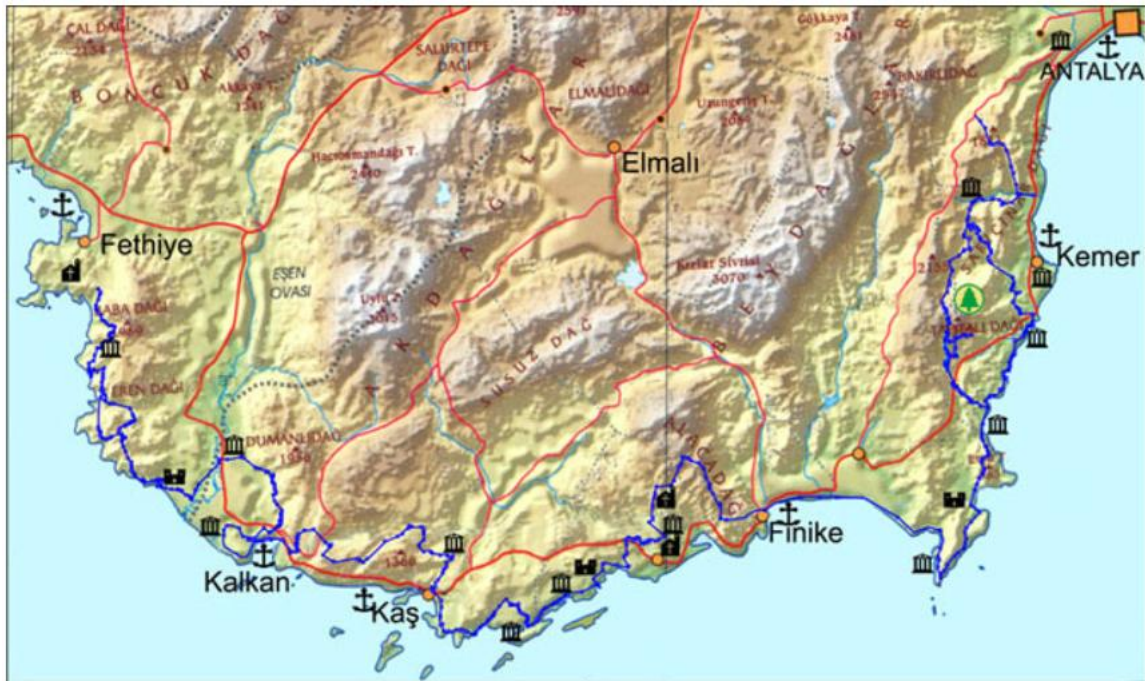


Figure 3.12. Lycian Way Türkiye's first long-distance hiking route (Likya Yolu | Kültür Rotaları Derneği, 2023)

With the introduction of the Lycian Way to tourism, the cultural route application in the region has led to an increase in the number of visitors along the route and has also played a major role in the protection and promotion of some values specific to the region. These values can be listed as endemic plants, ancient cities, and local and natural beauties. It is also known that the increasing interest in the region and the cultural route over time has influenced the inclusion and development of new routes in the region (Bastemur, 2011).

In the light of the knowledge of researchers about cultural routes and as seen in the examples given from the world and Türkiye, it is obvious that cultural routes contribute to the protection of cultural heritage by integrating multiple cultural values such as natural areas, religious sites, and structures, ancient cities, etc. and creating a cultural interaction. In addition, the contribution of cultural routes to both the economy and sustainability of regions is significant. For this reason, it is obvious that the north of Kızılcahamam, as the region studied, will feed both rural development and tourism, sustainability concepts with the adaptive reuse of existing structures.





4. RURAL TOURISM

In this chapter, the definition of rural tourism, its significance, its correlation with local culture, the concept of rural areas, and the relevance of rural tourism for the scope of the thesis study are discussed. In the following section, the association of rural tourism with sustainability is examined, and the issue of rural development is analyzed. In this context, the impacts of rural tourism on rural development are emphasized.

4.1. The Concept of Rural Area

When talking about the concept of rural tourism, it is important to first define "rural area" because rural tourism is a type of tourism based on rural areas, as its name suggests. The definition of rural areas is very diverse. Rural areas can generally be defined as areas far from the city center, with a small-scale local economy and people, smaller scale than the city, and mostly with traditional architecture.

The administrative definition of rural areas varies from country to country and from administration to administration. Any terrain, population, and housing that is not part of an urban region is considered rural (United States Census Bureau, n.d.). In a similar way, land outside of population centers where areas with more than 1,000 residents and a population density of 400 or more per square kilometer are considered rural zones (Statistics Canada, 2017). The 2021 Rural Urban Classification categorizes rural settlements into Urban, Larger, and Smaller. Rural areas have a density of residential addresses or intersect areas with a population of 10,000 or less (Office for National Statistics, 2021).

Paul Cloke (1978) also tried to define the rural area by creating a rurality index by considering 16 parameters such as population, number of dwellings, migration, etc. However, Halfacree (1982) stated that a geographical or sociological definition of rural area is not sufficient and that the definition of rural area cannot be detached from the context. In other words, rural areas should be defined not only as places consisting of structures or borders, but also as areas consisting of communities.

According to Ortiz-Guerrero (2013):

- rural areas have complex structures with limited opportunities for economies of scale,
- limited relationships with urban centers,
- restricted access to public and private services,
- varying income distribution, and multiple political and cultural interactions occurring there.

They also have important characteristics like history, culture, language, and political concerns, as well as settlement models that enhance relationships with the surrounding region and the institutional structure that forms the basis of the economic and social system.

The OECD approach is a widely recognized standard for categorizing rural regions. This is mostly determined by looking at the population density of a certain area. A region is categorized as predominantly rural if more than 50% of its population lives in rural communities, primarily urban if less than 15% of the population lives in rural communities, and intermediate if the percentage of the population living in rural communities is between 15% and 50%. An area is classified as rural if its population density is less than 150 people per km², and urban if it is higher (OECD, 2006). A mathematical ratio may be necessary, but not sufficient, for the definition of rural areas. The definition of rural areas should also include parameters related to rural life, economy, and local architecture.

In parallel to Ortiz-Guerrero, Hodge and Robinson (2001), some characteristics of rural areas can be listed as follows:

- There is a poor connection with urban regions. In other words, both their population and economic worth are small. Their link to larger economies and metropolitan centers is restricted.
- Rural areas need high production and service expenses. Activities supporting the public sector, handicrafts, environmental services, and the primary sector are additional sources of employment in rural regions.
- There is a modest yet diverse distribution of income. The cost of capital to acquire and develop resources is expensive.

- They surpass the capacities and authority of local areas, are integrated into the area they cover and the variety of topics they address and have a distinct identity that includes factors like history, language, political orientation, geography, climate, and so on.

4.2. The Concept of Rural Tourism

In emerging nations, depopulation in rural areas and economic inequality are major problems. Rural society has been profoundly influenced by industrialization and urbanization, which have reduced agricultural revenue and services. Additionally, there are fewer businesses, educational institutions, and means of transportation in rural areas. Local towns and villages are facing difficulties due to the aging population and the shrinking population in rural zones. Government organizations from throughout the world are tackling these problems by protecting the environment, historic structures, and traditional rural villages. However, despite initiatives to counter urbanization, population reduction is still a significant issue in many rural communities (OECD, 1994).

Like rural areas, rural tourism has many definitions according to specialists and countries. This is due to the lack of a common agreement. This is because rural areas vary in many aspects such as scale, landscape, the variability of the region's livelihood, etc. It can be argued that this is due to the variability in many aspects.

Rural tourism is based on rural experiences, realized in areas where population density is lower than in cities, intertwined with nature, and where traditional life is maintained. In recent years, it has been seen that urban life is rapidly distancing away from natural life and environmental concerns have increased worldwide. Undeniably, many reasons such as the decrease in natural areas in cities and the search for alternative living spaces and activities make rural tourism attractive. As a result, rural tourism, which is a type of tourism demanded intensively by those living in regions with significant levels of development and urbanization, has increased interest in rural areas and ecological activities.

The increasing popularity of rural tourism can be largely attributed to the promotion of alternative lifestyles through social media platforms, the ease of reaching large target audiences, and the increased accessibility of rural areas thanks to improved transportation and communication infrastructure. Rural tourism combines various types of tourism. Agro-

tourism, nature-based travel and eco-tourism, cultural heritage tourism, and partnership-based initiatives such as historical sites and nature trails are just some of the attractions that fall under the category of rural tourism (Irshad, 2010). As such, rural tourism inherently embodies sustainability.

According to the UNWTO, rural tourism is “a type of tourism where the visitor experience is often associated with nature-based activities, agriculture, angling, rural lifestyle and culture, and a wide range of products”. These items can be listed as follows: it should be located in rural areas, be based on rural tourism characteristics, have small-scale buildings and settlements, be connected with local people and their families, be based on villages and small towns, and represent complex economic, environmental and historical patterns (Lane, 1994). Additionally, rural tourism is a type of tourism that highlights an area with specific geographic and socioeconomic perspectives, prioritizing sustainable development, highlighting the significance for local populations, and promoting the need to provide rural experiences (Rosalina et. al., 2021). As a result, rural tourism includes more than one criterion. To be able to mention the phenomenon of rural tourism in a region, one must be able to meet these criteria.

The definition and principles of rural tourism can be reinterpreted according to each expert. As the context changes, the definition can be reconstructed under the context. Tarlak (2007) categorized rural tourism principles as utilization, design, development, rural protection, marketing, and rural economy. Tourists build the principle of utilization on the maximum efficient use of the rural area and the activities and promotions based on the local and natural beauties of the region. The design principle is based on discovering the potential of the region, identifying new rural tourism areas, and designing them following the natural landscape. It can also be said that it aims to increase the natural beauty of the region. The principle of development and the principle of conservation are directly related to each other, but the principle of development aims to preserve and reuse the traditional fabric of the rural area and to revitalize the rural area through rural tourism.

The principle of rural protection is also linked to the rural economy. It values the preservation of the countryside and the revitalization of its economy. It is necessary to support the rural economy and to establish objectives for the proper use of rural areas and protection from natural disasters. Moreover, the rural economy protects the tourism host countryside from

visitors. The principle of marketing is a concept that rural tourism is directly related to the economy. It aims to increase interest in the region while promoting, advertising, and informing the region's tourism activities and rural areas. (Tarlak, 2007; 13: Çetinkaya Karafakı and Yazgan, 2012).

The locality is crucial in the concept of rural tourism. Natural beauty, local people, social traditions, traditional houses and structures, and cultural heritage assets unique to the rural area render that region precious. When rural tourism practices consider these remarkable features of the region, it is inevitable to achieve success. In parallel, to foster social development inside the village, rural tourism may effectively unite disparate segments of the population and give them a sense of belonging. When an outsider visits the village, the entire community welcomes them rather than just one home. It helps the residents maintain the upkeep of their homes and, by extension, the hamlet (Shtaltovna, 2007). Rural tourism thus becomes an important tool for social development.

4.2.1. Rural tourism in Türkiye

Türkiye is a developed and still developing country in the field of tourism. The fact that it has regions that experience different climates within a year at the same time has also allowed it to have a remarkable variety of natural beauties and tourist destinations. Moreover, the country has been home to countless civilizations over the centuries and has been home to the remains, traces and still living cultures of multiple civilizations. Due to such values and the desire to develop these values, many institutions and organizations in Türkiye are working on developments in this field. The Turkish Ministry of Culture and Tourism, the Turkish Tourism Promotion and Development Agency, the Turkish Ministry of Agriculture and Forestry, and the Ankara Development Agency are examples of such institutions and organizations.

Rural tourism opportunities in Türkiye are carried out through types such as ecotourism, plateau tourism, culture and nature routes. Such activities can be carried out with state support or by the private sector. Rural tourism, also known as highland tourism in Türkiye, was initiated by the Ministry of Culture and Tourism in 1990 in parallel with the change in tourism preferences around the world. In this context, highlands, mountains and forests, lowland villages, and their basins were turned into rural tourism centers. First, within the

scope of plateau tourism, 26 plateaus in the Black Sea Region and Taurus Mountains from different regions of Türkiye were identified and defined as tourism destinations (Torun, 2015). Moreover, in the context of villages, it is seen that rural tourism has developed in the villages around ancient cities and the villages around them, and the villages around the lowland villages in eastern Türkiye and the Black Sea region (Çeken, et. al., 2007).

The 2023 Tourism Strategy for Türkiye, prepared by the Ministry of Culture and Tourism, is designed to protect existing tourism values and develop tourism potential across the country. In light of this strategy, the development of alternative rural tourism types such as rural tourism, ecotourism, and agrotourism is emphasized, and related articles are included. The important factors addressed within the scope of rural tourism are the principles of rural development and sustainable tourism. The related strategic approaches and expected results are given in Table 4.1.

Table 4.1. Strategic approaches and expected outcomes (compiled from Türkiye Tourism Strategy Report, 2023).

Strategic Approaches	Sustainable Development	The aim is to develop rural tourism based on sustainable development goals and transfer it to future generations.
	Supporting the local economy	The aim is to benefit rural development by stimulating the local economy.
	Improving infrastructure and services	To enhance the experience of visitors and potential visitors to the region by improving infrastructure and services in rural areas.
Expected Outcomes	Sustainable use of natural resources by protecting them	
	Positive impacts of rural development on regional development	
	Preserving local values and cultural elements and transferring them to future generations	
	Increasing employment by revitalizing the rural economy	

4.2.2. Rural tourism in Kızılcahamam

In the light of all this information, rural tourism can be related to rural development and sustainability in many ways. The region determined in the north of Kızılcahamam, which was selected for the thesis study, is a region with a high potential in terms of these data. So much so that the “Rural Innovation Road Map” of the region has been determined by the Ankara Development Agency and its potentials have been evaluated from several different perspectives.

Ankara Development Agency (AKA) has prepared a series of action plans called "Rural Innovation Roadmap" for 2017-2023. The basic approach of this roadmap is to build on Ankara's strengths and increase the development level by transferring the technological knowledge and equipment gained in the city center to the peripheral districts of Ankara. The strengths of rural regions of Ankara include the size of arable land, product diversity, microclimate conditions in some regions, the central location of logistics services, relatively better cooperative organization compared to other regions, the increasing share of organic and good agricultural practices in production every year, the recognition and recognition of thermal facilities in many districts in terms of diversifying the rural economy, and the presence of rich natural resources that can be brought to tourism (AKA, 2017). In the context of the Rural Development Action Plan, rural areas in the periphery of Ankara have been divided into 5 different sub-regions, considering their geographical proximity, and economic and social structure. In the third sub-region, Kızılcahamam district also includes Çamlıdere district in the same sub-region.

The overall purpose of these action plans is to develop strategies for sustainable rural development. In this context, each sub-region is differentiated regarding geographical characteristics, infrastructural capacity, tourism potentials, etc. Thus, different action proposals have been presented for each sub-region. Rural tourism is subdivided into ecotourism, farm, agricultural, nature, and village tourism. Rural tourism not only strengthens social, economic, and cultural networks and solidarity ties in the communities residing in this region but also provides improved career opportunities by engaging the young population in the tourism sector and providing training opportunities for them (AKA, 2017). Rural tourism development benefits considerably from preserving the natural environment, rural culture, and cultural heritage. These resources serve as triggers for the

construction and control of rural communities' mobility and waste management systems. It promotes the preservation and restoration of historic structures as well as the creation of new areas that preserve their historical character (Euracademy, 2003). It is an important fact that for rural tourism to work properly it should be implemented according to the inputs and outputs of the region and the people of the region should participate in these action plans.

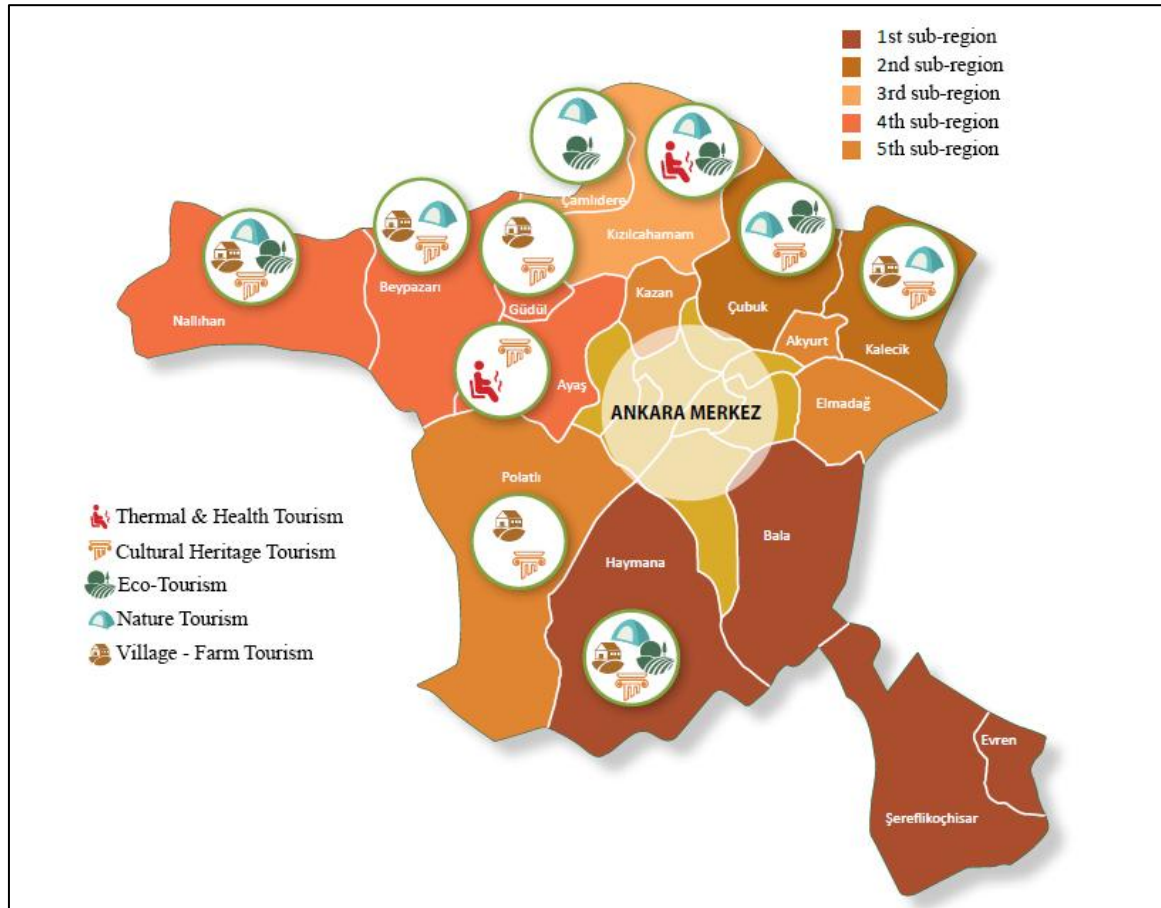


Figure 4.1. Tourism Development Axis in rural Ankara. Source: Ankara Kalkınma Ajansı, 2017.

Kızılcahamam, which is in the 3rd sub-region in AKA's data, has a wide range of rural tourism potentials seen in Figure 4.1. Initially, in terms of natural resources, the Kızılcahamam region offers great diversity and richness in terms of natural and geological texture. In addition, it contains national parks, natural geopark areas, fossil forests, and a highland ecosystem with impressive landscapes. Moreover, Kızılcahamam is rich in thermal water resources and has managed to ensure the utilization of these resources within the scope of tourism activities on a remarkable scale. The key objective of thermal tourism is to make

use of thermal facilities for well-being while accommodating thermal businesses. Other than that, it hasn't become a procedure like getting a taste of rural life or Kızılcahamam's surrounding environment. Thermal tourism does, however, have a great deal of promise to help rural regions develop if it can be combined with other forms of rural tourism.

On the other hand, the region's thermal tourist industry is not connected with the district centers, it provides inadequate socioeconomic return on rural investment. Particularly at upscale thermal hotels, visitors visiting for thermal tourism can find everything they need. As a result, amenities and tourist attraction locations are underdeveloped. As a result, despite thermal health tourism's physical location in Kızılcahamam, its contribution to the growth of rural tourism is still minimal. Holistic tourism approaches that combine thermal tourism with other tourism activities are necessary for this situation. In this way, responsible tourism practices can be integrated into the region.

Kızılcahamam, as the 3rd sub-region, is also known for having very rich resources in terms of nature tourism. "Experiencing natural areas", which is one of the prominent purposes of nature tourism, has become a tourism field that is on the rise worldwide. Ecotourism is a more responsible nature tourism subcategory that prioritizes the sustainable realization of nature tourism and the protection of environmental and cultural values (Erdogan, 2013). Nature tourism is quite common in the region and there are already routes in nature used by sportspeople and travelers. In particular, there are facilities such as trekking, mountain hiking routes, mountain biking routes, and camping areas seen in Figures 4.2,4.3.,4.4.

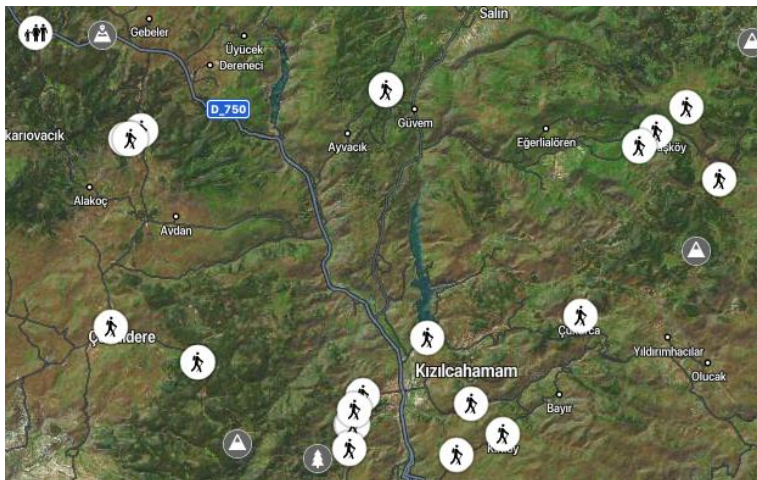


Figure 4.2. Nature sports routes around Kızılcahamam. Source: Wikiloc.



Figure 4.3. Nature sports routes northern region of Kızılcahamam. Source: Wikiloc.

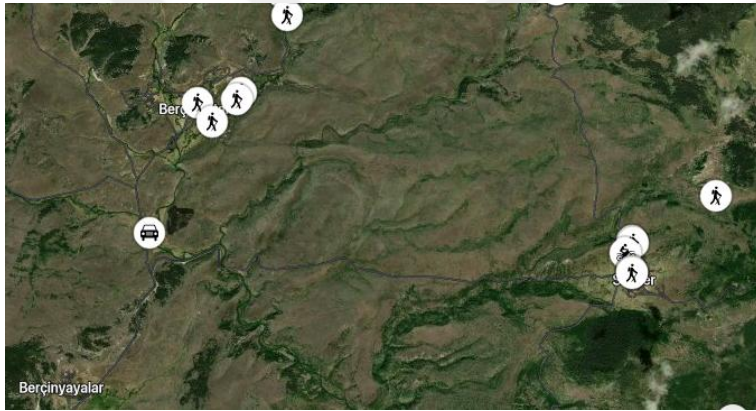


Figure 4.4. Nature sports routes northern region of Kızılcahamam (Zoom in). Source: Wikiloc.

5. FIELD SURVEY: VILLAGES IN THE NORTHERN REGION OF KIZILCAHAMAM

In this chapter, it is aimed to integrate and overlap the theoretical information in the literature on the place and position of village schools in the history of education in Türkiye, academic studies on adaptive reuse, adaptive reuse cultural routes in rural areas, with field data. In Kızılcahamam district and the area selected for the thesis study, the necessary measurements of the village schools selected for the thesis study were made, supported by field visits, data collection in the villages, verbal dialogues with the village people and mukhtars, and these measurements were transferred to drawings in the office environment.

5.1. Physical, Social, and Historical Characteristics of Ankara – Kızılcahamam

This section provides details of the fieldwork conducted in the selected area of Kızılcahamam and the villages in the northern region. First of all, the relevant literature study was conducted, and then the data from the field study were presented, and the analyses resulting from the data obtained were documented with graphs, maps, and drawings.

5.1.1. Geographical location

Kızılcahamam is a district located on the E5 (Ankara-Istanbul) highway in the northern part of Ankara province. The district is between 40° 45' 46" - 40° 12' 30" north latitude and 32° 16' 1" - 32° 54' 18" east longitude. Kızılcahamam. The district, which is 80 km away from Ankara, is located 1 hour away from Esenboğa Airport. The province's border is also Kızılcahamam's northern boundary, located in the Ankara province. The district is surrounded to the north by Çankırı Province, to the west by Çamlıdere and Güdül districts, to the east by Çubuk District, and the south by Kazan and Ayaş districts. There are 109 settlements in the district. TÜİK, 2022 data shows that 26872 people are living in Kızılcahamam, with most of them residing in the district center (TÜİK, 2022). Kızılcahamam District is located on an area of approximately 1711.87 km², and the central altitude is around 975 meters.

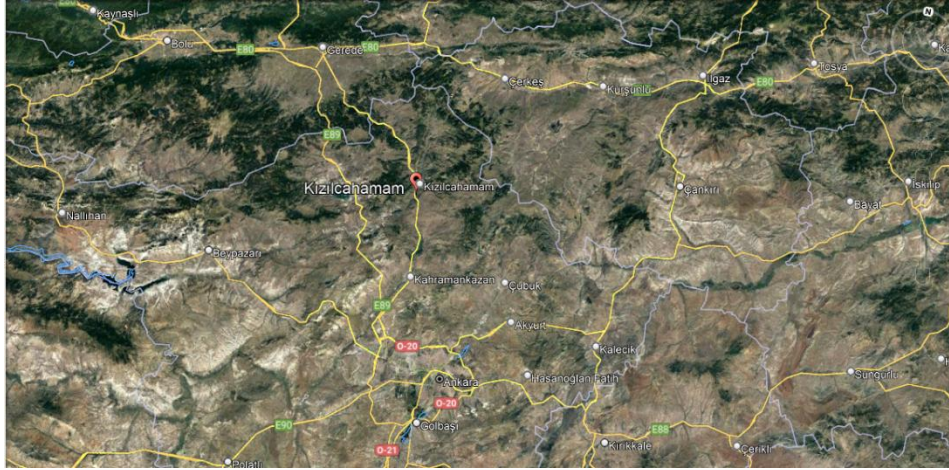


Figure 5.1. Geographic location of Kızılcahamam. (Source: Google Earth, 2024)

5.1.2. Climate and vegetation

The district comprises the Kurtboğazı, Eğrekkaya, and Akyar dams, which supply Ankara's irrigation needs. Kurtboğazı dam receives the water from the Akyar dam after it has been transported to the Eğrekkaya dam. Kızılcahamam District is rich in underground waters due to its geological terrain. Especially, the healing hot springs are famous, and thermal health tourism has an important place among the economic resources of the district (T.C. Kızılcahamam Kaymakamlığı).



Figure 5.2. Terrain and greenery areas of Kızılcahamam. (Source: Google Earth, 2024)

Despite having a predominantly continental climate, the district is situated in the transition zone between Central Anatolia and the Western Black Sea; therefore, it also frequently experiences aspects of the latter's climate, particularly in the north. The district's large percentage of wooded regions makes rainy days more frequent all year round, even if the severity of the rainfall is greatest in the spring. The district's average annual temperature as of 2023 is 22.0 °C. August is the warmest month of the year with an average temperature of 19.5 °C. January has the lowest annual average temperature of -2.5 °C (Climate-Data).

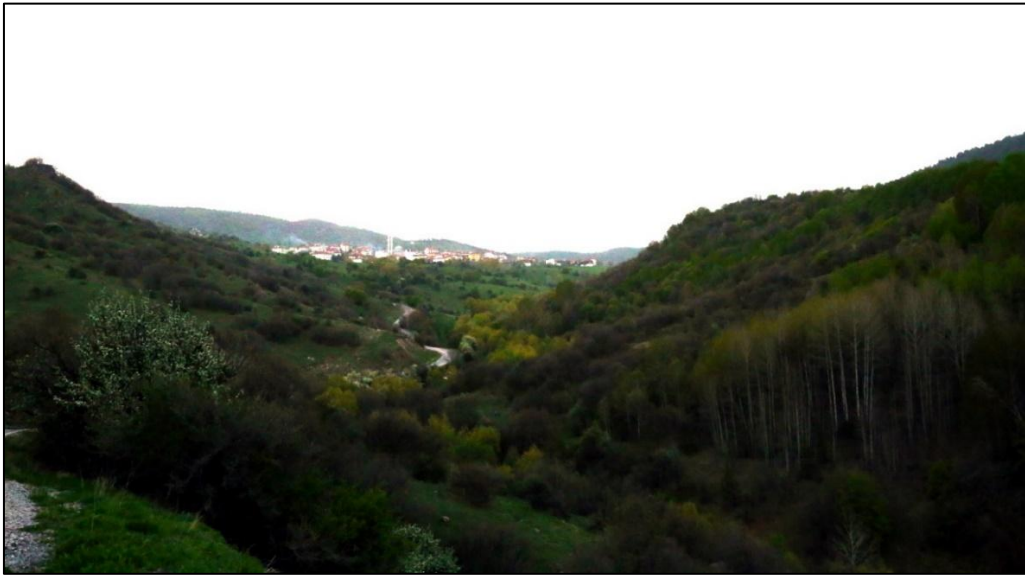


Figure 5.3. General view of a region of Kızılcahamam forests.

Kızılcahamam district is home to a diverse range of vegetation, including forests and steppe, which are home to a variety of species (Figure 5.3). The forests, which were once widespread in the region, have been transformed into “remnant oak” communities or “geven” communities due to destruction. The forests are predominantly composed of “pine, larch, fir, and oak trees, with 65% being composed of pine,” which can be seen in Figure 11. The district also features important plant areas of Ankara flora, such as Işık, Yıldırım, Balaban, Aluç, and Kurumcu mountains. Steppe vegetation is widespread in hollow areas and plateaus with low rainfall, with thorny shrubs and willow, aspen, and poplar trees found in rows along rivers. The most common species of steppe vegetation are herbaceous plants, including short meadow grasses, buttermilk weed, ragweed, geven, sorghum, catnip, wild barley, tufted meadow, mustard weed, fodder weed, feverfew, snakeroot, hyssop, poppy, chamomile, marshmallow, thyme, euphorbia, honeybush, wild rose, blackberry, etc. Indicator trees and

shrubs left over from forests are sometimes found in steppe areas, such as hawthorn, hawthorn, wild rose, juniper, and barberry (Çontu, 2006).



Figure 5.4. Pine trees of Kızılcahamam forests.

5.1.3. Social and economic situation

Kızılcahamam district, spanning 50.5% of the area, is predominantly composed of forests and shrubland, with 1.5% meadow and grazing land, 11.4% cultivated agricultural land, and 36.6% non-agricultural land. The district's economy primarily focuses on farming, livestock production, and wellness tourism, with forestry and industry playing a smaller role.

Due to its elevation and soil qualities, there are few agricultural areas, with most being used for arid cropping. Primary crops include lentils, wheat, barley, and vetch. Rice cultivation was once practiced in the Kirmir Stream valley but has been abandoned due to rising seasonal dryness and dams in the Eğrekkaya, Kurtboğazı, Akyar, and Bayındır valleys. Dry farming is practiced on various slopes, while irrigated agriculture is in the Bayındırözü, Kocaöz, and Kirmir Stream valleys (Erdoğan, 2010). The most widely cultivated crop in the region is beans, followed by tomatoes, melons, and watermelons. These vegetables and fruits

are commonly grown on land with easy access to water. The villages and agricultural lands of the district have been abandoned due to the young population living and trading in the city center.

There are plateau lands suitable for animal husbandry in the villages of the district. The inhabitants of the villages still migrate to the highlands in summer and return to the village centers at the beginning of winter. There is an industrial zone in the district, and it meets the expectations for the daily needs of the people. Although the automotive industry is intensive in the industrial zone, the forest products industry is also available. The district's economic activities significantly contribute to the region's tourism, particularly in thermal and health tourism. Organic agriculture, using thermal waters and heating greenhouses, attracts tourists, offering high-demand organic products. Local dishes made from these agricultural products are also crucial for food tourism. These activities, combined with the region's diverse economic activities, contribute to the region's overall economy (Ç. Alankuş, 2017). In addition, the region's natural beauty and rich forests attract a significant number of tourists to the region. These tourists are generally people engaged in mountain hiking, mountain biking, nature photography, etc.

5.1.4. Historical development of the area

Throughout history, the territory that is currently known as Kızılcahamam has been ruled by several dynasties, once known as Yabanâbad - Yaban Plain. It is known that the Assyrians, who first established trading colonies in Central Anatolia at the beginning of the second millennium BC, ruled over Ankara and its environs, followed by the Hittites. Following the Hittites, the Phrygians established themselves in and around Ankara, according to excavations. Still, there is no concrete evidence that the Phrygians established themselves in the vicinity of Kızılcahamam. The Lydian ruler, who briefly ruled the area around Ankara following the fall of the Phrygians, was vanquished by Cyrus, the Persian king. It is believed that at this time, the King's Road or one of its branches traveled through the area south of Kızılcahamam (Durmuş, 1997). The Oghuz tribes lived in and around Kızılcahamam-Çamlıdere, as evidenced by the existence of villages with names like Bayad, Bayindir, Peçenek, Çepni, Yüreğir, Kınık, Kayı, Avşar, and Kızık. This is even though it is known that Oghuz Turks settled in and around Kızılcahamam in the years after Turkish colonization in Anatolia (Durmuş, 2012). The region was later dominated by the Seljuk state, the Ottoman

Empire, and the Karamanoğulları Principality. Ankara changed control from time to time between the Karamanoğulları and the Ottoman Empire.

Yabanâbad's core was relocated to Kızılcahamam in 1915 from the town of Pazar, which was located northwest of the current Kurtboğazı Dam (Ç. Alankuş, 2017). During the Ottoman Empire, Kızılcahamam was known as Yabanâbad, which included parts of the districts of Ayaş and Güdül as well as Kızılcahamam and Çamlıdere in Ankara. The original user and the date of usage are unknown. The area was referred to as "Yabanova" in the Ottoman Empire's 1463 census. It is well known that the name was intended to convey the area's desolation. The area has been known as "Yabanabâd" since 1523. "Yaban" literally refers to a barren area devoid of human settlement. "Abâd" signifies prosperity, peace, and comfort (Turan, 1999).

5.2. General Information About Yanık Özbek, Bulak, Gebeler, Şahinler-Eskice, Berçinyayalar, Berçinçatak-Hamzalar, Süleler Villages

This chapter explains the fieldwork findings in selected villages in the northern region of Kızılcahamam. During the fieldwork, tools such as cameras, laser meters, and tape measures were used to document the village schools, and then drawings were made in an office environment.

As mentioned in Section 4.2, protecting cultural heritage, revitalizing the local economy, and developing sustainable rural tourism practices are important for the development of rural tourism. Therefore, within the scope of this thesis, the adaptive reuse approach should be integrated with rural tourism to bring the existing building stock in rural areas into tourism, which is important for cultural heritage. In other words, integrating the villages and their surroundings selected for field study into the cultural route through adaptive reuse is also critical for strategic planning. In addition, it will contribute to rural development, cultural continuity, and sustainable tourism.

Considering the field study and the literature review, the villages were selected based on the following parameters:

- Heritage values follow cultural, historical, and local memory.

- Existing building stock and their potential for re-functioning.
- Potential for local community participation.
- Economic contribution to the village and its surroundings, and its potential to spread to the surrounding area.
- Compatibility with tourism strategies and regional planning.
- Overlap with alternative tourism types in the region and the potential to bring new alternative tourism types to the region.

Accessibility of the villages, even though the villages are mountain-forest villages, accessibility from lowland roads is one of the important selection criteria. The distance of the villages from each other, the fact that they are intertwined with nature, that some are located in national parks and some have plateaus, and that they are close to water sources are some of the important factors. In addition, the fact that the traditional architectural elements of the villages are still preserved, even though they are not under protection and are in an idle state, is one of the important factors. In this context, the suitability for the functional transformation of idle village schools is another factor in the selection of villages. The existing structural and architectural features of the village schools to be evaluated with the adaptive reuse approach are suitable for the functional transformation process and have the potential to be integrated with a function different from their original function. Thus, at the end of the transformation process, completed with its new function, it has the potential to remove functions that will be integrated with the cultural route and the region, such as accommodation, cultural centers, tourism facilities, etc.

The reasons why some villages do not have an idle village school and are included in the cultural route are as follows; these villages have the potential for areas and activities that can be included in the intangible cultural heritage inventory and strengthen the cultural route. At the same time, these villages were included in the field study and the cultural route because they are in locations that connect other villages.

As a result of the field research and the related literature review, the functions of the identified villages in the context of rural tourism were determined in detail and played an important role in the preservation of rural architecture by using the existing building stock

while creating a sustainable tourism model by integrating with the Kızılcahamam Culture Route.

Yanık -Özbekler village is the closest village to the E5 highway and Kızılcahamam district among the selected villages and has important criteria for selection in terms of ease of transportation and two recreation facilities close to the village. There is also an idle village school in the village. It was selected with the foresight that it would have an important logistical place in the culture route.

Bulak village is the closest village to the E5 highway and Kızılcahamam district after Yanık-Özbekler village. There is an idle village school and a village school teacher's lodging in the village. The idle building stock has potential for adaptive reuse. Agricultural activities are also at the forefront in the village thanks to its water resources.

Gebeler village is the first village in the settlement of the other six villages in the proposed Kızılcahamam cultural route. There is also an idle village school here. The village school used to receive students from Berçinyayalar village, another village on the cultural route. Due to the size of the land of the village school, it was taken into consideration that the function to be given to it in the context of adaptive reuse has the potential to grow in this region.

There was a village school in Şahinler-Eskice village, which was demolished over time. This village is envisioned as an important stopping point on the cultural route. The main reason for this is that the village has a national park called Şahinler Nature Park and already has touristic potential.

Berçinyayalar village is at the connection point of these villages and therefore has an important junction on the cultural route. The fact that the village has a plateau and that this plateau is adjacent to Şahinler Nature Park is also an important factor in its selection.

Berçinçatak-Hamzalar village has tangible and intangible heritage in terms of cultural heritage. The 17th century mosque in the village attracts cultural and religious visitors. In addition, the village has an idle village school and a village school teacher's lodging. It is

architecturally and structurally suitable for functional transformation potential under adaptive reuse.

Süleler village has a plateau, and natural areas also called Miyala or Süleler National Park. In the village, there is a masonry stone school in the village center and the village teacher's lodging as a single building. It has the potential for re-functioning and is envisioned to be an important stopping point on the cultural route.

The location of the villages, their sociocultural values, the state of the local schools, and their future uses were all considered while choosing the area and communities. In this regard, a thorough field investigation was conducted to assess the existing state of the village schools and the surrounding area. In order to determine which functions may be incorporated into the cultural route within the parameters of adaptive reuse, the existing state of the schools was examined from architectural, structural, and spatial viewpoints. Experiences and interactions with visitors are also taken into account. As a result, the data from the field research and the literature review complement one another. The research was restricted to a specific area for the purpose of suggesting adaptive reuse, and comprehensive drawings of five village schools spread over seven communities were created. An adaptive reuse proposal has been produced for one village school, and each of these schools has received functional ideas that are distinct from one another and will be integrated with the cultural route. The study's first section is a review of the literature that looks at the history, present state, and reasons for the closure of rural schools. Additionally, in the framework of rural tourism, a study of the literature was carried out with the goal of identifying and investigating ways that idle village schools might develop new cultural pathways by modifying them for reuse with pre-existing ones. Additionally, a study has been done on the program requirements for cultural route plans that are special to a certain region, and adaptive reuse techniques have been identified in accordance with the region's demands and shortcomings. Beginning with the top scale, the study for the area proceeded down to the village school's plan.

Field study: A camera and tablet were used to visually document, both qualitatively and quantitatively, about seven idle village schools in the northern part of the Kızılcahamam District of Ankara Province. In the field, drawings and photos were taken to create visual documentation. The required information was obtained by speaking with the headman and the locals in the villages throughout the area.

The characteristics of the villages and the reasons for their selection are explained in the following sections.

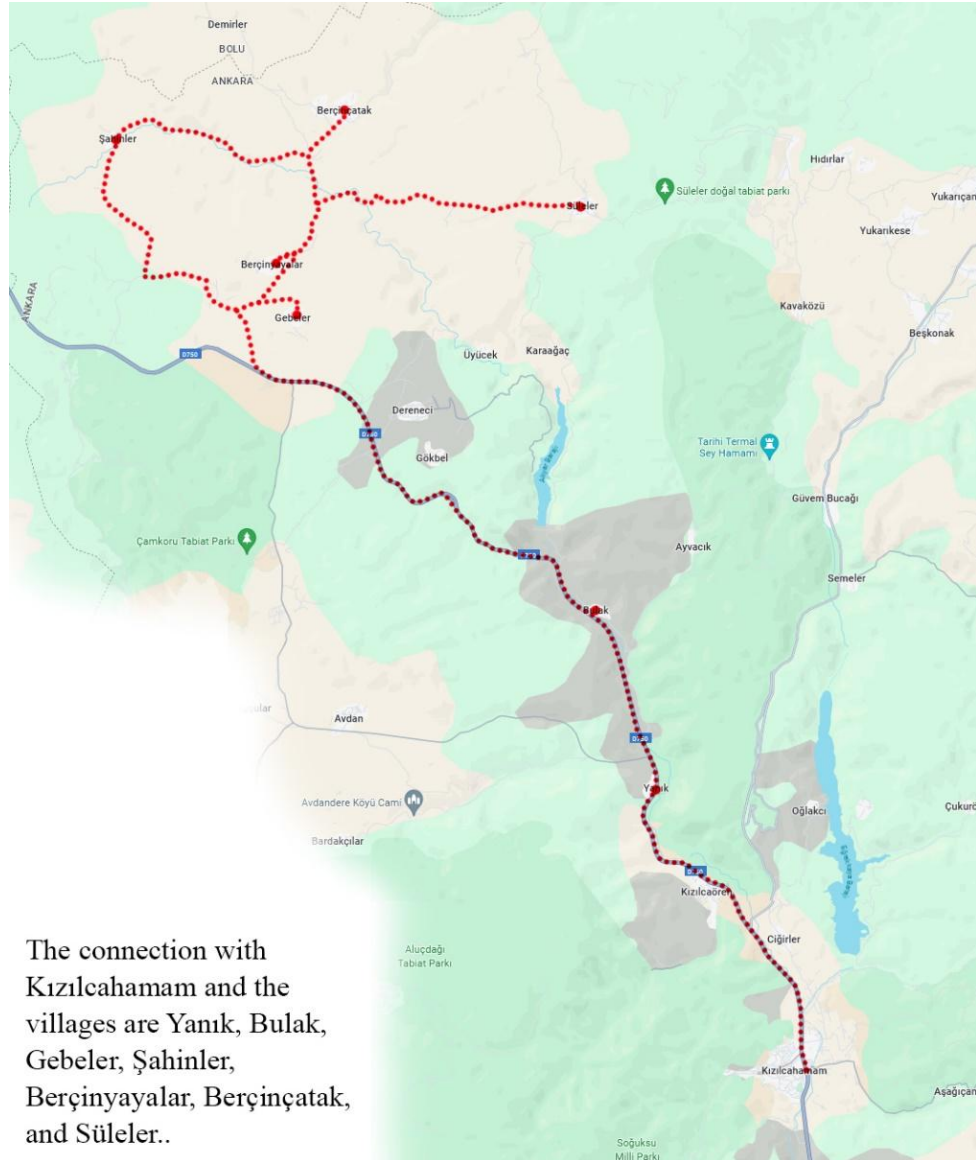


Figure 5.5. The map shows the connection between villages and Kızılcahamam. (Source: Google Maps, reorganized.)

5.2.1. Yanık / Özbekler village

Yanık Özbekler (see Map 5.1.) is a neighborhood of Kızılcahamam, the first village north of Kızılcahamam among the villages stated in this section. Although the number of residents living in the village is few, the village is adjacent to the E5 highway and is therefore well-traveled and easily accessible. There are many abandoned traditional houses (Figure 5.6.) in

the village and there is an idle reinforced concrete village school which is approximately 200 square meters (Figure 5.7.).



Map 5.1. Yanık Özbekler Village general view map.



Figure 5.6. Yanık Village is a traditional house and mosque of the village.



Figure 5.7. Yanık Village abandoned school.

5.2.2. Bulak village

Bulak is a neighborhood of Kızılcahamam (see Map 5.2.), following Yanık Özbekler villages among the villages in this section. It is located about 12 km away from Kızılcahamam district, adjacent to the E5 highway, just like the Yanık neighborhood. At the same time, Berçin Stream passes through the village, which is a village where productive crops are

grown. The village has a large number of traditional houses, but there are also several new concrete buildings.



Map 5.2. Bulak Village general view map.

There is an idle village school and a lodging building on the school grounds (Figure 5.8.). This village school is a masonry stone building with 2 stories, approximately 200 square meters, which is beyond the topography. There are storage and toilets in the basement. There are classrooms on the ground floor. The lodging building, which is also on the land as a single structure, is approximately 90 square meters and was built with the same materials and techniques (Figure 5.9.). An addition was made on the top of the school building, and it

is used as a lodging for the village Imam. Although the building and the lodging house are in significantly strong condition, they are both idle today.



Figure 5.8. Bulak Village abandoned the school and lodging house.

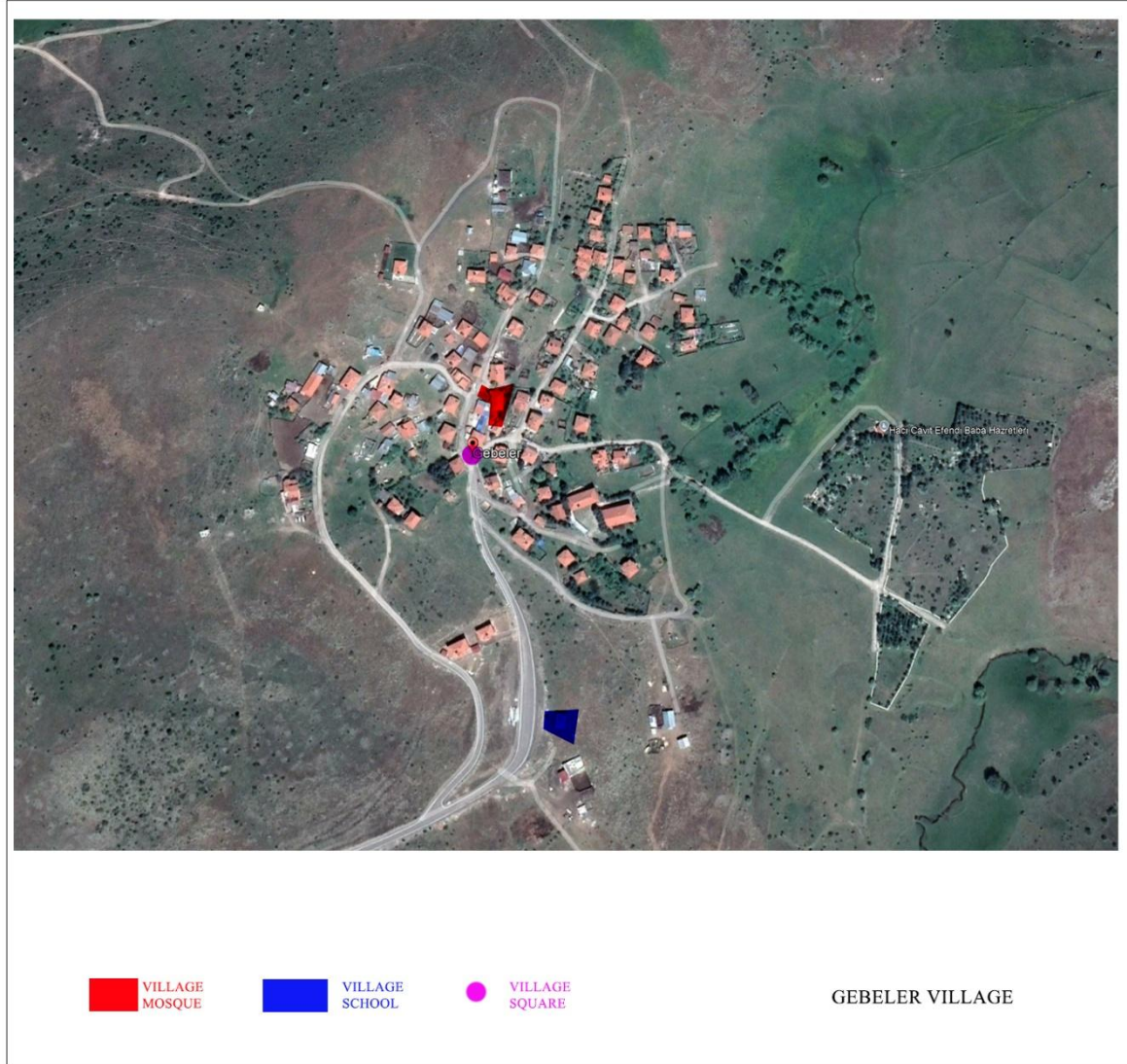


Figure 5.9. Bulak Village abandoned the school and lodging house.

5.2.3. Gebeler village

Gebeler village is in Kızılcahamam (see Map 5.3.), 28 km from the district center and 106 km from Ankara city center. According to a rumor, the name of the village comes from the word "kabeler". You can reach the village by taking the right turn from E5 highway. In

addition, the villages of Şahinler, Berçinyayalar, Berçinçatak, and Süleler mentioned in this section can also be reached in the same way.



Map 5.3. Gebeler Village general view map.

At the entrance of the village, there is a reinforced concrete school (Figures 5.10 and 5.11). The building has 2 classrooms and is approximately 60 square meters, which does not have a lodging house.



Figure 5.10. Gebeler Village abandoned school.



Figure 5.11. Gebeler Village abandoned school.

Detailed sketches of the current situation of Gebeler village school are presented in Figures 5.12. to Figures 5.17.



Figure 5.12. Gebeler Village general sketch plan view (drawn by the author).

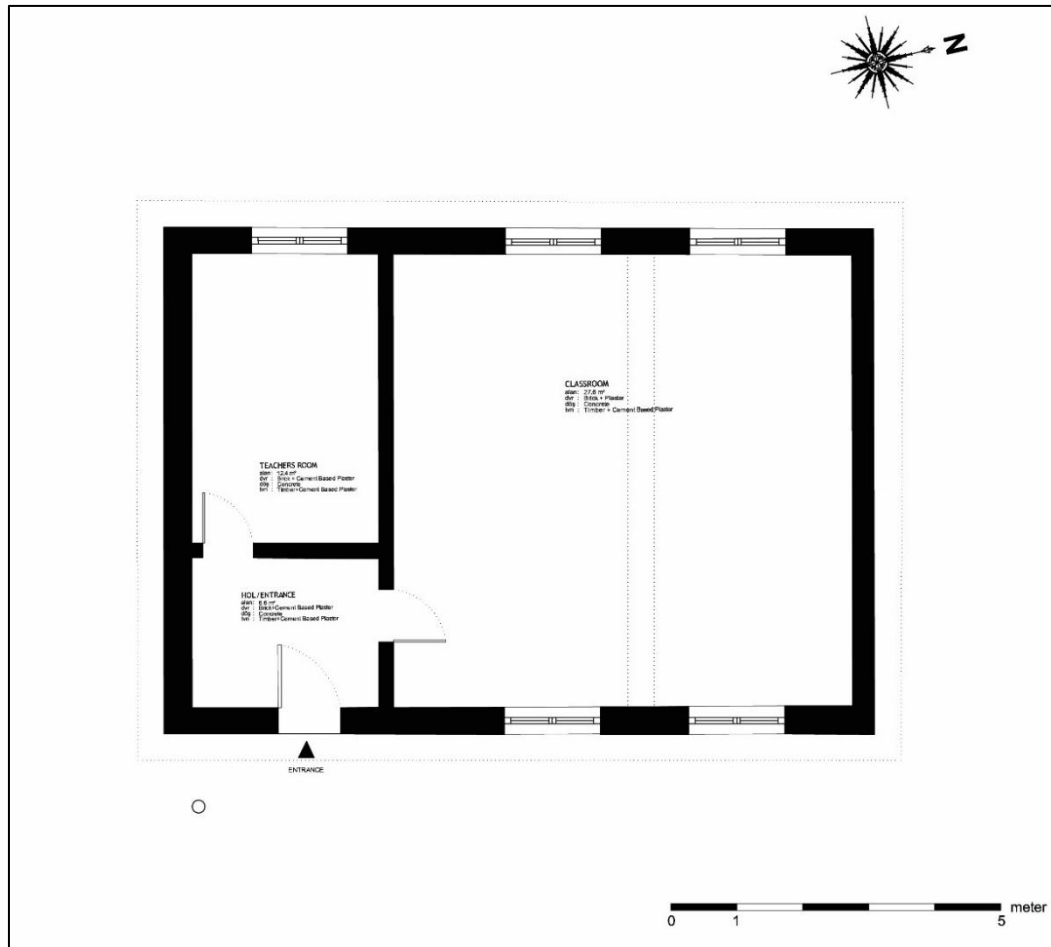


Figure 5.13. Gebeler Village school sketch plan (drawn by the author).

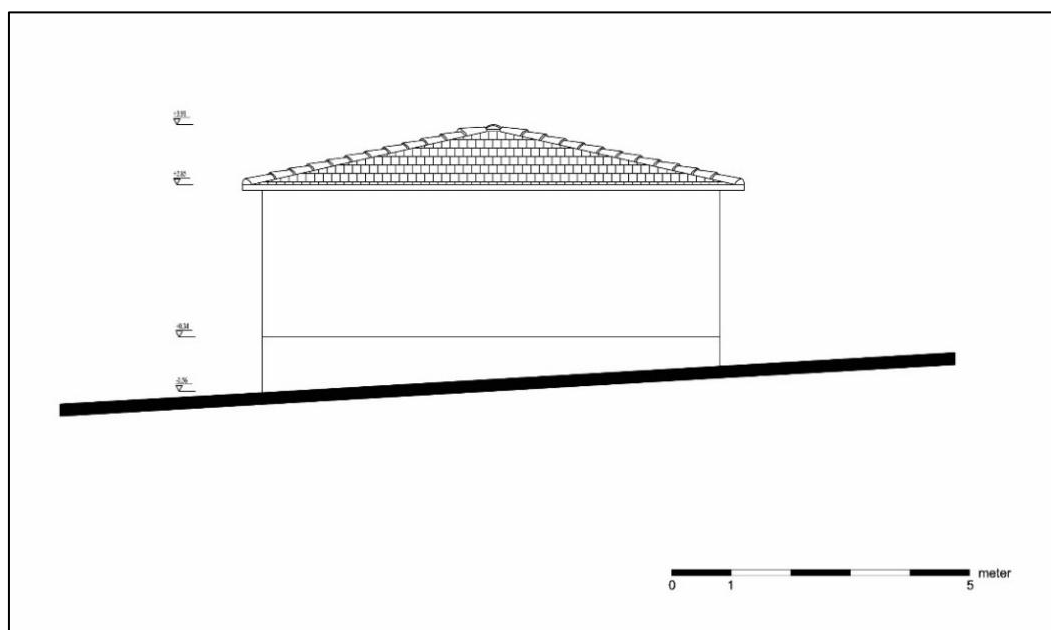


Figure 5.14. Gebeler Village School south sketch elevation (drawn by the author).

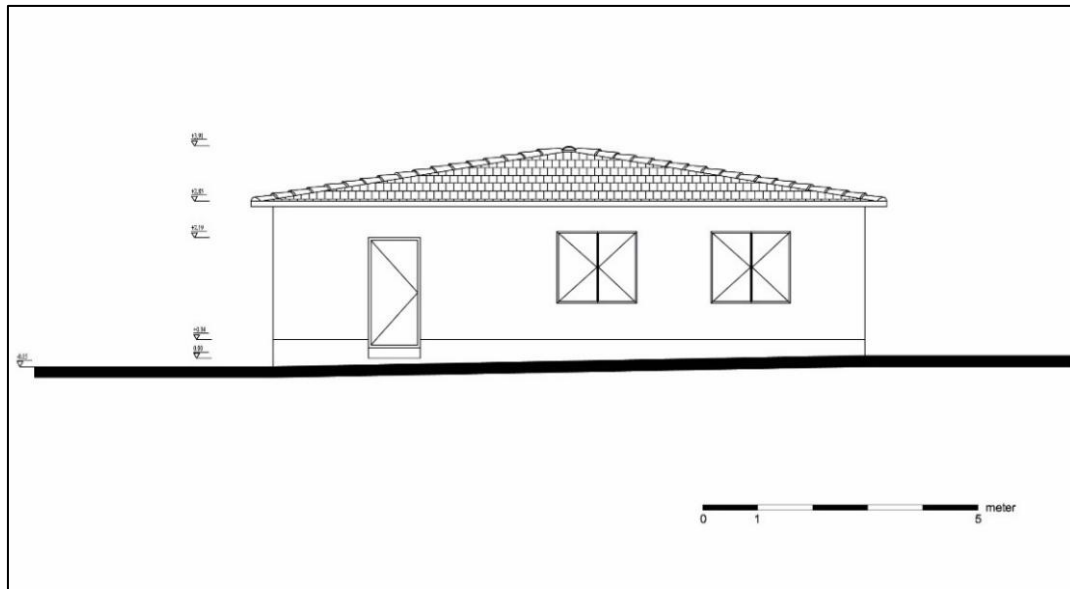


Figure 5.15. Gebeler Village school East sketch elevation (drawn by the author).

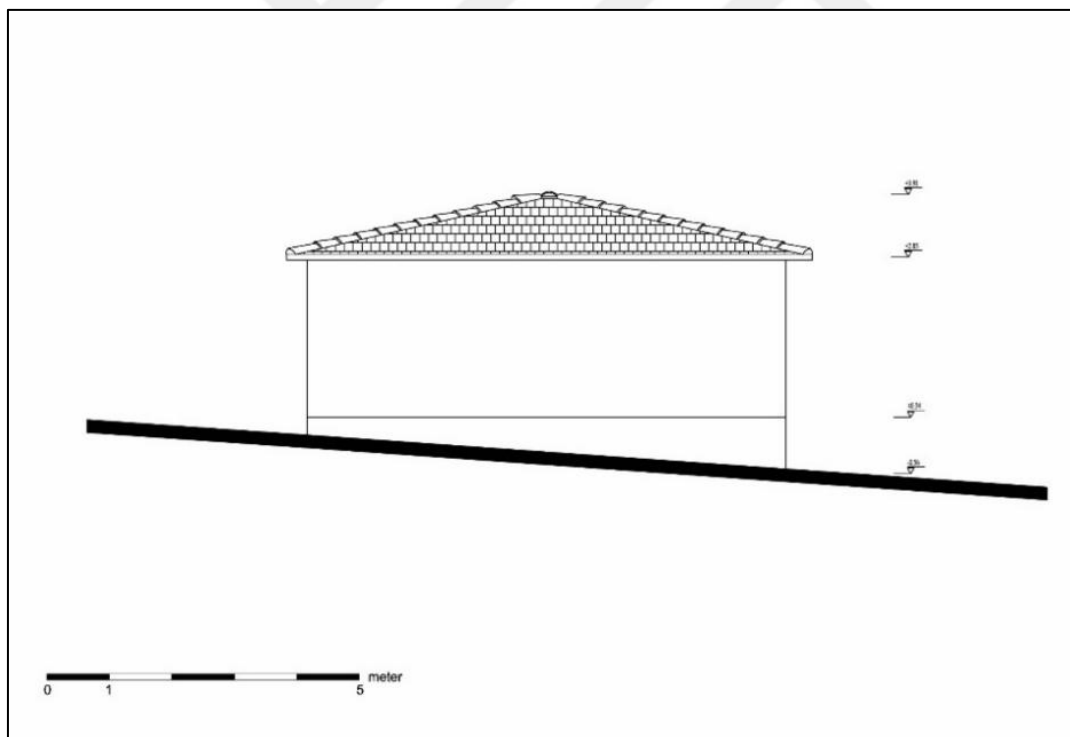


Figure 5.16. Gebeler Village school North sketch elevation (drawn by the author).

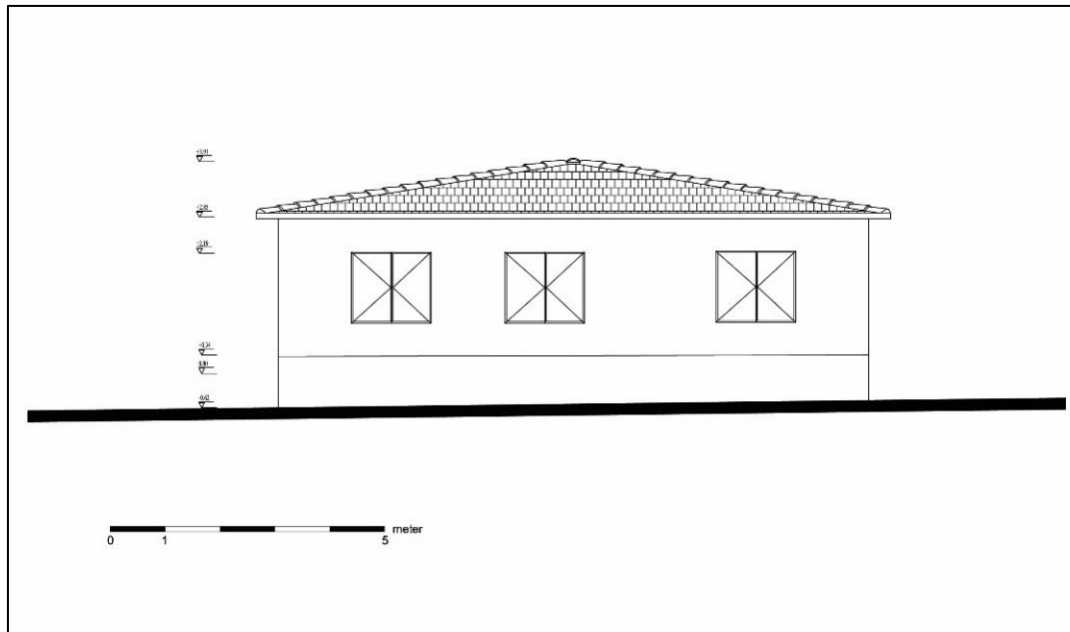


Figure 5.17. Gebeler Village school West sketch elevation (drawn by the author).

5.2.4. Şahinler / Eskice village

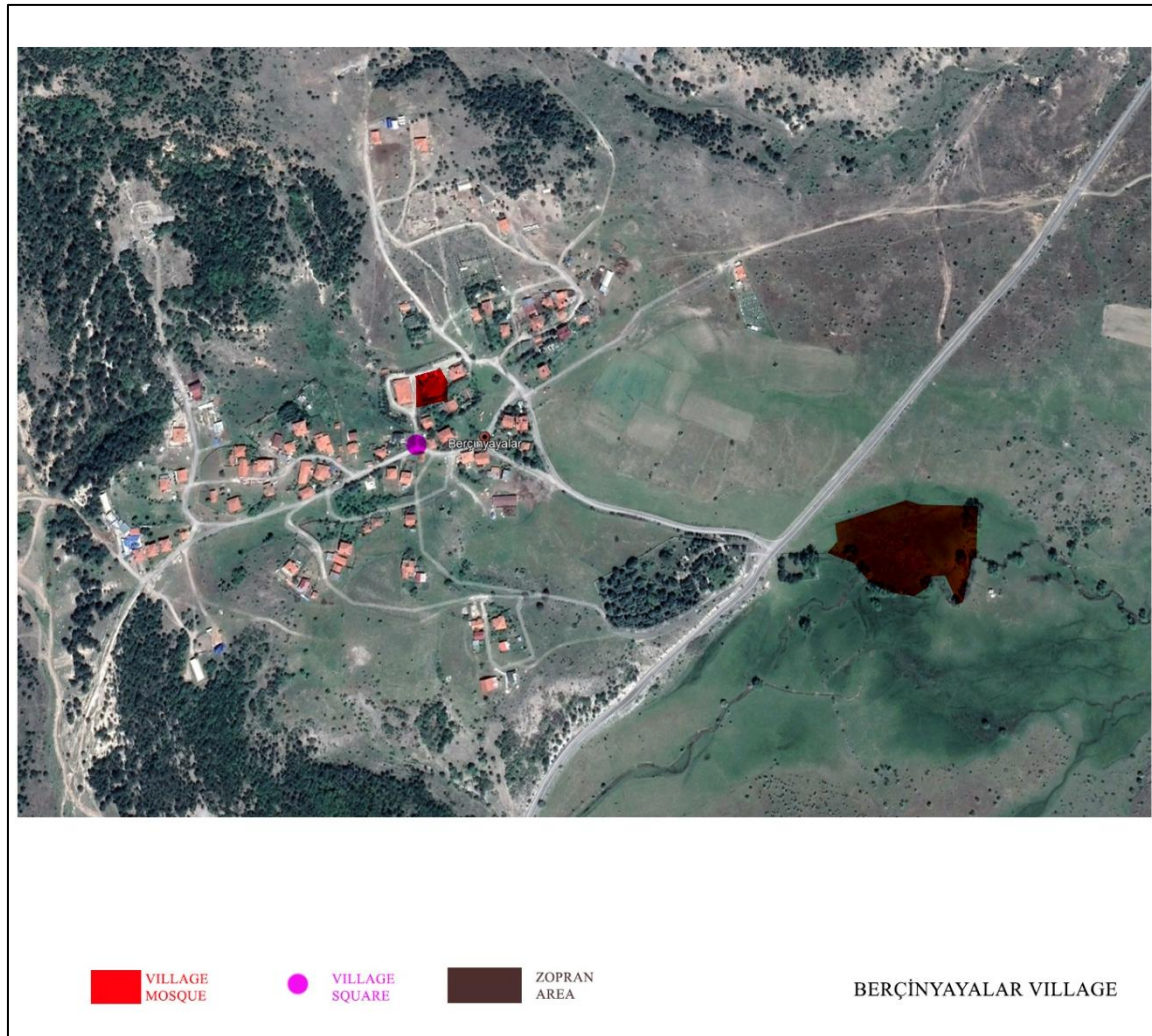
Şahinler - Eskice Village (see Map 5.4.) is around 35 km from Kızılcahamam and 113 km from Ankara city center. The village also contains a natural park. As a protected natural area, this location can provide tourists with recreational demands, including hiking, nature walks, mountain climbing, photography, observing insects and animals, and picnics. The distances of Şahinler Nature Park are 107 kilometers from the capital of Ankara, 30 km from the Kızılcahamam district, and 30 km from the Gerede district of Bolu province. The Ankara-Bolu State Highway connects the Nature Park to the nation's highway system of transportation which forms the area's southern and southwest borders (T.C. Tarım ve Orman Bakanlığı). Contrary to the richness of the natural beauties in the village, the existing village school was demolished and replaced by a lodging house for the village Imam.



Map 5.4. Şahinler Village general view map.

5.2.5. Berçinyayalar village

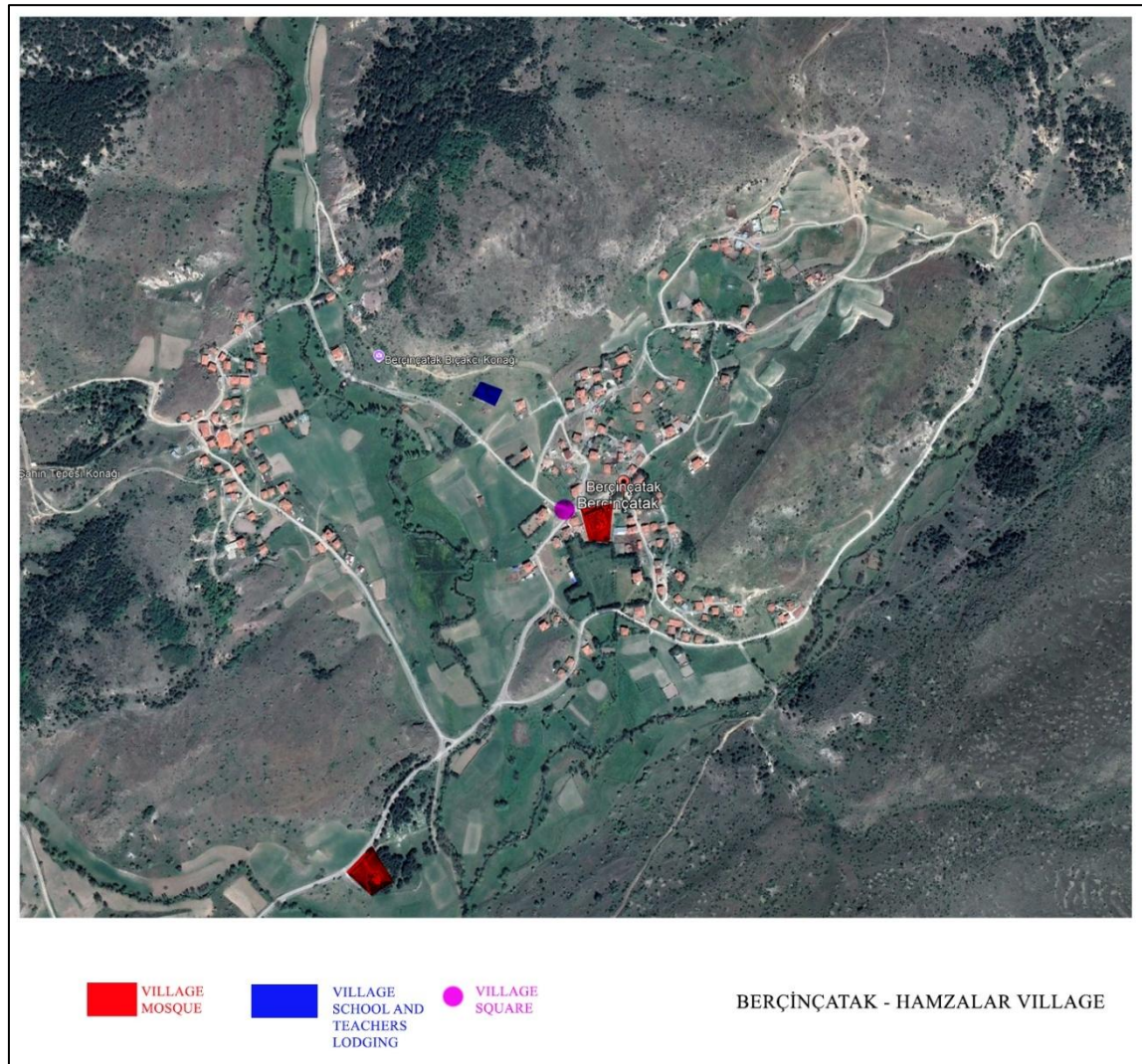
Berçinyayalar Village (see Map 5.5.) was formed by the merger of two neighborhoods, Korkmazlar and Yayalar, just like Şahinler - Eskice neighborhoods. The village is 29 km from Kızılcahamam, 109 km from Ankara, and 3 km from the E5 highway (Wikimedia, 2024). There is no idle village school in the village. According to the information obtained through oral history with local people, in the past, students used to go to the school of Gebeler Village for education. There are few buildings of traditional architecture in the village.



Map 5.5. Berçinyayalar Village general view map.

5.2.6. Berçinçatak / Hamzalar village

Berçinçatak consists of two neighborhoods, Hamzalar and Berçinçatak, in Kızılcahamam (see Map 5.6.). It is located approximately 36 km from the district center, 122 km from the provincial center, and 6 km from the E5 highway.



Map 5.6. Berçinçatak – Hamzalar Village general view map.

The local architecture of the village, just like in other villages, was built according to the two-story ground-floor masonry and the first-floor wooden frame system. The ground floor is the barn and the first floor is the living space (Figures 5.18. & 5.19.).



Figure 5.18. A 2-story traditional house in Berçinçatak Village.



Figure 5.19. A 3-story traditional house in Berçinçatak Village.

There is a historical Friday mosque in the village built in 1686 by Sheikh Ali Samerkandi, one of the scholars of the period (see Figure 5.20., Figure 5.21., Figure 5.22.). The mosque has undergone a restoration that is not at all suitable for its architecture, but the minbar is original (Figure 5.23.).



Figure 5.20. Friday mosque in Berçinçatak village (after restoration was made in.2004).



Figure 5.21. Interior of the Berçinçatak village Friday mosque.



Figure 5.22. Berçinçatak Village Friday mosque (mosque of Sheikh Ali Samarkandi Hazretleri) inscription.



Figure 5.23. Berçinçatak village Friday mosque original minbar.

Situated between the two neighborhoods, the school is around 100-200 meters away from the center of the village. With assistance from the state and the locals, the school was constructed in 1949. The village school contains a kitchen, a guest room, a teacher's room, a latrine, and two classrooms in addition to a head teacher's office and a hallway. In the garden, a children's latrine was constructed. A twenty-one-year-old Hasanoğlu Village Institute graduate became the school's first teacher in 1948 (Yörükan and Cebe, 1955).



Figure 5.24. Berçinçatak Village abandoned school.



Figure 5.25. Interior of the Berçinçatak Village abandoned school.

The existing detailed sketches of Berçinçatak village school are shown in Figure 5.27. to Figure 5.31. and the existing detailed sketches of Berçinçatak village teachers' lodging are shown in Figure 5.32. to Figure 5.35.

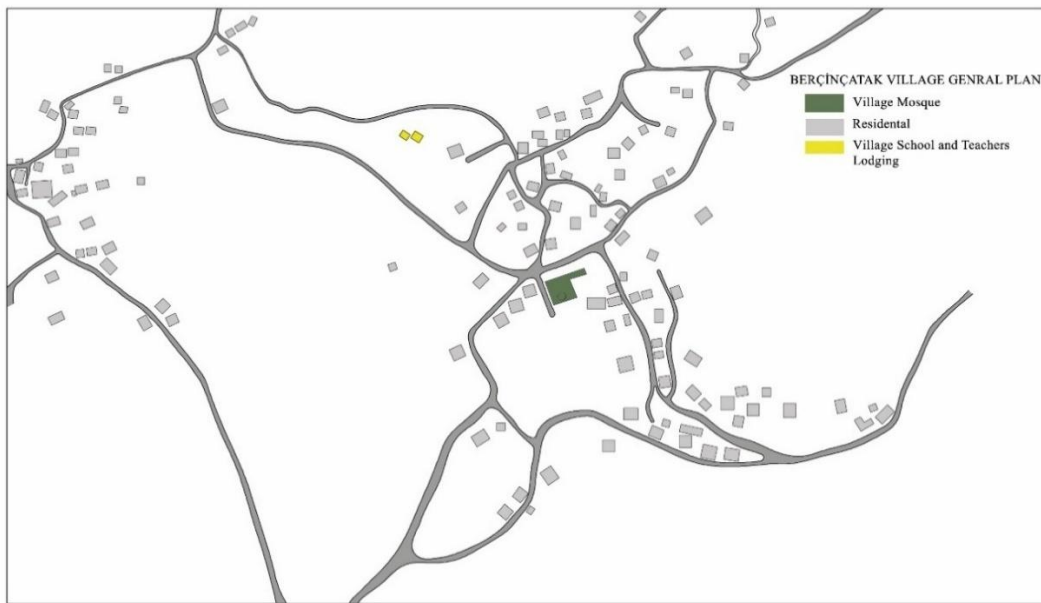


Figure 5.26. Berçinçatak – Hamzalar Village general sketch plan view (drawn by author).

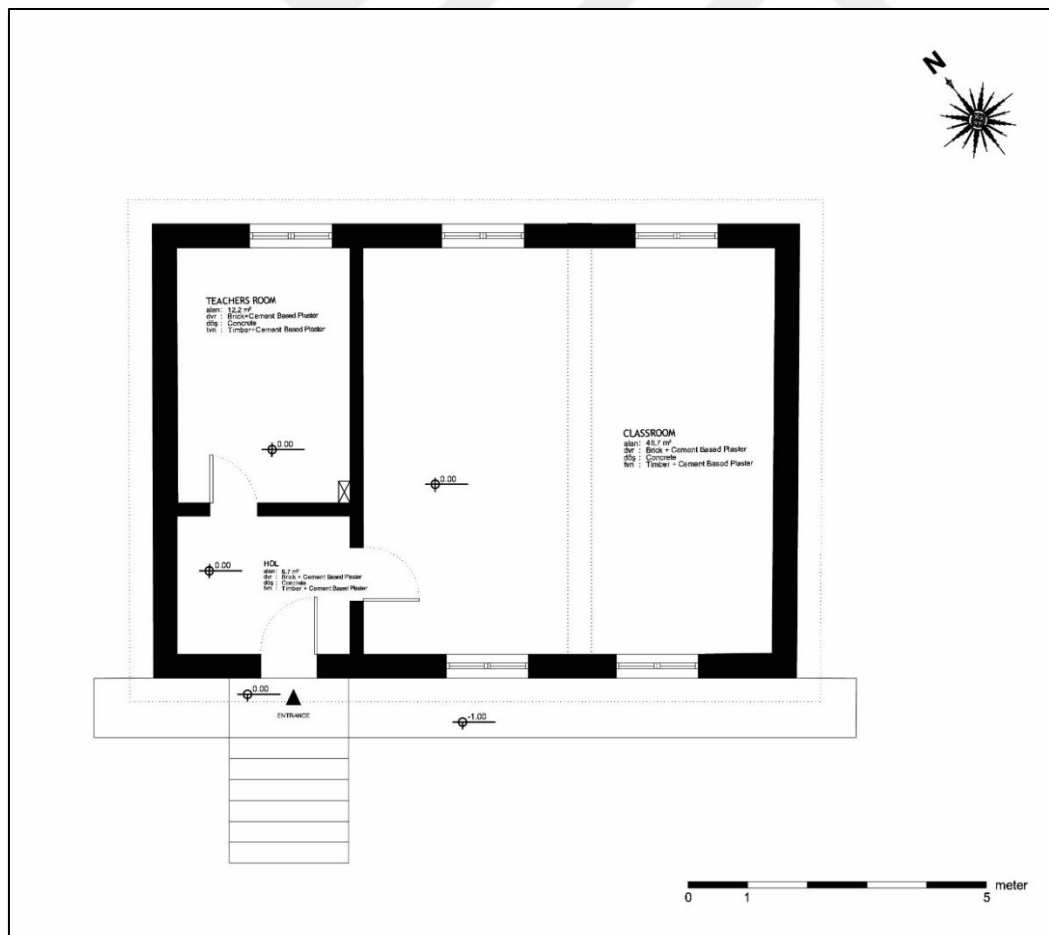


Figure 5.27. Berçinçatak – Hamzalar Village school sketch plan (drawn by the author).

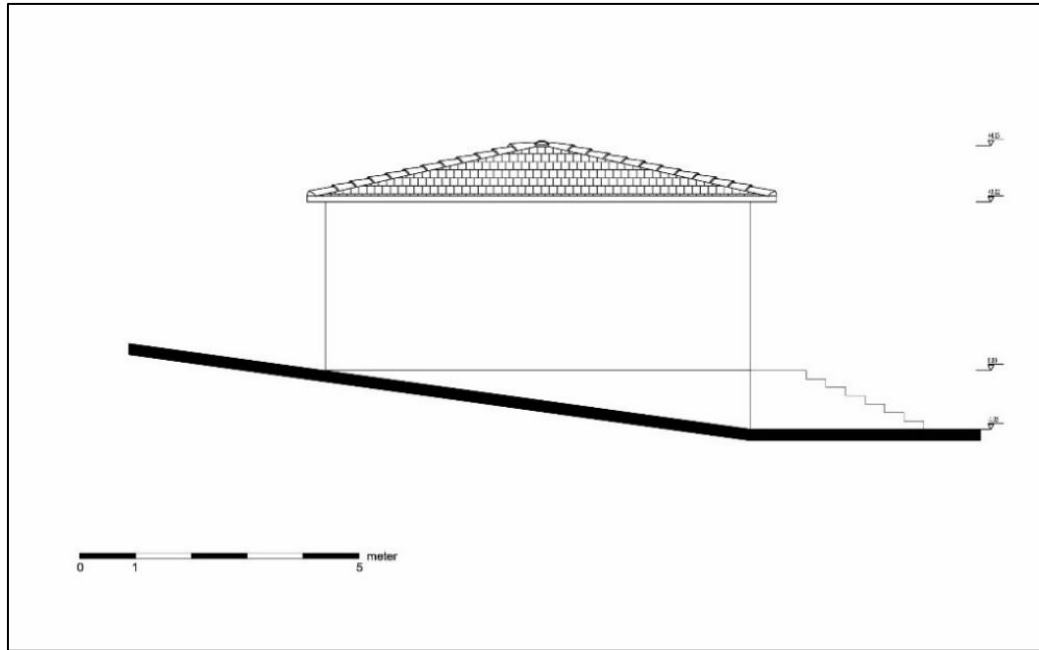


Figure 5.28. Berçinçatak – Hamzalar Village school South-East sketch elevation (drawn by the author).

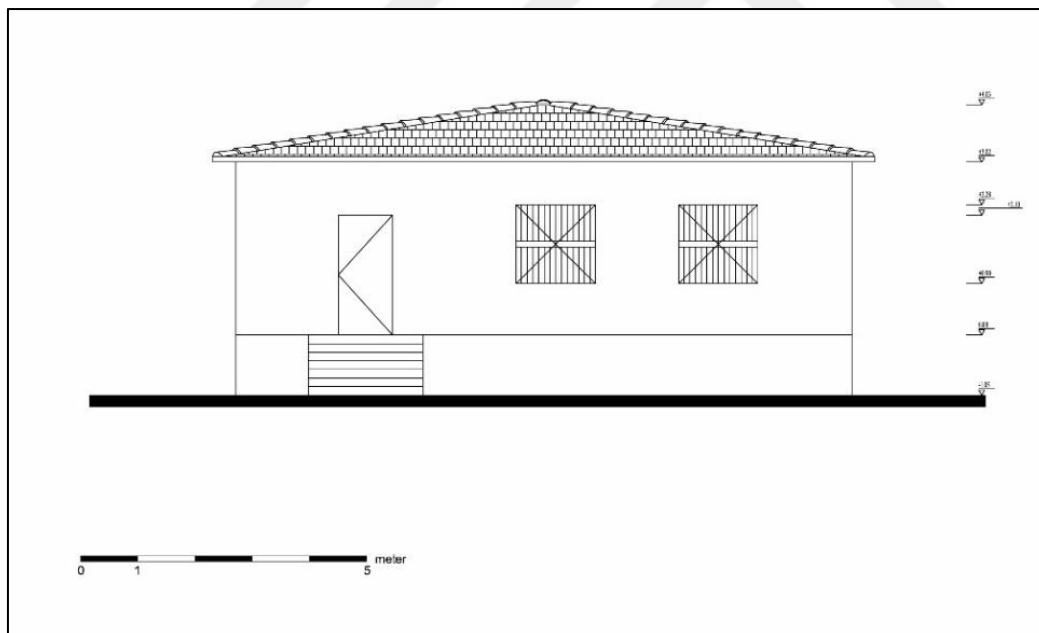


Figure 5.29. Berçinçatak – Hamzalar Village school South-West sketch elevation (drawn by the author).

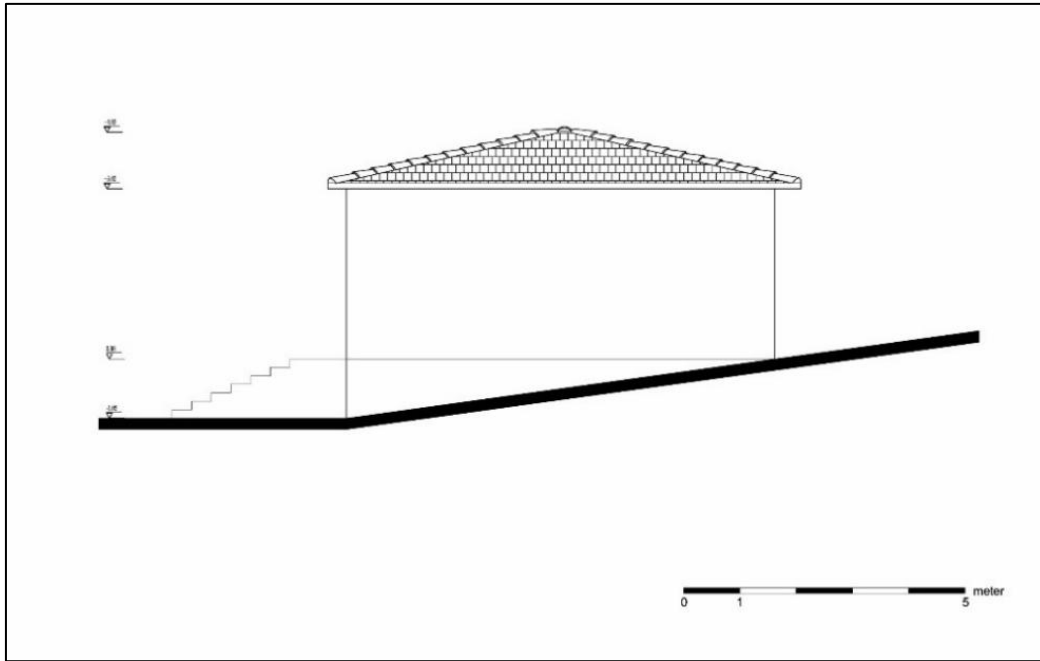


Figure 5.30. Berçinçatak – Hamzalar Village school North-West sketch elevation (drawn by the author).

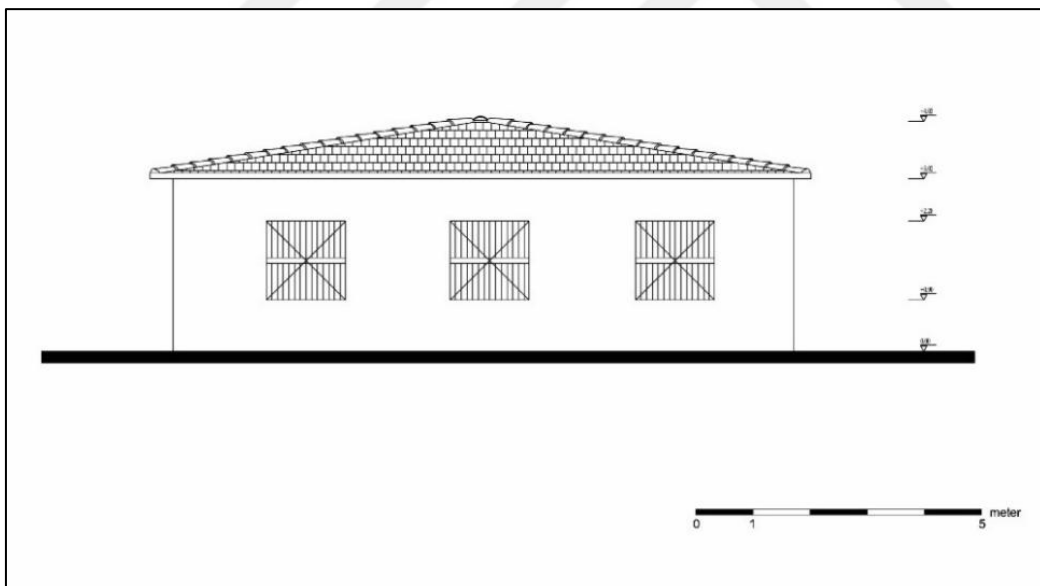


Figure 5.31. Berçinçatak – Hamzalar Village school North-East sketch elevation (drawn by the author).

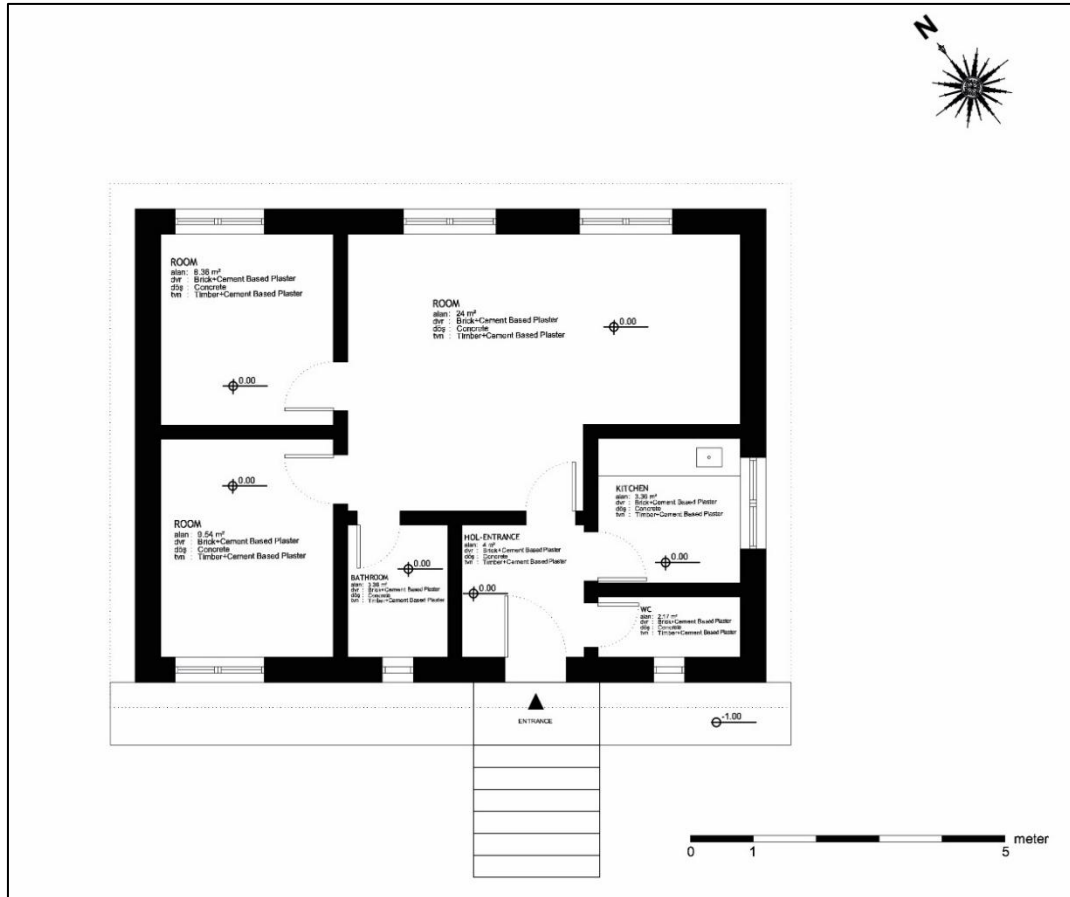


Figure 5.32. Berçinçatak – Hamzalar Village teachers lodging sketch plan (drawn by the author).

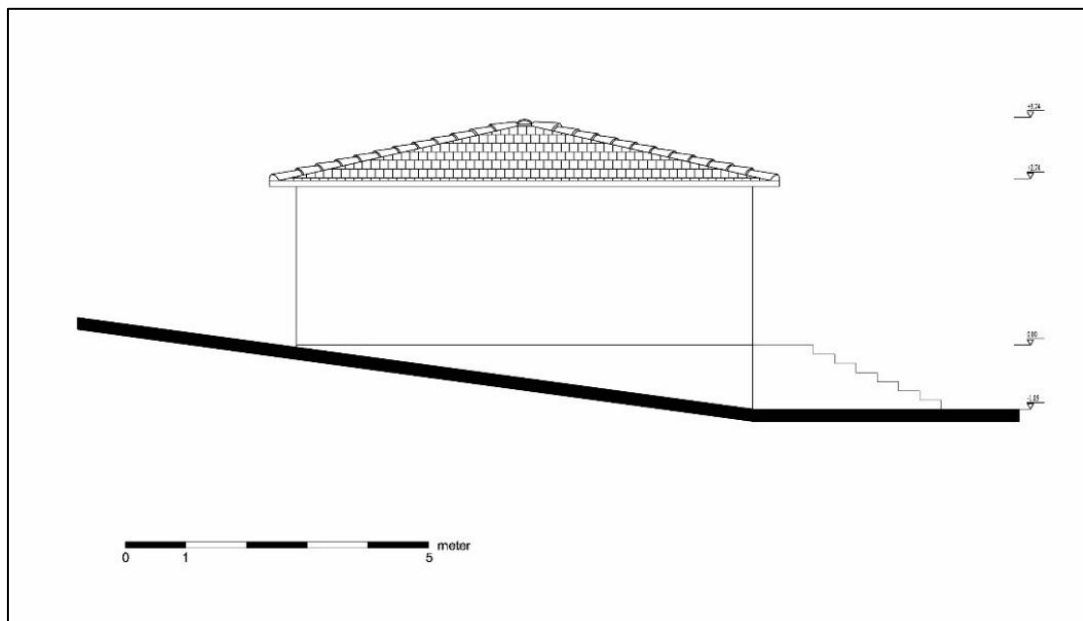


Figure 5.33. Berçinçatak – Hamzalar Village school South-East sketch elevation (drawn by the author).

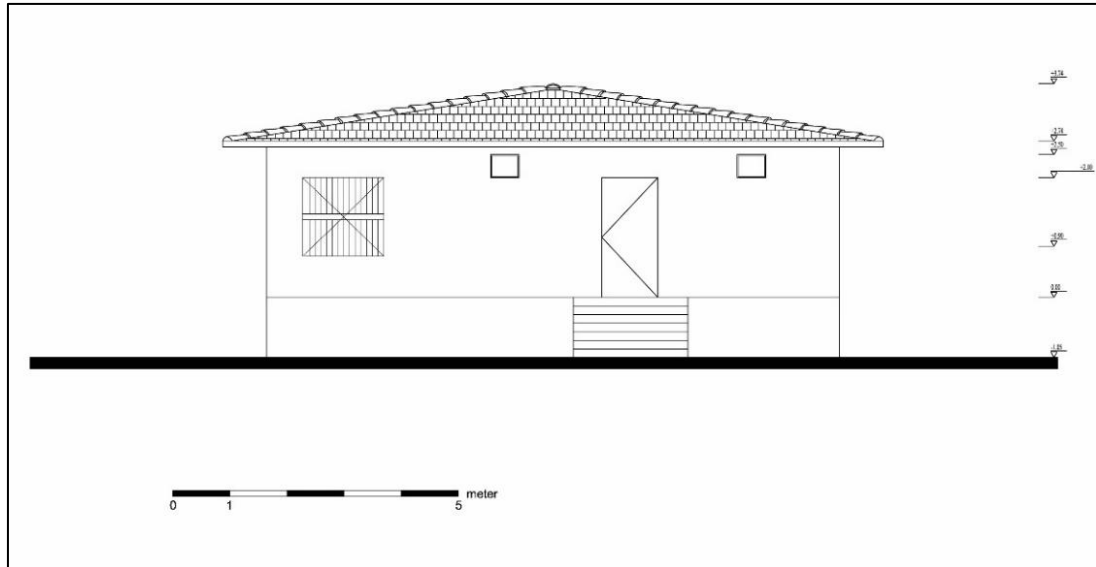


Figure 5.34. Berçinçatak – Hamzalar Village school South-West sketch elevation (drawn by the author).

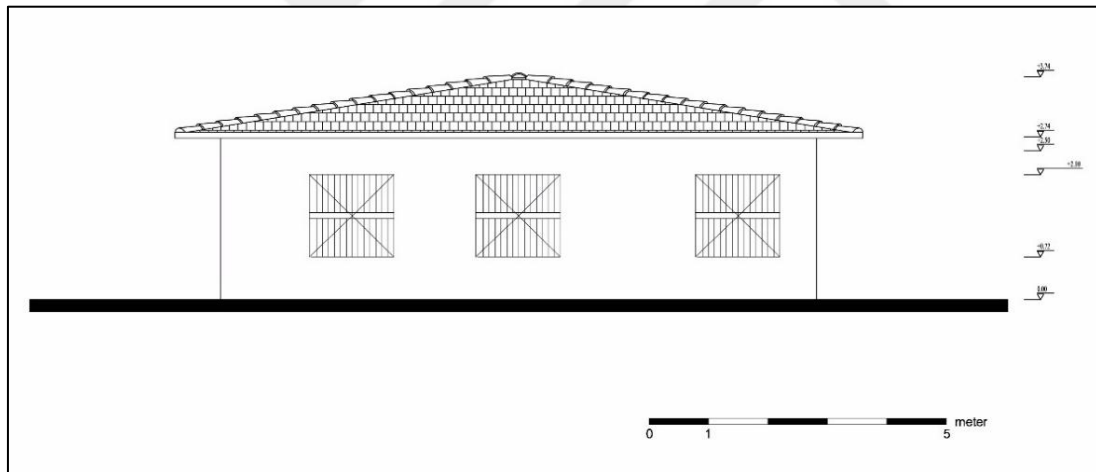


Figure 5.35. Berçinçatak – Hamzalar Village school North-East sketch elevation (drawn by the author).

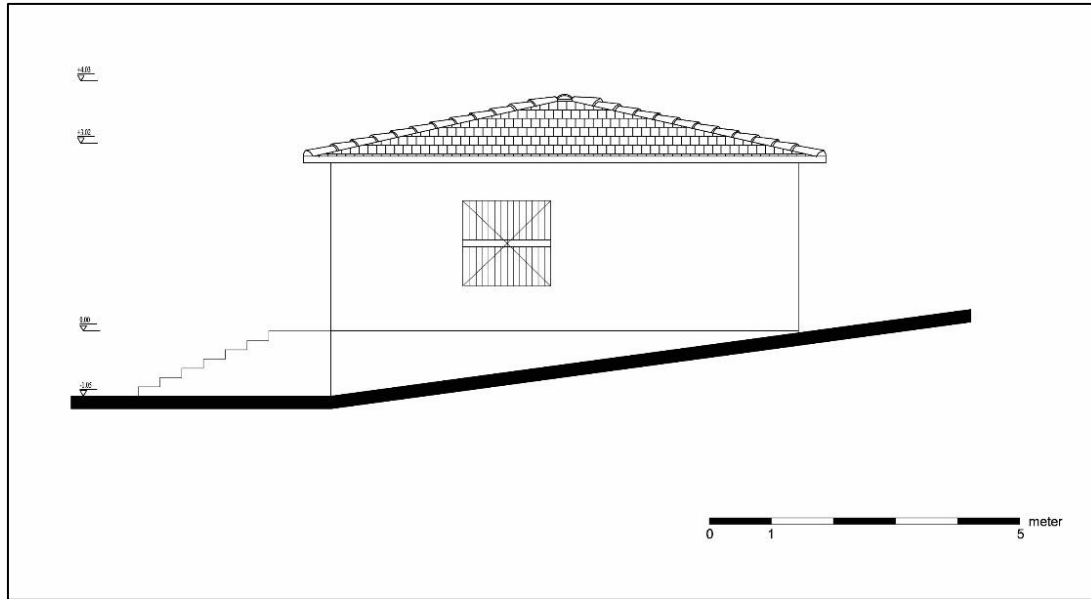
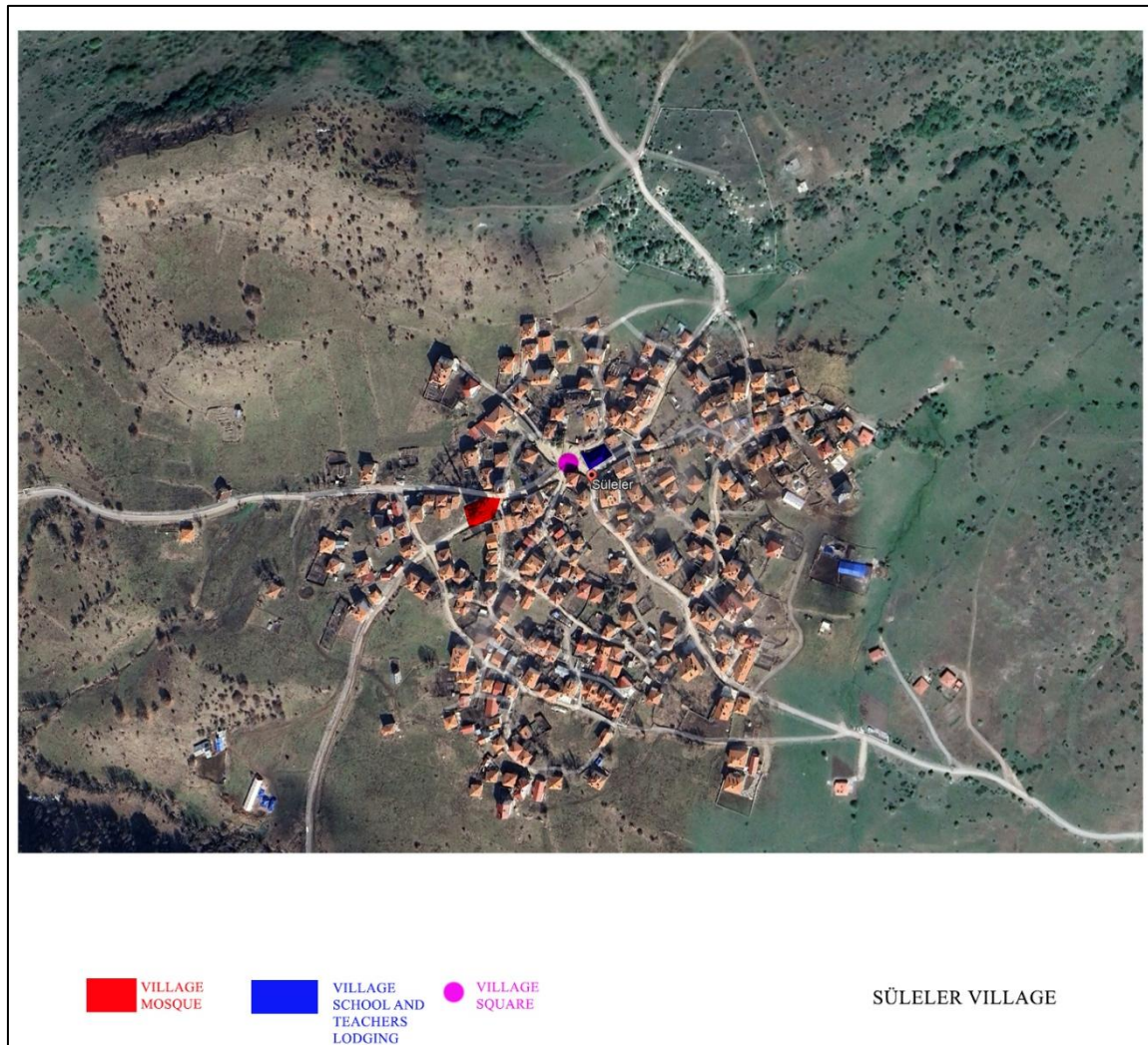


Figure 5.36. Berçinçatak – Hamzalar Village school North-West sketch elevation (drawn by the author).

5.2.7. Süleler village

Süleler village is 101 km to Ankara province and 36 km to Kızılcahamam district (see Map 5.7.). In the neighborhood of Kızılcahamam, there are very few buildings with traditional architecture and there are new multi-story buildings. The local people left their old houses idle and preferred to build reinforced concrete houses on other lands within the village. The village has both a Yayla and Miyala which is also known as Süleler Nature Park. The number of settled households in the village is quite low. On the other hand, almost every household in the village comes and goes as a weekend house.



Map 5.7. Süleler Village general view map.

There is a masonry stone village school in the very center of the village towards the village square (Figures 5.36. to 5.38.). School is idle, although it is structurally alive. The village has many routes such as trekking and mountain biking.



Figure 5.37. Süleler Village abandoned school.



Figure 5.38. Interior of the Süleler Village abandoned school.



Figure 5.39. Interior of the Süleler Village abandoned school.

The existing detailed sketches of Süleler village school are shown in Figure 5.40 to Figure 5.45.

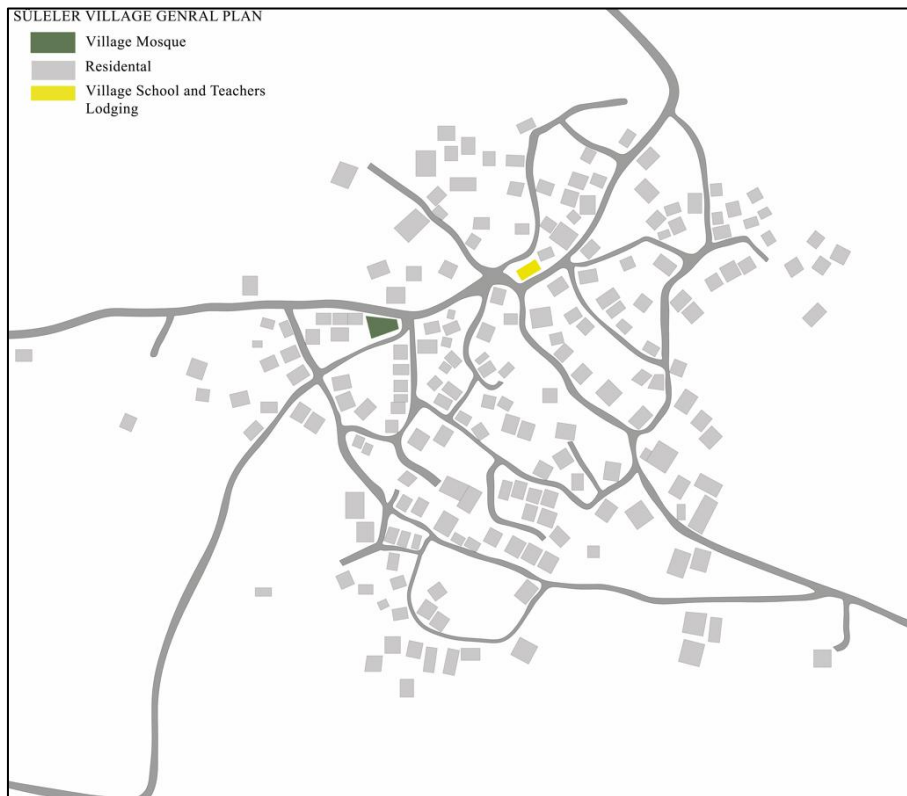


Figure 5.40. Süleler Village general sketch plan.

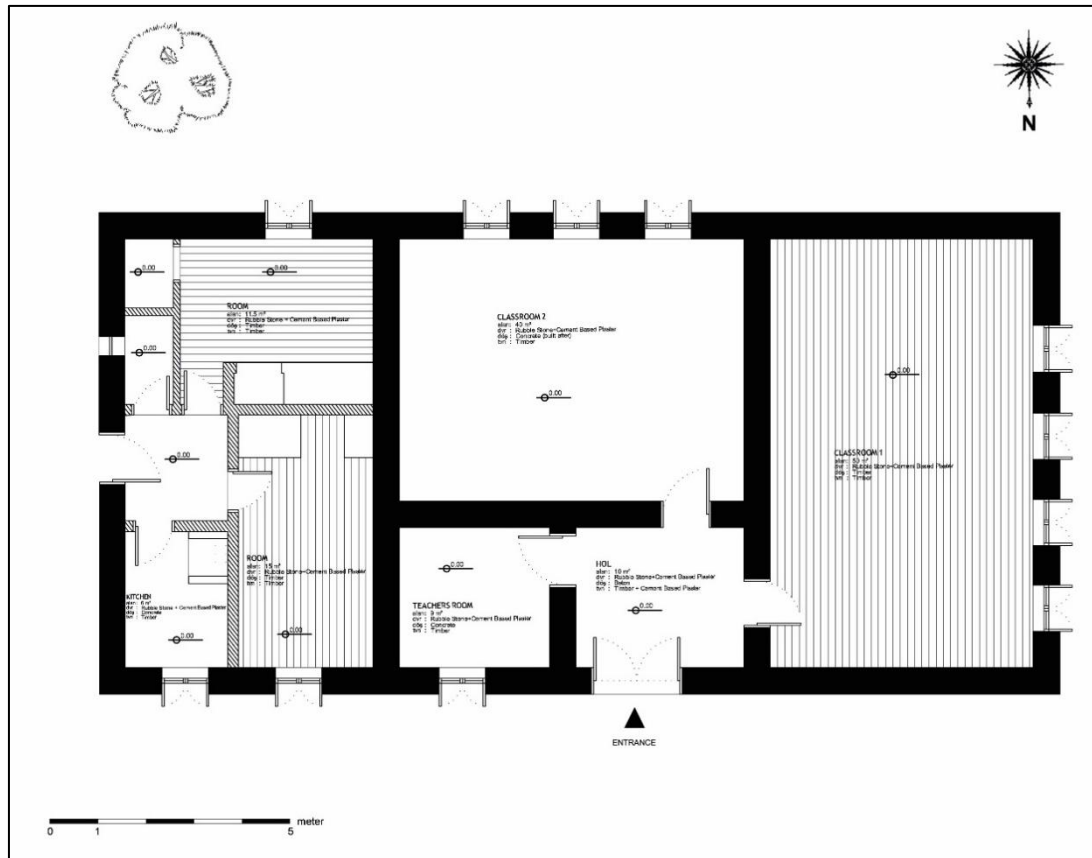


Figure 5.41. Süleler Village school and teachers lodging sketch plan (drawn by the author).



Figure 5.42. Süleler Village school and teachers lodging North sketch elevation (drawn by the author).

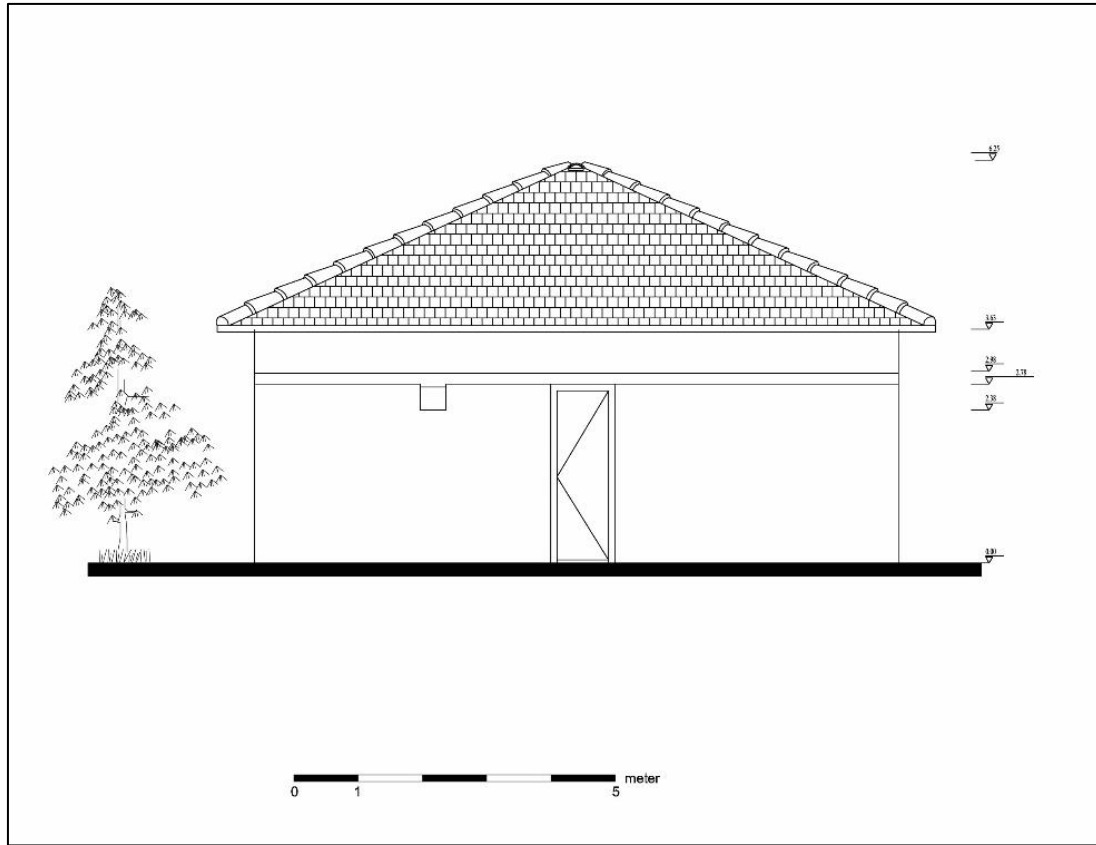


Figure 5.43. Süleler Village School and Teachers Lodging East Sketch Elevation (drawn by the author).

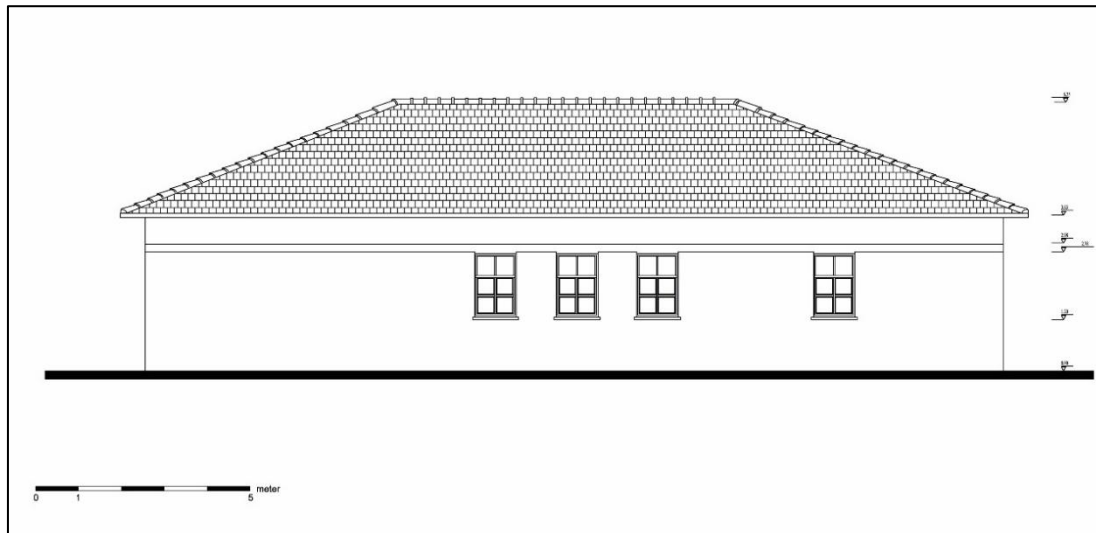


Figure 5.44. Süleler Village School and Teachers Lodging South Sketch Elevation (drawn by the author).

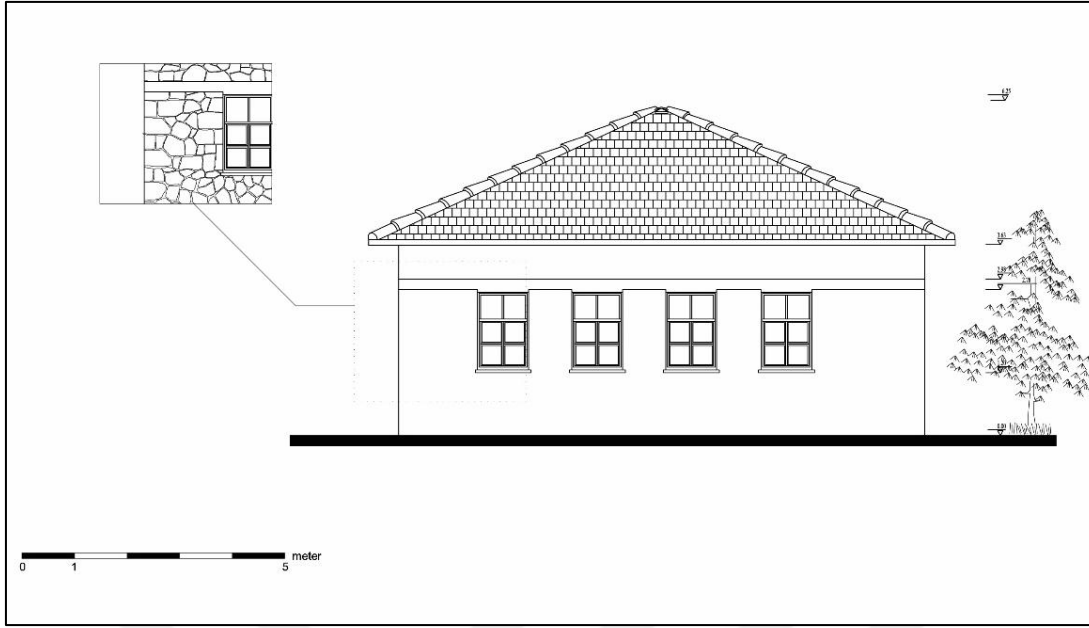


Figure 5.45. Süleler Village School and Teachers Lodging West Sketch Elevation (drawn by the author).

5.3. The Evaluation Criterias for Kızılcahamam Culture Route

The existence of sustainable tourism within the scope of rural tourism is significant in the context of protecting cultural heritage and strengthening rural development (UNESCO, 2003; Richards, 2018). For this reason, it is essential to propose a cultural route for a region and to integrate this cultural route with the region and the new functions to be given to the idle buildings in the region, and to determine the place of these villages and adaptive reuse of idle buildings in these villages within this cultural route. In this context, a multidimensional evaluation model has been created for this determination. More than twenty criteria were identified while creating this evaluation model. These criteria mainly include the components of cultural heritage, sustainability, and rural tourism potential. While determining and diversifying these criteria, academic studies on the subject and information discovered during fieldwork were used.

According to Du Cros and McKercher (2020), the parameters to be selected in this context should be measurable and strategic. For this reason, the parameters were given a value between 1-10. In addition, they were grouped according to the region. This grouping can be listed as follows: Rural tourism potential, Infrastructure and services, Cultural values, and

Sustainability. The parameters under these headings can be within each other or can be separated from each other.

The parameters selected for rural tourism potential are tourism potential, diversity of nature sports, local food culture, walking and sports fields, plateau tourism potential, potential as a tourist route, and natural environment. While determining these parameters, the study by Fennell (2007), which examines the natural areas of a village, the plant and animal species in these natural areas, and the sustainability of tourism, is important. In addition, the 2023 Tourism Strategy for Türkiye is one of the most important sources used in determining the parameters related to sustainable tourism practices. In addition, trekking areas in the region, the fact that the villages on the cultural route have plateaus, and the existing nature sports routes in the region have also been effective in the formation of the parameters in this group.

The parameters in the infrastructure and services group are transportation and access, mapping and communication, idle building stock, accommodation and services, commercial infrastructure, proximity to the district center, promotion and marketing capacity, and visitor safety. While determining the parameters in this group, the Ankara-Bolu highway along the route was taken into consideration. This regional input was evaluated based on the proximity of the villages to it and its proximity to Kızılcahamam district center. Based on this parameter, the idle building stock, and accommodation and services parameters were added to the assessment in order to analyze the presence and adequacy of accommodation facilities and food and beverage areas in the villages with reference to Sharpley and Roberts (2004). These parameters, together with the potential influx of visitors existing in the region and the potential influx of visitors that will come with the cultural route proposal, have also brought the visitor safety parameter.

With the 2023 Tourism Strategy for Türkiye, sustainable rural tourism practices have been prioritized. In this context, the parameters of local community engagement, interaction and experience, mapping and communication, and education and awareness were included in the evaluation criteria by envisaging rural development and responsible tourism practices. The parameters of permanent and seasonal residents were added to the evaluation criteria during the field study, as there is such seasonal accommodation in the region.

The parameters under the cultural and historical values group were prioritized as cultural values, sustainability and conservation, local food culture, festivals, and events. As stated in the purpose section of this thesis, many local and cultural values continue to live in the region although they have not yet been protected. For this reason, they are considered as evaluation parameters in order to raise awareness and revitalize them on the cultural route.

Table 5.1. Parameters table for Village Culture Route Analysis evaluation.

Source	Parameters
Du Cros and McKercher (2020)	Rural tourism potential
	Transportation and access
	Cultural values
	Sustainability
Tourism Strategy for Türkiye (2023)	Local community engagement
	Interaction and experience
	Mapping and communication
	Education and awareness
	Sustainable tourism practices
Fennell (2007)	Natural areas
	Sustainability of tourism
Ankara Development Agency (2017)	Eco tourism
	Nature tourism
	Plateau Tourism
	Rural development
Ministry of Culture of the Republic of Lithuania (n.d.)	Accessibility of cultural products
	Sustainable development
	Raising awareness
	Engaging with tourists
	Promoting local identity
	Sustainable places
	Involving, engaging, and empowering local people
	Creating and enhancing values
ÇEKÜL Vakfı (2015)	Alternative to mass tourism
	Cultural environment
	Attraction points
	Promotional activities
From the Context	Permanent local residents

Table 5.1. (continued) Parameters table for Village Culture Route Analysis evaluation.

Source	Parameters
From the Context	Seasonal local residents
	Idle building stock

In light of the information obtained from the literature review and fieldwork in the context of village schools, 24 parameters were identified based on the fieldwork and analysis to determine the position of the villages within the cultural route to be proposed. These parameters are listed as follows:

- cultural values
- transportation and access
- sustainability and conservation
- mapping and communication
- local community engagement
- education and awareness
- tourism potential
- accommodation and services
- permanent residents
- seasonal residents
- diversity of nature sports
- idle building stock
- natural environment
- commercial infrastructure
- proximity to the district center
- local food culture
- festivals and events
- promotion and marketing capacity
- historical and religious sites
- walking and sports fields
- plateau tourism potential
- visitor safety
- potential as a tourist route



6. EVALUATION AND SUGGESTIONS

Within the scope of this thesis study, rural tourism, adaptive reuse, and cultural routes have been discussed, and a detailed literature study and a comprehensive field study have been conducted. In this chapter, because of the research and studies, cultural route analysis of the villages was made in the light of the parameters specified in section 5.3. Based on these evaluations, an Adaptive Reuse project has been proposed for the Kızılcahamam Culture Route and a village school.

6.1. Kızılcahamam Culture Route

In the analysis process, the Radar graph method was used and a scoring method between 0-10 was applied to the parameters the villages were compared with each other and evaluated within themselves. Within the scope of cultural values, tangible and intangible (registered or unregistered) cultural heritage items and traditional architecture in the village were examined; for the transportation and accessibility parameter, proximity to Ankara-Bolu Road, transportation networks, and proximity to the district center, and access to touristic spots were taken into consideration. For the natural environment and ecotourism parameter, forested areas close to the villages, endemic plant and animal species, and ecotourism potential were evaluated. For local community participation and awareness, the interest of the local people in tourism, and the potential to provide information about the local area were considered. In this context, the location of the villages on the cultural route and the new function of the idle village schools in the context of the cultural route were determined based on individual and overlapping diagrams.

Yanık Özbekler village is the closest village to the Kızılcahamam district center among the selected villages and consists of three neighborhoods. Therefore, the proximity to the center parameter has the highest rate in the cultural route (seen in Figure 6.1.) in of the village. However, due to its proximity to the center, transportation to the village is quite easy both from Ankara-Bolu Road and from the center. Thus, the infrastructure of the village can be said to be a little more developed than other villages. There are two petroleum offices and a resting facility adjacent to the borders of the village and the village is also adjacent to the Ankara-Bolu Road. This is a factor that can increase the tourist circulation in the village.

Promotion and Marketing capacity also has potential in terms of promotion and marketing as it is close to the Kızılcahamam center. Since it is easy for tourists to reach the village, promotional and marketing activities can be carried out in this village.

As a disadvantage of the village's proximity to the center, it has fewer forested areas than other villages. For this reason, its potential in terms of highland tourism, hiking, and nature sports areas, and the diversity of nature sports activities is lower. In the village, as is common in villages, there are new reinforced concrete structures as well as houses built with timber frame systems. The houses were built with wood obtained from pine trees, which are common in the region, and there is an open hearth in the architectural space analysis. For this reason, it is possible to come across house fires in the history of the region. While some of these houses are still actively used, some of them are idle and neglected. As a result of field research, due to the lack of water resources and fewer people living in settlements, cultivation has decreased, and even people produce self-sufficient agricultural production in their home gardens rather than in the fields. Animal husbandry is practiced more than agriculture.

There is one mosque in the village, one association building, and one gasilhane for funeral works. Although there is an idle village school in the village, it is currently locked and cannot be entered during the fieldwork. On the other hand, based on the data of the Ankara Development Agency, the school in the village is 100 square meters and the building land is 2000 square meters.

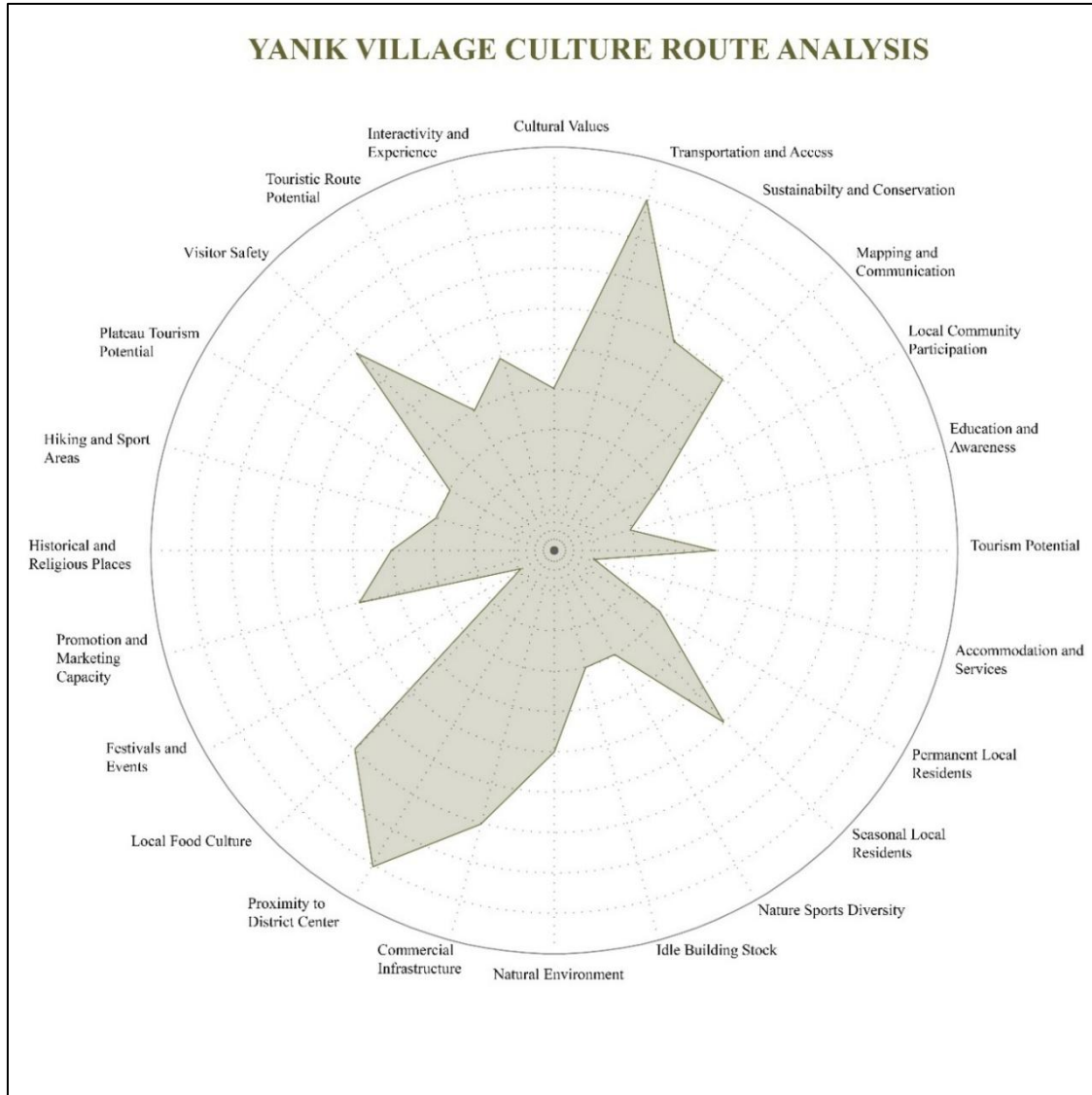


Figure 6.1. Yanik Özbekler village culture route analysis.

As mentioned in Section 5.2.2, Bulak village, like Yanik Özbekler village, is located adjacent to the Ankara-Bolu Road. Therefore, transportation to the village is quite easy by personal vehicles. Thus, the “Proximity to District Center” parameter has the highest rate in the Cultural Route Analysis diagram (seen in Figure 6.1) of the village prepared for the evaluation phase after the fieldwork. In this context, Commercial Infrastructure, Transportation, and access parameters also have an important role.

Proximity to the Kızılcahamam center is a significant advantage, as it provides easy access in case of any deficiency in the villages. This advantage has been a significant input in determining the position of the villages on the cultural route.

Unlike other villages, organic agriculture is widespread in Bulak village, as the Berçin Stream flows through the village and is close to the Akyar Dam. Tomatoes, peppers, cucumbers, village eggs, walnuts, plums, pears, flower and pine honey, rosehip marmalade, and fruit jams are produced. It is especially known for the village green beans called “Ayşe Kadın Beans” by the local people. The organic products produced in the village are sold by the people of the village with their own means in the stands they set up on the roadside during the summer months, and people using the road constantly stop and shop from these stands.

In Bulak village, as in other villages where fieldwork was conducted, there are no accommodation facilities. In addition, there is no market, etc., for shopping except for the food stands set up on the roadside. This is the general situation in the villages in this region. During the day, especially in the summer months, mobile grocers visit each village twice a day. This is how people meet their daily needs.

There used to be a wooden mosque in the village, but it was demolished due to a lack of space and replaced by a reinforced concrete mosque. There are many idle houses in the village, built in accordance with the local rural architecture with a timber frame system. In addition, as mentioned in section 5.2.2, there is a stone masonry village school built in the 1950s and a village teacher's lodge built separately from the school, which are currently locked and cannot be entered during the fieldwork. On the other hand, based on the data of the Ankara Development Agency, the school in the village is 200 square meters, and the teacher's lodge is 80 square meters.

A feature that is not in other villages but in this village is that there is a license plate recognition and tracking system in the village and any movement in the village is monitored by cameras 24/7. For this reason, it is a safe place for both the people living in the village and the tourists coming to the village.

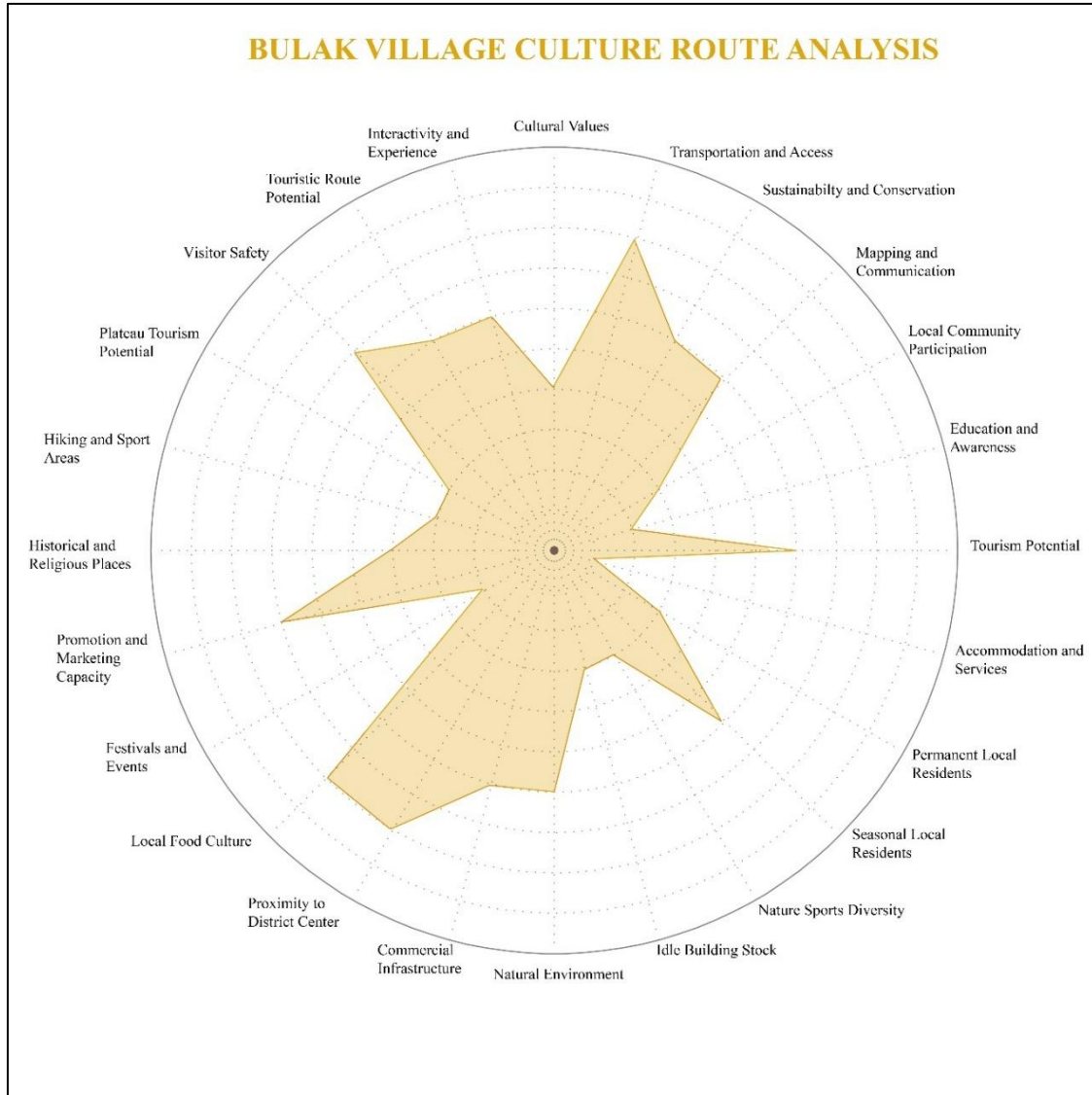


Figure 6.2. Bulak village culture route analysis.

The road to the area where Gebeler, Berçinyayalar, Berçinçatak, Şahinler-Eskice and Süleler villages are located is approximately 25 km away from Kızılcahamam district center using the Ankara-Bolu Road. The altitude of these villages is above 1500 compared to Yanık Özbekler and Bulak villages.

Gebeler village, the first village among these villages, is located approximately 2 km from the mentioned road junction and 27 km from Kızılcahamam center. The village is adjacent to the forest land. Therefore, the villages in this region are home to the natural environment, fossil forests, and endemic species. Therefore, parameters such as natural environment and plateau tourism in the cultural route analysis diagram of the village (Figure 6.3.) have a

significant proportion. At the very entrance of the village, there is a masonry village school with one classroom and one teacher's room with a covered area of 60 square meters and 500 square meters of land, as shown in the idle section 6.2.3. It is also possible to find examples of local rural architecture in Gebeler village. In addition, there is a village mansion and a village mosque in the village. The village mosque was built in 1947 and is still in active use. It has cultural and religious value due to its more than 100 years of construction and architectural features. There is also a “köy odası” next to the mosque. There is also a tomb of “Hacı Cavit Efendi Baba Hazretleri” in the village. In this context, the proportion of cultural values and sustainability and conservation parameters in the cultural route analysis diagram of the village (see Figure 6.3.) is relatively high. Agricultural activities are low in the village and animal husbandry is slightly higher than agriculture. As in all villages, human density increases seasonally in the summer months and decreases in the winter months. Based on the fieldwork conducted in the village, approximately 10 to 15 households live in the village permanently in summer and winter. There is a plateau belonging to the village. This plateau is on the left side of the Ankara-Bolu Road on the way to Bolu, while Gebeler village is on the right side. In addition, as shown in section 4.2.2., there are routes for nature sports activities such as hiking, trekking, and mountain biking that pass through the village and its plateau. In this context, in the cultural route analysis diagram of the village (see in Figure 6.3.), the parameters of nature sports diversity, hiking, and sports areas, and plateau tourism potential have an important proportion.

Since Gebeler village is the first village in the Berçinyayalar, Berçinçatak, Şahinler-Eskice and Süleler village region, the potential of the village to be a “accommodation and services center” on the cultural route is quite high.

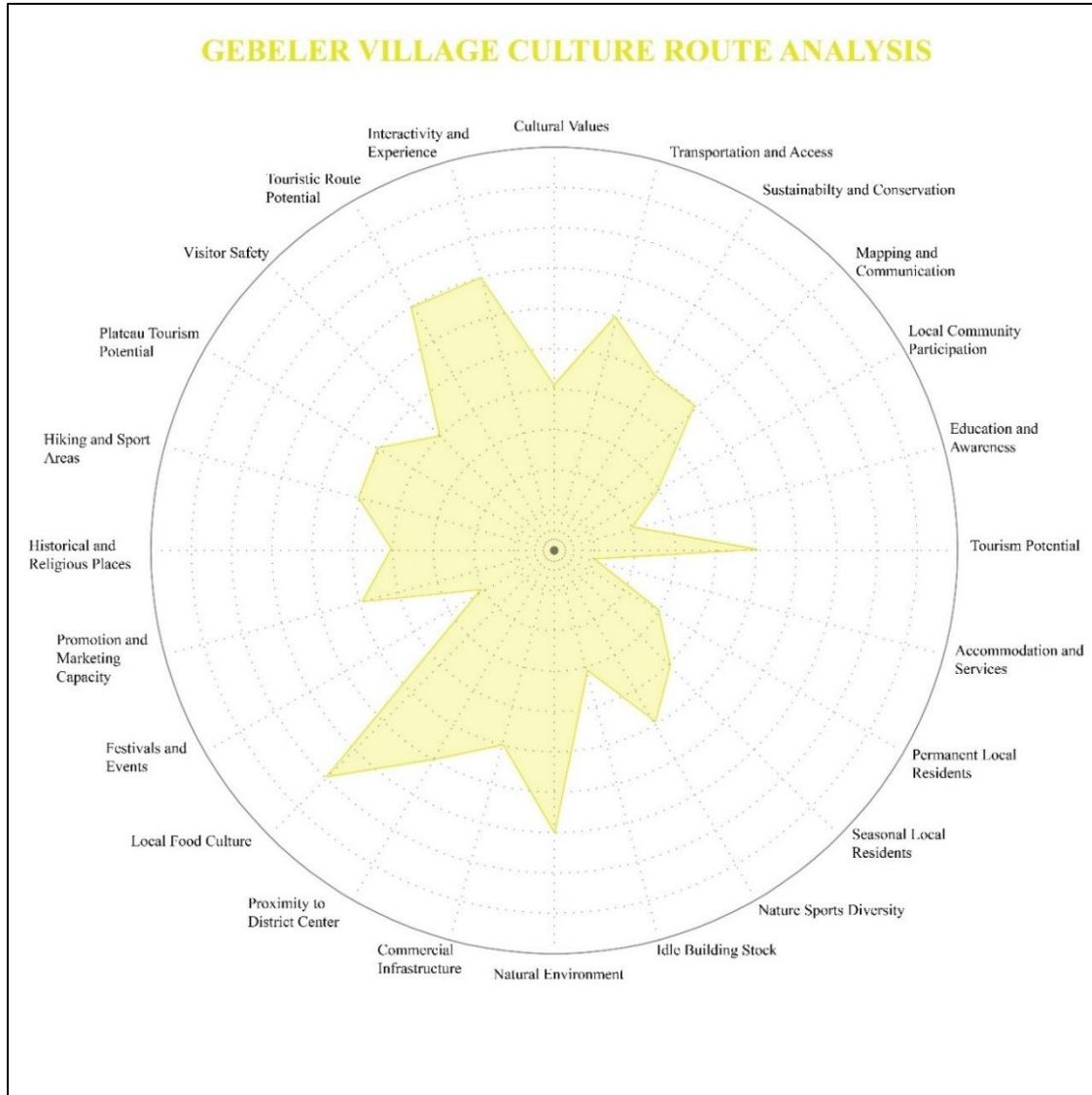


Figure 6.3. Gebeler village culture route analyses.

Şahinler-Eskice village is approximately 35 km away from Kızılcahamam district center as mentioned in Chapter 5.2.4. The village, like other villages in the region, is integrated with the forested landscape.

There used to be a village school in the village, which was demolished in time and replaced by a lodging house for the imam of the village mosque.

There is also a natural park within the borders of the village called as "Şahinler Nature Park". The Ankara-Bolu highway forms the southern and southwestern borders of the nature park in the region and connects it to the country's highway transportation system. As a protected natural area, it offers tourists a variety of outdoor sports and recreational activities such as

hiking, mountain climbing, photography, animal watching, camping and picnicking. There is a pond in the nature park. One of the biggest reasons why the village is on the cultural route is this protected nature park. This park hosts many tourists and endemic plant and animal species, offering visitors a variety of experiences.

Although the village school in Şahinler - Eskice Village has been demolished, one of the main reasons for its inclusion in the cultural route is that it is a protected national park. Moreover, this national park is already home to several human experiences and extreme sports routes. Therefore, in the cultural route analysis diagram of the village (see Figure 6.4.), parameters such as interactivity and experience, touristic route potential, hiking and sports areas, and nature sports diversity have very high rates.

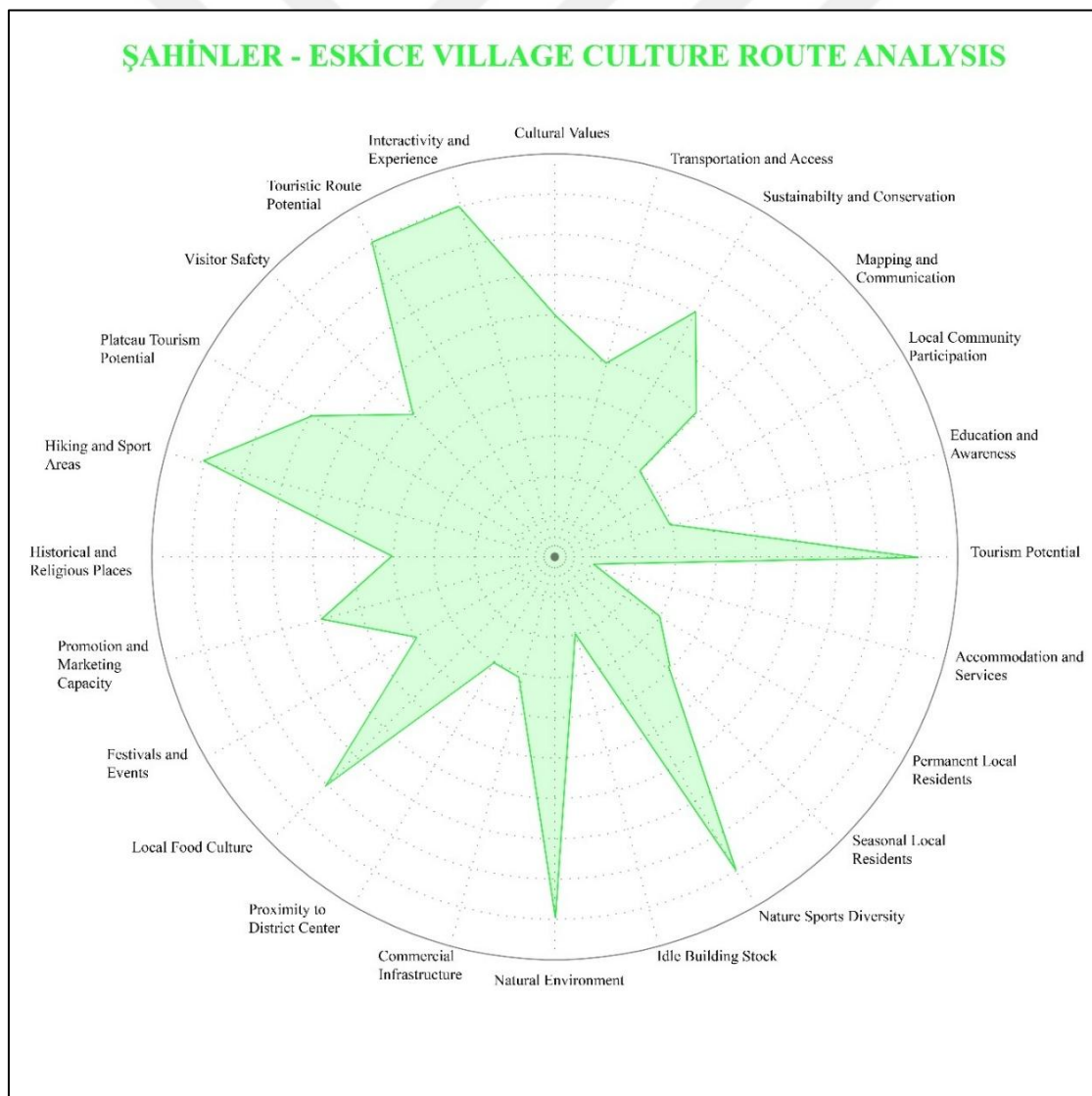


Figure 6.4. Şahinler – Eskice village culture route analyses.

Most of the information about Berçinyayalar village was obtained during fieldwork. The village is 29 km from Kızılcahamam district center and approximately 4 km from the Ankara-Bolu Road junction. As indicated in the cultural route analysis diagram of Berçinyayalar village in Figure 6.5., the tourist route potential parameter is at a higher level compared to the other criteria, as the existing extreme sports routes of the village pass through and near the village. However, as in other villages in the field research, it is understood that the local food culture (local delicacies such as Kızılcahamam flatbread (bazlama), küp kapama, etc.) also makes a significant contribution to tourism. Thus, the village reinforces that the region has culturally rich and traditional values on the cultural route.

On the other hand, when the cultural route analysis diagram of the village is analyzed, it is seen that accommodation and infrastructure services are inadequate in the village, just like in other villages, and commercial activities are limited to seasonal animal husbandry. Agricultural activities are on a small scale and limited to each community's own garden. The level of education and awareness also leads to the fact that the young population does not live in the village, and therefore local community participation is not sufficiently ensured. In other words, since the number of people living in the village is very low and only increases during the summer months and holidays, it directly affects tourism activities in the region. This situation causes tourism to fluctuate seasonally. There is a plateau belonging to the village. Berçinyayalar plateau is approximately 6 km away from the village center and is in the forest land. At the same time, the plateau is very close to Şahinler village and borders each other.

There is a village mosque, a village mansion (köy konağı), and an imam lodging in the village. There is no idle village school in this village. Before the introduction of the Transported Education System, the students in this village used to go to Gebeler village school for education. Therefore, this village will be shaped as a “temporary stopping point” on the cultural route.

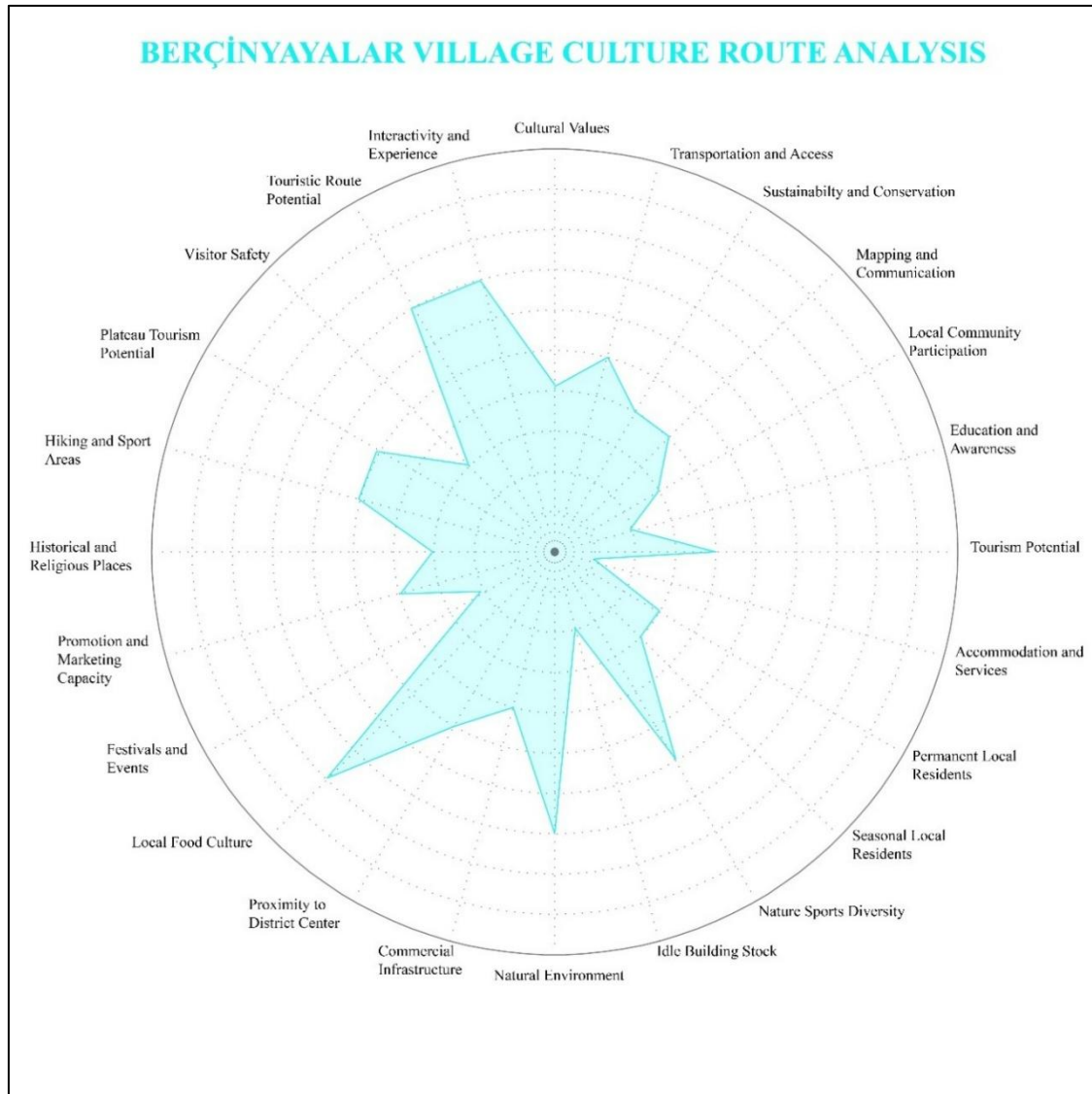


Figure 6.5. Berçinyayalar village culture route analyses.

As mentioned in Section 5.2.6, Berçinçatak Village is located approximately 36 km from the district center, 122 km from the provincial center, and 6 km from the E5 highway. The village consists of two neighborhoods, Berçinçatak and Hamzalar. There is a masonry single-story village school and lodging house located on sloping land between these two neighborhoods. The village school, which has a closed area of approximately 80 square meters, was built in 1945, according to Ankara Development Agency data, and has 700 square meters of land, a classroom of approximately 50 square meters, and a teacher's room. The village school teacher's lodging is approximately 75 square meters and has similar architectural features to the school. The space is divided into two rooms: a living room, two bathrooms, a kitchen, and a toilet.

There are two streams surrounding the village, and they are called Berçin Stream. Like other villages, Berçinçatak village is connected to forest land and has one plateau. The plateau, which is generally used for seasonal recreational activities by the village people, has a high potential for plateau tourism. While “plateau festivals” were held in this plateau from time to time, these activities have not been organized in recent years.

As mentioned in Chapter 5.2.6, there is a historical Friday Mosque in the village built in 1686 by Sheikh Ali Samerkandi, one of the religious scholars of the period. On the Ankara-Bolu Road junction heading in the direction of Istanbul, the right fork of the road leads to this village group, and the left fork of the road leads to Çamlıdere-Çamkoru Nature Park. There is the tomb of the aforementioned Sheikh Ali Samerkandi in Çamlıdere. Therefore, when looking at the cultural route analysis of Berçinçatak village (see Figure 6.6.), the historical and religious places parameter has a higher rate than other villages. The mosque has undergone a restoration that is not in keeping with its architecture, but the minbar is original. There is also another mosque in the village that was built recently.

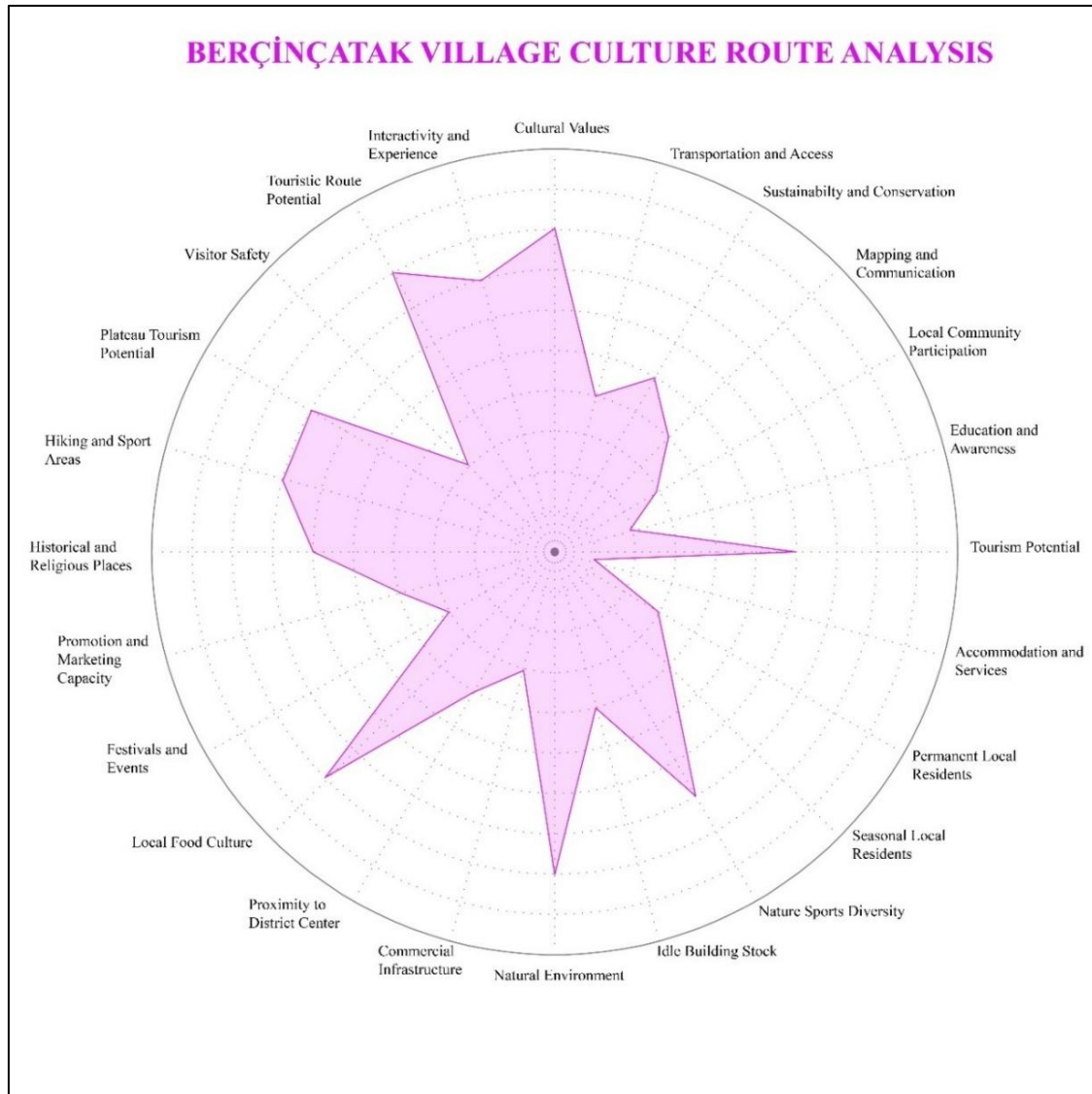


Figure 6.6. Berçinçatak village culture route analyses.

The road to the area where Gebeler, Berçinyayalar, Berçinçatak, Şahinler-Eskice and Süleler villages are located is approximately 25 km from Kızılcahamam district center using the Ankara-Bolu Road. Süleler village is the last village among these villages. Its altitude is over 1500. It has a plateau and a forested area with an artificial pond called Miyala by the local people, which is marked as “Süleler Natural Park” on the maps. The village is right in the middle of Süleler village plateau and Miyala. For this reason, nature sports travelers include the roads in the village in their routes. Süleler village, like other villages, is in forest land. As mentioned in Chapter 5.2.7., the village has retained a considerable amount of vernacular architecture despite the presence of new concrete structures. The traditional village houses were built with a timber frame system, and the haystack structures of the houses were

constructed using the wooden overlapping technique. Süleler village plateau is intensively visited daily in summer.

In the past years, “plateau festivals” were organized, just like in the plateau of Berçinçatak village, but they are not organized now. The plateau tourism potential of the village is quite high as seen in Figure 6.7.

There is a village school built with a masonry stone system right in the village center and facing the village square. Built in 1945, this village school is a single storey building with a lodging house. The lodging and the village school have different entrances. The village school is approximately 140 square meters and consists of two classrooms and a teacher's room. An additional toilet was built in the garden of the village school. The lodging house is approximately 60 square meters and consists of two rooms, a gusulhane, a kitchen, and a toilet. The land of the village is surrounded by roads on three sides and is approximately 250-300 square meters.

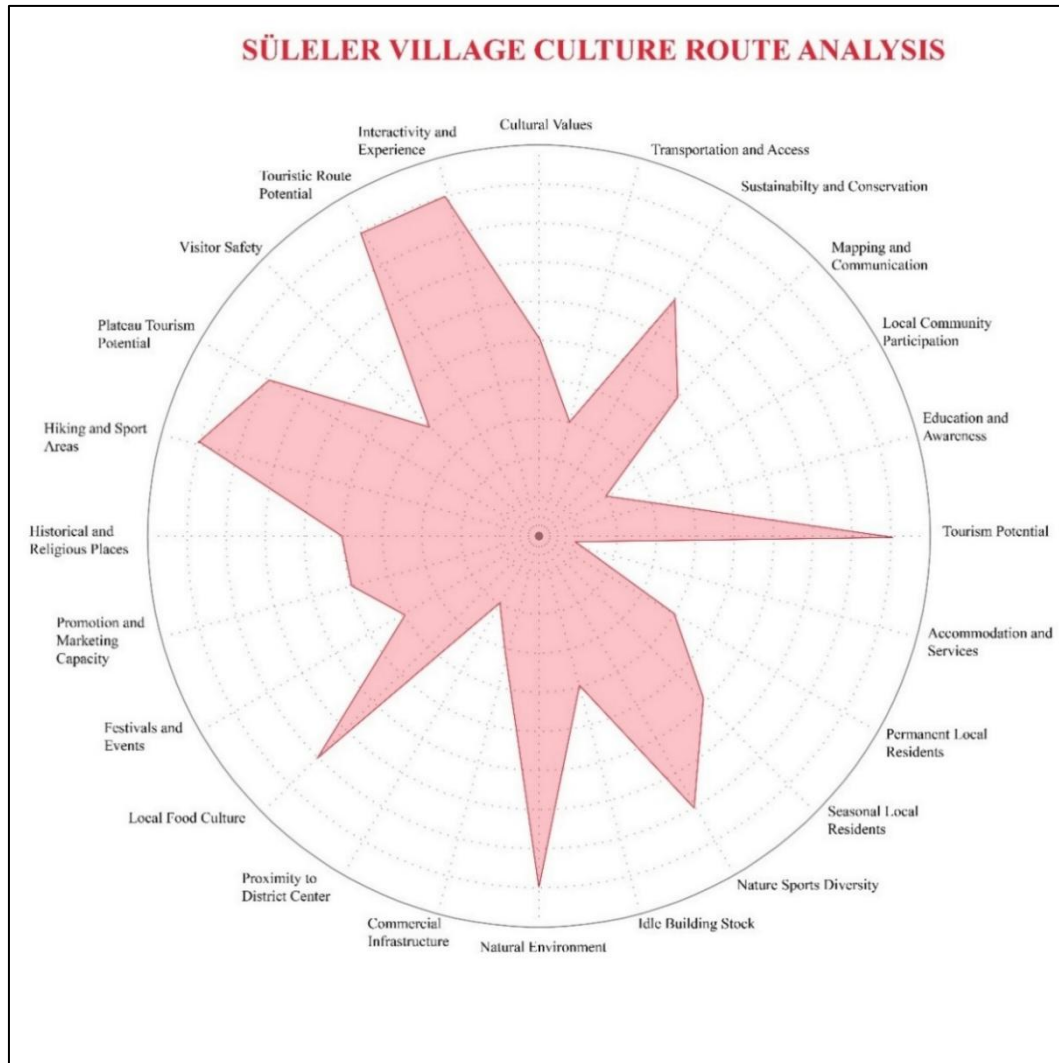


Figure 6.7. Süleler village culture route analysis.

When all these village cultural route analysis diagrams are superimposed on top of each other (see Figure 6.8.), a general situation assessment is made in addition to the deficiencies and potential in the individual village cultural route analyses. In the superimposed diagram, the fact that most of the villages have plateaus has created a noticeable density in terms of plateau tourism potential. It is predicted that the plateaus of the villages will offer a diverse and unique experience to the visitors who will use the cultural route. Moreover, the fact that the villages are generally intertwined with forest lands and that there are already a variety of nature sports and existing routes in the region has caused a density in the areas where Hiking and Sports Areas, Nature Sports Diversity, Interactivity, and Experience and Touristic Route Potential parameters are located in the diagram. This indicates which activities already have strengths in the region. In this context, these existing activities are the basic parameters that feed the cultural route.

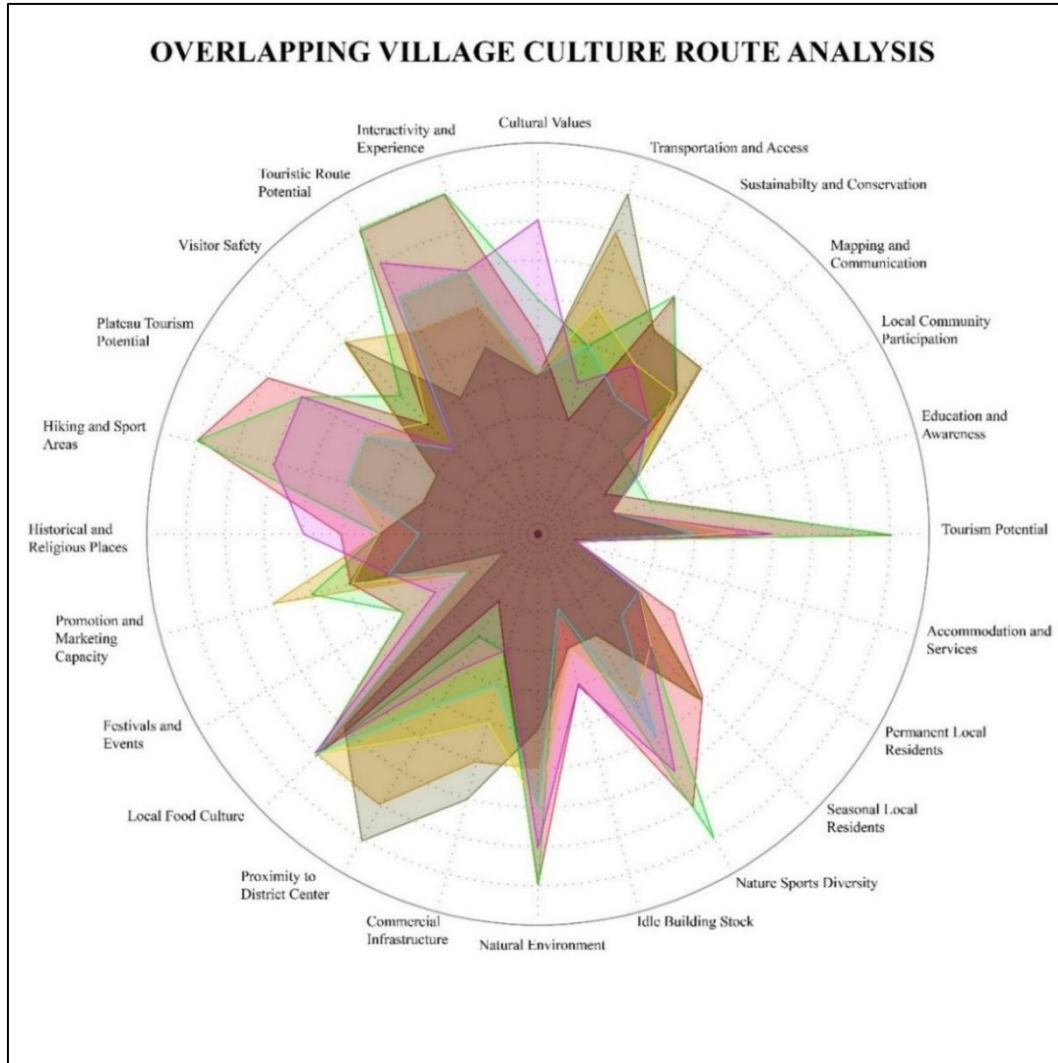


Figure 6.8. Overlapping the seven Kızılcahamam villages' culture route analysis.

On the other hand, when we look at the areas that are missing or relatively weaker in the overlapped village cultural route analysis diagram, there is a lack of infrastructure to meet basic needs in the villages. Accordingly, local community participation and regional awareness are lacking. One reason for this is that the villages are generally inhabited by the elderly population, and the young population visits the villages seasonally. Accommodation facilities are not available for visitors to the villages. Based on this context, it is inevitable to propose accommodation services within the scope of adaptation to the reuse of village schools, a point that is one of the main aims of this thesis.

Additionally, concerning rural development, the re-use of village schools in the context of cultural routes is aimed at being realized by protecting the existing potential of the region and bringing the needs of visitors and cultural routes to the region.

In light of the cultural route analysis of all these seven villages, a needs program was determined. This needs program was created based on the parameters shown in the diagram, such as the architecture, accessibility, and proximity to the district center of the village schools. New functions have been proposed for the village schools. The cultural route itself, rural tourism inputs, and rural development inputs are other factors that directly affect these new functions. Within the scope of the thesis study, it was not possible to enter each village school, but it is still alive in people's lives both physically and in memory, both structurally and in terms of socially.

Based on the field study for the village of Yanık Özbekler and the village school (in Chapter 5.2.1.) and the cultural route analysis diagram (see Figure 6.1.), it is suggested that the Yanık-Özbekler village school should continue its new function as a logistics center. The school structure in this center is 100 square meters, and the land is 2000 square meters. Therefore, although the school is small in terms of square meters, the size of the land suggests that the logistics center will grow here in the future and bring additional functions. In the first stage, within the needs of the cultural route, a promotional office for the region and the route, and a storage area for the needs of stopping points in other villages, sports activities, accommodation, etc., are proposed. Moreover, since it is the closest village to the Kızılcahamam district center among the villages studied in the context of fieldwork, information and services will be provided for transfer from this area to other villages.

Based on the field study conducted for Bulak village and village school (Chapter 5.2.2.) and the cultural route analysis diagram in Figure 6.2, agricultural production and sales in the village are higher than in other villages, although there is no institutionalization. Some vegetables and fruits, such as beans and tomatoes, are produced from ancestral seeds. At the Bulak village stop of the culture route, places that will support the production of local products and ensure their preservation are proposed. These places are an ancestor seed storage warehouse and a sales center where labeled sales can be made to create a corporate identity. In addition, the lodging section is envisaged to be re-functionalized as the administrative center of the cultural route. This administrative center will follow and organize the general management, sustainability, and coordination of the entire route, and it is given a new function to introduce the activities and the region on the route to both local people and visitors, where meetings and training are held, and to provide information and awareness. The village school of Bulak village is 200 square meters and the teacher's lodging

is 80 square meters, and the land size is approximately 280 square meters. In this context, Bulak village school and lodging house were deemed suitable for this function due to their location, the production activities of the village, and the architectural and spatial features of the school. In summary, this new function aims to establish the sustainability of the cultural route by coordinating it. In addition, it aims to establish effective communication and raise awareness among visitors and local people.

Based on the field study conducted for Gebeler village and the village school (Chapter 5.2.3.) and the cultural route analysis diagram in Figure 6.3, one of the most important needs of the cultural route, “accommodation”, will be met from this school. The fact that the village school is located at the entrance of the village and relatively distant from the private properties in the village is one of the factors influencing this decision. The school consists of a 30 square meter classroom and a 12 square meter teacher's room. Although it may seem inadequate for accommodation, the size of the land where the school building is located is 500 square meters. It is planned to increase the accommodation capacity from here. The land is flat and has a location overlooking the forest. Therefore, when the capacity is increased in the future, open and closed areas and necessary functions will be diversified.

Şahinler - Eskice village school was demolished at an unspecified time. Therefore, there is no re-functioning proposal for this village. On the other hand, this village is an essential point on the cultural route thanks to the Şahinler Nature Park, which combines natural beauty and ecological richness with the cultural heritage of the rural architecture in the village. The land where the village is located, the biodiversity in the region and the national park, and the various activities offered to visitors are essential for ecotourism, rural development, and cultural sustainability. The national park within the borders of the village provides visitors with a variety of activities such as hiking, bird watching, and wildlife photography. There are also camping areas to spend time in touch with nature. Such parameters enable people to spend time in touch with the village and natural life. Thus, in both ecological and sociocultural terms, the presence of the village within the cultural route offers visitors a diversity of experiences and has an essential place in the context of sustainable rural development of the region along the route. As a result, the inclusion of Şahinler-Eskice village in the cultural route is to protect and increase the existing tourism potential of the region and carry it into the future.

There is no village school in Berçinyayalar village. The reason why this village is included in the cultural route is its direct connection with other villages, the fact that it is inevitably located on the route, and the fact that it has a plateau, and this plateau forms a border with Şahinler Natural Park. It is also an important stop for short-term stops and activities. In front of the village, there is a flat area of approximately 10 thousand square meters called as Zopran area. This area is suitable for events and festivals. In the context of the cultural route, it is suitable for organizing periodic cultural festivals. In this context, this village has been included in the cultural route in the context of highland tourism and as an activity area.

Based on the field study conducted for Berçinçatak - Hamzalar village and village school (Chapter 5.2.6.) and the cultural route analysis diagram in Figure 6.5., the village has a very important location in terms of both religious, cultural, and ecological aspects in the context of the cultural route. The Friday Mosque in the village, dating back to the 17th century, attracts visitors from the region every Friday for worship. It is an essential focal point both religiously and culturally. Berçinçatak village is also on the route of various nature tourism routes, as seen in Chapter 4.2. - Figure 4.4. In addition, the village has a village teacher's lodge and a village school. The village teacher's lodge is about 70 square meters, and the village school is about 75 square meters. The village school has one classroom and one teacher's room. The teacher's lodging has three rooms, two bathrooms, and a toilet. The school building functions as a logistical storage center for activities and events along the cultural route. The logistics sub-center here is intended to be coordinated in an integrated manner with the main logistics center in the village of Yanık-Özbekler. It is proposed to function as a storage area for sports equipment, cleaning needs, and other basic needs of travelers and visitors in the region. The teacher's lodging building is suitable for accommodation and will be re-functionalized for guests staying on a daily basis or for a limited period.

Based on the field study conducted for the village of Süleler and the village school (Chapter 5.2.7.) and the cultural route analysis diagram in Figure 6.8., it is one of the essential centers on the cultural route due to its plateau and its location very close to Miyala, which has an artificial pond. Many nature routes already pass through and around the village. It is the last stop on the Kızılcahamam Culture Route in Figure 6.8. proposed in the thesis. Therefore, a mixed-function proposal has been made for this village school and lodging house. There are almost no accommodation units in the vicinity. As has been proposed as a new function for

certain buildings along the route, an accommodation is proposed for the lodging part of the Süleler village school, and a safe storage area for the school part, where tourists can safely store and entrust their equipment and belongings. Moreover, for another space in the school, a multi-purpose area (for meetings, workshops, information, etc.) is proposed for both the village and tourists. In the next section, this project and its transformations are explained.



6.2. Adaptive Reuse Proposal

This chapter, firstly, explains the existing structural, architectural, and material problems of the Süleler Village School and lodging house are given through interior and facade photographs in Table 6.1. which shows the current architectural, structural, and physical deterioration of the building with detailed pictures. Then there are the details of the adaptive reuse project for the transformation of this school building.

6.2.1. Existing situation analysis of Süleler Primary School and teachers' lodging

The facade was analyzed in two parts: stone walls and wooden windowsills. The masonry stone walls and concrete beams of the building are quite intact, although there is some plaster deterioration in places. The stone masonry and reinforced concrete beams on the façade are not deformed. Wooden windows and door sills are rotten in places due to the climate of the region, precipitation, humidity, etc. The color and paint layer have deteriorated. Almost all the windows are broken. Although the window and door openings are subjected to partial spillage and breakage due to the masonry stone wall and concrete beams remaining intact, they are largely preserved. The roof of the building has a wooden structure and a wooden roof deck. The roof tiles are broken and collapsed in places. This situation has damaged the wooden roof structure due to the effects of environmental factors. Thus, there are problems such as collapse and decay in some parts of the roof structure. The interior was analyzed in three elements: walls, floors, and ceiling. In the interior walls, the masonry stone wall above the entrance door of the school section has deterioration and spalling. Due to insulation problems and the deterioration of the roof structure, mossing, dampness, and mold are observed on the walls. This has led to plaster deterioration. In the interior of the classrooms and lodging rooms, the floor coverings are wooden. Roof and insulation problems have damaged the wooden floor covering and caused collapses and rotting in places. The floor of one of the classrooms in the school section is concrete, although it is not known when it was changed. The floors of the entrance, toilet, kitchen, and gusulhane sections are concrete. There are mosses on these floors as well. The wooden ceiling, has been exposed to decay and collapse due to insulation problems caused by deterioration in the roof. The openings category was analyzed under two headings: walls and windows. The deterioration of the paint and material is visible on all wooden doors, just like the wooden windows.

Table 6.1. Süleler Village deterioration table.

Category	Part / Element	Existing Situation Photograph			Deterioration / Problems
Facade	Stone Walls				Mortar fillings are reduced in some places, but generally in fine condition.
	Timber Frames				The wooden joinery is worn, rotten, broken, and discolored. The hinges are rusted.
Roof	Tile and Timber Structure				There are broken and missing tiles on the roof, and the timber structure has rotted.
Interior	Walls				There are spills, moisture problems, mossing, and deterioration on the wall.
	Slabs				Floors have rotting and deterioration. One of the classroom slabs was made afterwards (concrete).
	Ceilings				The wooden ceiling is rotten, with gaps in places.
Openings	Doors				The wooden doors are deteriorating. There is rotting, discoloration, and wear and tear due to humidity and weather conditions.
	Windows				The wooden joinery is worn, rotten, broken, and discolored. The hinges are rusted.

6.2.2. Adaptive reuse proposal for Süleler village school and teachers' lodging

Based on the current situation assessment and cultural route analysis, Süleler Village School was selected for the adaptive reuse proposal within the scope of the thesis study. There are many reasons for choosing this village school among the five village schools. Almost all of the other village schools are located close to the outskirts of the village. Süleler village school is located in the center of the village, facing the village square. The village has both a plateau and a natural area called Miyala. For this reason, many travelers from around and within the village visit it on certain routes. Therefore, it is foreseen that an adaptive reuse project to be implemented here will create an important awareness for both the village people and the visitor population on the cultural route. The selected Süleler village school building is a single-storey masonry stone building with a hipped roof and is approximately 200 square meters. Although the school and lodging sections have independent entrances, they are solved as a rectangular structure in a single volume. This building, which was used as a village primary school and teachers' lodging in the past, has lost its original function, even though it survives. As described in detail in Chapter 6.1. and 5.2.7, based on the physical examinations and field studies, the stone walls of the building have not deteriorated significantly and are intact. In the interiors, on the other hand, it has been observed that the moisture and mold on the walls and the material properties of the doors and windows cannot withstand these leaks and external factors, and have deformations such as peeling, deterioration, and breakage.

A requirement program for the transformation of the village school was drawn up with the analysis of the cultural route of the field study. When this program of needs is matched with the architectural features of this village school in the context of tourists, it is aimed to be a mixed-functional building with accommodation, a multi-purpose meeting space, and a safe storage area.

The lodging section currently consists of two rooms, a kitchen, a toilet, and a bathroom in one room. This section has undergone a transformation parallel to its previous function as accommodation. Here, for a fee, it has been converted into two rooms with separate bathrooms, a toilet, and a kitchen where visitors can cook for themselves. In one room, the existing gusülhane (gusulhane) bathroom was transformed into a modern bathroom, preserving the original features intact. The existing wooden slabs were renovated by

applying the necessary insulation and structural system. In this room (the room on the south façade in the plan in Figure 6.11), a part of the existing wardrobe (called *yüklük*) was converted into a clothes closet, again in accordance with its purpose. The part with shelves remained the same. A bathroom was added to the room on the north facade. The kitchen was envisaged to be shared, and the existing tandoor stove was preserved.

In the school section, there are currently two classrooms and a teacher's room. One of these classrooms was converted into a secure storage area, and locked storage areas were created. These locked storage areas are rented to tourists for a specific fee and are intended to contribute to the local economy. The floor of the safe storage area is made of concrete. However, the original floor was made of wooden timber. The other classroom has been converted into a multi-purpose meeting hall for the use of both visitors and the village community. Both spaces were built with a wooden system on the floor, parallel to the floor, before adaptive reuse. The teachers' room in this part is intended to serve both as a reception for the accommodation section and as a secure storage area and a consultation for the meeting space.

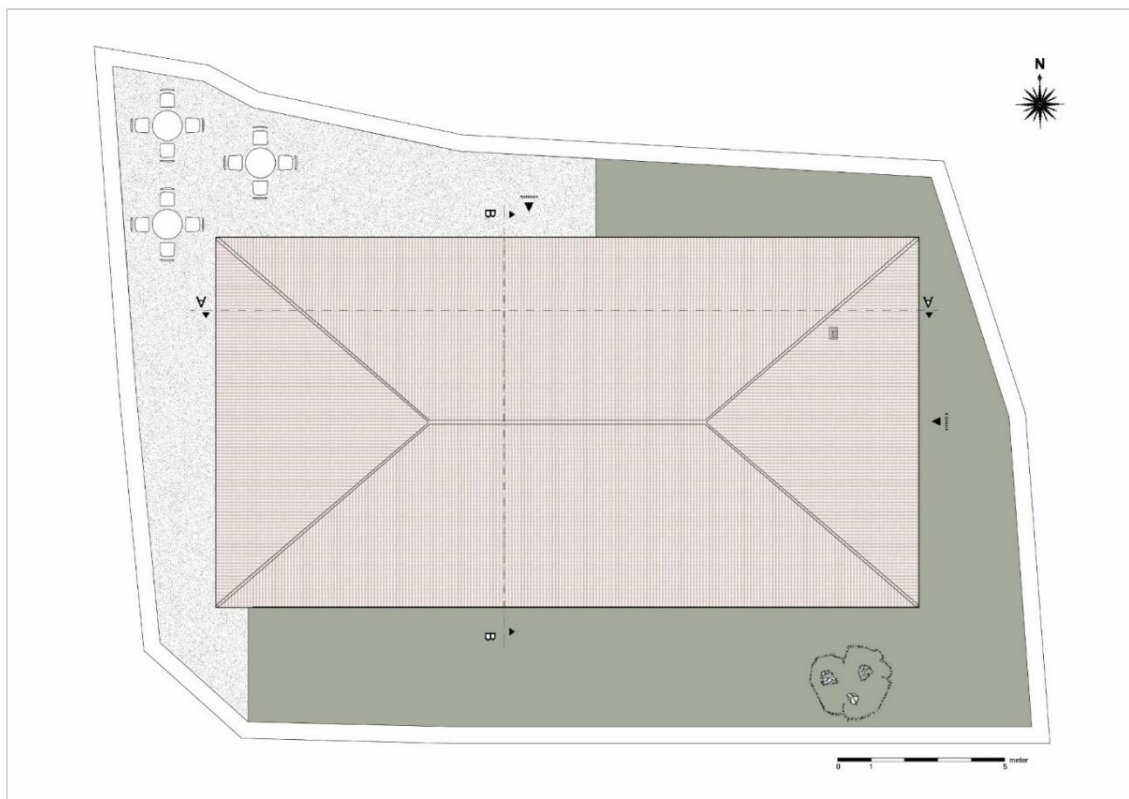


Figure 6.10. Adaptive reuse project site plan (drawn by the author).

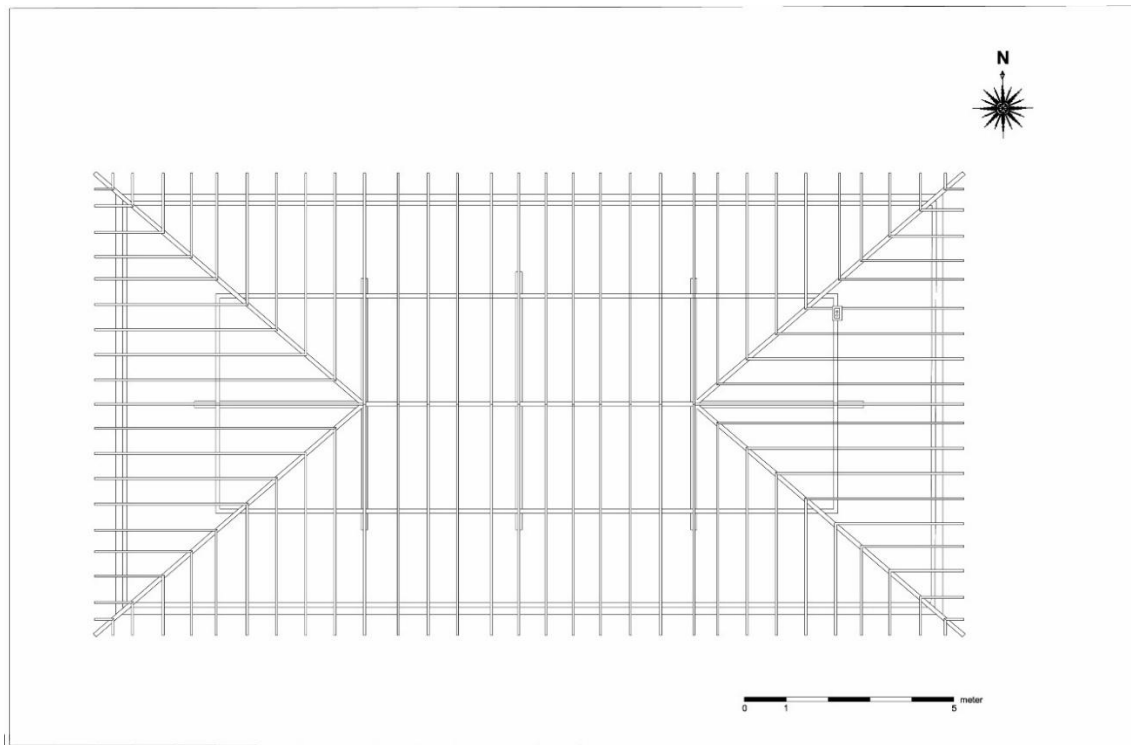


Figure 6.11. Adaptive reuse project roof plan (drawn by the author).

As mentioned in Section 6.2.1, the existing roof of the building has lost its integrity both structurally and due to cracking of the tiles in places. For this reason, the roof has been kept as a hipped roof with the necessary repairs within the scope of simple repair. The roof slab was made of wood instead of concrete to create a simple space surrounded by an exposed wooden structure. At the same time, this process aims to create a modern integrity appropriate to the new function of the building. After the necessary roof insulation (see Figures 6.12 and 6.13), onduline material is proposed as roof covering. With this material, the masonry stone structure will not be overloaded. Furthermore, the impermeability of the material was also taken into consideration as the region receives rainfall during the winter months.

Local development, spatial, environmental, and cultural sustainability has been an important input from the adaptive reuse proposal analysis process to the design phase. The design process continued with the decision to keep the masonry stone walls of the building. The reason for keeping these stone walls is that they were built with the original construction technique and with stones from the region, but they are still standing and preserve their structural integrity. At the same time, it was assumed that this masonry building has a

cultural and social place in the memory of the people of the village by creating a layer of memory of its past by making it readable from the facade. Thus, keeping the walls stable is important to preserve people's historical memory and localness.

Another justification for keeping the walls is that they will enhance environmental sustainability by lowering the building's carbon footprint due to the significant reduction in the usage of new materials. The choice to leave the walls in place was also intended to have an economic impact since it would lower the building's transformation costs. Heat and water insulations were applied to the interior of the exterior walls, considering the climatic conditions of the region (see Figures 6.12 and 6.13). Interventions are detailed in Table 6.2.

Table 6.2. Table of intervention for adaptive reuse proposal.

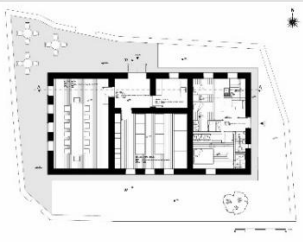
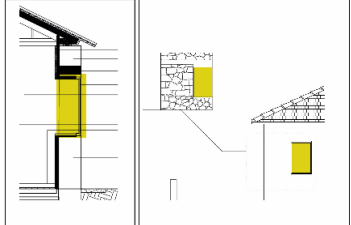
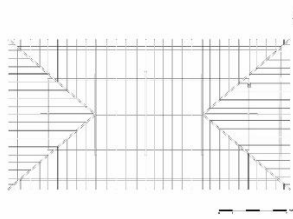
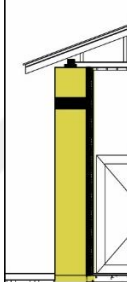
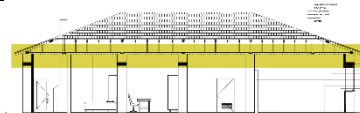
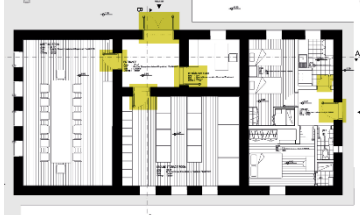
Category	Part / Element	Deterioration / Problems	Intervention	Highlight in Sketch Drawings
Facade	Stone Walls	Mortar fillings are reduced in some places, but generally in fine condition.	The surfaces of the existing walls were cleaned, and missing stones and mortar were completed within the scope of simple repair without changing the static and physical texture of the existing walls.	
	Timber Frames	The wooden joinery is worn, rotten, broken, and discolored. The hinges are rusted.	It is envisaged that the window elements will be positioned by aligning them to the exterior of the building with aluminum joinery while remaining faithful to their original proportions and dimensions. This intervention aims to provide more comfortable climatic conditions within the interior, reduce maintenance costs, and ensure long-lasting results.	

Table 6.2. (continued) Table of intervention for adaptive reuse proposal.

Category	Part / Element	Deterioration / Problems	Intervention	Highlight in Sketch Drawings
Roof	Tile and Timber Structure	There are broken and missing tiles on the roof, and the timber structure has rotted.	The decaying wooden structure of the roof was renewed with materials in accordance with the original material. The roof tiles have been replaced with onduline material.	
Interior	Walls	There are spills, moisture problems, mossing, and deterioration on the wall.	Due to moisture and mold problems on the interior walls, the walls were scraped and cleaned without damaging the structure. Necessary insulation was applied to prevent the same problems.	
Interior	Slabs	Floors have rotting and deterioration. One of the classroom slabs was made afterwards (concrete).	The deformations in the existing wooden floors were locally reinforced and completed with the same type of material. Their surfaces were cleaned, and re-protective products were used.	
	Ceilings	The wooden ceiling is rotten, with gaps in places.	The deformations on the existing ceiling were locally reinforced and finished with the same type of material. Surfaces were cleaned, and re-protective products were used.	
Openings	Doors	The wooden doors are deteriorating. There is rotting, discoloration, and wear and tear due to humidity and weather conditions.	As with windows, aluminum material has been transformed into doors due to durability, ease of maintenance, and climatic conditions.	

The existing windows have lost their integrity and functionality due to the humid and rainy climatic conditions of the region. The size and positioning of the existing openings on the facade of the building were kept constant. Material deterioration, glass breakage, and insulation problems have occurred, for the initial openings, windows, and doors were set

deep into the wall to create the appearance of holes. To retain the old building's design, the new windows line up with the outer face. With a modern twist, these new windows have been stripped of their weathered wood and converted into aluminum frames.

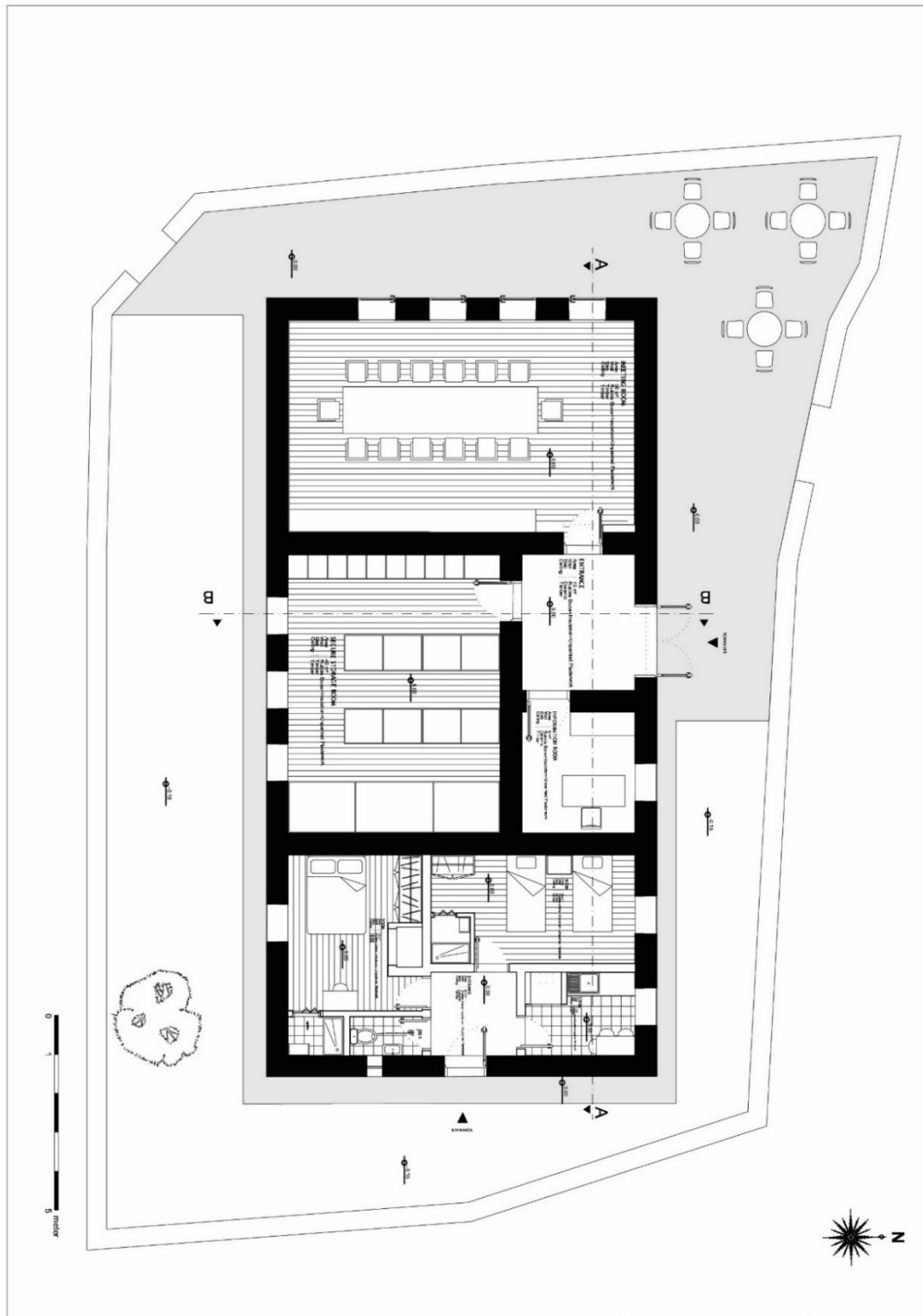


Figure 6.12. Adaptive reuse project plan (drawn by the author).

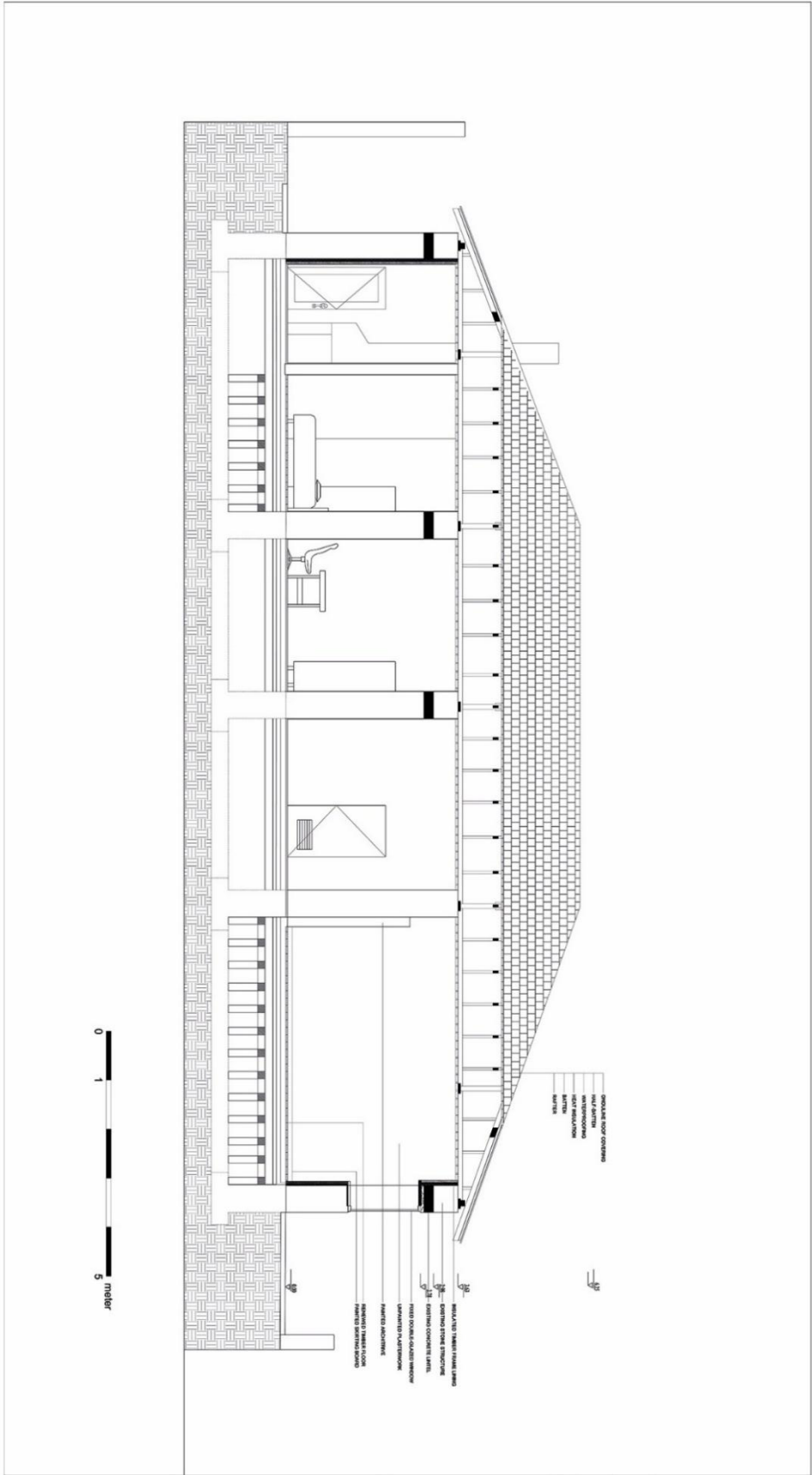


Figure 6.13. Adaptive reuse project section AA (drawn by the author).

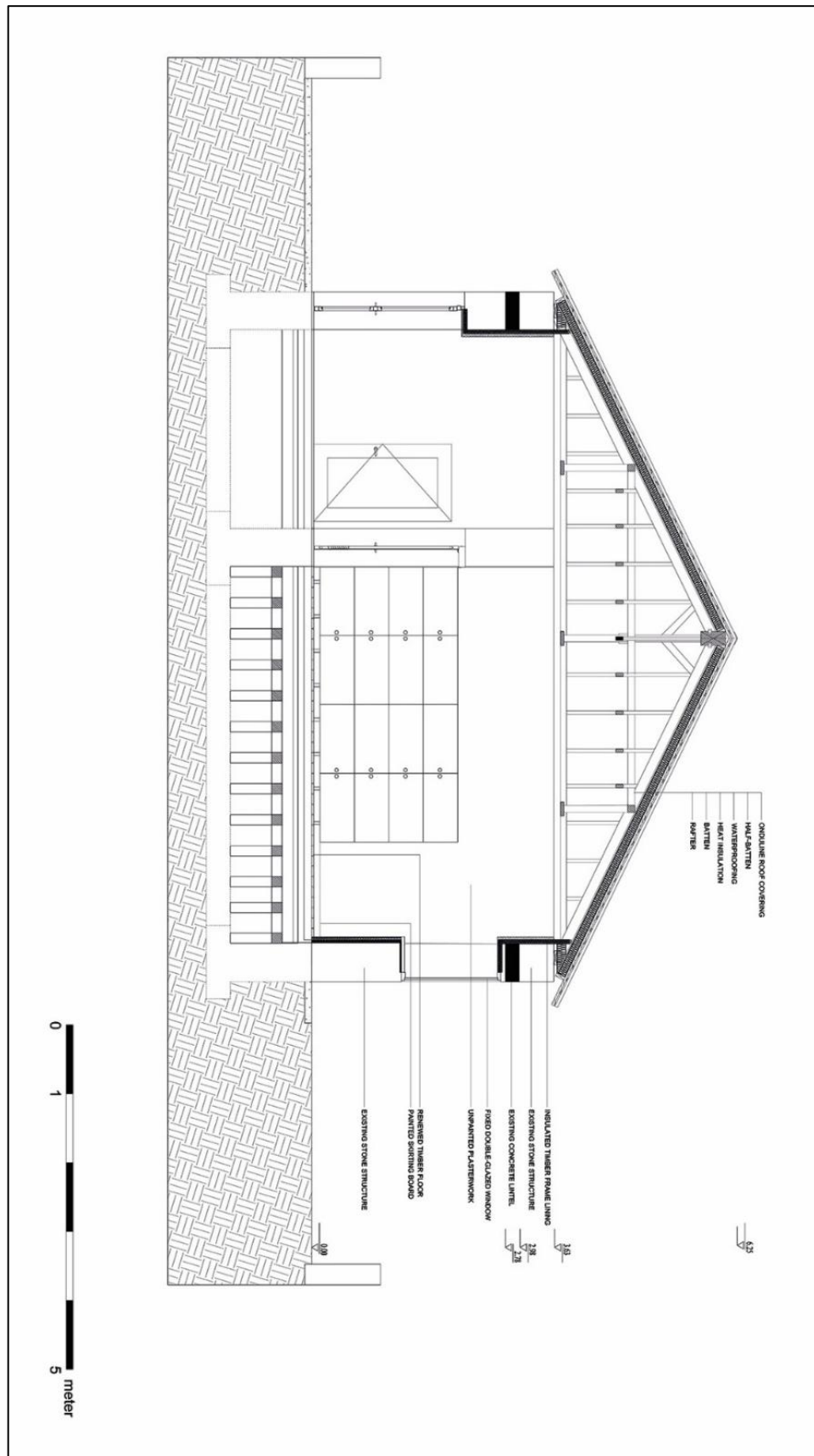


Figure 6.14. Adaptive reuse project section BB (drawn by the author).

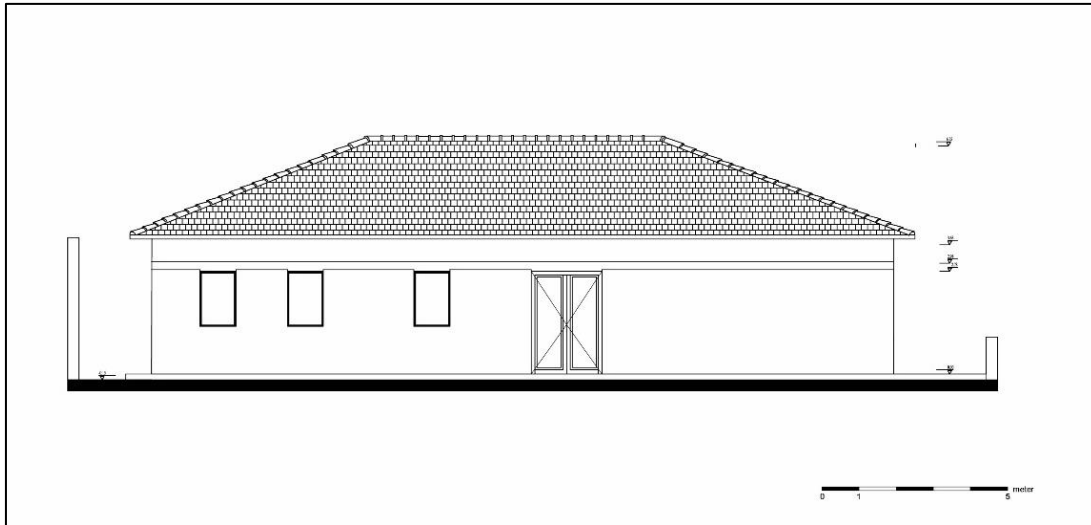


Figure 6.15. Adaptive reuse project North elevation (drawn by the author).

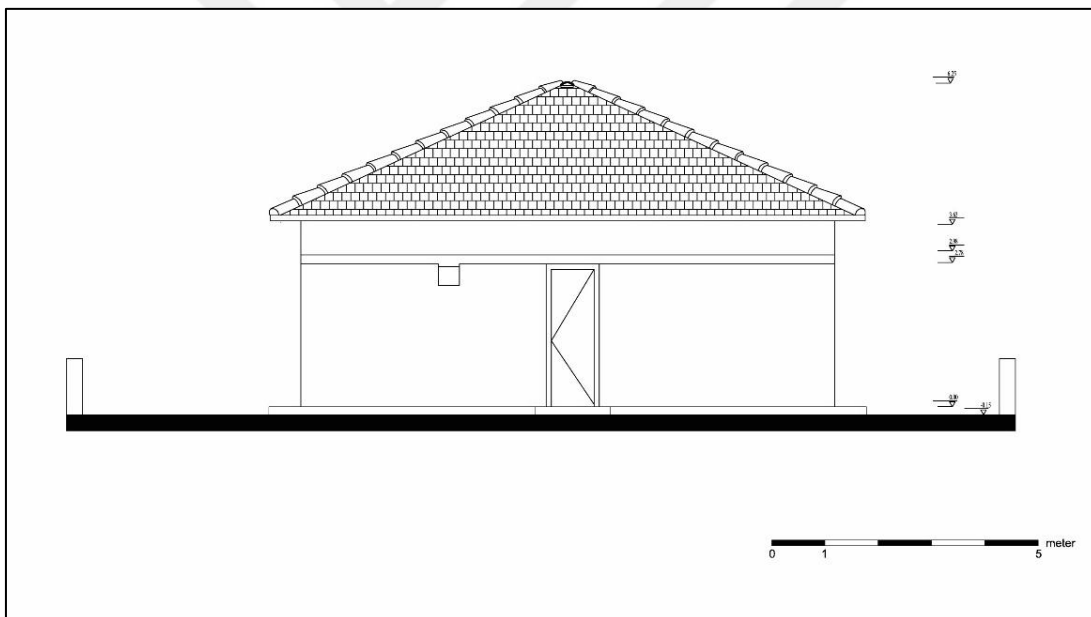


Figure 6.16. Adaptive reuse project East elevation (drawn by the author).

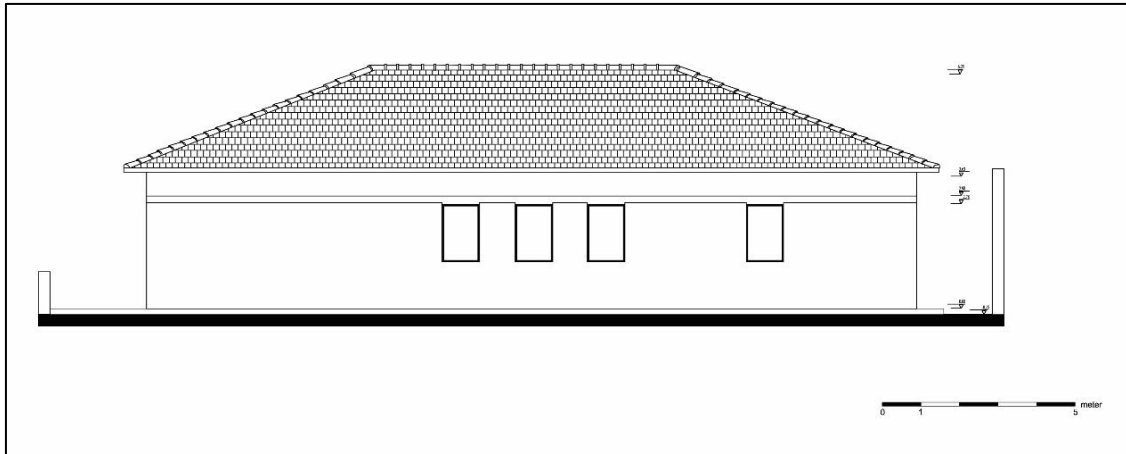


Figure 6.17. Adaptive reuse project South elevation (drawn by the author).

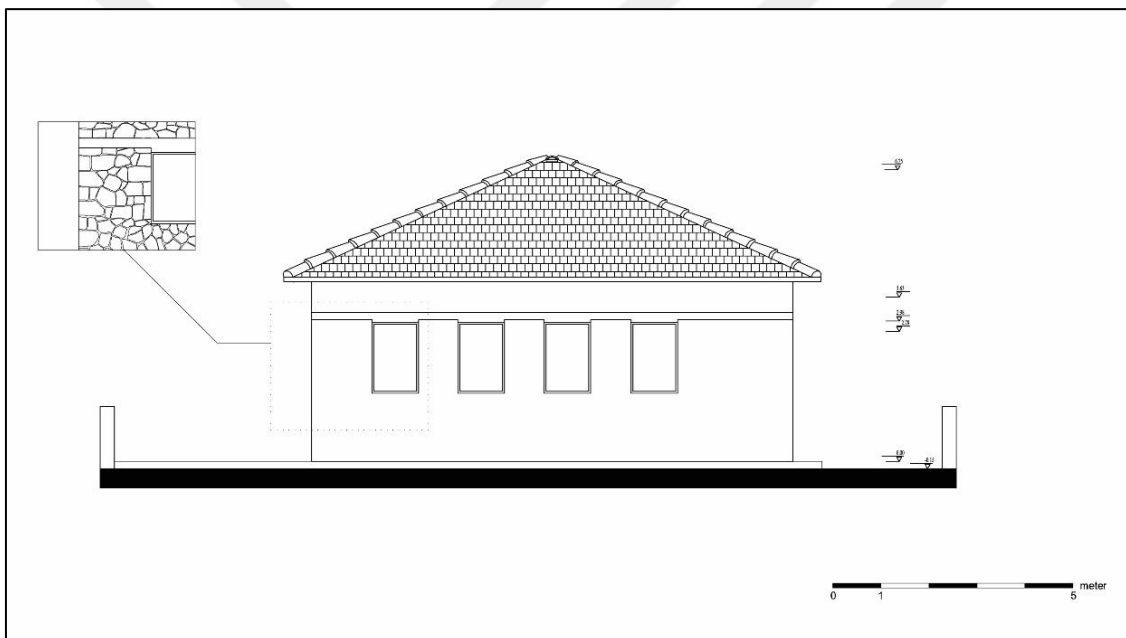


Figure 6.18. Adaptive reuse project West elevation (drawn by the author).

7. CONCLUSION

In the 1950s, industrial policies in Türkiye led to rural people migrating to urban centers due to economic inadequacies, underdevelopment in health and infrastructural systems, and lack of educational opportunities. This migration has resulted in the idleness of rural architectural heritage buildings in villages, which serve as communication bridges between the past and present. These buildings are important for sustainability, preserving historical continuity, and carrying remnants of the past to the present. Rural tourism has increased in recent years, promoting rural areas and cultural assets while supporting the sustainability of rural communities in terms of economy, environment, culture, and architecture. The Kızılcahamam region, located in the north of Ankara province, is home to rich thermal water, underground and surface water resources, fossil forests, endemic plant species, endangered wild animals, abundant pine and oak trees, and caves.

The thesis study examined seven villages and village schools in the northern region of Kızılcahamam, focusing on adaptive reuse and rural tourism. Field research was conducted to document the current conditions and evaluate their potential for adaptive reuse and rural tourism. Also, found that there are qualified structures and areas to be protected within the scope of ecotourism potential in the Kızılcahamam region. However, the region's qualified rural architectural and natural regions are not well known, and there are a lot of abandoned qualified structures. In addition, it provides a multidisciplinary framework for determining the needs of the region by examining the effects of rural tourism on adaptive reuse and evaluation of different functions of idle village schools in the region. This study investigates the potential of abandoned or idle village schools in seven villages in the Northern region of Kızılcahamam district for adaptive reuse in the context of sustainable rural tourism, cultural heritage conservation, and rural development. The study aims to analyze the current conditions of these outdated schools, reveal their architectural, sociocultural, and sustainability significance, and develop strategies for transformation and re-functionalization within the proposed Kızılcahamam cultural route and rural tourism. The research covers architectural analysis, mapping studies, and current photographs of the villages and schools to understand the impact of rural tourism on adaptive reuse. The study also evaluates the adaptive reuse of idle village schools with rural tourism tools at the structural scale and how to integrate the cultural route at the regional scale.

A multi-layered research and analysis of the building's physical characteristics, historical context, and current condition was carried out to develop a plan of needs for architectural, social, and cultural transformation beyond what has been done for the villages and the region. As an example of how architectural and cultural continuity can be achieved at the scale of the building, as well as with the cultural route envisioned in the rural environment, this study was carried out using the adaptive reuse technique. The school building became idle at the end of the 1990s due to educational changes and has been neglected for an extended period. The building was refurbished as a mixed-use structure along the cultural route, using an adaptive reuse strategy with a user-centered approach. Lightweight components were used to provide functional definitions in the interior space without compromising the structural system. Cultural, historical, and community-related layers were used alongside structural analysis to assess adaptive reuse practices. Priority was given to the building's memory, new user interactions, and environmental sustainability. An important outcome of the work in this adaptive reuse process is the 1:50 detailed project drawings that comprehensively address the preserved and modified sections. The interventions were made by following the simple repair technique. This thesis systematizes the designer's decision-making process in adaptive reuse processes and provides a recommendation that can be used as a model for future projects.

This thesis has worked on the relationship between the preservation of these buildings and rural tourism, from the upper-scale analysis and field studies to the drawings and design processes of the adaptive reuse project proposal. Rural tourism and the accompanying cultural route directly affected the functions of this building. This thesis has worked on the relationship between the preservation of these buildings and rural tourism, from the upper-scale analysis and field studies to the drawings and design processes of the adaptive reuse project proposal. Rural tourism and the accompanying cultural route directly affected the functions of this building. With rural tourism, it is aimed that the new functions given to the building will include the building in rural life, become an integral stop on the cultural route, and the user will adapt to the space. In this context, it is concluded that it will be used in daily life practices. In other words, rural tourism practices that will spread to the rural areas of Kızılcahamam district will be an important input for future studies, such as how much the user will be included in the area and how much time the user will spend by revitalizing the idle school buildings in the region.

These structures are unregistered. Consequently, since they are unregistered, a repair project is unnecessary, and this thesis excludes a restoration survey. Conversely, these structures were constructed using traditional local stone and wood materials, employing conventional building techniques, albeit during a later period, and serve as a significant element of memory. It has significant relevance within the cultural framework of that age, extending to the system of disseminated education and the first schooling of the generation inhabiting that time. Consequently, since it was preserved and did not need a restoration effort, it was recorded via a thorough drawing within the framework of the survey.

The collective and social memory significance of the village primary schools analyzed in the area where the research was performed for the thesis is crucial for the local populace. During the establishment of these schools, the local community engaged in a labor of love contributed by its residents. The residents of these villages, who encountered formal education for the first time at a certain era, together with the oral histories they convey, have significance for the local community. In this respect, the most significant structures in these settlements are the elementary schools. The significance of the adaptive reuse of these structures warranted their selection for this thesis. Functions have been proposed for these buildings that are appropriate to their context and adapt to the new user profile and adapt the user to the space. Afterwards, a village school was selected and a model was created and an adaptive reuse project was prepared to set an example for other village school buildings.

According to the adaptive reuse assumptions explained in detail in Chapter 3.1.1., if the skeleton and structural system of a building with high cultural heritage value that cannot continue its previous function for various reasons and is left to its own fate as abandoned and abandoned, adaptive reuse is one of the best conservation ways to make it economically and environmentally sustainable. The masonry stone masonry school building in a rural area, which is considered within the scope of this thesis, is the first school building of the Republican Period in the village, but it has remained idle since the transition to the transport education system. Although it has lost its function, the structural system of the building is intact, and the integrity of the building has been preserved to a great extent. The building is of great importance for the village community and the history of Early Republican Education in Türkiye. Before the interventions to be made to this building, a detailed field study and a series of analyses and documentation were carried out. While developing the new function proposal, it was taken into consideration that these villages currently have few resident

households and that village life has almost disappeared. If the local life in the village had continued, the functions could have been different in a way to describes the village life. For the new function to be given, it is aimed to preserve the collective memory without considering the building as just a “shell” as discussed by Plevoets and Van Cleempoel (2012) in a way that will not be detached from its context and its place in the memory of the local people. In this context, not only a physical adaptation to the building, but also the adaptation of both the local community and the new user profile that will come with the proposed cultural route. In line with this purpose, not only to bring the building back to life physically, but also to connect it with the cultural route and give it new functions so that it can live intertwined with the community. These functions come from the cultural route analysis diagrams, but in the context of the village school chosen as a model, in order for the user to adapt to the space, the kitchen is in common use in the space organization, which was previously a lodging house and used as an accommodation unit in the new adaptive reuse proposal project, and the space used as a classroom in the original situation is proposed to be used as a multi-purpose hall, and it is aimed to re-establish an interaction and adaptation with the building for both the local community and the new user profile. From this point of view, the interventions have been kept at the level of simple repair. The intervention on the solid load-bearing stone walls of the building was kept to a minimum, and its place in the layered memory in the façade image was preserved. The existing plan has been kept largely the same as its original form, with minimal changes in line with the new functions. The window and door materials have been changed without changing the size and position of the openings of the building, and the adaptive reuse project has been adopted as an ethic of conservation and intervention in accordance with the article in the Venice Charter (1964) that the new and the original should be distinguished.

The planned adaptive reuse idea included minimal intervention to the load-bearing stone walls and the building's internal layout, hence restricting the diversity and nature of activities. This involvement has constrained the choice, particularly regarding the wet regions necessary for the proposed additional uses. The building's modest dimensions, adequate for its day, have constrained its contemporary use, resulting in some areas, particularly those designated for restrooms and kitchens, being made available for communal use. Elementary repairs have been executed by using local materials such as stone and wood, while renovations employing new materials are suggested, maintaining the dimensions and proportions of the openings to align with current aesthetics.

The adaptive reuse project proposed within the scope of the thesis is proposed by preserving the current situation and with minimal intervention, taking into account the assumptions within the scope of the literature review for adaptive reuse, the proposed new function and new user are proposed in accordance with the existing user and existing layout and local materials. While the adaptation between the new use and the existing building is ensured, the intervention to the building is kept to a minimum, which is proposed to provide a bridge between the past and the present. The aim is not only the adaptation of the building but also the adaptation of the user to the building. In order to achieve this, the memory value of the building has been preserved, and functions have been proposed that local people and new users will use together, that is, adapt to the space.

As a result, this thesis presents both a methodological and a design proposal for the adaptive reuse and conservation of idle village schools along the cultural route of rural architectural heritage. The conceptual proposal analyzed at the building scale clearly articulates how adaptive reuse can be utilized in the context of tourism, development, and sustainability in rural areas. In the future, it is expected to contribute to the development of solutions that meet modern needs, where idle village schools along the route and throughout the country can be transformed and preserved in similar ways.



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