

An Integrated Model of Urban Conservation and Revitalization from the Point of Immigration and Its Effects on Reyhan Urban Site in Turkey as a Case Study

Ozlem Koprulu Bagbanci, M.Bilal Bagbanci

Abstract—This paper presents the effects of migration at the urban sites with an integrated model under the sustainable local development policies for the conservation and revitalization of the site areas as a case at Reyhan heritage site in Bursa. It is known as the “City of immigrants” because of its richness of cultural plurality. The city has always regarded the dynamic impact of immigration as a positive contribution. As a result of this situation, the city created the earliest urbanization practices: being the first capital city of the Ottoman Empire. Bursa created the first modern movement practices and set the first Organized Industrial Zone. The most important aim of the study is to be offer a model for the similar areas with the context of conservation and revitalization of the historical areas, subjected to the local integrated sustainable development policies of local governments.

Keywords—integration, migration, local policies, sustainability.

I. INTRODUCTION

F. Rodriguez, at the “2009 Global Human Development Report”, pointed out that immigration can help to play a role in the development of the countries and also emphasized that it shouldn’t be shown as a method for the growth and prosperity of the national development of the countries [1]. In this case Bursa as a “city of immigration” had always the potential of cultural plurality and become a very important city from past till now. Population movements, or in other words migrations have occurred due to the natural, economic and social reasons and personal expectations. The phenomenon of immigration, however, created certain impacts on cities, which are usually assessed under general titles, such as,

- Settlement and urbanization;
- Regional development;

Ozlem Koprulu Bagbanci holds a PhD from Yildiz Technical University and is an instructor in the Department of Architecture of the Faculty of Engineering and Architecture at Uludag University.

M.Bilal Bagbanci holds a PhD from Uludag University and is an instructor in the Department of Architecture of the Faculty of Engineering and Architecture at Uludag University.

Address: Uludag University Engineering and Architecture Faculty Architectural Department

Tel: +90-224-2942141;

fax: +90-224-2941903;

Corresponding Author: e-mail: mbilal@uludag.edu.tr and bilalbagbanci@yahoo.com

- Priority development areas;
- Rural area services taken to the region;
- Organized industrial zone approach;

for the national development of the country[2].

This study intends to propose a model to be used in local development policies in places where cultural, historical and natural heritage have to be preserved against the pressures of immigration and rapid urbanization. The model has two sub-titles: “sustainability” and “heritage management”.

In Amsterdam Declaration (1975), architectural heritage has been accepted one of the goals of urban and regional planning. With this statement integrated model, has been identified with the economic, social, administrative and legal aspects. Same approach has also come into question in 1976 “Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas” were adopted by member countries[3].

The study includes five sections. After the introduction part, the local, historical and the socio-economical structure is explained and the importance of the city in the country is pointed out. In the following third section of the studied area, Reyhan Site is examined with the framework of the scientific research project completed by the authors entitled ‘The Urban Cultural Inventory of Reyhan (Bursa)’ that was supported by ‘The Turkish Academy of Sciences-Cultural Sector of Turkey (TUBA-TUKSEK)’. At the fourth section, the integrated model is described under the local development policies in details and finally at the last section the previous four sections are discussed and the proposals are offered for conservation and revitalization of the region for the next generations.

II. DEMOGRAPHICAL, HISTORICAL AND SOCIO-ECONOMICAL DEVELOPMENT OF THE BURSA CITY

Bursa is located in the south of the Marmara Region and has many monumental and civil architectural buildings in the city (Figure 1). The city is one of the oldest settlements in the region and also has archaeological sites besides urban sites. The city had always maintained its importance from past till now because of its important location, history and socio-economical properties that will be explained in this section.

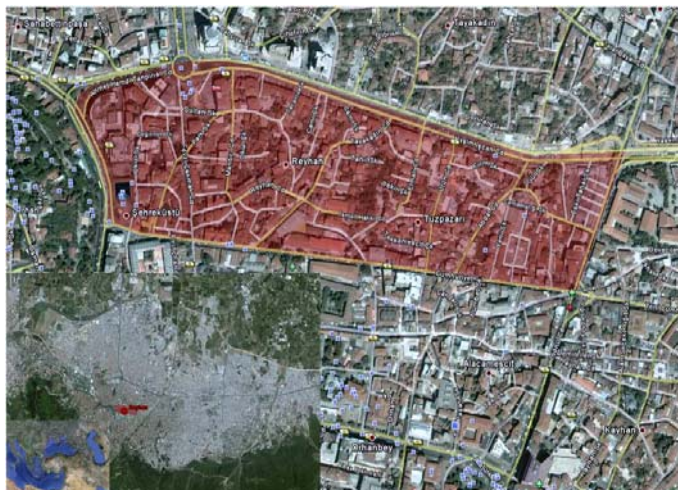


Fig. 1. Location of Bursa City and Reyhan Region in air photo

a) *The demographical development*

Bursa city has become a permanent immigrant city since the establishment of the Ottoman Empire. The population of the city showed a continuous increase especially from the beginning of the 15th century until the end of the 16th century. Especially in the 17th century the population of the city increased because of arrival of immigrants who left their own cities during the Jelali Revolts. However, in the middle of the 17th century Bursa city was badly affected by the same Jelali revolts and the population decreased as a result.

At the end of the Ottoman-Russian War of 1877-78 was filled with Muslims who fled from the Balkans and Caucasus known as “93 immigrants” in public, were placed in Hüdavendigâr State. At that time only 30.000 (Ruscuk) Russian immigrants had come to Bursa. Until 1886 the located number of immigrants reached to 60.254 people (Table 1).

After the Balkan War in 1912, a large part of the Turks at the Balkan region had migrated to Bursa. At the end of the War of Independence mutual agreement is signed known as “*mübadele*”(Exchange) as a result of which the Greeks left the city and Turks came to Bursa. During this period, exchange of the population and industrialization of the city has played an important role in the socio-economic structure of the city and 39.808 immigrants were placed in Bursa. The expression “Bursa is a city of immigrants” clearly explains the demographic changes of the city. Moreover, since the early 1950s, Turks continued emigrating from the Balkans, notably from Bulgaria. Because of established industry, starting in the 1970s, immigrants flocked from Eastern Anatolia, Southeastern Anatolia and Black Sea regions to Bursa[4]. Today Bursa is the fourth largest city in Turkey with the population of 2.249.974.

b) *Historical development of the city*

The historical information of Bursa before Ottomans is quite inadequate. The known history of the region, in which different civilizations lived, begins with Bithynians who settled in the region in 7th century B.C and established an independent kingdom in 327 B.C. [12] The Kingdom of

Bithynia joined to the Roman Empire in 74 B.C. When the Roman Empire was divided in 395, the city of Bursa became a part of East Roman Empire. During his reign (525-565) the Emperor Justinianos founded a small thermal city in Pythia (Çekirge) by building a palace. During this era Bursa stood up both with its baths and its silk production. Captured by the Ottomans in 1326, Bursa was ruled as a type of principality *tekfurluk* [13] -feudal land- for about thousand years on Byzantine Empire [14]. Annexed to the Ottoman Empire in 1326 by Sultan Orhan, the city of Bursa became the first Ottoman capital. During this era the city was built up and the most powerful governmental institution of the Ottoman Empire, the Palace was established in Bursa [15]. Ottoman Sultans located the high mounts of the city and respectively, Orhan, Hudavendigâr, Yıldırım, Yesil and Muradiye Kulliyes were constructed on these mounts. The area between these kulliyes consisted of the monumental structures and places constructed by statesmen through waqfs [16]. With the conquest of Istanbul in 1453 the centre of government was moved to Istanbul. Consequently, scholars and senior soldiers close to the Sultan departed from Bursa as well. Until the mid 16th century, the city of Bursa was an international trade centre where silky, spicy and soft goods were sold through the western agents [17].

For a long time, Bursa was governed as a sanjak bounded to Anatolian Province of which centre was Kütahya after the governmental activities started to be carried out in İstanbul [18]. The unrest caused by Jelali Revolts, starting at the end of 16th century and continuing until the midst of 17th century while spreading all around Anatolia, influenced Bursa adversely [19]. At the end of the 16th century and at the beginning of the 17th century Ottoman cities generally had a population of 3.000 or 10.000 people, however Bursa was the only city of which population was over 50.000 people because of the Jelali Revolts.

Developing until the mid 16th century the city went through a relatively quiet period from the 17th century to the mid 19th century (Figure 2). During the Industrialization, in order to adjust to West, Westernizing movements started in Ottoman Empire in the 19th century. Social, political, economic and cultural changes occurred with the reforms starting with the 1839 Edict of Tanzimat that aimed at modernizing the society and the government and centralizing the political power began in the Ottoman Empire [20]. Bursa was one of the first cities of globalization activities applied in the 19th century because of its very important trade roads and silk production. The outbreak of the World War I in 1914, besides changing the international balances also unsettled the current structure of Bursa. With the outbreak of the war, groups building up the minority of the population, specially the Greeks (Rums) and the Armenians left the city.

Bursa in Republic Period went through a social, economic and physical process of change mostly with the foreign influences. Also in the Republican period Bursa maintained its importance due to the trade and being on the important transition conjunctions and being close to İstanbul. Especially, the Population Exchange Convention signed in 1923, has influenced Greek and Turkish societies by social, economic, political, cultural and demographic means. Bursa today, after

1960s, has become a very important center of industry leading in textile and automotive and is the fourth largest city in Turkey.



Fig. 2. Bursa City, In the second half of the 19th century Photo: Sébah & Joallier

Source: Yenal, Engin (1996), "Osmanlı Başkenti", Osmanlı Kenti Bursa, Bir Masaldı Bursa, Yapı Kredi Yayınları, İst.

c) Socio-economic structure of Bursa

Until the mid 16th century, the city of Bursa was an international trade centre where silky, spicy and soft goods were sold through the western agents [17]. As a result of the wars with Iran in 1520, the import of raw silk was forbidden and many weaving looms were closed down. In conclusion silk trade and silk textile industry started to deteriorate. Lasting from the end of the 16th century to the mid 17th century, Jelali revolts affected Bursa negatively. The dissolution in state-owned land system and the changes in transportation and in the world trade caused Bursa to experience a quiet period. Bursa, since the establishment of the Ottoman Empire, being on the important trade roads and having a capital accumulation as a result of silk production, was one of the first cities of globalization activities applied in the 19th century. Bursa maintained its importance even during the Republican Period because of the city being on the important transition conjunctions and being close to Istanbul.

Socio-economic structure of Bursa between 14th and 16th centuries in the Ottoman period

There is a great share of political and commercial conditions, which were prepared since 14th century, in Bursa becoming an international city of silk. Just like in Byzantine Period, in Ottoman Period as well, silk industry, trade organization and foreign merchants in the city have played an important role in the development of commerce in Bursa which is situated on the commercial roads. In the 16th century, Bursa not only became a silk and spice bazaar but also an international commerce center which sells cotton goods of West Anatolia to Europe by Western mediators.

As a result of these adjustments, Silk Road started to pass over Bursa and Tebriz-Bursa silk trade route became significant. Consequently, Bursa was provided with raw silk

supplements and turned into a transfer centre of trade goods [21]. In the 14th century the only caravan route to Bursa for the goods from the East wasn't the Silk Road but also it was the Spice Road originated from Southeast Asia and passing over Bursa, Baghdad, Mosul and Halep. Thanks to the Spice Road, Bursa turned into a warehouse of all types of spices [17]. Bursa, in order to be able to be a world trade centre, attracted the trade roads from the west and in the 15th century Bursa also became a domestic trade centre. Merchants from Florence, Genoa and Venice purchased silk in Bursa and they sold woollen products. In short, this procedure occurred as the barter of the woollen products with the silk ones [22]. Until the mid 16th century, the city of Bursa was an international trade centre where silky, spicy and soft goods were sold through the western agents [17].

Socio-economic structure of Bursa between 17th and 18th centuries in the Ottoman period

Lasting from the end of the 16th century to the mid 17th century, Jelali revolts affected Bursa negatively. The dissolution in state-owned land system and the changes in transportation and in the world trade caused Bursa to experience a quiet period (Bagbanci, 2008a). From the end of this century on, with the loss of political authority of the state, the importance of nobles in Anatolia and Balkans increased [23]. During the periods of the time when the state was powerful, such as in the 16th century, at the end of the 17th century the nobles underwent the duties expected from the government especially in the provinces [24].

Socio-economic structure of Bursa in the 19th century in the Ottoman Period

After the effects of the Industrial Reform in the Ottoman Empire; social, political, economic and cultural changes occurred with the reforms starting with the 1839 Edict of Tanzimat that aimed at modernizing the society and the government and centralizing the political power [20]. While Caravan trade enabled the development of the specialized local production in the 15th and 16th centuries, the long-distance commerce of the 19th century carried the raw material to industrially developed countries, prevented the development of the local production, textile industry collapsed and on the other hand cocoon business at homes increased. The new structure of the long-distance commerce developed the production of raw materials around Bursa for the world market [17].

During the Industrialization, in order to adjust to West, the city of Bursa displayed a spatial structure of a religious-economic center with residential areas, streets and suburbs located around it as well as a formation of an area where with culture and administration buildings, different trade buildings like banks, blocks of offices, bureaus, silk fabrics locate together around a center formed by khans, a bazaar where antiques and valuables are sold, traditional bazaars. Therefore, new wide roads, combining modern public locations and locations like city hall, government hall, theatre, schools, post office, hospital, Ottoman Bank, shops, warehouses, blocks of

offices, silk fabrics, hotels, theatres, police office and clock tower, are built.

It is not possible to mention a holistic planning strategy in the 19th century. However, within the vision of the governors who have the authorization of administration on behalf of the government, partial and quite intuitive planning efforts, aiming to find an answer to the changing problems of the day, were observed [25].

Commerce, which spread to a quite large area in the second half of the 16th century, has become an area limited with Atatürk Street (Palace and Government) on the south, İnönü Street on the east, and Cumhuriyet Street (Hamidiye) on the north at the end of the 19th century and at beginning of the 20th century as a result of the urbanism projects which were started by Governor Ahmet Vefik Pasha (1903-1906) and continued by Ahmet Münir Pasha (1891-1897) and Mümtaz Reşit Pasha (1903-1906) (Figure 3).

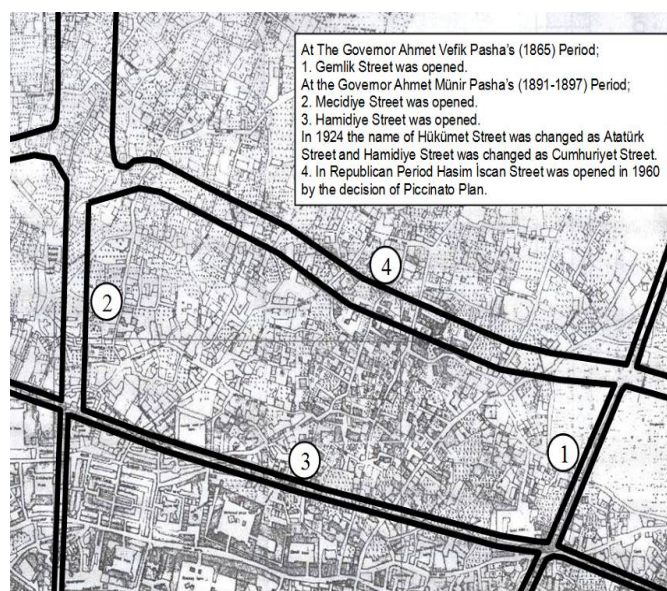


Fig. 3. Urbanization process in the area on Suphi Beg Map (1862)

Socio-economic structure of Bursa in the Republican Period

The population exchange and industrialization in the first years of Commonwealth played an important role in the socio-economic structure of the city. A group of people, mainly living on agriculture and whose production is limited to agriculture, in place of the Rum (Greek) and Armenian population who monopolized commerce, banking, manufacturing and other self-employments, was replaced as a consequence of Population Exchange. Those who came with the Exchange, changed the cultural texture of Bursa city on a large scale [26].

Bursa, since the establishment of the Ottoman Empire, being on the important trade roads and having a capital accumulation as a result of silk production, was one of the first cities of globalization activities applied in the 19th century. Bursa maintained its importance even during the Republican Period because of the city being on the important transition conjunctions and being close to Istanbul.

Bursa, during the Republican Period, has gone through a social, economic and physical process of change related to foreign influences has continued with the construction of commercial, administration and cultural buildings. The political, cultural and social change experienced in getting organized during the Republican Period, has continued with the construction of trade buildings and administration and culture buildings. Bursa, as a result of the first Industrial Zone opening in Turkey in 1963 and planned investments continuing it, has gained an important part, specially in textile and automotive, within the modern industrial potential of Turkey. As a consequence of Industrialization, a change occurred in the city and the macroform of the city started to reshape. City planning started in corporation with the new established city administration [27].

III. PHYSICAL DEVELOPMENT AND SPATIAL STRUCTURE OF REYHAN URBAN SITE

a) Physical development of the area

Reyhan Urban Site is situated in Osmangazi the central district of Bursa. The region is formed by Reyhan, Tayakadın and Tuzpazarı quarters and accomadates monumental buildings besides traditional Turkish houses (Figure 4).

The Supreme Board of Bursa Real Estate Ancient Buildings and Monuments, with the decision dated 13th January, 1979 and numbered 10.888, have declared the center of Bursa as "Urban, Archaeologic and Natural Site" [28]. The conservation plan was prepared by Middle East Technical University and was approved in 1998.

The quarter of Reyhan took its name from Reyhan Pasha who had a prayer and a monastery built here [29]. The name of the area was mentioned in various documents from the 15th century on along with the city of Bursa, spreading to the outside of the citadel which was the first residential area surrounded by city walls.

The area, sorrounded by İnönü Street on the East, Fevzi Çakmak Street on the West, Haşim İşcan Street on the North and Cumhuriyet Street on the South, covers an area of approximately 15.5 hectares (Figure 5) [30].

The spatial structure of Reyhan Urban Site

Reyhan Historical site is located at the south of historical city centre. Reyhan Urban Site has an organic street texture. Besides being very near to the commercial centre of the city, the area is used both as house and commercial usage. Most of the traditional buildings are constructed in the late 19th century and the beginning of the 20th century. There are also monumental buildings in the region besides traditional Turkish houses. And these buildings are dated from the 14th century till 16th century. There are hans, public baths, and mosques in the area.

The monumental buildings in the Reyhan quarter situated in the Reyhan Site Area have an effective importance in the sense of historical value. However, some parts of Tahıl Han, Perşembe Public Bath and Piriñç Han were ruined during the opening of Cumhuriyet Road. At present there are religious

buildings such as mosque, prayer room, tomb (Abdal, Yiğit Cedid, New Bezzaz -Reyhan- Mosques, Reyhan -Acemler-, Mantıcı, İsmail Hakkı Lodge, Alanyeri, Veledi Enbiya, Zağfranlık, Elmalık Prayer Rooms, Abdal ve Bekirdede Tombs) public baths (Perşembe -Kadı- and Reyhan Baths) and commerce buildings (Tahıl Khan -(Perşembe -Kadı- and Reyhan Baths) and commerce buildings (Tahıl Khan -Galle Pazarı Khan, Ali Paşa Khan, Eski Tahıl and Yeni Galle Khans in the area. After the opening of Haşim İşcan Street the area has become surrounded by wide roads (Figure 6).

All the monumental and civil architecture buildings are inventoried in Culture-Book¹ [31] Inventory by the authors of the research Project funded by TUBA-TUKSEK. (Figure 7).

The civil architecture examples which have the characteristics of Turkish houses date back to the end of the 19th century and the beginning of the 20th century. Those houses which are build with the wooden structure are two or three storey buildings [31]. Houses are situated in four different ways according to their position in the garden of the estate:

1. House with a rear-garden: The garden is situated at the back of the house; the entrance into the house is from the street side; the service area (storehouse and stony ground) is situated at the back of the house next to the garden wall in one-way position.

2. House with a front-garden: The garden is on the front and the entrance to the house is through the garden door, situated on the roadway. The service area is on the front and next to the garden wall.

3. House with a side garden: The garden is situated on the side of the house and the entrance to the house is through the garden.

4. House with rear and side garden: The garden is situated on the side and at the back of the house. The entrance to the house is through the garden (Figure 8).

The first floors of the houses are generally associated with the garden. The kitchen is detached from the house and is in the garden. There are no windows to view the street on this floor where storehouse and *taşlık* (stony ground), also can be named as service area, are situated. Life goes on on the upper floor. Both inner and outer *sofas* (courtyard) are used in the houses. In the houses with open courtyards, the top of the handrails are covered with wooden frames, the spaces between the posts in the outer courtyards have been covered with glass later times. The houses are painted in indigo, white, pink, yellow and green colors (Figure 9,10).

Wooden moulding on the facade along the floor covering and wooden posts on the corner of the house and on the sides of the jetty is used. Underside of the jetty is supported by wooden buttresses. Those buttresses are left empty from place to place while sometimes covered with wood. Besides the

examples that different types of buttresses are used, there are also examples where no buttresses are used (Figure 11-13).

The usage of jetty on the facade is quite common. Jettys on the parcel corner are in the shape of corner jetty. If the jetty is single, it is either in the middle or on side of the facade; if it is double, it is on the sides or in the middle or on the corners.

Also, besides the examples in which jettys are used along the facade, houses with no jettys are also encountered (Figure 14).

There are wooden cupboards inside the houses. With the help of the windows in the courtyard, the penetration of much light into the rooms is provided. Floors are connected to each other by the wooden stairs. On the covering of the ceilings of some houses quite a lot of decorations are seen. The equalization of fullness and emptiness on the facade is formed by the windows that exist in the jettys and single or double-sashed entrance doors. A top window (*tepe pencere*) is used on the single or double-sashed doors that opens outwards. On the upstairs windows, on which wooden jambs are used, $\frac{1}{2}$ rate is usually predicated; however, on the first floors, because of being used for service purposes, square windows are preferred. On the eave head or barrel roof with approximately 50 cm of eaves the covering material is traditional (*alaturka*) roof tile.

b) Changes in the physical and socio-economic structure

The population growth, migration, unemployment, agriculture, industry, tourism, education, culture, etc. problems brought economic problems as a result of urbanization and industrialization in the city from 1950's to the present. Therefore, due to the migration in Reyhan urban site, social and physical changes occurred at the region. The indigenous families that have high income or rising income moved to modern and comfortable houses or those who want to sit on the prestigious location moved to the outside of the urban fabric. Especially young people left the region and the elderly indigenous population increased. During this period the houses are rented to low-income groups or abandoned and empty areas are used as parking lots. The families came to the region had different age individuals and exhibited big family model that have low income. In this process the region began to wear out due to the changing of the physical environment, lack of economic status and in the gap of protection policies. In this process it is very pleasing to see that positive relations between the indigenous and new families are developed due to the time dimension. They created emotional ties to the environment, to protect their environment and repair their houses.

As the area is specially close to the center and the commerce area -*Khans Region*- and the parking areas are extremely needed. For that reason the region's integration with the Khans Region should be established. The region is negatively affected from heavy vehicle traffic. All the streets in Reyhan Site area are currently used by vehicle traffic. For that reason the gardens belong to the traditional buildings and the houses that have been ruined for different reasons have transformed into parking areas. This situation allows the pedestrian transportation and the perception of the historical

¹ Culture-Book is a TUBA-TUKSEK project, Archeology, Urban and Rural Architecture, Ethnobotanic, ethnography, oral history, folk culture, etc.. topics to question the presence of the culture developed a unique software of GIS-based TUBA. The book has as an effective and standardized method. The format of the book; GIS data and data from Cultural assets allocated to the logical partition is presented on the pages of the culture-book digitally. It is navigated between the pages of the book, the GIS data, cultural assets data, photos, etc.

area and increases the parking areas in the region. To avoid heavy vehicle traffic retail sales should be targeted. For that reason some roads have to be planned as completely for pedestrian transportation, some partially (night hours) opened to vehicle traffic, some in the transit and short-term positions. Infrastructure services and social facilities must be created in the region.

For centuries commerce in Reyhan area, which has a historical background, has taken its place with production of small handcraft businesses, fabrication, accommodation and religious activities. According to the new social and spatial properties of the area commerce units, small factories and warehouses have started to take their places in the area. As a result of this situation of the region have led to discharge of the dead areas in the evenings, housing and accommodation functions should be encouraged in the area and storage, manufacturing, wholesale trade sectors should be moved outside of the region. Traditional handcrafts, tourism, culture and education, entertainment and recreational functions have to be maintained at the area for the conservation and revitalization of the region.

IV. INTEGRATED MODEL FOR CONSERVATION AND REVITALIZATION IN REYHAN URBAN SITE

To develop applicable action plans national and international charters and reports are taken into consideration, respectively the Malraux Law (1962), Venice Charter (1964), Amsterdam Declaration (1975), Granada Convention (1985), Washington Charter (1987), Nara Authenticity Document (1994), Traditional Architectural Heritage Charter (1999), Faro Convention (2005), the Law on the Protection of Cultural and Natural Heritage of Turkish Republic (2863), and Regulations of Environmental Management of the Turkish Republic (2005).

a) General framework of the model

An integrated sustainable conservation and revitalization model at the Reyhan Urban Site has two important components: Sustainability and Heritage Management.

“Sustainability” concept was recommended by the World Commission on Environment and Development (WCED) with a report published under the name of “Our Common Future”. According to this report [32], sustainable development is “development that meets the needs of present without compromising the ability of future generations to meet their own needs”. Also at the Report of Urban Task Force, 2005, it is started that urban regeneration has a crucial role in achieving sustainable development that offers people a better quality of life without compromising the quality of life for the future generations [33] and can be defined with the spatial, physical, social, cultural, ecological and political meanings.

The theoretical infrastructure of “heritage management” started to begin in Europe in the mid-1970s and has become an integral part of the planning process. These concepts entered in our country in 2004 issued new laws of 5226 within the changes our 2863 numbered The Protection of Cultural and Natural Heritage Law. It is declared that taken only with

the physical precautions won't be enough to save the natural and cultural values at the conservations sites, also the legal, managerial and financial aspects must be defined in a holistic protection system envisaging the establishment of a “management model” [34]. The aims of the “heritage management” are targeted to continue the values of the protected areas to the next generations, to emphasize the cultural values at the national and international scale, to integrate the community, governments for the effective participation to develop management objectives, policies, strategies and actions. In this context, protected area between the service providers and organizations to provide active cooperation and coordination has been identified as a major objective.(Figure 15)

The aim of the heritage management is to save the historical urban sites to the next generations for the transfer of the continuity, to emphasize cultural values of the areas to national and international scale and to be in relation with policies, strategies and actions for the effective participation. In this context, to provide active cooperation and coordination has been identified as a major objective of the heritage management [35].

b) Division of labor, authority and responsibilities in the model

Division of labor, authority and responsibilities should be determined for the conservation and revitalization of Bursa Reyhan as a priority. Partners of the model should be identified in the region. As mentioned above the model depends on two components, “sustainable development” and “heritage management”.

The sub-components of the “sustainable development” of the integration project are the cultural, socio-economical, political sustainability that involve each other at Reyhan Site Area. The “heritage management” sub-components are the partners of the project. Special Provincial Administration of Bursa connected to Bursa governorship, The ministry of culture and Tourism and general directorate of foundations, as central administration, Osmangazi Municipality, Bursa Metropolitan Municipality as local government, the Chamber of Architects and The Foundation for the Promotion and Protection of the Environment and Cultural Heritage (CEKUL) in Bursa as a Non-governmental organisation (NGO), Uludag University for educational studies and architects, planners, civil engineers, historians, art historians, tourism, sociologists, economists, lawyers, along with community (Figure 16).

Conservation of the historic areas have a dynamic process and the local governments have a big role during this period to understand the needs of the citizens for better built environments. It is pleasing that the local governments have an intensive wish to preserve the region. However, the lack of integration between the authorities cause some problems to be solved. Because value of the city can be achieved with the democratic and participatory integration. A management plan with the actors of this participation for the continuity is very necessary. Otherwise a sectional management plan won't be enough for the conservation of the area.

The documentation of the monumental and the traditional buildings are prepared digitally in the Culture - Book Inventory by the authors of the research Project funded by TUBA-TUKSEK. The conservation projects can be prepared by organizing a participatory workshop.

Malraux Law (dated 1976) did not offer directly funding but in 1976 an amendment in the tax laws in France has shown a revolution in favor of protection of civil architecture heritage in France. Because the financial resources to create Malraux laws on the conservation and development of cities has been made [36]. Financial opportunities can be provided both national and international platform. Economic and technical cooperation between local governments and the central government should be provided for infrastructure and superstructure works. Bursa Governor, Prime Minister Administration of Public Housing (TOKİ), Ministry of Culture Drawing Survey and Monuments Directorate can support the project as a central administration. Bursa is a historical city and has a cultural tourism potential in the national and international platform.

Titled as '*Importance of Tourism in the Cultural Heritage Conservation as one of the components of Sustainable Development*' was taken in a comprehensive manner and was adopted by the European Council of Committee of Ministers in 2003 related with the importance of cultural tourism for the preservation of historical settlements [35].

The project should be presented to the international platform; UNESCO and Europa Nostra to be recognized and known. Besides spatial strategies and politics, the protection of the area with the cultural tourism policies, its continuity and development should be developed within the heritage management.

Preservation has to involve directly the people. Therefore, not only for professional people, all people have to be educated about conservation and public consciousness should be created for achieving the sustainable development and conservation of the area. Seminars, foreign language and handicraft courses can be given and can be encouraged to repair their houses by giving education including theoretical and practical courses, etc. A good training program will be very effective for the participation.

V. GENERAL EVALUATION AND CONCLUSION

This study intends to propose a model to be used in local development policies in places where cultural, historical and natural heritage have to be preserved against the pressures of immigration and rapid urbanization.

In this study, it has been seen that in order to set urbanization policies, which have a very role in regional development, researches have to be made on socio-economical, demographical and physical facts of the city and main problems have to be put forth. Reyhan Urban Site has a very rich cultural complexity due to immigration. The inhabitants of the neighbourhood have strong bond between one another and are also conscious about the preservation of their habitat. In this study, an integrated model has been developed specifically for the preservation and revitalization of this neighbourhood. In this model, national and international regulations and reports were taken as references.

Sustainability and Heritage Management are two main issues of the model.

The issue of "Sustainability" which involves urban generation as a crucial role in achieving sustainable development to offer people a better quality of life without compromising the quality of life for the future generations, can be defined with the spatial, physical, social, cultural, ecological and political meanings.

The aims of the "Heritage Management" are targeted to continue the values of the preserved areas to the next generations, to emphasize the cultural values at the national and international scale, to integrate the community with governments for the effective participation to develop management objectives, policies, strategies and actions. In this context, obtaining preserved areas between the service providers and organizations to provide active cooperation and coordination has been identified as a major objective.

The integrated model of conservation/preservation requires definition and determination of responsibilities and duties. One of the facts that came out of our model is that the preservation and revitalization of urban sites endangered by urban growth can be the most effective with the active participation of central and local governments, non-governmental organizations, Universities and of course the public itself. Each element to participate in this model has to be given its specific role according to a plan of management. The significance of the operation have to be advertised both nationally and internationally.

The main aim of protecting these areas and transferring them to the next generations is to provide the historical continuity and to reactivate the historical environment while integrating it with the new environment.

In this article, Reyhan Urban Site is described with emphasis on the importance of the region due to the problems with urbanization and industrialization. The study hopes to be a model to the local governments for the conservation and revitalization of historical areas. As a conclusion we may claim that if we can protect the identity of the environments, we can create new alternatives in developing cities for better models of urbanization.

ACKNOWLEDGEMENTS

The region was examined by the researchers in 2006 as a research project (Project no: B 17) supported by "The Turkish Academy of Sciences-Cultural Sector of Turkey (TUBA-TUKSEK) called as "The Urban Cultural Inventory of Reyhan (Bursa).

REFERENCES

- [1] Rodriguez, Francisco (2009), Küresel İnsani Gelişme Raporu, United Nations Development Programme, New York. (<http://hdr.undp.org>)
- [2] Güngördü, Ersin (2002), Kastamonu Eğitim Dergisi, Cilt:10 No:2, pages 411- 412.
- [3] Ahunbay, Zeynep (1996), Tarihi Çevre Koruma ve Restorasyon, Yem Yayınları, İstanbul.
- [4] <http://www.bursa.bel.tr>
- [5] İnalçık, Halil (1954), "15. Asır Türkiye'nin İktisadi ve İçtimai Tarihinin Kaynakları" İkt. Fak. Mec. C.XV/1- 4, page 53.
- [6] Faroqi, Süreyya (1998), Osmanlı'da Kentler ve Kentliler, Türkçesi N. Kalaycıoğlu, Tarih Vakfı Yurt Yayınları, İstanbul.
- [7] İslam Ansiklopedisi (1949), Milli Eğitim Bakanlığı, İstanbul.

- [8] Yenal, Engin (1996), "Osmanlı Başkenti", Osmanlı Kenti Bursa, Bir Masaldı Bursa, Yapı Kredi Yayınları, İst.
- [9] Akkılıç, Yılmaz (2001), Prusa'dan Bursa'ya Bursa'dan Yıldırım'a Bir Kentin Tarihsel Serüveni, Yıldırım Belediyesi, Harman Ofset, İstanbul.
- [10] Akkılıç, Yılmaz (1998), "1923'den 1988'e Bursa", Cumhuriyet Sürecinde Bursa, Olay Gazetesi yayını, Bursa, page15.
- [11] Prime Ministry Republic of Turkey Turkish Statistical Institute (2009) <http://tuikapp.tuik.gov.tr/adnksdagitapp/adnks.zul>.
- [12] Baykal, Kazım (1950), Bursa ve Anıtları, Aysan Matbaası, Bursa, pg. 95.
- [13] The Byzantine era, the imperial center, called tekfur outside cities, were managed by autonomous governors.
- [14] Yenen, Zekiye (1988), "Vakıf Kurumu-İmaret Sistemi- Bağlamında Osmanlı Dönemi Türk Kentlerinin Kuruluş ve Gelişim İlkeleri", yayımlanmamış doktora tezi: İTÜ Fen Bilimleri Enstitüsü, İstanbul.
- [15] Türkiye Diyanet Vakfı İslam Ansiklopedisi (1992), cilt.6, İstanbul, pg.446.
- [16] Waqf is called as a service in the future continue to provide services with the official request through its own property and money donated to the foundation. During the Ottoman era donated inns, baths, the bridges, fountains, schools and mosques can be given as examples of the foundation. Turkish society has a history of ancient foundations.
- [17] Tekeli, İlhan (1999), Bursa'nın Tarihinde Üç Ayrı Dönüşüm Dönemi. Osmanlı Devleti'nin Kuruluşunun 700. Yıldönümünde Bursa ve Yöresi Uluslararası Kongresi, pg:7-30. Mimarlar Odası Bursa Şubesi, Bursa.
- [18] Cuinet, Vital (1894), La Turquie d'Asie, Ernest Leroux, Paris.
- [19] Oğuzoğlu, Yusuf (1999) "Sicillerdeki Kent Dokusu Sene 1670-1683", Bursa Defteri 2:48-53.
- [20] Enlil, M. Zeynep (1999) "19. Yüzyıl İstanbul'unda Konut Yapı Gelenekleri ve Kent Kültürü", Osmanlı Mimarlığının 7 Yüzyılı "Uluslararası Bir Miras" Uluslararası Kongre, İstanbul 25-26-27 Kasım 1999: 286-295. İstanbul: TMMOB Mimarlar Odası İstanbul Büyükkent Şubesi – YEM, İstanbul.
- [21] Inalcık, Halil (1994), The Ottoman State, Economy and Society, 1300-1600, Cambridge University Press.
- [22] Tanyeli, Uğur (1999), Bursa'da Erken Osmanlı Kentleşmesinin Sorunları, Osmanlı Devleti'nin Kuruluşunun 700. Yıldönümünde Bursa ve Yöresi Uluslar arası Kongre, 6-8 Mayıs 1999, Mimarlar Odası Bursa Şubesi, Bursa pages.61-68.
- [23] Notables in the Ottoman period of the society stating the Arabic word ayan has become a social class in the Ottoman state that eliminates central authority gap-filling.
- [24] Pamuk, Şevket (1988), 100 Soruda Osmanlı-Türkiye İktisadi Tarihi 1500-1914. İstanbul: Gerçek Yayınevi.
- [25] Kırayoglu, Kerem (2004), "Bursa'da Planlama Dönemleri", Bursa'da Yaşam, Olay Gazetesi armağanı, Bursa.
- [26] Seker, Nedim (1999) "Türk-Yunan Nüfus Mübadelesi ve Bir Kent: Bursa", Bursa Defteri 1:113.
- [27] Bağbancı, K. Özlem (2008b), Bursa Hanlar Bölgesi Değişim ve Dönüşüm Sürecinin İncelenmesi ve Bölgenin Korunması Üzerine Bir Araştırma, Basılmamış doktora tezi, FBE, YTU, İstanbul.
- [28] Dated November 18, 1983, published in the Official Gazette dated October 20, 1983 date and the Council of Ministers decision 83/7222.
- [29] Bursa Ansiklopedisi (2002), Harman Ofset Basım San., İstanbul.
- [30] ODTU (1989), "Bursa Merkez Koruma Geliştirme Projesi Açıklama Raporu".
- [31] <http://www.tuba.gov.tr/index.php?id=79>
- [32] WCED (1987), Report of the World Commission on Environment and Development: Our Common Future, <http://www.un-documents.net/wced-ocf.htm>.
- [33] Urban task force (2005). http://www.rsh-p.com/theory/urban_task_force
- [34] Madran, Emre, Özgönül, Nimet (2005), Kültürel ve Doğal Değerlerin Korunması, Mimarlar Odası, Ankara.
- [35] TMMOB Mimarlar Odası Kültürel Mirasın Korunması Komitesi (2007), Korumada Yeni Tanımlar Yeni Kavramlar Atölye Alan Yönetimi, Ankara Mimarlar Odası, Ankara.
- [36] Okyay, İsmet (2001), Fransa'da Kentsel Sit Alanlarının Korunması Malraux Yasası, YEM, İstanbul.

TABLE I URBAN POPULATION OF BURSA CITY

Year	References	Total Population	Notes
1326	İnalçık, 1954, pg.53 [5]	2.000 house ~10.000	1- Conquest of Bursa, Abdals and Gazis came.
1485	İnalçık, 1954, pg.53 [5]	5.000 house ~ 25.000	
1521	İnalçık, 1954, pg.53 [5]	6.351 house ~ 35.000	2- Bursa provided the people escaping from Celali revolts in Anatolia with shelter and the population dobled.
1571-1580	İnalçık, 1954, pg.53 [5]	12.852 house ~70.000	
1650	Faroqhi, 1998, pg.22 [6]	50.000	
1701	Faroqhi, 1998, pg.22 [6]	56.000 – 66.000	
1855	İslam Ans. 1949 [7]	35.000	The population decrease after the 1855 earthquakes.
1890	Yenal, 1996, pg.32 [8]	76.303	3- Immigrants came from Kafkasya and Bulgaria.
1906	Akkılıç, 2001, pg.75 [9]	66.151	
1927	Akkılıç, 1998, pg.15 [10]	61.451	
1940	Akkılıç, 1998, pg.15 [10]	77.598	
1950	Akkılıç, 1998, pg.15 [10]	103.812	
1960	Akkılıç, 1998, pg.15 [10]	153.866	
1970	Akkılıç, 1998, pg.15 [10]	275.953	
1980	Akkılıç, 1998, pg.15 [10]	445.113	4- Migrance flogt from Eastern- South Eastern Anatolia and Black Sea Regions to Bursa.
1990	Akkılıç, 1998, pg.15 [10]	834.576	
1997	Akkılıç, 1998, pg.15 [10]	1.054.796	
2000	Turkish Statistical Instutite [11]	1.630.946	
2009	Turkish Statistical Instutite [11]	2.249.974	

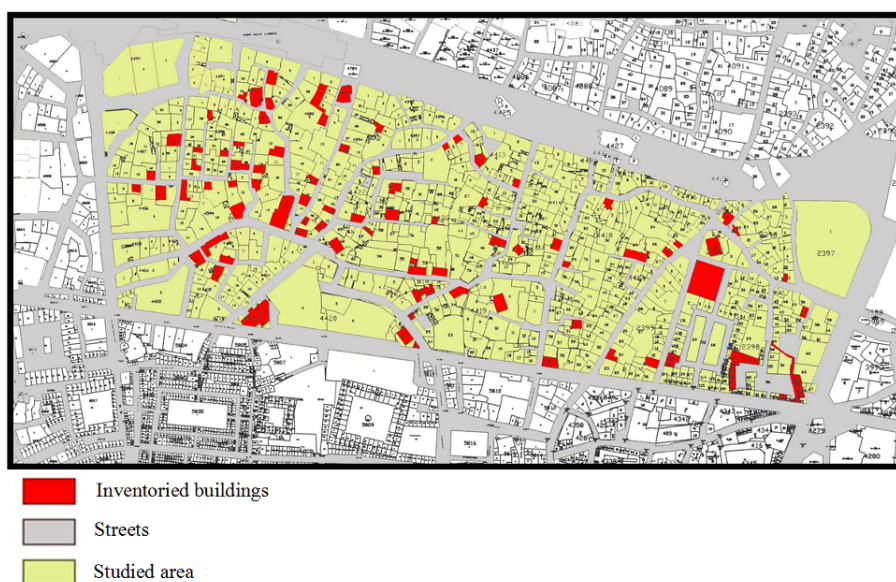


Fig. 4. Inventory Study shows the cultural heritage buildings in Bursa Reyhan Urban Site Area

Source: Bağbancı, K. Ozlem, Bağbancı, Bilal (2007) “ Reyhan (Bursa) Kentsel Kültür Varlıkları Envanter Çalışması 2006”, Journal of Cultural Inventory, 6:99-125.

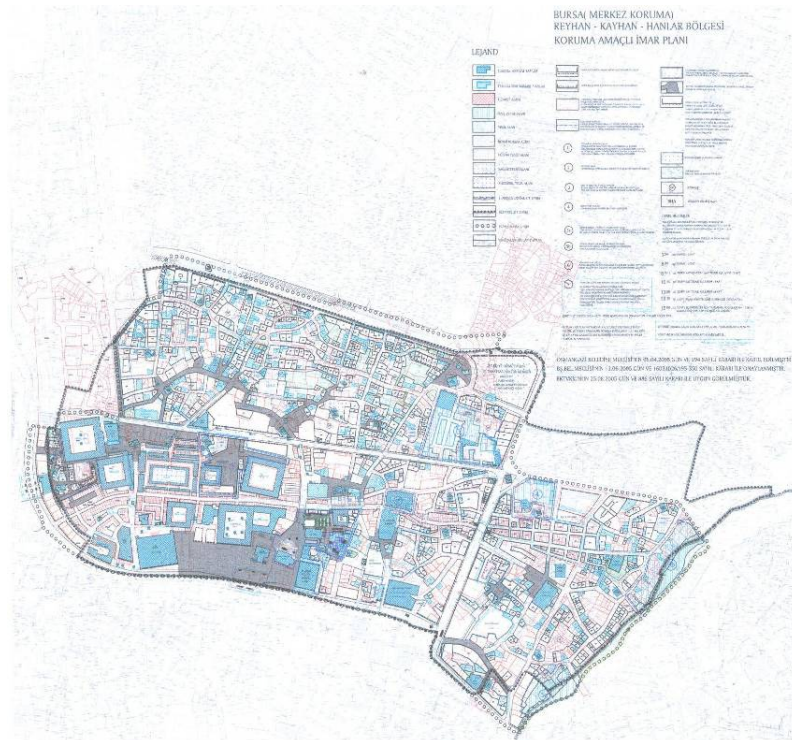


Fig. 5. Conservation Project prepared by Middle East Technical University
 Source: Archive of Bursa Metropolitan Municipality

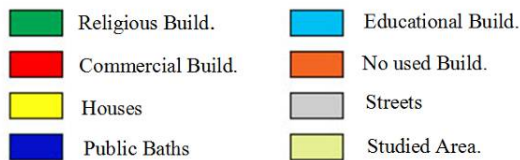
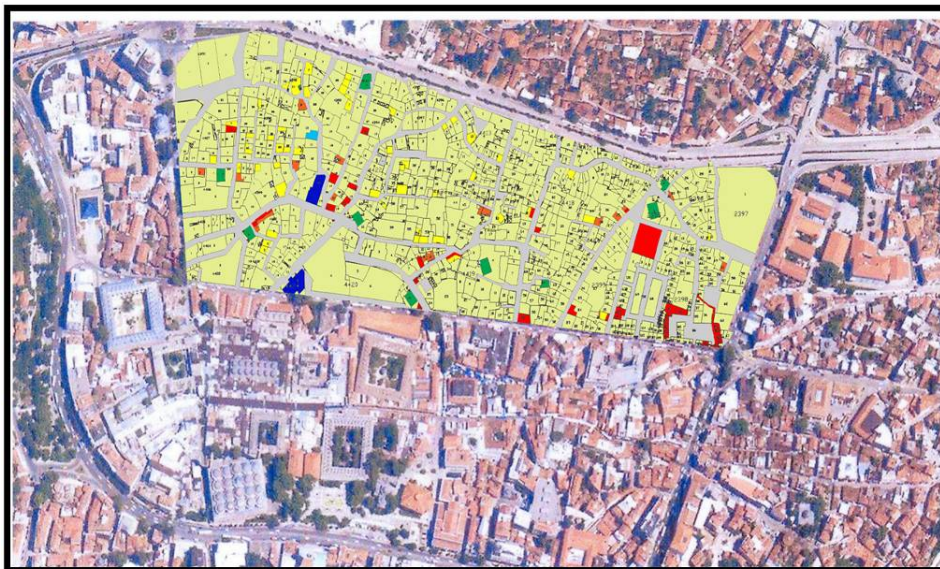


Fig. 6. The functional use of the buildings in the area
 Source: Bagbanci, K. Ozlem, Bagbanci, Bilal (2007) "Reyhan (Bursa) Kentsel Kültür Varlıkları Envanter Çalışması 2006",
 Journal of Cultural Inventory, 6:99-125.

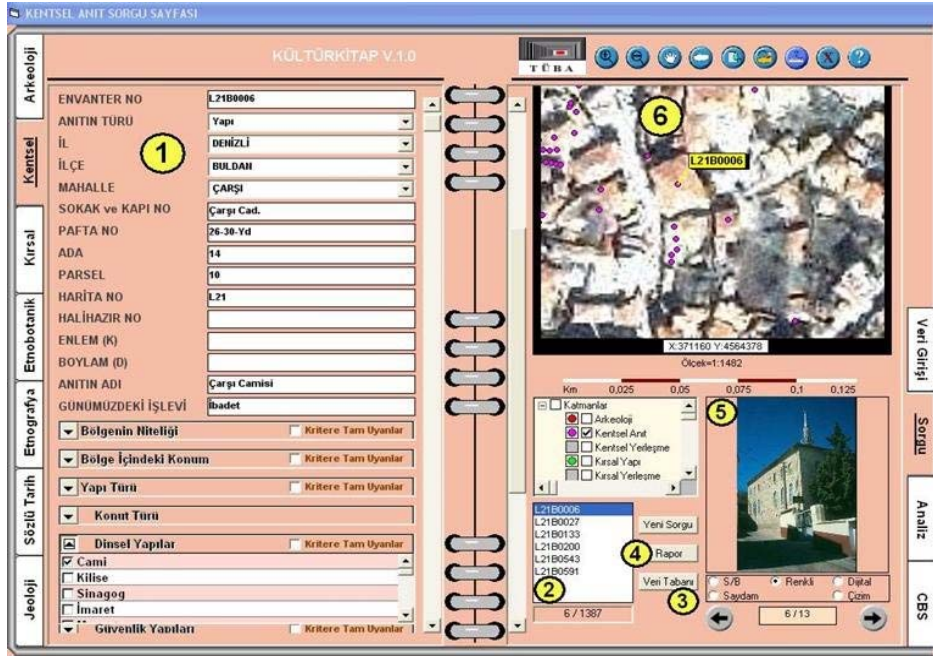


Fig. 7. Digitally Inventored buildings in Culture-Book prepared by TUBA-TUKSEK

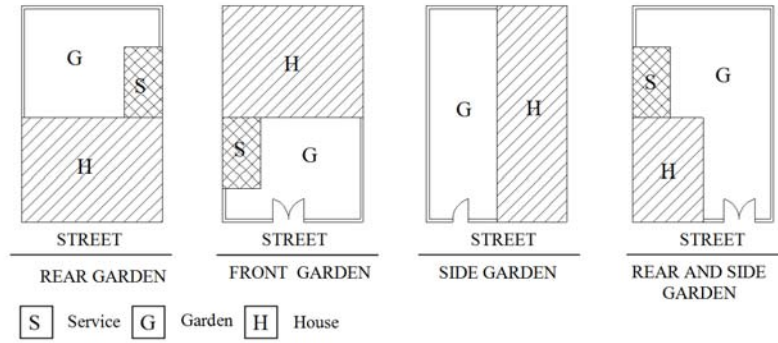


Fig. 8. Relation of the usage between garden and the road

Source: Bağbancı, K. Ozlem, Bağbancı, Bilal (2007) "Reyhan (Bursa) Kentsel Kültür Varlıkları Envanter Çalışması 2006", Journal of Cultural Inventory, 6: 99-125.

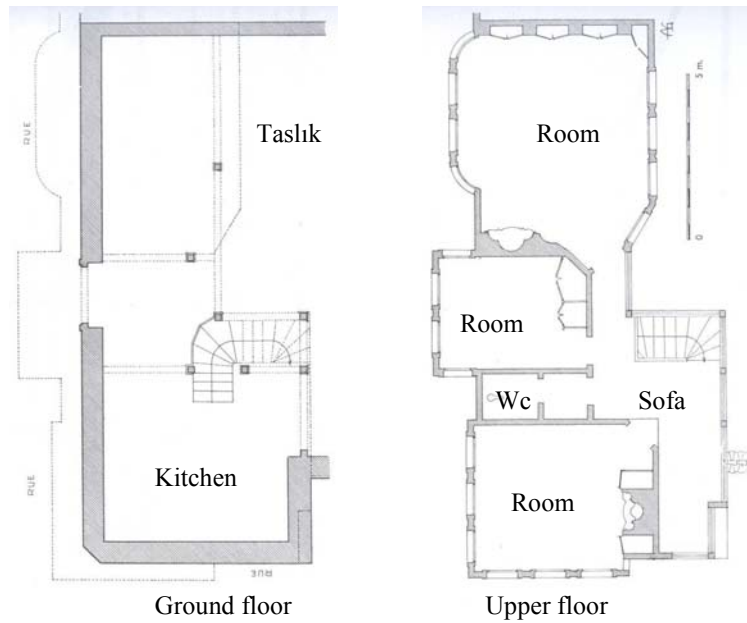


Fig. 9-10. Drawing surveys of ground and upper floor of a traditional house
 Source: Gabriel, Albert (1958), Une Capitale Turque Brousse, Paris.



Fig. 11-13. The use of buttresses at the houses
 Photos: Özlem Köprülü Bağbancı, 2006

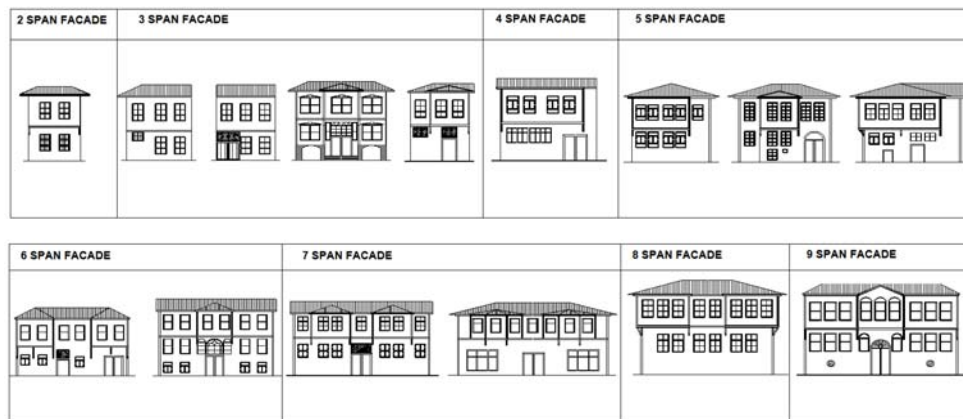


Fig. 14. Facade typology in Reyhan Urban Site
 Source: Bağbancı, K. Ozlem, Bağbancı, Bilal (2007) "Reyhan (Bursa) Kentsel Kültür Varlıkları Envanter Çalışması 2006",
 Journal of Cultural Inventory, 6:99-125.

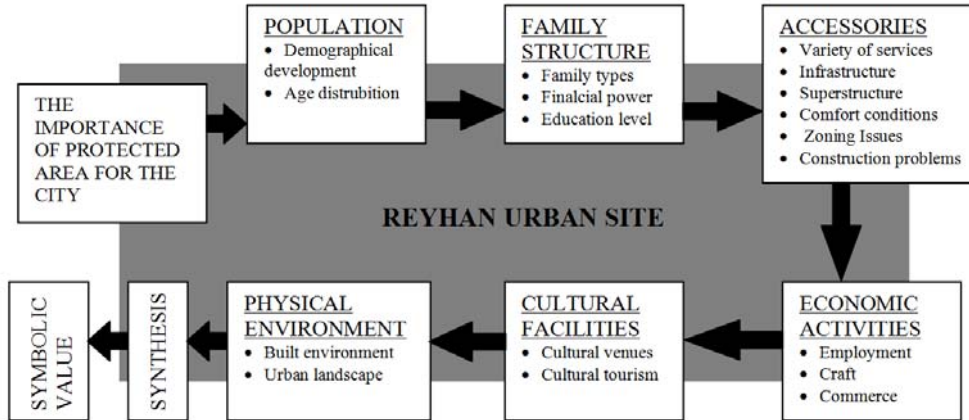


Fig. 15. Conservation Area and Relations Diagram

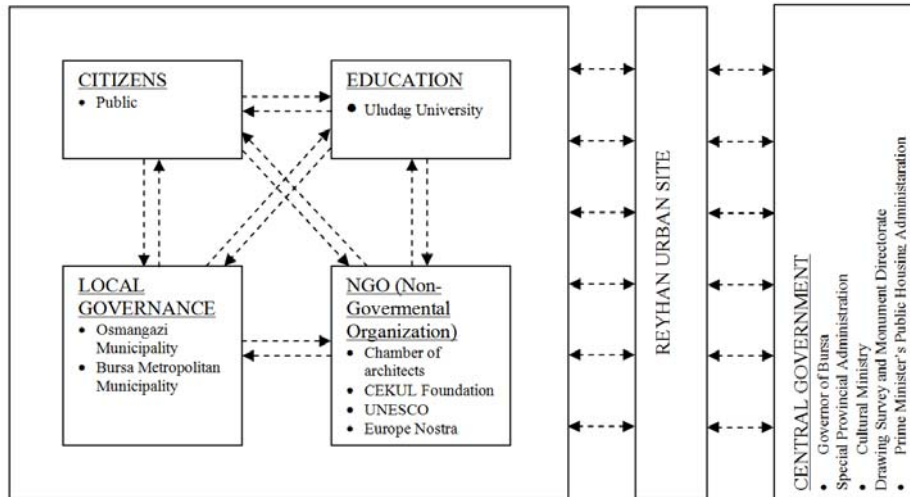


Fig. 16. Local Development Policies for Conservation and Revitalization of Historical Heritage