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The Importance Of Vernacular Architecture With Tangible Cultural Heritage Value In Sustainable Development: Analysis Of Traditional Safranbolu Town

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Abstract
Production and technology systems, which started with the industrialization era, transformed our understanding of consumption together with production and consumption phenomena in social life. Since the first consumed values are traditions, habits and cultural values, living habits and spatial preferences have also changed. The changes in urban spaces, traditional settlements brought from the past and symbolizing cultural values, and the tangible and intangible cultural heritage values of local architectural structures have also begun to be abandoned by the preference to modern life and space fiction. These social changes and transformations have revealed the spatial preferences of tangible/intangible cultural value and the tendency to abandon traditional residential areas/structures.
Today, while urban centers are changing, traditional residential areas and local / vernacular architectural structure systems, which remain in the remote corners of the city, have the potential to challenge modern architectural systems with their tangible cultural heritage value. The potential of traditional residential areas, which have begun to be integrated into urban textures with modern urban planning techniques, with their cultural, economic, spatial, social and touristic contributions has been proved. Vernacular architectural structures that adorn these traditional residential areas have a very high level of success with their achievement in meeting the daily life levels in spatial, social and cultural terms with their tangible cultural heritage value, as well as with environmentally friendly and nature-friendly architectural construction / manufacturing techniques. The study aims to reveal the contribution of the survival of the residential areas with vernacular architectural values that have survived from the past to the present and are accepted as tangible cultural heritage, to the sustainable development in spatial, social and cultural terms. In this context, the study method focuses on the analysis of local architectural values in the town of Safranbolu in Karabük, in line with the literature researches and field studies on the subject. It is aimed to contribute to this field by raising awareness of the importance of the data obtained at the end of the study in the sustainable development of the city with the cultural and spatial values of vernacular architecture, which is a tangible cultural heritage.

Keywords: *Vernacular architecture, traditional residential areas, tangible cultural heritage, sustainable development, Karabük - Safranbolu.*

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I. INTRODUCTION

The industrialization that increased with modernism started an identityless architecture instead of the original traditional residential areas of cities and their traditional values. Disidentification and uniformity in cities within the processes of change and transformation in the technological fields as well as social and cultural life in urban areas; has revealed the necessity of the search for new practices regarding the issues of urban identity and the maintenance of social values (Tuğcu and Arslan, 2019: 112). These searches have revealed the quality of solutions for today's urban area problems by drawing attention to the spatial planning decisions that are cultural heritage of traditional settlements, which are not new at all, preserving their existence / originality from past to present.

The reason why this building system is accepted as 'cultural heritage' is based on the meaning of the concept. Cultural heritage is a set of all tangible and intangible values that allow all vital activities experienced throughout the history of the world to be transmitted from generation to generation (Pekerşen et al, 2019: 352). According to UNESCO's 17th General Assembly in 1972, accepted the World Cultural and Natural Heritage Convention, which expanded the scope of tangible cultural heritage. According to the contract, buildings having exceptional universal values in terms of history / art / science due to their architecture, compatibility or land location are taken into consideration as well as 'monuments' and 'sites'. These 'building communities', which are separate or combined, are also considered*tangible cultural heritage* (Altaş, 2014: 247-248). As natural and environmental values, cultural/traditional practices and socio-cultural life routines in the formation process of

traditional structures with tangible cultural heritage value, they have been used as unique 'building types' (Rossi, 1982) and 'pioneer types' (Petruccioli, 1998) of residential areas over the centuries. The architectural systems described have been created. The main source of wealth in traditional residential areas was realized by the builders's experience of handling and interpreting these 'pioneer types'. The local building masters used these 'pioneer types', which have a texture in accordance with the local building tradition, as a model, and at the end of the composition process of the design they created spontaneously with the schemes in their minds that take into account social and cultural values, they built these spatial structures that they embellished with local/cultural practices and expressions (Karakul and Bakırer, 2018: 175).

Traditional buildings built by adapting to the climatic and geographical structures of the region they are located in, besides being cultural heritage values, draw attention with their architectural systems that have effective energy efficiency and cause less environmental pollution compared to modern buildings (Fathy, 1986; Abro, 1994; Sahebzadeh et al, 2017: 1-2). This unique architectural system, which has been shaped by the experience based on the local materials and the manufacturing techniques it possesses, and the previous disaster knowledge there, in harmony with the natural environment, climate, and topography, is referred to by many different names. These are called regional architecture, local architecture, anonymous architecture, spontaneous architecture, traditional architecture or vernacular architecture (Rudofsky, 1965: 1; Bektaş, 2001: 23). Vernacular architecture, which expresses the tangible reflections and data of the geography and life culture in which it has a historical continuity, is an architectural system that is revealed in its purest form of its original cultural identity and social memory (Binan, 2007: 26). The traditional architectural system, which has a cultural heritage value from the past to the present, always appears as a system with an understanding that tries to meet the needs by using practical solutions for human comfort (Aycı and Boyacıoğlu, 2012; Yardimli et al, 2018). The traditional architectural system, which stands out with its unique qualities, is today accepted as the designs in which urban configurations are reflected and implemented together with cultural expressions in spatial programming (Hamza, 2019: 7).

In this sense, the study aims to evaluate the subject in the Safranbolu settlement area of Karabük Province by examining the traditional vernacular architecture with its tangible cultural heritage value and all its original features with literature and on-site examinations. In the context of the 'tangible cultural heritage value' of vernacular architecture for the cities and the traditional settlements in them, the architectural system and understanding that it possesses will be examined both with its quality of valuing the residential area and its quality of offering a comfortable and original living environment designed in accordance with the cultural codes of the user.

II. PRESERVING CULTURAL VALUES AS TANGIBLE CULTURAL HERITAGE IN SUSTAINABLE DEVELOPMENT

The definition of the concept of cultural existence that is developing gradually today is expressed as a whole of culturally important areas/works such as living urban/rural environments, cultural landscape, traditional agriculture, industrial and production areas, parts of nature that are considered sacred, places in social memory or places where important historical events took place (Boccardi and Duvelle, 2013: 2-3). All tangible and intangible values of cultural importance have become 'fortunes' that give important qualities to their geography. For this reason, all of the material and spiritual or in other words, tangible and intangible cultural elements that are transferred from generation to generation are specific to a certain region from past to present *cultural heritage* (Çetin, 2010: 183; Güneş et al, 2019: 2).

New acceptances based on the definition of 'cultural asset' and 'cultural heritage', and approaches to the protection and management of these values and areas have become more important in the sustainable development models of today's countries. The concept of sustainability first emerged with the United Nations Conference on the Stockholm Human Environment and gained a universal character and was accepted worldwide. The widespread use of the concept was shaped by the Bruntland 'Our Common Future' Report of 1989 published by the United Nations and the Rio Declaration of 1992 (Naycı, 2016: 190). In this sense, the subject of the meeting of the UNESCO World Heritage Committee in 2010 has been 'World Heritage Convention and Sustainable Development' (UNESCO, 2010). In the meeting held in 2011, the important role of cultural and natural heritage in social integration, peace and dialogue was mentioned (UNESCO, 2012). In line with the ICOMOS Paris Declaration, it was stated that historical and traditional textures should be evaluated as a tool for balanced urban growth and socio-economic revitalization (ICOMOS, 2011).

Therefore, the necessity of cultural heritage sites in terms of *sustainable development*, has created declining economic resources for protection in parallel with the economic crisis in the world with globalization. This situation has also created the increasing social conflict/tensions and the urbanization pressure that develops in parallel with the increasing population. Simultaneously with urbanization, problems created by climate change and environmental conditions have also been visible (Boccardi and Duvelle, 2013: 1). In this sense, the importance of sustainable development in the management of cultural heritage areas has been emphasized

frequently by international organizations in recent years. Although UNESCO's 1972 World Convention on the Protection of Natural and Cultural Heritage has brought the conservation of natural and cultural assets into a common discussion area, cultural assets and nature conservation policies have not been fully integrated. Approaches for the holistic protection of these areas have only been possible with the developments towards the concept of 'sustainable development' (Akyıldız, 2020: 194).

The protection of traditional textures, which are cultural heritage, has been signed by international conventions, but the prominent criteria for the selection and protection of cultural heritage values in traditional conservation approaches; the monument/area that needs to be preserved has work-oriented values such as scientific, historical, artistic and aesthetic (Poulios, 2010: 179; Naycı, 2014: 189). Limiting the conservation criteria for cultural heritage sites to only tangible or intangible assets/values is considered to be a highly problematic issue. This understanding has taken its place in the conservation approach managements by considering tangible and intangible cultural assets as parts of a whole with their inseparable qualities. Preserving cultural heritage, which plays a role in the sustainable economic and social development of societies, has become one of the important issues (Öksüz Kuşçuoğlu and Taş, 2017: 64). From this point of view, today's cultural property management approaches are more than contributing to technical conservation interventions and economic development; including many decision-making processes such as the natural environment in, social integration, reinforcing the sense of belonging, continuity of social and cultural diversity, and creating resources for the protection of these values (Akyıldız and Olgun, 2020: 4). For this reason, preserving and managing cultural assets and cultural heritage has become a necessity in line with the principles of sustainable development (Boccardi, 2006: 4; Porter and Ross, 2005: 5; Naycı, 2014: 190). Therefore, sustainable and supportive approaches such as preservation / reuse of values that have the characteristics of historical and cultural heritage present an important opportunity for these residential areas of cities with potential value today (Yıldırım and Turan, 2012; Aksulu and Payaslı Oğuz, 2017: 77).

III. QUALITIES OF VERNACULAR ARCHITECTURE WITH TANGIBLE CULTURAL HERITAGE VALUE

With the cultural contributions it has accumulated by hosting different cultures in historical environments, Anatolia has also created traditional building stocks from the past to the present. Historical and traditional residential areas in almost every corner; has come to life with traditional building processes produced without an architect, taking environmental, cultural and local data into consideration (Karakul, 2014: 34). Building production process with these traditional and original features; the traditional structures representing the building culture were also described as the representation of a process created by the creativity of local masters (Karakul and Bakırer, 2018: 174). However, since the cultural and spatial value of some traditional residential areas, especially those that are not under legal protection, of the cities shaped by modern life have not yet been fully recognized, the adequate use and protection value for these areas could not be achieved at the desired level (Güler, 2020: 72). However, the concept of 'place', which is referenced by the local architectural structures in these regions, represented exactly the elements and tools to be protected, and especially*cultural values of that place* representing needs are demonstrated through a range of building tools and construction knowledge (Weber and Yannas 2014).

The most important features that determine the characteristics of this construction system are location/geographical location, climate, traditions/customs, and the production and consumption forms of the society in which it exists (Muşkara, 2017: 439). For this reason, the characteristics, habits and traditions of the communities living in a region built the life process by shaping the place socially and spatially (Tuğcu and Arslan, 2019: 107). In shaping residential areas, it is seen that the vital action areas arising from the user needs and the artificial environmental elements consisting of elements designed by the users - along with factors such as form, location, ratio-proportion, structure, material, texture and symbolic features - also provide the identity formation of the area (Kutlu et al, 2011: 7). It is accepted that the local architecture that carries out the identity construction of a region is a design and production process generally managed by uneducated architects / craftsmen. Examples of vernacular architectural structures that continue to be built by the masters as community reactions to the misconceptions throughout the modern period; they are architectures that have continued to be built based on the use of local building materials in accordance with the values and religious beliefs of the residential area (Oliver 2006; Weber and Yannas 2014). The word 'local' used to describe this architecture is derived from the word 'local language', hence *local architecture.* The word contains a comprehensive and explanatory meaning as 'the process of creating a local structure'. Traditionally known as the local building culture, it consists of the organization of managing the production process with the effective communication established by the master and the apprentice, who dominate the expectations of the local people (Marchand, 2007: 183). For this reason, one of the most important actors in the design/construction process, which contributes to the maintenance of the locality of a place and the cultural values and traditions unique to that region, is *users*and their involvement in the process (Tuğcu and Arslan, 2019: 98).

The traditional building creation process also fully links with local environment / nature structure and climate changes; supporting this production process with the materials it creates and produces from the close environment by taking nature and local into the center (Mohamed and Moumani, 2019: 53). Vernacular architecture expresses the main roots and original codes of the local people, together with the creative interactions of all aspects of the local culture and environmental values of that region, regardless of the settlement area of the country (Foruzanmehr and Nicol, 2008; Mohamed and Moumani, 2019: 50-51) . The vernacular architecture, which contains these codes, is a production method in which expert architects have learned through experimentation, without the mediation of expert architects. *architectural hypothesis field*(Oliver, 1997). This hypothesis area represents local cultural values. This hypothesis area has been. *traditional structures* that represent local and regional cultural values. These are the levels where the builders showed their knowledge, skills and creativity. These are considered as*products of a complex process* aimed at meeting the needs, values and expectations of those who live together with the environmental characteristics of the region. (Karakul and Bakırer, 2018: 174).From this point of view, the construction processes of traditional buildings are also accepted as an act of creating a new, original and quality synthesis by blending the environmental conditions of the building and the cultural structure of the user under the guidance of the experience of local masters (Hubka, 1979).

At every stage of traditional building architecture from space organization to spatial features, from building elements to decorative elements; in line with the plan schemes created with the accumulated cultural codes and local building techniques/experiences, environmental data, social traditions, the needs of the inhabitants have been implemented with solutions developed by evaluating local cultural practices / expressions (Karakul and Bakırer, 2018: 174). What we experience as local architecture around the world today is actually a system that has been shaped by trial and error for thousands of years, following the adaptive system that 'mimics the biological evolution and Darwinian elimination process' (Zhai and Previtali, 2010; Hamza, 2019: 9). The vernacular architectural principles, which have challenged years with this value, are still appreciated today for their contribution to sustainable development and tangible cultural heritage values, both culturally and spatially.

IV. ANALYSIS OF VERNACULAR ARCHITECTURAL VALUES IN KARABUK SAFRANBOLU TRADITIONAL SETTLEMENTS

Safranbolu, which draws attention with its ancient history in the Black Sea region, like many regions of Anatolia, has a timeline that goes back to 3000 BC with its known history. Safranbolu region is located in the region where Hittites, Phrygians, Lydians, Persians, Hellenistic Kingdoms, Romans, Seljuks, Çobanoğulları, Candaroğulları and Ottomans ruled respectively. Safranbolu attained the highest economic and cultural level in this rich historical past during the Ottoman period. Being on the Istanbul-Sinop road, which was an important caravan route in the 17th century, the settlement area made an important accommodation center and contributed significantly to the commercial development of the city. Safranbolu started to gain the silhouette of the city with its current value in the 17th and 18th centuries. Safranbolu, along with the characteristics of the Anatolian city structure and harmony with nature, has grown by showing some changes and developments depending on time and needs, and has a cultural and spatial value that will cause it to gain its current protection value (URL 1).

Figure 1 The location of Safranbolu in the Black Sea Region

City name is given after saffron flower that can grow in the region saffron flower. Standing out with its vernacular architectural values that cause it to gain cultural and tourism value today Safranbolu, Karabuk in the Black Sea region to the center 9 km away (Figure 1), is the largest and most developed district.

Figure 2 Safranbolu city silhouettes

There are approximately 2000 traditional Anatolian houses built in the 18th, 19th and early 20th centuries in the settlement area, and about 800 of them are under legal protection. Houses are grouped in two separate parts of Safranbolu. These are, the section known as 'City' and used for winter, and the other section known as 'Bağlar' and used as a summer resort (URL 1). Safranbolu Houses, which contribute to the city silhouette, have come to life with the planning decisions that inspire the Anatolian urban culture that has been formed over a period of centuries (Figures 1 and 2).

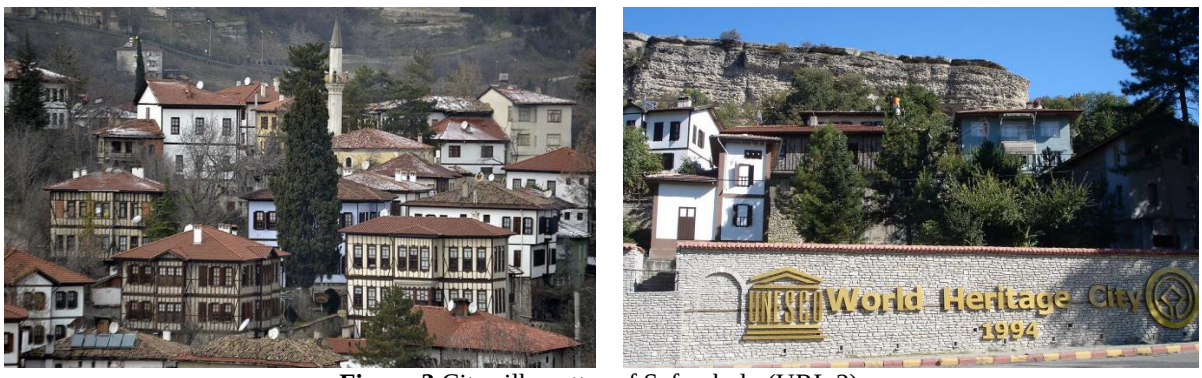

Figure 3 City silhouettes of Safranbolu (URL 2)

Safranbolu, the largest and most developed district of Karabük Province, gained identity by being accepted to the World Heritage List prepared by the Unesco World Heritage Committee as of December 17, 1994 (Figure 3). Thus, has been one of the 9 cultural assets located in the World Heritage List in Turkey. Safranbolu is registered in the World Heritage list with the number 614 and the date of 1994 and has come to life as a 'cultural heritage'.

The most basic elements that determine the size and shape of the buildings in Safranbolu residential areas are the large traditional family structure with a large population, the rainy climate, and cultural and spatial wealth. The fact that the architectural structures without architecture, which add value to these riches, are made and detailed with local/regional materials, make the town unique in terms of tourism and culture. The location of Safranbolu traditional residential areas in accordance with the natural environment, prevailing wind and daylight, the value of taking environmental references, the street structure and the success of the distance

between the buildings are remarkable (Figure 2). The buildings are designed so that they do not block each other's sun and the windows do not face each other in accordance with the traditional family structure.

The use of wood, which is a local material, has come to the fore in the building facades in the settlement area. Wood has been used in harmony with the windows for decorative purposes, in the corners of the bay windows, under the cantilevers and in the lower parts of the wide eaves for insulation and aesthetics (Figure 4). Aesthetics dominate the facade typology, which is also suitable for the traditional structure, and in some buildings closed cantilever bay windows that also serve as marquise on the entrance door.

Figure 4 Street silhouettes in Safranbolu residential areas enriched with street textures and bay windows

While vernacular architectural examples add color to the silhouette of the streets in Safranbolu residential area, the streets adorned with cobblestone roads add a different beauty. It is seen that this pavement system was built with an inclination towards the middle in order to be resistant to flood waters caused by climate and to minimize dampness (Figure 4). Some of the streets are narrowing as dead-end streets, and some streets have expanded to create spaces that allow joint activities to be held. These wide streets contribute both to the daily life of the local people and to the tourists's experience of different places, as socialization, cultural activity and open market areas (Figure 5).

Figure 5 Safranbolu streets are used as social interaction areas (URL 1).

Vernacular architectural principles that use the characteristics of the Black Sea climate prevailing in the region advantageously; for the thermal insulation of the facades and the capacity to keep them cool in the summer, it is usually plastered with lime additive/mud mortar and supported by wooden materials in a decorative way. The buildings are planned as two/three floors with 6 or 8 rooms large enough to accommodate the extended family structure. The buildings are positioned towards official institutions or religious structures in the center. The windows of the buildings are detailed as double-winged, with shutters (sometimes with lattice and bay windows on the upper floor). Due to the climate, the windows are designed frequently but small in order to provide indoor comfort and to maintain indoor temperature in summer and winter seasons (Figure 6).

Figure 6 The buildings that decorate Safranbolu streets.

The lower floors of the houses are made of mud mortar masonry stone, the floor and the upper floor walls are made with adobe or brick-filled wooden carcass technique. Local stone selections have been successfully applied with the aesthetic that provides integrity with the street. The use of wood on the facades, is used for decorative purposes and in bay window corners in integrity with the window, under the cantilever (for insulation and aesthetics) and in the lower parts of the wide eaves (Figure 5, 6 and 7).

Figure 7 Sofa and iwan images of Safranbolu houses (Bozkurt, 2009: 19).

The sofa plans were used with common life, which are an important parameter in determining the typology of Turkish houses in traditional settlements. Anatolian Turkish houses are divided into four as sofas, inner sofas, outer sofas and middle sofas (Eldem, 1955). As can be seen in the picture taken from the inner hall (Figure 7), the sofa was planned in the most dominant position of the building to the environment and the living areas of the building were positioned according to this area. In the halls, the points where the use of daylight and the dominance of the landscape are generally preferred (Başkan, 2008: 50). Planned with these decisions, the hall has become a living space where common use is ensured with the opening of the other rooms.

V. CONCLUSIONS AND EVALUATIONS

The denser urban population and abandoned traditional residential areas have begun to create the unidentified and uniform building system proposed by today's modern building system. However, the examples of vernacular architectural systems, which continue to exist with their originality from the past to the present, have an important solution potential for today's urban problems. Protecting the natural environment, taking into account local values, meeting user demands, taking climatic data as a reference, protecting and maintaining the "vernacular architecture" which has environmentally friendly values with its construction and material systems, take place in country planning and strategies for many countries with its contribution to economic, touristic and cultural sustainable development.

Attracting attention with its solution potential in scientific studies conducted for the important energy and environmental problems of the whole world, *traditional vernacular architectural systems*, has gained great momentum in achieving the value it deserves in today's architectural systems. The contribution of vernacular architectural structures in Safranbolu Town of Karabük Province of Anatolia, which stands out with its tangible cultural heritage value, to the sustainable development strategies of the region and to the people of the region is

very important. The qualities and contributions of vernacular architectural values in this traditional settlement area can be listed as follows;

- The vernacular architectural structures in the region are designed in harmony with the natural environment and topography,
- These unique architectural structures are planned with an effort to maximize the climatic values and solar utilization,
- These structures were built with respect, not blocking each other's sun in terms of volumetric and building height ratios, as well as side and front garden/courtyard decisions,
- Street silhouettes are enriched by building decisions where some vernacular architectural structures, especially the life/courtyard parts, create a buffer between the building and the street,
- The selection of local materials from the nearby region facilitates both the speed during manufacture and the maintenance and repair process that may occur during use, and this sensitivity also contributes to waste management,
- Facades made with local soil/mud brick, stone and wood materials also contribute to street visuals,
- The materials selected in vernacular architectural structures are also an advantage for indoor comfort and thermal values,
- All the values in the settlement area, the protection of cultural, social and spatial values that they have carried from the past to the present, and the issue of keeping them alive with their original qualities has been achieved by the users,
- The high quality of vernacular structures built with local materials in terms of energy efficiency contributes to low energy use,
- The street structures that support the continuation of the cultural habits of life in the region for a long time are preserved with the characteristics of supporting the events and festivals,
- It has been determined that it has the potential to contribute to the people of the region and the city in terms of tourism with its spatial and cultural heritage value from past to present and that it would be appropriate to make use of it.

In order to evaluate the vernacular architectural values in Safranbolu residential area more efficiently in terms of the region and the user with the aforementioned qualities, if we need to list the suggestions regarding the issues;

- Preserving the cultural and spatial values of the traditional residential area and the original vernacular architectural structures in it for sustainable development strategies and increasing the number of buildings protected by the public,
- Increasing street improvement, building restoration and renewal in order to bring the owned architectural and cultural heritage value to the economy and tourism,
- Providing facilities for obtaining a commercial class certificate for the ground floors or all floors of the buildings after the improvement of the area with the support of the local administration and public,
- It is thought that it would be appropriate to increase the sensitivity shown in cultural heritage sensitivity, awareness studies and set an example for the people of the region regarding the restoration and re-functioning activities related to the conservation and preservation of the region and vernacular architectural heritage.

Considering the contributions of vernacular architectural structures to the sustainable development of Safranbolu and increasing this capacity with the necessary arrangements, it would be appropriate to say that these architectural values are a fortune for the city. Vernacular architectures, which have the capacity to transfer the traces, habits and sensitivities of the past to this generation and future generations, have a high value of being a pioneer of modern architectural systems in terms of socio-cultural development in the social sense. It is an important issue to evaluate the capacity of each city to conserve and sustain these traditional textures and contribute to sustainable development.

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