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SPQR

AGENDA ITEM :

Kayseri Vilayet Administrative Committee

UNDER SECRETARY GENERAL

Metehan Güven





1. Letters from the Secretary-General and Secretariat

Letter from the Secretary-General

Esteemed participants of MUNKFL'25,

As the Secretary General of MUNKFL'25, I warmly welcome you all to the fourth edition of Model United Nations Kayseri Fen Lisesi. First of all, I am pleased to say that we are continuing our work successfully, knowing that we are the pioneers in the MUN culture in Kayseri. We are truly honored to be able to present this precious conference that we have worked on for months. My organizing team has worked tirelessly for this conference, and of course, they did well. Also, special thanks go to my academic team, who also worked tirelessly to make your committees exceptional and engaging. It is with this spirit of dedication and pioneering achievement that we turn our focus to the crucial global challenges facing us today.

The 21st Century has brought about tensions between nations, unprecedented dangers, changes, and challenges that continue to plague the world. However, the United Nations offers a promising path forward. As members of the Model United Nations community, we recognize the imperative of active global engagement and the pivotal role we play in shaping a better future. Therefore, MUNKFL will simulate United Nations committees, providing a platform for delegates to engage in collaborative, competitive, conciliatory, and compromising decision-making processes. Through these simulations, we aim to foster dialogue, diplomacy, and a prioritization of societal needs in addressing pressing global issues.

May this experience leave you more prepared to lead, more committed to dialogue, and more confident in the role you can play in shaping the world around you.

Sincerely,

Taylan Emir Tav



2. Letters from the Under Secretary General

Dear Delegates,

It is my absolute pleasure to welcome you to the Historical Crisis Committee on Kayseri Vilayet, 1892.

This committee was designed with one clear goal in mind: to challenge you not only as delegates, but as thinkers, decision-makers, and historical actors. While preparing this guide, I genuinely found myself enjoying the process—researching the era, building the mechanics, and imagining how each of you would shape the fate of a complex Ottoman province standing at the crossroads of trade, politics, and social tension.

However, do not be mistaken: behind this enjoyment lies a serious expectation. This committee is not about repeating memorized speeches or playing safe. It is about taking responsibility for consequences. Every directive you write, every alliance you form, and every conflict you escalate (or prevent) will leave a mark on the people of Kayseri.

You will be dealing with fragile social balances, economic pressure, administrative challenges, and the ever-present risk of unrest. There will be moments where the “right” decision is unclear, where authority clashes with influence, and where expertise fails without public support. That is intentional. History was never clean or comfortable—and neither is this committee.

I encourage you to fully embrace your roles, think creatively but realistically, and most importantly, dare to act. The system will reward foresight, cooperation, and intelligent risk-taking—but it will also punish negligence and short-sighted power plays.

On behalf of the academic team, I wish you intense debates, difficult choices, and yes—hopefully, a lot of fun along the way.

Good luck, and welcome to Kayseri, 1892.

Sincerely,

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2. Introduction

Our committee is a crisis committee, but unlike other crisis committees, we only have one cabinet. As a delegate, your mission is not to engage in conflict with other cabinet members, but to address crises.

Our committee took place in Kayseri Province of the Ottoman Empire. Kayseri is an important province for the Ottoman Empire. It has so many reasons: its geopolitical place, its economic contribution with farming, livestock farming, and especially weaving/leatherworking to the Ottoman Empire, a significant non-Muslim population (Armenian and Greek communities), and therefore has a delicate social and administrative balance. It is a region that requires monitoring by the central government due to the presence of important mines, military logistics routes, and large districts in its vicinity.

In our committee, Kayseri is ruled by a Governor (Our Chair), and with 6 main arms: Provincial Administration (Central Power), Military Wing (Center of Power), Ulema / Justice / Bureaucracy, Economy – Trade – Production, Community Representatives (Social Balance), Press – Communication – Public.

As we mentioned before, as a delegate, your mission is to deal with the crises. You can face some crises, such as security or public order crises, social/ethnic tension crises, economic crises, natural disasters, health crises, and central-peripheral tensions.

2.1. Introduction to the Committee

2.1.1 HCC as a Crisis Committee

Crisis Committees stand out as one of the most dynamic and rapidly evolving formats within Model United Nations. Unlike traditional committees that primarily focus on debate and the formulation of resolutions, the HCC emphasizes the management of an unfolding crisis. The crisis procedure is quite different from a regular GA procedure. In a GA committee, the rules of procedure are stricter and cannot be bent unless it is absolutely needed.

However, in crisis committees, the rules are more flexible as crisis committees have a more dynamic nature. Crises and updates usually require fast action-taking to be solved efficiently. That's why sometimes procedural rules can be bent due to the academic team's discretion, and most chairs who regularly chair crisis committees have their own style of chairing. However, this does not mean that crisis committees do not have a procedure; there is a procedure, and chairs modify it to accommodate themselves and the committee in the best way possible. In crisis committees, debates are done during semi-moderated and unmoderated caucuses. Moderated caucuses are not used since they limit the time frame that a topic is being discussed, and they have a maximum of 1.5 minutes of individual speaking time, which is usually not enough in



crisis committees. Still, moderated caucuses can be used if the committee is becoming more and more chaotic and the chairboard thinks it would calm the committee down and help it to become more organized. In situations like this, the chair board can turn the caucus into a moderated one with their discretion, and they usually last shorter than the ones in a GA committee.

A semi-moderated caucus is a type of caucus that is between a moderated and an unmoderated caucus when it comes to its characteristics. In a semi-moderated caucus, there is no time limit on individual speaking time, meaning that a delegate can speak as much as they want. Delegates have to be sitting during the semi-moderated caucus and can only stand up with the chair's permission. There are three possibilities when a delegate is done with their speech, and it is up to the chair's discretion: the delegate can choose the next speaker, the chair can choose the next speaker, or the first one to speak after the delegate can become the next speaker. Again, it is the chair who decides which way the debate will continue. Delegates can write directives during semi-moderated caucuses, but it is advised to ask the chairboard before doing so.

An unmoderated caucus is a type of caucus in which the delegates can roam around freely and talk to the other delegates without any time or topic limits. In crisis committees, unmoderated caucuses are usually used to write directives and make plans in a quicker manner. A motion might be required to go into an unmoderated caucus, or the chair board can use its discretion to move the committee into an unmoderated caucus.

The chair has an active role in crisis committees. Unlike in GA, chairs can and do contribute to the debate. They can give out ideas, make plans, modify the plans made by the delegates, write directives – basically, they can do anything that a delegate can. This is the reason why crisis chairs usually have their own way of chairing a crisis committee; some might be on the more contributing side, and some might be on the more moderating side. During the first session, like opening speeches, a tour de table is done. A tour de table is a procedure in which delegates stand up and make a speech.

2.1.2. Directives

The directive concept is the most important part of the crisis committees. It is basically a short, quick, and actionable instructions written by delegates in crisis committees to create an immediate impact. Directives have to answer what, when, where, who, why, and how questions. (Crisis team reads it and answers as an update to all committee)

Unlike the Resolution paper in other committees, directives are short, effective, and used to respond to a crisis immediately.

There is a directive example below.



Personal Directive

Type of the directive

From: U.S.A. Ministry of War

Your role/name in the committee

To: The Army

whom you want to give orders and instructions (Who part)

Date: 15 March 19XX 12:50

What are you going to do

Subject: Immediate Strategic Mobilization & Intelligence Operations

Due to increasing military threats in distant regions, I am ordering a coordinated military mobilization to strengthen the US Army's eastern coast defense lines, gather intelligence, accelerate logistical preparations, and enhance early warning capabilities against a potential attack. Because in the last 72 hours:

Enemy naval deployments near the eastern front have increased, abnormal intensity in cross-border communications traffic has been detected, "High alert" warnings have been received from allied sources. These developments have increased the likelihood of an unexpected attack or provocation against US territory. This directive has been issued to ensure national security, maintain deterrence, and shorten the military's reaction time.

Who(optional)

Why are you doing this

Units responsible for implementing this order: U.S. Army Eastern Defense Command, 1st Armored Division, 3rd Infantry Division, Army Signal Intelligence Corps (SIC), Military Transportation Service, National Guard (East Coast Units). Each unit will plan its own internal operations according to existing rules and submit daily status reports to Washington.

The directive shall enter into force immediately. The first field reports must reach the Ministry within 6 hours. Logistical preparations must be completed within 24 hours. The intelligence units' assessment report shall be submitted to me within 48 hours.

When

Primary area of operations: East Coast, Virginia, North Carolina, Delaware, New Jersey, New York. Secondary area of operations: All military ports and air bases located on the Atlantic coast. Intelligence activities: Both domestic and cross-border signal traffic.

Where

A) Military Mobilization: Deploy two armored brigades of the 1st Armored Division around Norfolk. Have National Guard units establish security cordons at port entrances. Have the 3rd Infantry Division increase patrols along the coastline.

B) Intelligence Operations: The Signal Intelligence Corps shall immediately report any changes in enemy communication codes. Conduct a simultaneous combined analysis with data from allied countries. Deploy counter-intelligence teams against potential sabotage activities.

C) Logistics and Transportation: Military ammunition, fuel, and heavy equipment supplies should be placed on an accelerated shipping schedule. All railways and military truck routes should be elevated to high-priority status.

How (details part actually)

Expected Outcome:

Optional

The U.S. military will be fully prepared for action on the East Coast. Enemy activities will be detected at an early stage. An effective response can be made within the first 30 minutes of any attack attempt. The deterrent power of the U.S. in diplomatic negotiations will increase significantly.

Key Features of a Directive

1. It is brief

Each directive consists of a few sentences. It only states the action to be taken.

2. It is implemented immediately

If quickly accepted by the crisis team, it takes effect immediately. (As an update)

3. It contains a concrete step

It clearly states what to do, who will do it, and for what purpose.

4. It is a tool that delegates can write individually or as a group

Directive Types

Directives have 6 types:

Personal Directive

This directive type uses your personal authority to give instructions or orders to anything. If you are the Minister of Agriculture, you can give orders only to the Ministry of Agriculture, or you can only take actions about agriculture. This Directive has only written one name on the from part.

Joint Directive

This uses your authority and at least 1 more delegate's authority to give orders. For example Minister of the Army can write a joint directive with the Minister of Logistics to provide food support to the Army. This Directive has at least 2 or more delegate names written on the from part.

Committee Directive

Actually, this is a cabinet directive, but as we mentioned in our committee, we only have 1 cabinet, so it evolved to a committee directive. All committee assembles and use all of their authority to give orders. (It can be a law, etc.)



Information Directive

This type of directive is used for gathering information from the crisis team. Unless other directive types, information directives don't give instructions or orders, but gather information from the crisis team. It doesn't have a format, or it doesn't use authority (unless you don't try to learn anything you are not supposed to know). Because his committee takes place at a time and place that has been designated by us, you can't know some details, and you can't find any information about them, such as your army size or your number of supplies you have, etc.

Press Release

In this directive, you give orders to the press organs to make an announcement or to make propaganda, etc.

Top Secret

This type of directive can actually be a personal directive or a joint directive. As the name suggests, it is secret, so your chair can't read this goes directly to the crisis team. You only need to write "Top Secret" on the back page of your directive and fold it to close the front page.

Updates

Updates are official crisis announcements that inform delegates in a crisis committee about new developments occurring in the committee.

These updates are written by the Crisis Team and presented to the committee to announce "new information, threats, events, outcomes, or responses to your directives."

Thanks to updates, the committee:

- Recognizes that the situation has changed,
- Is forced to make new decisions,
- Produces directives, press releases, or committee actions.

Some examples:

A riot broke out, an epidemic spread, A building was bombed, A diplomatic scandal occurred, the people rose, A military unit was attacked, A political figure was killed or disappeared, Economic collapse, famine, price increases. Updates keep the committee dynamic and fun.



2.2. Introduction to the Agenta Item

Our agenta item is Kayseri province administrative committee, so as a delegate, you will govern a province and deal with crises that affect it. Good luck because you are going to need it. Just joking, Jokes aside, in this part of the guide, we will take a look at Kayseri as a province of the Ottoman Empire. Let's dive in.

2.2.1. Historical Background (1892)

2.2.1.1. The Tanzimat and the 1864 Vilayet Regulation

Tanzimat reforms (1839-1876) were implemented to strengthen central authority and modernize administration in the Ottoman provinces. They contain some changes to provincial administration, military mobilization, law, and tax collection.

According to the 1864 Provincial Regulations:

Provinces are directly subordinate to the central government.

The administrative hierarchy is as follows: Province → District → County; Governor, Sub-Governor, and District Governor. The Governor is responsible for public order, taxation, infrastructure, and crisis management. Arbitrary practices by local notables are restricted; rapid and coordinated intervention is ensured in crises.

2.2.1.2. The Commercial and Strategic Importance of Kayseri

In the 19. century, the Ottoman Empire see Kayseri as a crossroad for trade and as a transportation route. Kayseri holds a place for regional trade and for international trade because it is a stop on the Silk Road.

Caravans and International Connections: Caravan routes that passes through Kayseri carried some goods from Eastern Anatolia to Iran, and from Mesopotamia to the Mediterranean and to Europe. If you are a common farmer in Kayseri, when you finish your jobs, you can take a walk to see caravans all across Kayseri, loaded with lots of spices and fabrics. Kayseri's trade center shaped the Ottoman market. Kayseri's trade center also reached the Asian markets.

Foreign Trade: Towards the end of the century, trade with Europe grows and raises exports of silk, carpets, and leather products. There are some artisan and merchant classes in Kayseri organized to join the economy.

Tax Revenues and Economic Power: We can see that control of the caravan routes and trade centers gave the government a lot of revenue. The central government used revenue for the provinces' security and infrastructure. Also used revenue to keep the Ottoman Empire stable.



Military and Strategic Importance: Control of trade routes was also of great importance for military shipments and logistics.

Conclusion: As of 1892, Kayseri maintained its economic vitality linked to world trade. Caravan routes, while transporting goods to international markets, constituted a strategic control point for both local and central administrations.

2.2.1.3. Kayseri Province — General Chronology Up to 1892

12-13. c. Seljuk Period Seljuk Period Kayseri became an important center for trade routes and silk production; its administrative structure was organized through sanjaks and kazas.

14th c. Kayseri was incorporated into Ottoman territory the city was integrated into the Ottoman administrative and military system.

16th century Reign of Sultan Suleiman the Magnificent Central authority strengthened; administration stabilized with the sanjak and kaza system.

17th Century social and Military Crises: Drought and minor rebellions; the influence of local notables and tribes increased.

18th century Guilds and Trade Organization Artisan guilds grew stronger; the social and economic structure became more aligned with central authority.

1839 Tanzimat Edict: Central government reforms began; the justice and tax systems in the provinces were modernized.

1856 Decree of Reform: The rights of non-Muslim communities were guaranteed; social order and community relations were affected.

1864 Provincial Regulation: The Kayseri province officially began to be administered under a sanjak and kaza system; the appointment of a governor and a mutasarrif strengthened the centralist structure.

1870–1880 The Caravan Route and Its Strategic Importance: Kayseri became the trade and transportation hub of Central Anatolia through its Silk Road connections, gaining a strategic position for military logistics.

1881–1890 Social and Administrative Stability: Social balance was achieved among various communities (Muslim, Armenian, Greek); provincial governors and district administrators effectively enforced the authority of the central government.

1892 Current Situation: Kayseri maintains its position in the Ottoman hinterland as a strategically, economically, and socially powerful province under central government control.



2.2.2. Administrative Structure

We proudly present to you the internal command structure mechanics. This mechanic provides a more balanced environment in the committee and also prevents domination that comes from a delegate group. We divided the provincial administration into 6 arms: Provincial Administration (Central Power), Military Wing (Center of Power), Ulema / Justice / Bureaucracy, Economy – Trade – Production, Community Representatives (Social Balance), Press – Communication – Public. These 6 arms contain a total of 20 delegates and representatives. And we give 4 types of power to all 6 arms. This power represents your influence as an arm when giving orders; all types of orders need influence, but it depends on the order you give. Some just need 1 or 2 points, but some of them need 5 or 6 points. Your influence points can be changed by your actions in the committee. (for example, controlling riots sometimes needs 2 points of influence in security control, but in some cases it can be 4 or 5 points)

2.2.2.1. Provincial Administration

Who: Governor, District Governor, Treasurer, Deputy Governors, Chief of Police

Duties and Responsibilities: In Kayseri, the provincial administration, led by the governor (mutasarrif) appointed directly by the sultan, constitutes the central-mülki authority, meaning they make administrative decisions and can implement fundamental changes specific to the province. The governor carries out the laws, taxes, and regulations of the central government and has broad duties such as general administration (maintaining public order in the province, collecting taxes, and overseeing everything from construction to public services). Known as the “mutasarrif” until 1871, the governor was appointed in the Kayseri Sanjak according to the yearbooks of the period. Each district (ilçe) was administered by a district administrator (kaymakam) under the governor (for example, District Administrator Hamdi Efendi served in the Develi District). Another fundamental institution in the administration of the province was the “Meclis-i İdare-i Liva” (Provincial Administrative Council). Before the Second Constitutional Era, this administrative council in the Kayseri Sanjak, chaired by the governor, consisted of multi-faith members, including both Muslim and non-Muslim dignitaries in the late 19th century. For example, in the Kayseri region, the Greek Orthodox Metropolitan and Armenian and Catholic representatives participated in the Meclis-i İdare. This council served as a consultative and decision-making body on many issues, ranging from local security to road maintenance, agriculture, population statistics, to taxation.

Decision-Making Style: Provincial officials operated within the framework of traditional Ottoman bureaucracy. The governor implemented decisions coming from the center and forwarded records and reports from the province to the center. Decisions were generally made through hierarchical, bureaucratic processes; the governor's opinion was decisive in matters of trade and public order. Due to the presence of both Muslim and non-Muslim members in the local council (e.g., the governor and mufti alongside Greek Catholic representatives), decision-making



took place in a relatively pluralistic environment. However, traditional reflexes prevailed, and radical change was avoided.

Possible Crisis Response: In crisis situations such as internal uprisings, rebellions, or natural disasters, the provincial administration first sends military, jandarma, or police forces to the region; it requests reinforcements by submitting a situation report to the central government. In the 19th century, tribes that rebelled in Anatolian provinces such as Kayseri or unrest among the non-Muslim population often forced the governor to take measures. However, due to the trend toward centralization, the governor continued to work in accordance with the decrees coming from Istanbul even during crises. He held meetings with prominent figures to rely on local beys and keep the people calm; when necessary, he coordinated with the civil administration and military forces. In the 1880s, foreign consulate reports in Kayseri observed the influence of local notables and their cooperation with the government. They did not make quick decisions but proceeded with sure steps.

Picture 2.1

Relations with the Central Authority: The Kayseri Province was subordinate to the Ankara (Old) Province. The governor received orders from central institutions such as the Ministry of the Interior and the Council of State. According to the code of laws and the annual report, all appointments of governors and district governors were subject to the approval of the sultan or the central government. During the reign of Abdülhamid II, the provincial administration was subject to the dominant control of the central government; in accordance with the 1864 Regulation, the participation of non-Muslims in the administration was also ensured by the central government. In other words, the central authority appointed officials (governors, district governors) to the provincial administration and supervised expenditure and budget plans. Reports from the



provinces were evaluated in the capital, and investments and senior appointments were made accordingly.

Social/Class Representation: Provincial administrative staff consisted of Ottoman pashas and gentlemen belonging to the upper class, who were mostly Muslim. However, prominent Christian minorities were also represented in the council without regard to religion or ethnicity. On the other hand, the lower classes (peasants, artisans) were not directly represented; they could only make their voices heard indirectly through the district governor or the municipality. The right to speak for non-Muslims in joint administration was guaranteed by the Provincial Regulations. Thus, the beys, aghas, and tax collectors around the governor formed the “power holders,” while small tradesmen and peasants remained more passive.

Picture 2.2

Conflict and Alliance Tendencies: Provincial administration generally cooperates with local chieftains and military forces to maintain public order; when things go wrong, however, military and civil authorities may clash. For example, the governor may sometimes experience disagreements with a district administrator over the limits of authority. Although conflicts of interest are sometimes seen within the Meclis-i İdare between the Muslim majority and the non-Muslim population they represent, they tend to defend central policies. Ethnic or sectarian divisions rarely appear on the official agenda of provincial administration; the state strives to maintain a minimum level of cooperation with all religious groups for the sake of unity. When local interests are at stake, however, Ottoman officials behave more pragmatically to curry favor with their superiors.



Powers of provincial administration (mechanical): Decision Power +3: The final signature required for the implementation of decisions made by the committee is in this block (administrative decisions).

Influence on Economy +2: Tax rate regulation, caravan route security, trade permits.

Security Control +1: Distribution of police and gendarmerie.

Influence on Communities +1: Power to resolve or suppress community issues.

2.2.2.2. Military Wing

Who: Military Commander / Corps Representative, Reserve (local militia) commanders, Gendarmerie commander, Logistics officers

Duties and Responsibilities: The military wing in Kayseri was composed of army units and the law enforcement forces, that is, police/gendarmerie. Although there was no known roster of any Hamidiye regiment in Kayseri during the Abdülhamid II era, by the 1890s, the presence of military units like the Kayseri Brigade and the 13th Kayseri Regiment, along with various reserve cavalry/infantry battalions, was well documented. Thus, the region's security was provided essentially through gendarmerie units (police) that were affiliated with the Seraskerlik and police stations in town. For example, a Western source attests that "the police force" that served in Kayseri was tasked with maintaining the security of the city. At the sanjak level, village guards probably served against bandits and outlaws, and army reinforcements were provided if deemed necessary. Combating soldier smuggling, looting, and disruptive activities, as well as intelligence gathering, fell to the military command.

Decision-Making Style: Military personnel operate through the chain of command; decisions are swift and disciplined, depending on higher-ranking officers. A military branch chief or commander immediately reports the situation they encounter to the province or headquarters. For example, it is understood that the Kayseri police station chiefs forwarded regional security reports to the governor or directly to the Ministry of War. In extraordinary circumstances, their first reflexes are to dispatch cavalry or infantry and to keep the police stations under tight control. The military wing's "decision-making style" is based on strict adherence to hierarchy and swift execution.

Possible Crisis Response: In the case of internal unrest, military units organize flights, shifts, and sirens; military action is taken. For example, upon the arrival of news of an uprising that is targeted at Armenians and Christians, the garrison is mobilized, and a security cordon is established. In the case of a natural disaster, the gendarmerie assists. If necessary, a state of temporary emergency might be declared in cooperation with the provincial administration. In the 1890s, when the Hamidiye cavalry was deployed in Anatolia, this task in Kayseri was generally performed by the central army and the local gendarmerie (police).

Relations with the Central Authority: The military wing comes under the Ministry of War. Its officers and the police commanders in Kayseri report to the center by telegraph. Military officials also coordinate transportation requests and reporting with the Interior Ministry in Constantinople. When needed, the provincial governor calls for reinforcements, but only the generals have the responsibility. The military wing is loyal to the government; it executes the reforms in the field that emanate from the center, which include compulsory military service and the reservation system.

Picture 2.3

Social/Class Representation: Ranks in the army were mostly composed of Muslim officers and regular soldiers. Those selected from the local population to perform military service under arms were Muslim village sons; non-Muslims were exempt from military service. In the gendarmerie, however, both Muslim and Christian soldiers could be found (wearing local attire). Military commanders were generally from Istanbul or the educated pasha class.

Conflict and Alliance Tendencies: The military wing generally cooperates with provincial administration and local civil authorities. Although tensions occasionally arise between the governor and the command structure originating from the military command on security issues, the general tendency is toward coordination rather than conflict. Among social groups in the event of an uprising, soldiers who join forces with the provincial administration also work closely with local chiefs or guards. Although there has traditionally been a distant relationship between the military and non-Muslim communities, soldiers have occasionally cooperated with community leaders to maintain public order.

Powers of Military Wing (mechanical): Security Force +4: Suppressing rebellions, blocking roads, protecting caravans, and making mobilization decisions.

Economic Impact +1: Trade increases in regions with military protection.

Social Balance -1: Excessive military intervention may anger religious communities.

Crisis Response Speed: HIGHEST. (special power)



2.2.2.3. Religious leaders/ Justice / Bureaucracy

Who: Judge, Mufti, Clerks of the Registry Office, Sharia court officials

Duties and Responsibilities: The ulema class was responsible for religious education and justice; muftis, qadis, and madrasa teachers made up this class. The most prominent ranking ulema in Kayseri was the mufti, while according to the yearbook of 1872, the mufti in Develi was Hacı İbrahim Efendi. Qadis and court panels would hear cases in Sharia courts. The Nizamiye courts, established with the Tanzimat reforms, were civil courts, where criminal and commercial cases were tried. The Commercial Court in Kayseri in the 1880s was a mixed institution, presided over by a Greek or Muslim judge. The bureaucracy carried out the administrative roles of serving as governors, district administrators, and provincial secretaries; they also kept records and managed the taxes.

Picture 2.4

Decision-Making Style: Judges and muftis, who are trained within the religious scholar community, make decisions based on Islamic law and act in accordance with traditional Sharia principles. Nizamiye judges, on the other hand, sign binding decisions according to the law. Although this dual structure sometimes conflicts (in some cases, regarding which court should hear the case), in Kayseri, a unified assessment has been achieved within the same Meclis-i Temyiz (Temyiz-i Liva). In the bureaucracy, routine decisions are made according to the hierarchy, following the procedures of the reading period. Officials often prefer confidential consultation (meetings of wise men) to reconciliation. In councils attended by religious scholars, objections to decisions are made on religious grounds.

Possible Crisis Response: Courts and religious leaders try to hurry the process of the judiciary in times of crisis. For instance, when martial law is imposed on bandits, a qadi and mufti may be entrusted with responsibilities like collecting testimony and issuing fatwas; they preach sermons or make declarations that soothe the population. While all this is going on, the office staff of the bureaucracy is keeping its records and compiling statistics with great thoroughness. The qadi,



however, wasted no time in sending word to the central authority over what he felt was the absence of religiosity in the ranks of the umma. The general instinct of the ulema was to guard the social order.

Relations with the Central Authority: The ulema class was affiliated with the Sheikh al-Islam in Istanbul, but locally worked with the mufti, governor, or qadi. The Mufti Offices and Nizamiye Courts established in the 1870s were under the supervision of the Sheikh al-Islam and the Ministry of Justice (Shura Council). The qadi and mufti of Kayseri were appointed from the center; Nizamiye judges were also appointed by the State without distinction of sect. Bureaucrats worked under the Ministry of the Interior. Thus, although justice and religious affairs appeared independent, in the 19th century, much oversight was provided through a centralized hierarchy.

Social/Class Representation: The ulema and judicial staff consisted of urban Muslim men who had received theological education. Non-Muslims were not tried in Sharia courts; their communities sought solutions through their own religious leaders (e.g., the Greek Orthodox Metropolitan or Armenian Patriarch representatives). The bureaucracy, on the other hand, was generally composed of literate civil servants who had graduated from Ottoman-Rüştîye or İdâdi schools. For example, the fact that Christian members were also admitted to the Commercial Court indicates the indirect representation of minorities in the judiciary. Although the ulema class was not considered noble, it was respected by the people; bureaucrats, on the other hand, were close to the upper class.

Conflict and Alliance Tendencies: The ulema are guardians of tradition; they view modernization or Westernization with suspicion. Consequently, tensions sometimes arise between qadis and Nizamiye judges due to differences in methodology. The situation between Muslim clerics and non-Muslim communities was also monitored by the civil administration; legal regulations generally permitted religious discrimination. Although bureaucrats and qadis sometimes experienced conflicts of authority, they saw themselves as servants of the central government and



stroved to cooperate. Class-wise, there was no direct hostility between the religious oligarchy (ulema) and the clerk class; both were considered guarantors of the existing order.

Powers of Religious leaders/ Justice / Bureaucracy (mechanical):

Social Balance +3: Calming the people, issuing fatwas, and stopping community conflicts.

Decision Delay -1: They want to examine every decision in terms of “religious and legal appropriateness.”

Economic Impact +1: Endowment revenues and market regulations.

Legitimacy Power (special power)+2: Can declare decisions “halal” or “haram” in the eyes of the public.

2.2.2.4. ECONOMY – TRADE – PRODUCTION BLOCK

Who: Guild representatives, Merchants, Carpet makers, leatherworkers, Agricultural representatives, Caravanserai managers

Duties and Responsibilities: Economic life in the province of Kayseri revolved around agriculture, trade, and manufacturing. The local administration supported the state treasury with taxes, while structures such as the chamber of commerce and the chamber of agriculture kept records of trade and production.

Decision-Making Style: Economic decisions were mostly made according to the central charter and taxation system. For example, after 1875, the collection of the tithe tax by the tahrir method was accepted by the villagers. Local merchants, trade associations, or members of the commercial court (which had a mixed membership of both Muslim and Christian members) could consult with the governor on matters. However, central regulations such as the silk monopoly and salt monopoly mostly left the merchants of Kayseri in limbo. Decision-making was generally needs-oriented rather than modernization-oriented: for example, market taxes and customs regulations were determined by the swift state will.

Possible Crisis Response: In times of scarcity or commercial crisis, local merchants would try to protect their businesses and, with the help of guilds (trade associations), control prices and production. For example, when crop yields were low, this would be determined according to the zaviya/source, and peasants' debts would be deferred. If news of a foreign war that would disrupt trade was received, the governor could temporarily ban foreign trade. In the event of a minor crisis, it was also the reflex of the community to try to calm the people and prevent panic selling through the mufti or qadi. This is because even single tradesmen do not cause confusion in the Kayseri bazaar during times of uncertainty, instead of playing games of chance.

Relations with the Central Authority: Laws and statistics in the field of economics were determined by the Ministry of the Interior (Finance). Central reporting was carried out through

the Kayseri customs officers, trade registry officers, and the Chamber of Agriculture and Commerce. The Kayseri Chamber of Commerce and Agriculture has existed since 1881. Export data and detailed income information are provided in the Kayseri yearbooks according to the time period. For example, as of 1900, numerous products were exported from Kayseri, primarily kitre (hemp), cehri (cotton), and yapağı (felt). Central economic policies (tithe, dividends) were applied to Kayseri. Mixed Christian-Turkish trials in the Commercial Court were a reflection of central reforms.

Social/Class Representation: The non-Muslim population played an important role in the economy of Kayseri. According to some Ottoman consular reports, trade and high-end crafts in the city were “generally in the hands of Christians.” In 1880, there were 17,029 Armenians and 12,342 Greeks among the Ottoman population in Kayseri; these communities were engaged in crafts and wholesale trade, forming commercial circles. Muslims, on the other hand, were generally engaged in agriculture in the villages and in crafts and trade in the city. Farmers were criticized as “very lazy,” while women and children produced woolen goods through domestic labor. Wealthy Muslim landlords rarely engaged in trade, relying more on their inherited wealth. In summary, the economic class consisted of non-Muslim merchants and ladies, local landlords, and hardworking Muslim villagers.



Conflict and Alliance Tendencies: Competition dominated the economy, and social groups sometimes took sides. Minorities involved in trade (especially Greeks and Armenians) could act together when necessary to negotiate with the state. Muslim leaders (aghas and beys), on the other hand, could enter into conflicts of interest over land arrangements; although the reorganization of taxation after 1870 eased the burden on peasants, it drew the ire of the aghas. One tolerated alliance was between provincial administrators and wealthy merchants: for example, when new factory or road investments were needed in the region, merchants with significant influence, such as the Şerbetçi-Zerdalilik family, would cooperate with these administrators. Conflict, on the other hand, generally manifested itself in the form of high taxes or black markets; while government ministers pressured peasants or merchants to produce more efficiently, the people could resist.

Powers of ECONOMY – TRADE – PRODUCTION BLOCK (mechanical):

Economic Power +4: Tax revenues, production quotas, price setting, export agreements.

Social Balance +1: The calmness/unrest of the guilds affects the people.

Impact on Security +1: Merchants may demand military protection.

Crisis Triggering Power +2: Strikes, price crises, production stoppages, etc.

2.2.2.5. Community Representatives

Who: Muslim notables, Armenian community representatives, Greek community representatives, Village chiefs

Duties and Responsibilities: In Kayseri, the term “Community Representatives” refers to Armenian, Greek Orthodox (Ruhani), and other minority leaders, as well as neighborhood or church leaders. In the Ottoman Empire, members of each faith were responsible for the internal affairs of their own community. For example, Greek Orthodox Christians were organized under the Church Council or the Greek Patriarch of Kayseri; Armenians were treated through the Patriarchate/representative committee. They did not officially perform judicial duties, but they had autonomous rights in matters such as their communities' foundations, church schools, and “health” services. Therefore, the important clergy and sacred officials of the Christian community in Kayseri fall into this category. Their primary duties were to meet the educational, worship, and cultural needs of their own population.

Decision-Making Style: Community leaders made bureaucratic/community decisions in their own assemblies, in accordance with the Ottoman millet system. An interesting point is that, according to reports from the late 19th century, non-Muslims also held positions in the administration in Kayseri. For example, the Greek Metropolitan and Armenian clerks/priests had advisory roles in the Meclis-i İdare-i Liva (Provincial Administrative Council). This demonstrates



the community leaders' ability to cooperate with the government. The decision-making style was generally dictated by the community's internal hierarchy (bishop, patriarch, chief rabbi, etc.); in important matters, the church council or patriarchate played a role. In state affairs, spokespeople would approach the governor or district administrator and convey their requests.

Potential Crisis Response: In times of crisis, community representatives could have sought to calm the community and request assistance from the central authority. For example, when persecutions targeting minorities (the Hamidian massacres) broke out in Anatolia in the 1890s, minority leaders in Kayseri sent messages to the patriarchate or consulates requesting help. At the local level, institutions such as churches and synagogues would extend a helping hand to those in need. The reflex in times of crisis was generally "community solidarity." Protestant missionary efforts in Kayseri could also trigger community nationalism. However, in most cases, community representatives would negotiate with central state authorities to ensure the protection of minority rights.

Relations with the Central Authority: The Ottoman administration granted autonomy to non-Muslims according to the millet system. In Kayseri, Greeks were affiliated with the Greek Patriarchate of Constantinople, Armenians with the Armenian Patriarchate of Turkey; they acted as intermediaries between these institutions and other elements under the direct rule of the sultan. The 1864 Vilayet Regulation and other regulations (first introduced in the 1860 Municipal Law) also allowed non-Muslims to be represented in local councils (alongside Muslims). For this reason, Greek, Armenian, and Catholic leaders (and even the chief rabbi appointed from Istanbul) were official members of the Kayseri Administrative Council and the Trade Council. Thus, the relationship between the province and the non-Muslim community was based on constant negotiation. However, these representatives still had to be cautious about assimilation and military service policies coming from the center.

Social/Class Representation: Community representatives were selected from prominent families or religious leaders within their own communities. In the 1880s, there was a wealthy Christian merchant class in Kayseri; for example, many Catholic and Protestant merchants supported members of their denominations and built churches and schools. While most non-Muslims lived in the city center, Muslims formed the peasant class. In this population distribution, community leaders appeared to belong to the middle and upper classes; representation of the lower class was provided mainly through religious leaders. For example, in the district of Develi, the position of Tax Collector was held by Ohannes Efendi, who was of Greek origin. Thus, community members were also given positions in the bureaucracy, guaranteeing their representation.

Powers of Community Representatives (mechanical):

Social Balance Power +4: Increases public support or plunges the entire city into chaos.

Economic Impact +2: Craft/production networks were tied to communities.

Security -1: Community crises can turn into rebellion.



Pressure on the Center +1: Letters of complaint, telegrams to Istanbul, etc.

2.2.2.6. Press – Communication – Public

Who: Local journalists, Telegraph operators, Market/village representatives, Propagandists

Duties and Responsibilities: This section covers the general public, communication tools, and unofficial communication channels. In 1892, there were no local newspapers or printing presses in Kayseri. Since the first local newspaper would not be published until 1910, the people of that period learned their news from Istanbul-based newspapers, various magazines, and publications. Telegraph and postal services were the main means of communication. There was only one telegraph station in Kayseri, connected to two lines. Regular postal services carried letters and newspapers to and from Istanbul once a week.

Decision-Making Style: There is no “representation” in the central sense from the public; rather, their voice is heard through the elders. The demands of the people were conveyed to the governorate through community representatives and local dignitaries. The thoughts and reactions of the people were generally traditional; modern ideas rarely found resonance in rural areas.



Direct dialogue with the people was conducted by the military and property owners; there was no mainstream representative of the press. Nevertheless, because statistics were kept in the late 19th-century Ottoman Empire, the demographic and economic situation of the people was recorded in detail through provincial yearbooks (for example, data was presented with a Muslim-Armenian-Greek distinction in the 1881-82 census).

Potential Crisis Response: People generally act under the guidance of their village and community leaders. In times of uncertainty, plowing fields and continuing animal production were priorities. In the 1880 report, villagers were described as “working only to fill their stomachs.” During crises, provincial administrators, village heads, or tribal chiefs would gauge “the pulse of the people” through their officials and prevent panic through propaganda. In times of high grain taxes or disasters, the people generally blamed the tax farmers who collaborated with the state, and rebellions could break out, albeit rarely. During the reign of Abdulhamid II, press censorship was strict, so public reaction spread by word of mouth rather than through newspapers. The decision-making bodies were newspapers and coffeehouses; here, the agenda was set through gossip, and brief reports were passed on to the governor.

Relations with the Central Authority: The people are not directly connected to the center; they are connected to the center through the governor's office by post and telegraph. Communication channels: By the 1890s, regular telegraph connections had been established in the direction of Kayseri-Konya-Ankara, and there were regular postal services to Istanbul. For example, mail from Istanbul arrived in Kayseri once a week, and outgoing letters were sent on specific days. The public was happy to use these services; although there were sometimes delays in the transmission of messages due to problems with the telecommunications infrastructure (lack of facilities, shortage of technicians), communication continued to function through institutions belonging to the central government, such as the veterinary service. As pressure between social groups decreased, communication also provided some relief to the general public.

Social/Class Representation: The overwhelming majority of the population consisted of rural and merchant-farmer segments. According to Bennet's observations, while lords and aghas belonging to the upper class were favored, the lower classes (peasants, artisans) generally had to content themselves with “merely filling their stomachs.” The lower-class Muslim population was not represented in the bureaucracy as workers or farmers; they could gain influence in various civil service positions through bribery or specific family connections rather than through positions such as mufti or qadi. The people's need for information was generally met through traditional means such as mosque sermons and fairs, and markets held in winter. In Greek and Armenian villages, representatives of the people communicated with the state through the church, while in Muslim villages, they did so through the qadi or mufti. Therefore, although the press and communication were very limited, the socio-economic status of the people was included in Ottoman records; the 1882 census of Kayseri includes the numbers of Muslims, Armenians, and Greeks in the region, which had a population of approximately 77,000.



Conflict and Alliance Tendencies: Class tensions were more widespread among the people; they were more pronounced between the upper classes (landlords, tax farmers) and the lower classes (peasants, workers) than between Muslim and Christian minorities. Generally, the people pursued a loose alliance with the government: when the government eased the burden on peasants, the people obeyed; when the government triggered high taxes or unemployment, uprisings occurred. The local population generally acted together with their own religious and ethnic groups: for example, in a place where the Greek population was in the majority, they would only sell produce to Greek villages and, if necessary, participate in joint protests. However, in every crisis, the conflicts that erupted between the central government's security forces (police, gendarmerie) and the people were quickly suppressed. Alliances were formed, if necessary, not between communities but between groups of the same class; class cooperation was seen rather than ethnic cooperation. The people of Kayseri relied on traditional decision-making mechanisms (tribal chief, village elders, imam/mufti); conflict tended to occur between these power networks, and major standoffs involving all groups were rarely seen.

Powers of Press – Communication – Public (mechanical):

Perception Power +4: It either saves a decision or destroys it. (special power)

Crisis Amplification +2: Rumors, calls for rebellion, market panic. (special power)

Influence on the Center +1: Can send a telegram to Istanbul.

Influence on the Military -1: If it portrays the army negatively, it demoralizes them. (special power)



2.2.2.7. An Example Crisis Scenario

This scenario is just an example for you to understand the administrative structure well(it is not an actual crisis)

CRISIS: “The Talas Road Caravan Raid — 17 Lives Lost, Goods Taken”

Date: *May 12, 1892*

Event: An armed band of brigands attacks an Armenian merchant caravan on the Talas-Kayseri road.

The consequences are explicitly stated: 17 killed, 12 pack camels stolen, and most of the carpets and silk goods taken.

Those who shot the caravan are identified as “a local tribe.”

The media are typical: The headlines scream, “State power has vanished!”

Armenian community leaders immediately reacted by sending a complaint letter to the provincial administration. Markets also react explosively: Prices peak by 20% in one day.

RESPONSES FROM THE BLOCKS

1) PROVINCIAL ADMINISTRATION

They decided on an emergency session.

They asked the army for fast patrols to be sent to them.

There was a public statement that “a thorough inquiry is underway.”

Law-enforcement officers roamed the streets to oversee price control.

The reaction is unhazardous, yet of a slow pace. Bureaucracy is, anyhow, working.

2) MILITARY

The military command ordered the relocation of five battalions to the Talas road.

Checkpoint installations were performed at access points to and from the region.

It was advised that the area be encircled where the villagers of the alleged tribe lived.

They will carry out the spy operation only if the board gives the green light.



The issue is being dealt with rapidly; thus, prompt social tension is, however, escalating.

3) ULEMA / JUSTICE

The fatwa pronounced that “communalities should not be held responsible; only the culprit is to be found.”

Serious warnings were provided to the press, intending not to provoke an ethnic angle of the problem.

Correspondence between the government and the local tribe to straighten out legal matters was formed.

This particular thread plays more in line with lessening tension.

4) ECONOMY – TRADE – PRODUCTION BLOCK

The merchants demanded compulsory military security.

Trade guilds asked for emergency money to cover losses.

They threatened, “Should security fail, we shall stop production.”

The economic sector began to feel the direct and immediate impact.

5) COMMUNITY REPRESENTATIVES

The Armenian and Greek representatives raised their voices through written complaints.

Panic took charge of the people.

The Muslim community made the statement, “That tribe is definitely not one of us.”

They insisted on a joint peace conference, which would be led by the ulema.

The social layer clearly became shaky.

6) PRESS – COMMUNICATION – PUBLIC OPINION

Headline: “The Talas road is out of reach of safety!”

Pictures of the caravan appeared in the papers.

One of the hottest topics being talked about, “state breakdown,” was spreading like wildfire.

When the news was conveyed to Istanbul via telegraph, the center's demand for action grew larger.

The crisis escalated at an unforeseen rate.

2.2.3. Society & Economy

2.2.3.1. Social Structure

Population and community distribution: Muslims constituted the majority of the population in Ottoman Kayseri. According to official records from 1890–91, the total population of Kayseri city center was 49,498, of which 31,252 were Muslim, 2,419 were Greek Orthodox, 14,082 were Armenian, 813 were Catholic, and 921 were Protestant. In the 1881/93 Ottoman census for the same period, the Kayseri district center was recorded as having 130,549 inhabitants; in the center, there were 85,163 Muslims, 18,406 Greeks, and 24,950 Armenians. All Catholics lived in the center, while Protestants were concentrated in the center and Develi; there were no non-Muslims living in İncesu. This distribution meant that the city consisted mainly of a mixture of Muslims and Armenians/Greeks, while the countryside was predominantly populated by Muslim-Turkmen families.

Social classes: In Kayseri, both the rural “aghas” and the elite families in the city center (such as the Kalaycıoğlu and Çapanoğlu families) were local power centers. Tradesmen and artisans were organized within the Ahilik guild system; the guild leaders, who were also state officials, provided authority as the heads of the guild. Farmers were generally small landowners or field workers attached to emir agha families. Civil servants held positions in the Ottoman administrative hierarchy, such as district governors and court clerks, while madrasa teachers and imams formed the religious class.

The role of women: In Kayseri, women were largely occupied with family and household economics, but they also had an impact on legal and economic life. According to 17th- and 18th-century court records, approximately 22% of the cases filed involved women, primarily related to real estate purchases and sales, inheritance, and dowries. In contrast, women's educational opportunities were limited in the late 19th century; there was only one girls' school (“inâs mektebi”) in the province.

Educational institutions: Under Ottoman rule, both Muslim and non-Muslim communities operated their own schools. During the reign of Abdülhamid II, there were 62 elementary schools, 1 girls' school, 39 madrasas, and 1 preparatory school for the Muslim population in Kayseri. Schools belonging to religious communities were also active: in Kayseri in the late 1890s, there were approximately 4 schools belonging to Armenians, 5 to Greeks, and one each to Protestants and Catholics. In modern secondary education, the Kayseri İdâdîsi, opened in 1893, was one of the first administrative schools established in the province up to that time.

Migration and mobility: In the second half of the 19th century, significant migration movements took place for economic and social reasons. Greek and Armenian merchants from Kayseri migrated to European and Ottoman cities because they had established trade with distant centers such as England, Greece, and Istanbul. For example, according to Çelebi, the Greeks of Kayseri



had begun trading in various cities in England and Mediterranean ports in the 19th century. Muslims generally remained in the region, making a living from animal husbandry, agriculture, and local market trade; however, during the famine and financial crisis of the 1870s, some families were forced to migrate.

2.2.3.2 Economic Structure

Main sources of income: Due to the infertile agricultural land in Kayseri, the main sources of livelihood for the people were based on animal husbandry, handicrafts, and trade. According to Kolbaşı, in the 19th century, the production of saltpeter (potassium nitrate), safflower (a dye plant), carpets and woven products, pastrami-sausage, leather, copper, iron, and jewelry stood out in the Kayseri economy. Accordingly, sheep and goat breeding and fruit growing (especially apricots) in the Kayseri region were seen as complementary activities.

Main products and industries: Carpet and rug weaving was the most common craft; by the late 19th century, there were ~3,000 carpet looms in the city and its surroundings, providing livelihoods for more than 10% of the population. Pastrami and sausage production was also significant (with around 20,000 animals slaughtered annually). Gypsum production was entirely under state control; the “Military Gypsum Factory” was established in 1842. In addition, there were plaster of Paris operations in Gesi, near Kayseri, using limestone from local quarries. The leather industry was concentrated in the Debbağlar neighborhood and was organized according to the Ahî tradition. Historical records also mention the export of products such as carpets, yellow ochre, and gum arabic from Kayseri.

Merchant class: Greeks and Armenians were particularly prominent in trade in Kayseri. Greek merchants had established commercial relations in Istanbul and European markets, while Armenians had done so around the Black Sea. According to Vital Cuinet, large quantities of unprocessed leather, saffron, almonds, and other products were sent from Kayseri to Istanbul. While Greeks dominated Kayseri's foreign trade network, Armenians also played an important role in trade, particularly in the markets of Central Anatolia. Muslim Kayseri residents, on the other hand, were generally engaged in local agriculture and domestic trade.

Tradesmen and guild structures: As was customary in the Ottoman tradition, the guild system (ahilik) was in operation in Kayseri. The leaders of the guilds (kethüda) served as the heads of the tradesmen's organization and representatives of the state. For example, the guilds established according to the tradition of Ahî Evran and Kayseri's famous Yabanlu Market were responsible for the education and supervision of tradesmen. Many artisan classes in the city, such as barbers, tinsmiths, tanners, and porters, were organized within guilds; their tools and equipment were usually produced in shops in the same neighborhood.

Taxation and state control: The Ottoman Empire's classic taxation methods were also in effect in Kayseri. Taxes such as the tithe (one-tenth) on agricultural products and customs duties on local manufacturing were levied. The state directly controlled strategic areas such as saltpeter



production; the Saltpeter Factory is an example of this. Taxes levied on trade (e.g., market tax) constituted a significant portion of the province's revenues.

Foreign trade routes: Throughout history, Kayseri was a key junction on the east-west trade routes of Anatolia. During the Seljuk and Ottoman periods, fairs such as the Yabanlu Market were held near Kayseri to stimulate caravan trade. In the 19th century, carpets and agricultural products were transported to Aleppo, Izmir, and Istanbul via caravan routes. The steppe roads passing through the foothills of Mount Erciyes connected Kayseri to inland cities such as Konya, Ankara, and Sivas. During the Ottoman period, a chain of inns and caravanserais was operated to ensure the safety of these roads.

Income distribution and crises: The gap between the wealthy merchants and the poor peasants in Kayseri was significant. While wealthy families gave 5,000 kuruş in dowry to their daughters at weddings, low-income families could only afford 500 kuruş. This type of economic inequality led to internal tensions, and when combined with the famine of the 1870s, part of the population resorted to migration. For example, the great famine that struck Anatolia in the 1870s also hit Kayseri, and according to sources, some families lost all their members to starvation. During times of crisis, people migrated from rural areas to cities or turned to new commercial activities to cope with poverty.

2.2.4. Social & Ethnic Structure

Dynamics of Public Response

Kayseri's social structure in the 1890s was multi-layered:

- Muslim Turkish population (majority)
- Armenian community (active in 40-50% of the city's economy)
- Greek Orthodox community (especially in trade and transportation)
- Rural Turkmen and remnants of the Bozulus tribe
- Civil servants, ulema, and military class
- Guilds and urban merchant blocs

This diversity meant that any decision made by delegates would have different consequences for each segment. The following section explains this in detail.



1. Muslim Turkish People – Town and Village Majority

Muslim villagers and townspeople evaluate decisions based on three things:

Has the tax burden increased or decreased?

If the agricultural tax rate (tithe) rises, there is an immediate reaction.

If security expenditures increase and “additional taxes” are imposed, villagers quickly approach the brink of rebellion.

Is there road safety?

Bandit raids are the factor that most quickly incites villagers to action.

If the state suppresses banditry, the people quickly become loyal to the state.

Relations with non-Muslims

The perception that the administration gives Armenians/Greeks too many privileges causes unease among the peasants.

However, if the state acts fairly, the peasants accept it, because there is already an “experience of coexistence” throughout the province.

Type of response to decisions

Tax increase: high response

Compulsory military service decision: medium-high response

Commercial freedom decision: low response

Bandit suppression decision: positive response

Privileged decision for Armenians/Greeks: high response



2. Armenian Community – Artisans, Merchants, and Urban Elite

The Armenian population constitutes the artisan and merchant class in most of the Kayseri city center. Three main issues affect them:

Economic stability

Decisions that restrict the market, limit production, and weaken security affect Armenian merchants the most.

Perception of justice and security

If the state takes sides in a legal dispute with Muslims, the community becomes tense.

If the state is slow to act against bandits, the Armenian people feel “vulnerable.”

Collective fear and external factors

The Armenian people are already anxious due to events throughout the empire in the 1890s.

Harsh decisions by delegates could cause panic in the city.

Types of Reaction to Decisions

Market regulations: moderate reaction

Judicial decisions (community v. judiciary): strong reaction

Decisions providing security to minorities: positive reaction

Decisions on forced labor/monetary contributions: strong reaction

Suppression of bandits: strong positive reaction



3. Greek Orthodox Community – Transportation and Foreign Trade Class

Greeks are mainly concentrated in international trade, transportation, flour, and milling businesses.

Customs and Trade Decisions

If market taxes are increased, Greek merchants may leave the city (actual historical behavior).

If free trade is expanded, Greek merchants mobilize very quickly.

Road safety

Attacks in the countryside directly hit Greek trade; without road safety, the economy collapses.

Inter-community tension

Tension between Armenians and Muslims pushes Greeks toward economic opportunism, but also creates fear.

Decision reactions

Trade liberalization: very positive

Tax increase: very high reaction

Decisions causing community conflict: panic – they may leave the city

Road safety: highly positive

4. Guilds, Brotherhoods, and Craftsmen Neighborhoods

Guilds are the mechanical force that sustains Kayseri's daily economy.

State price regulations

Price decisions are accepted or rejected based on the reaction of guild leaders (kethüda).

Raw material prices

Wool prices for carpet makers

Salt and leather prices for tanners

Wheat prices for bakers

Sense of justice

The guild collectively closes shops in response to injustice.

This can create a “strike that paralyzes the economy” effect within the committee.

Forms of response

Enforce price regulations: moderate-high response

Pressure merchants: strike

Improve security: positive

Improve a raw material flow: very positive



5. Rural Tribes, Turkmen, and Provincial People

How are they affected?

When state authority increases, unrest may arise among these groups.

If livestock taxes rise, there is a risk of rapid rebellion.

Tribal mobilization may affect the province's military strength.

Types of reaction

Increase in livestock tax: high reaction

Granting ranks or gifts to the tribal leaders: positive reactions

Centralization: resistance to the government

Road safety: positive

6. Press, Intellectuals, and Educated Class

Although there are very few newspapers in Kayseri, Istanbul newspapers are followed.

Points of influence

Censorship

Perception of justice among communities

Large-scale security incidents

Economic crises

Types of reaction

Heavy censorship: reaction and explosion of gossip

Fair administration: increase in legitimacy

Unfair decisions on Armenian-Greek issues: reaction, damages the province's prestige

Public Reaction Scale

Category	Response Speed	Response Severity	Typical Response
Muslim villager	Fast	Medium-High	Rebellion, Tax refusal
Armenian city dweller	Medium	Very High	Panic, Community closure
Greek merchant	Fast	Very High	Abandoning the city, Trade stoppage
Trade guilds	Slow	Very High	Strike, Shop closure
Tribes	Very Fast	Medium	Militias, Smuggling
Press / Intellectuals	Medium	Low-Medium	Spread of propaganda

2.2.5. Security and the Army

Military Units and Their Duties: Kayseri is one of the Ottoman Empire's strategic cities in Anatolia. It is recorded that an infantry battalion was stationed in the city center in 1827 and that Major Ahmet Bey was appointed to lead that battalion. This battalion was part of the regular army (nizamiye); in addition, Redif (reserve) units may have been formed in the region. The unit's duty was to defend the region and maintain public order. In particular, there were small garrisons in the mutasarrıflık (district governor's office) residences attached to the center of Kayseri and in the districts. For example, in 1848, when the barracks construction in Kayseri could not be completed due to winter conditions, military units were temporarily housed in the district governor's residence.

Gendarmerie and Police Organization: In the 1890s, the military police (gendarmerie) was primarily responsible for public order in Kayseri. Initially, in 1892, the establishment of a "police" unit was proposed, and permission was granted to employ 1 commissioner and 3 police officers. However, immediately afterwards (1894–1911), the term zabtiye was used in all security correspondence, and it was reported that units consisting of gendarmerie officers affiliated with the Seraskerlik were responsible for public order in the city. For example, a 1904 investigation emphasized that "although Kayseri is a city of 50,000 people, public order cannot be maintained with the current 12-person infantry police force"; therefore, it was recommended that the number be increased from 12 to 32 and that four new police stations be built. In 1908, the inadequacy of the old gendarmerie station in the Talas district, due to its rural location, was criticized, and it was decided to build a new station building.



Security Issues: Bandit activities were occasionally observed in Kayseri and its surroundings; the security of caravans passing through remote highland and mountain villages depended on military units. In addition, community conflicts and migration movements also affected security. By the end of the 19th century, the Greek Orthodox population in the Kayseri Sanjak had declined significantly due to migration, and these migratory movements left significant traces on the social fabric. Ottoman archives reveal that Armenian insurrection committees also emerged in 1892–93. Research shows that at least 84 Armenians who joined the Hunchak Party in Kayseri were organized into eight units; each of these individuals was led by sergeants and took a strict oath of secrecy. Such activities periodically disrupted public order, leading to the intervention of military units.

Decision-Making and Crisis Management: Security decisions in Kayseri were generally made in coordination with the central authority. Instructions from Istanbul were carried out between the Seraskerlik (Ministry of War) and the Ankara Vilayeti Valiliği (Governor's Office), to which Kayseri was affiliated. The governor (Governor of Ankara) and regional military commanders would consult among themselves and in local councils (such as the provincial council), consulting the Grand Vizier's Office (the Sultan's office) or the Ministry of the Interior if necessary. In extraordinary circumstances, the governor and serasker would coordinate to support the local population and increase the level of security. The balance of authority between local military and civil officials was determined by the central authority of the period; while the gendarmerie function was under the military, internal security in the city was the responsibility of the governor. Within these structures, in the event of war, insurrection, or major disaster, gendarmerie units could be rapidly deployed to the region, and emergency management councils could be established in conjunction with the civil administration.

2.2.6. Infrastructure and Communication

Road Network and Caravanserais: Kayseri was located at the crossroads of north-south and east-west routes in Anatolia, making it a key point on major highways. There was a road extending north from the west of the city to Sivas and another road leading south to Konya/Adana. The Sultanhanı Caravanserai is located at the center of these roads; it was built by Seljuk Sultan Alaeddin Keykubat between 1232 and 1236 and is located 47 km from Kayseri on the Kayseri-Sivas route. Numerous inns and caravanserais, such as Sultan Hani on the highway, served as communication routes during the Ottoman period. Today, the north-south and east-west axes of Anatolia still pass through Kayseri. These roads were of great importance both economically (caravan trade) and militarily (army transport).

Trading Stops (Caravanserais and Bazaar): During the Ottoman period, the city of Kayseri had a rich network of bazaars and caravanserais. There were large covered markets (bedestans) such as the Kapalıçarşı (Bezzazistan) and separate bazaars such as the Horse Market, Grocers' Bazaar,



and Market Gardeners' Bazaar. These places were the center of trade for both daily necessities and especially locally manufactured products (carpets, rugs, sucuk, pastirma, leather, etc.). Traveler reports from the 19th century mention that Kayseri's bazaars were large and well-stocked, filled with various goods, including British goods. The presence of inns (caravanserais) and bathhouses in the city squares supported caravan traffic and commercial activity.

Telegraph and Communication Network: Kayseri's growing commercial and military needs led to investment in telecommunications infrastructure. As part of the expansion of telegraph lines to the provinces in the Ottoman Empire, the laying of the first telegraph line to Kayseri was proposed in the 1860s, and the Yozgat–Kayseri line was planned in 1862 but postponed. According to official documents, the first telegraph line was laid in Kayseri in 1869. This enabled rapid communication with distant provinces, accelerating state communications and trade. (Post office buildings also usually operated in conjunction with the telegraph center.)

Water and Sewage: Kayseri's water was generally supplied by spring water from the surrounding mountains. For example, the spring called Mukbil water was transported to the city through ancient water channels. Neighborhood fountains (such as the Ulu Mosque and Emir Sultan foundation fountains) were the distribution points for water. Foundations operated these fountains and, in the event of damage to a water canal, would apply to the qadi for repairs. (Example: In Kayseri, at one point, a request was made for the maintenance of the Mukbil water canal, and a complaint was submitted to the qadi requesting the repair of the canal to ensure the fair distribution of water). As for the sewage system, residential waste was generally discharged into nearby streams and low-lying areas of the neighborhood via ditches; there was no central sewage system in the 19th century.

Public Buildings and Social Impact: Among the government buildings in Kayseri were the mutasarrif mansion in the city square, the mint, and customs buildings. Police/municipal police stations were present for internal security; for example, the old gendarmerie station in the town of Talas was renovated. The madrasas in the city (e.g., Emir Sultan, Ulu Cami Madrasa, etc.) served as educational institutions, while mosques and imarets (soup kitchens) functioned as social service centers. Caravanserais and inns, as well as bazaars and markets, were used not only for trade but also as guild (craftsmen's organization) centers. Infrastructure services (roads, water, and inns) were provided with state and foundation funds; the municipality or local administration introduced and organized these services for the public. With the development of these services, the daily life of the people of Kayseri became easier; while dependence on central authority in matters such as trade and security decreased, the governing authorities also tried to maintain both military and economic stability by controlling these services.



3. Key Words/Concepts

We have some important concepts in history that affect our committee. In the first part, we explain these historical concepts, and after that, we explain some special concepts in our committee directives.

3.1. Historical/Systemic Concepts

Centralization in the Tanzimat Period: With the Tanzimat reforms, attempts were made to establish a strong central authority in the Ottoman Empire. During this period, administration was taken away from local power centers and placed under the control of central bureaucrats. The sultan's powers were limited and delegated to provincial governors and administrators, thereby weakening the old practice of “absolute local lordship.” Committee adaptation: In a committee simulation, Tanzimat Centralism means, for example, that the role of “Central Leader” has a high authority status. The central leader ensures that decisions are approved; committee participants remain subject to central authority when making decisions. (For example, even if the leader in the committee makes the correct decision on “Tax Rates,” they may not be able to implement it if they do not have sufficient authority.)

Mutasarriflik-Kaza-Nahiye Hierarchy: The Ottoman Empire organized its administrative divisions in the provinces hierarchically. The largest unit was the province (vilayet), below which was the district (sancak) and the governor who administered it, below that was the county (kaza, administered by a judge or district administrator), and the smallest unit was the sub-district (nahiye, to which villages were attached). In summary: Province > District (Governor) > County (Qadi/District Governor) > Subdistrict (Director) > Village. Committee adaptation: In the committee model, this means a step-by-step chain of authority. For example, a role such as “Regional Governor” (like Mutasarrif) deals with the committee's broad responsibilities, while the “District Director” (Kadı/Kaymakam) has authority over local matters (sub-committee decisions). The decision flow operates according to this hierarchy: higher levels approve decisions and allocate budgets, while lower levels implement them.

Guild System: In the Ottoman Empire, guilds were professional associations of artisans and merchants. Guilds guided members from job training (apprenticeship) to organizing work according to the conditions of the day, monitored prices and quality, and established “common funds” that provided financial support to members in case of unemployment or illness. They were a kind of professional social security network. Committee adaptation: In a committee, a guild could be an “ideological group” formed by members doing similar work. This group ensures member discipline and represents the “mutual control” of discussions. For example, members of the “Trade Guild” in the committee control decisions related to the economy and protect the interests of the citizens (voting community). Thus, guild status could attempt to ensure price stabilization or goods control in a conflict.



Ayan–Eşraf–Community Leaders: In the Ottoman provinces, the terms ayan and eşraf referred to the daily elite class consisting of local leading families, large landowners, and wealthy merchants. These leaders acted as a bridge between the central government and the people, assisting in tax collection, price regulation, or organizing the people against rebels. Community leaders, on the other hand, were the internal administrators of each religious/ethnic community (millet) (e.g., chief rabbi, patriarch, mufti). Committee adaptation: In the committee, each major ideological group or interest group can be likened to the position of “Ayan/Eşraf/Community Leader.” For example, a “Merchant Notable” or “Muslim Community Leader” would advise their representatives on the committee and negotiate with the central authority. These leaders would influence committee decisions using their “Influence” status (the power to persuade or coerce the people) according to their status.

Caravan Trade Mechanism: In the Ottoman Empire, long-distance trade was usually conducted by caravans. Goods between Istanbul, Anatolia, and Europe were transported via long caravan routes, and the state collected customs duties on these passages. For example, in the 17th century, regular trips were made between Istanbul and Belgrade under the name “Belgrade Caravan.” Caravans required protection from central or local authorities for security, and caravanserais (inns) served as lodgings. Committee adaptation: Caravan trade can be considered a “resource/value transfer mechanism” within the committee. For example, a committee role could be considered as “Merchant” or “Trading Merchant”; this role stimulates the economy by transporting valuable resources from one region to another. If it is similar to a “caravan route,” it represents the flow of information and goods within the committee: one role provides resources to the committee by ordering and bringing goods from another region (increased Resources status).

Ottoman Security System: In the city, there were “kolluk” (police station) officers (similar to today's police/gendarmerie) at the gates. In the provinces, timar-holding sipahis and local militias maintained public order, while qadis judged crimes. In the 19th century, the Zaptiye Nezareti (police force) and Gendarmerie units were established. Committee adaptation: “Public order” in the committee is like “security and order status.” For example, a role such as “Minister of the Interior” or “Chief of Security” enforces rules and controls unrest in committee discussions. Roles with statuses that ensure public order (e.g., high Expertise and Influence) prevent incidents from occurring or find solutions.

Foundation Economy: In the Ottoman Empire, foundations were a socio-economic system run with foundation properties consisting of goods donated by philanthropists. Foundation founders transferred their land, shops, and salary income to foundations; foundation revenues financed charitable institutions such as mosques, madrasas, and soup kitchens. Thus, a significant amount of wealth remained untaxed, and public services were provided with these revenues. Committee adaptation: Think of a hypothetical public budget as an “endowment fund” in the committee.



Each role may be linked to the income it receives from this fund. For example, the role of “Charitable Institution President” assists the committee with the donations they collect. Economic Resources statuses can be interpreted as access to endowment revenues (e.g., more endowment revenue → more resources).

Telegraph Management and News Flow: Communication in the Ottoman Empire accelerated in the 19th century with telegraph lines. The first telegraph line was laid in 1847 (Istanbul–Edirne), and the first message was sent during the Crimean War in 1855. This network enabled news to reach the center within hours rather than days. Committee adaptation: In the committee, this takes the form of “communication channels” or “information intelligence.” For example, a role such as “Communications Specialist/Telegraph Operator” could be considered; this role provides a strategic advantage by quickly relaying source situations and external information to the committee (high Access or Expertise). When the speed of information flow increases, the committee can respond more quickly to crises.

Inter-Community Balance (Millet System): In the Ottoman Empire, different ethnic and religious communities (millet) managed their own internal affairs. Non-Muslim communities, such as Christians and Jews, had autonomous judicial and tax collection rights through their religious leaders and churches or synagogues. The state preserved the multi-ethnic balance within the empire by allowing each millet to live under its own laws and order. Committee adaptation: Think of the committee as different “groups” (e.g., Muslim, Christian, Corrupt Group, etc.). The leader representing each group (like the “millet leader” in the handle) works in favor of their own community. In general, “community balance” prevents these groups from gaining superiority over each other; each nation (faction) defends its various needs in the committee. For example, each group takes a position with “Influence” status according to its own ideological inclination, thus ensuring balanced representation in state policies (just as the Ottoman Empire granted certain autonomy to each nation).

Local Taxes and the Post-Avarız System: In the Ottoman Empire, the avarız tax was a temporary tax imposed in extraordinary circumstances, but over time it became permanent. With the Tanzimat, the avarız was abolished and replaced by more regular tax systems. (For example, in the 19th century, avarız foundations were established to exempt neighborhood residents from taxation, and in 1930, these revenues were transferred to municipalities.) At the local level, obligations such as the jizya tax and the military service fee imposed on non-Muslims continued until the Tanzimat. Committee adaptation: Consider the tax and resource collection mechanism in the committee. Individuals in “tax collection” roles contribute fixed resources (e.g., high Resources) to the central budget. When irregular revenues like avarız disappear, the resource flow within the committee becomes more predictable: for example, each group contributes a regular tax share (static effect) to the budget.

Narh (Price Fixing): In the Ottoman Empire, an official price ceiling (narh) was set for basic food and necessities. The state recorded fixed prices in the narh register to prevent excessive



increases in the prices of bread, meat, milk, etc., during periods such as Ramadan. This prevented usury in the market during times of panic or scarcity. Committee adaptation: Narh is like the committee's ability to "regulate the market." For example, a role such as "Minister of Economy/Karamantri" with high Authority status can impose a price ceiling rule on the committee. In this case, the price of a resource such as 'bread' or 'fuel' is kept fixed, preventing speculative price increases in the committee's internal market. The rules prevent panic during a crisis: when the stock of a good in the committee decreases, the price of that good can be blocked by triggering the price control mechanism.

Famine–Storage–Grain Balance Mechanism: The Ottoman state strategically managed grain reserves during times of famine. From the late 18th century onwards, the "Zâhire Nezâreti" was established in Istanbul; this institution purchased grain on behalf of the state, stored it in state warehouses, and distributed it to Istanbul bakeries during times of famine. Caravan trade routes ensured the flow of goods throughout the country and prevented smuggling. Committee adaptation: In a famine scenario, the reserve mechanism in the committee could be conceived as follows: There is a "Grain Warehouse" fund or "strategic stocks" status. A role (e.g., "Head of the Agricultural Department") with high Expertise and Resources statuses allows access to the warehouse during a famine. For example, if there is a drought, a resource is first reduced from the reserves (Food Resources are distributed), and the crisis is mitigated within the committee. The warehouse mechanism automatically adjusts the balance of goods within the committee: when the stock is replenished, public tension decreases.

Banditry and the Punishment Mechanism: Banditry (armed robbery/theft) was a very serious crime in the Ottoman Empire. According to Islamic law, this crime of blocking roads and terrorizing the public fell under "had" punishments. For example, if a fugitive bandit was caught, if there was no killing, their ankles would be cut off; if there was killing, they would be executed. The laws also prescribed death penalties such as hanging or drowning for bandit offenders. (In the 16th-18th centuries, decrees were issued in response to the increase in banditry due to economic crises, and criminals were handed over to reliable officials and punished according to Sharia rules). Committee adaptation: In the committee, "bandit" represents elements that do not comply with the rules or engage in sabotage. The punishment mechanism can be considered a legal sanction. For example, the role of "Chief Justice" identifies bandits with high expertise and refers their cases to court (pre-arranged processes). Punishments are determined according to committee strategy: the most severe crime may be subject to effective "death penalty" sanctions (e.g., removal from the system). This mechanism maintains committee discipline and deters violent actions.



3.2. Internal Committee Mechanical Concepts

Stat System for Each Role – 5 Main Stats

Authority: The power you have in the role you play when making and implementing decisions. In real life, authority is like the power of a head of state to pass legislation or order military operations. (Example: President XXY made a savings plan but couldn't implement it because the parliamentary majority opposed it; this is similar to a situation where he couldn't implement the right decision because his authority was limited.) A role with high authority status within a committee can easily impose decisions or use veto power.

Access (Information/Agent Network): This indicates how much information your role can obtain from the outside world. In modern life, this means an intelligence service or an extensive research team. (Example: In journalism, a good editor does not just speak off the cuff, but gathers information from sources and files in the background; this is high access capacity.) In the committee scenario, a role with high Access status (e.g., “Intelligence Chief”) sends spies or envoys to gather information and detect crises in advance. A role with low access, on the other hand, has to make do with off-agenda or outdated information.

Resources: This refers to access to economic, material, and human capital. In real life, this could be a massive state budget or the capital of a powerful company. (Example: It is easy for a wealthy businessman to build and manage the factory he wants; this is possible thanks to abundant access to resources.) In a committee environment, a role with high resource status, such as “Minister of Finance,” has easy access to the budget and supplies, and finances projects. A lack of resources can make even the right project impossible.

Influence (Belief/Trust and Persuasion Power): This is the power to influence the public, the community one represents, or the army. In reality, a charismatic leader rallying the public behind them is an example of this status being high. (Example: A mayor runs a transparent campaign to get the public to accept a state-of-the-art transportation project; if the public trusts him, he will have a high level of influence.) A role with high Influence status on a committee can set the agenda or steer discussions. For example, if he can persuade like-minded groups, he can get a critical bill passed.

Expertise: This is the level of technical knowledge and experience (medicine, agriculture, law, etc.). For example, in the real world, a lawyer has the knowledge to write good laws. (Example: A



scientist proposed a solution to an ecological problem; expertise was needed to understand it.) A role with high expertise status in the committee (e.g., “Agricultural Expert”) guides agricultural policy and provides practical suggestions for crisis resolution. Thus, issues such as agriculture, economy, and security are shaped according to expert opinion.

Faction Power Dynamics

The balance of power between factions concerns how each group or faction gains/loses power. Realistic and simple: Imagine that the committee has two important factions: the “Imperial Nobles” and the “People's Representation Committee.” These groups compete on every decision. If the Nobles invest (e.g., collect taxes), their income increases (Resources); the People's Committee attracts the public with popular social welfare packages (Influence). Faction power changes with these gains and losses. For example, if the Nobles use too much authority, it can create Public Tension, such as excessive pressure on the public, and reduce their power.

3. Public Tension Scale

Public tension measures the people's reaction to the state or politics. For example:

1. Calm: Everything is fine – a peaceful society like Norway; people are generally satisfied.
2. Annoyed: Minor complaints – small protests or complaints; for example, a few people object to a tax increase.
3. Grumbling: Small community unrest – Petitions at the neighborhood level or social media outcry; for example, backlash on social media after the metrobus fare increase in Istanbul.
4. Protest/Boycott: Gathered crowd – a rally or walkout; for example, the Gezi Park protests (2013) turned into serious demonstrations in the city.
5. Risk of Incident/Uprising: Precautions such as firefighting – Large numbers of protesters and security forces are about to clash; for example, police-witnesses in Tahrir Square in Egypt in 2013.
6. Open Rebellion: Armed conflict or mass resistance – the 2011 Tunisian and Egyptian Revolutions; the government was overthrown, and a full-scale uprising occurred.

4. Resource Economy System

Simply put: Cause-and-effect relationship. For example, if the committee sets a higher tax rate, government revenues increase (resources increase), but the public's disposable income decreases (tension may rise). If there is high agricultural investment, production increases, ensuring food

abundance (tension decreases). Conversely, if insufficient caravans (transportation) are allocated to trade routes, the flow of goods slows down, and shortages may occur. A simple example of resource transfer: “If the committee provides agricultural support to the EU area (Resource -), food prices fall (+), and hunger decreases (tension -).” Every action triggers a specific economic outcome; it is designed with the logic of “if this happens, that happens” in a way that students can understand.

5. Crisis Escalation Ladder

Describes the gradual intensity of crises. For example, a country's internal crisis escalates as follows:

Step 1: Minor disagreement – Conflict of ideas between the government and the opposition (e.g., economic policy).

Step 2: Official protests and pressure – The opposition holds rallies, and the state takes limited measures (e.g., raises interest rates).

Step 3: Harsh countermeasures – The government responds harshly to protesters, or arrests begin.

Step 4: Violent incidents – Street clashes, the army or gendarmerie intervenes.

Step 5: Challenge to the regime – Full-scale rebellion or coup attempt.

Real example: The 2014 Ukraine crisis followed a similar pattern: Clashes with Russia, followed by the annexation of Crimea (a bold decision), sanctions from the West, etc. (escalating stages). Or 2020-Covid: In the first stage, there were a few cases (1), then a lockdown/full shutdown (4-5) was decided – almost an open crisis. This simplified ladder is used to understand the steps to take when a crisis arises in the committee.

4. Character Guide

Mehmet Rıfat Pasha

Category: Provincial Administration (Central Power)

Personality: Authoritarian, disciplined, patient, statist, strategic

Stats:

Authority 10, Access 6, Resources 6, Influence 8, Expertise 8

Story

Mehmet Rıfat was an Ottoman bureaucrat who grew up in Bab-ı Ali at a young age, served in many provincial posts, and was extremely loyal to state policies. His father was a district governor in Kayseri in the 1860s and was dismissed from his post as a result of a major embezzlement scandal. This event filled Rıfat's childhood with shame; since that day, he has been obsessed with the “immaculate order of the state.”

His authoritarianism stems from the fear he felt at his father's downfall; his patience was forged by the long waits he endured while rising through the bureaucracy.

Ömer Sadık Efendi

Category: Military Wing

Personality: Tough, loyal, suspicious, honest, sharp-witted

Stats:

Authority 8, Access 4, Resources 8, Influence 6, Expertise 8

Story

One of the soldiers who came of age after the Crimean War. As a child, he lost three family members in a bandit raid near Talas. This event instilled in him the belief that “if the state is weak, the people die.” His toughness and skepticism stem from this trauma. He stood out at officer training school for his strategic intelligence, but his excessive honesty made him unpopular with his superiors.



Hacı Mahmud Ağa

Category: Ulema / Justice / Bureaucracy

Personality: Traditionalist, dignified, impartial, meticulous, reliable

Stats:

Authority 6, Access 8, Resources 4, Influence 10, Expertise 8

Story:

He is the son of one of the ancient Kayseri families. He received his madrasa education in Istanbul, then returned to his hometown to serve as a teacher and judge. He is known among the people as “the conscience of the city.” In his youth, he resolved a major slander case, earning the respect of both Muslim and non-Muslim communities. This incident made him extremely impartial and calculating.

Agop Seropyan

Category: Economy – Trade – Manufacturing

Personality: Pragmatic, talkative, commercially astute, impatient, competitive

Stats:

Authority 4, Access 6, Resources 10, Influence 6, Expertise 8

Story

Third generation of a prominent Armenian merchant family. During the 1880 crisis, his family faced bankruptcy, and Agop revived the company at a young age. This period strengthened his stress tolerance and quick decision-making reflexes. Constantly competing with Muslim and Greek merchants, he developed an impatient and competitive temperament.



Dimitri Kalogeras

Category: Community Representative (Greek)

Personality: Conciliatory, diplomatic, emotional, community-oriented, proud

Stats:

Authority 4, Access 6, Resources 6, Influence 10, Expertise 6

Story

He comes from a prominent priestly family in the Greek community. At a young age, he worked alongside Ottoman soldiers to save the Greek neighborhood during a fire in Kayseri; as a result, he views the state not as an enemy but as a necessity for “forced cooperation.” This event shaped him into a conciliatory person. However, he can be proud and emotional due to his overly protective nature toward his community.

Salih Nuri Bey

Category: Press – Communication – Public

Personality: Curious, courageous, sharp-tongued, quick-thinking, idealistic

Stats:

Authority 4, Access 8, Resources 4, Influence 10, Expertise 6

Story

He developed his early journalism career in Istanbul by writing articles against censorship. When his newspaper was shut down, he returned to Kayseri. His father served as district administrator for many years, so he is well acquainted with internal bureaucracy. This is why his sharp tongue is both a strength and a threat. He began his journalism career after a fight that broke out among the public due to misinformation circulating in high school — that day, he came to the conclusion that “accurate information saves lives.”



Hacı Zekeriya Efendi

Category: Economy – Agriculture – Production

Personality: Hardworking, conservative, slow decision-maker, calm, calculating

Stats:

Authority 6, Access 6, Resources 10, Influence 6, Expertise 10

Story

The leader of a wealthy farming family with large grain stores near Talas. During the famine of 1873, he opened his stores to help the people survive — this event is the basis of his respectability in Kayseri. However, due to the trauma of the famine, he is extremely conservative, hoards supplies, and avoids taking risks. He believes that “the day will come when famine returns.”

Şerife Nazan Hanım

Category: Ulema / Social Aid / Foundations

Personality: Compassionate, strong-willed, fair, attentive, politically astute

Stats:

Authority 6, Access 8, Resources 6, Influence 10, Expertise 8

Story

One of the rare female representatives prominent in Kayseri's foundation activities. Her mother died young due to illness; this led her to focus on health, housing, and orphan foundations. The bureaucratic obstacles created by her being a woman taught her political acumen.

She has strong ties to families of ulema and qadis. While managing aid organizations, she adopted a fair but unwavering authoritarian style.



Yusuf Cemalettin

Category: Military / Gendarmerie – Public Order

Personality: Aggressive, quick decision-maker, loyal, risk-taker, charismatic

Stats:

Authority 8, Access 6, Resources 6, Influence 8, Expertise 6

Story

Raised in the countryside, his father was killed in an attack by mountain bandits during his youth. This event turned him into an extremely aggressive security officer. He became known for his harsh methods in pursuing bandits. The public loves him because he provides quick solutions; however, his methods are considered excessive, making him unpopular at headquarters.

Sarkis Boyaciyan

Category: Craft – Guild Representative (Armenian)

Personality: Hardworking, proud, systematic, detail-oriented, ambitious

Stats:

Authority 4, Access 6, Resources 6, Influence 8, Expertise 10

Story

One of the finest masters of Kayseri carpet weaving. His family has held leadership positions within the guild for generations. At a young age, his father's workshop was unjustly taxed due to the oppression of an Ottoman official, causing his family great harm. This incident instilled in him the belief that "Without a system, there is no justice."

Therefore, he defends guild rules fiercely. He is extremely devoted to his craft.



Mehmet Râgîb Efendi: Captain of the Kayseri Reserve Battalion

Category: Military

Personality Traits: Discipline-obsessed, Loyal to authority, Irritable but controlled, Traditionalist, Keen observer

Stats

Authority: 7, Access: 5, Resources: 4, Influence: 6, Expertise: 6 (Military)

Backstory

Mehmet Râgîb wanted to join the Imperial Band in Istanbul at a young age, but when his father refused permission, he turned to the military. He served during the turmoil in the Balkans, witnessed several conflicts, and saw how undisciplined soldiers caused the collapse of their units. This experience made him obsessively attached to the idea that “discipline = the existence of the state.”

He was assigned to Kayseri because the central government wanted to test him in a “remote but problematic” province. He frequently clashes with the ulema because he believes that military authority, not religious authority, should maintain order.

Hacı Agop Artin: Kayseri's Great Armenian Merchant (Silk & Fabric)

Category: Economy – Agriculture – Production

Personality Traits: Cool-headed, Calculating, Polite but distant, Diplomatic, Competitive

Stats

Authority: 4 Access: 6 Resources: 8 Influence: 7 Expertise: 6 (Trade)

Backstory

Agop Artin's family has been in the silk trade for three generations. They have a large network along the Kayseri–Tiflis–Aleppo route. At a young age, he saw that locally produced textiles were being replaced by imports from Manchester and learned the lesson that “either you adapt or you disappear.”



Consequently, he established connections with Europe and became the first person in Kayseri to implement modern trade methods (credit ledgers, commission systems, shipping contracts). He is regarded as a “powerful but dangerous” figure by both Armenian and Muslim merchants in the city.

Şerife Zehra Hanım: Evkaf (Foundations) Revenue Officer

Category: Ulema / Justice / Bureaucracy

Personality Traits: High emotional intelligence, Hardworking, Detail-oriented, Strong social awareness, Rule-oriented but compassionate

Stats

Authority: 6 Access: 7 Resources: 5 Influence: 6 Expertise: 7 (Law & Administration)

Background Story

Ms. Şerife Zehra is the educated daughter of one of Kayseri's established families. Her father was a judge; she grew up observing the role of foundations in society firsthand. She knows that the bread needs of the poor, the madrasa scholarships for students, and the caravanserai needs of travelers—all of these are managed through the foundation mechanism.

She dislikes the recent allegations of poor management of foundation revenues and believes that social balance will collapse if reforms are not implemented.

Mustafa Sabri Efendi: Assistant Mufti (Ulema Wing)

Category: Ulema / Justice / Bureaucracy

Personality Traits Scholar Patient Authoritative Highly religious A speaker who quickly influences crowds

Stats

Authority: 7 Access: 6 Resources: 3 Influence: 8 Expertise: 6 (Fiqh / Social Dynamics)

Backstory



Mustafa Sabri achieved great success at a young age in madrasas and was summoned to Istanbul, but remained in Kayseri at his father's request. He believes that unrest between communities stems from the city's "ethical order" being disrupted.

He has a poor relationship with the press; he finds modernization movements "hasty, rootless, and dangerous."

Dimitrios Kalyonidis: Greek Shipping and Caravan Organizer

Category: Community Representatives

Personality Traits: Sociable, Open-minded, Risk-taker, Witty, Business-savvy

Stats

Authority: 4 Access: 7 Resources: 6 Influence: 5 Expertise: 8 (Shipping & Logistics)

Backstory

Dimitrios' family hails from the Cappadocian Greeks. He has a keen sense of the caravan routes; he knows which routes have increased bandit risks and which regions are experiencing rapid depletion of goods. Thanks to his experience working with Armenian and Muslim merchants, he is known in the city as the "man of balance."

Hüseyin Nuri Pasha: Retired Ottoman Colonel, City Notables

Category: Military

Personality Traits: Prestige-obsessed, Rigid and authoritarian, Deep state memory, Skeptical, Strong analyst

Stats

Authority: 8 Access: 7 Resources: 5 Influence: 7 Expertise: 6 (Military / State Memory)

Backstory



A tough commander who served in the Russian War. Settled in Kayseri after being wounded. Considers young officers "inexperienced," the ulema class "too emotional," and the merchant class "self-serving."

A respected old fox in the city.

Selime Hatun: Kayseri Bazaar Women Traders Representative

Category: Community Representatives

Personality Traits: Aggressive negotiator, Practical intelligence, Courageous, Keeps her finger on the pulse of the people, Strong political intuition

Stats

Authority: 5 Access: 6 Resources: 4 Influence: 7 Expertise: 6 (Market Mechanism)

Backstory

Selime's family was in the dried fruit and spice business. After her husband died, she single-handedly kept many shops in the market afloat and organized the female merchants. She is the first to know when people face economic hardship. Price increases, rumors of shortages, and merchant schemes always reach her ears early.

Leon Torosyan: President of the Armenian Craftsmen's Guild

Personality Traits: Patient, Passionate about craftsmanship, Idealistic, Fragile but determined, Peaceful

Stats

Authority: 5 Access: 5 Resources: 5 Influence: 6 Expertise: 8 (Handicrafts / Workshop Management)

Backstory



Leon's workshop produces the finest metalwork in Kayseri. He longs for the old days since the apprenticeship system began to collapse. He believes the shift to modern factory production will kill the craft.

Rifat Talat – Editor-in-Chief of Kayseri Newspaper

Category: Press

Personality Traits: Curious, Cunning, Sharp-witted, Quick-thinking, Radical modernist

Stats

Authority: 4 Access: 8 Resources: 3 Influence: 7 Expertise: 7 (Press / Propaganda)

Backstory

Studied journalism in Istanbul, was sent to Kayseri to fight against censorship. He is very good at using the telegraph news flow. He can write manipulative articles when it suits his interests. He determines whether the decisions made by the delegates will be seen as a success or a failure in the eyes of the public.

Aram Serkisyan – Telegraph Office Manager

Category: Press

Personality Traits: Cool-headed, Quiet, Extremely intelligent, Loyal but also considers his own interests, Obsessive about record keeping

Stats

Authority: 3 Access: 9 Resources: 3 Influence: 5 Expertise: 8 (Communication Technology)

Backstory

Aram trained at the telegraph school in Istanbul and was assigned to Kayseri by the government. The province's only fast communication channel with the outside world is in his hands. Which news reaches the center early, which is delayed—this is entirely up to Aram.



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