THE ARCHAEOLOGICAL SITES AS LIVING COMPONENTS OF THE CITY:
THE CASE OF AYASULUK HILL IN SELÇUK / IZMIR

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ABSTRACT

THE ARCHAEOLOGICAL SITES AS LIVING COMPONENTS OF THE CITY THE CASE OF AYASULUK HILL IN SELÇUK / IZMIR

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The current character and historic context of a place is defined by the socio-economic conditions from its past. Archeological heritage - described as part of the material heritage comprising all vestiges of human existence by ICOMOS - transmit messages from the development process of the city and gives people a sense of place. For human beings, there is a close relationship between the presence of historical traces in the urban daily life and defining identity which defines a trans-disciplinary research with urban planning and design, conservation, societal and historical backgrounds.

This study aims to consider the dilemma of the loss in the societal value defined by the daily practice depending upon the priority in the conservation of the historic value. A conservation plan defining the archaeological site as a place with clearly designated borders and considering the area as an inactive, non-living aesthetic, cultural and spiritual item causes either deterioration or turns it into a death place for inhabitants - *museumization*.

This thesis discusses the reasons to conserve heritage within the rhythm of the city and urban design as a tool to (re)produce the historical value in daily life practices by employing Ayasuluk Hill in Selçuk, Izmir as a case study. It reveals the roles Ayasuluk Hill has played in the urban setting and daily life of Selçuk. This research also identifies citizen perspectives, which give clues about how the value of the historical artifacts defined by urban daily practices articulate with social value within a historical

background and evolving conservation strategy for the archaeological site. The research comes to the conclusion that the conservation of heritage should not demarcate and isolate the historic cultural artifact(s) from the physical and social environments that formed its current and evolving state. The heritage becomes what it is, owing to the interrelation between the different time zones it has encountered. Heritage is a product of society and has to be accessed, used and (re)valued by the people it was produced in order to retain the values attributed to it. It also underlines the possible urban planning and design perspectives to be used to this purpose.

Keywords: archaeological site, urban conservation, urban rhythm, heritage value, conservation plans, citizen perception, Selçuk, Ayasuluk Hill.

ÖZ

KENTIN YASAYAN BILESENI OLARAK ARKEOLOJİK ALANLAR AYASULUK TEPESİ SELÇUK / IZMIR ÖRNEĞİ

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Yüksek Lisans, Kentsel Tasarım, Şehir ve Bölge Planlama Bölümü

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Bir mekanın mevcut karakteri ve tarihsel bağlamı, geçmişinden gelen sosyo-ekonomik durumlar ile şekillenir. ICOMOS'un insana dair bütün izlerin kapsandığı somut miras olarak tanimladığı arkeolojik miras, bir şehrin gelişim sürecine dair mesajları taşır,.alana dair bir yer duygusu verir. İnsanlar için bir alanın yer duygusunun tanımlanması ve günlük yaşam içerisinde geçmişten gelen izlerin var olması arasında yakın bir ilişki vardır. İnsan, mekan ve tarih arasındaki yakın ilişki, kentsel planlama ve tasarım, koruma, sosyal ve tarihsel geçmişleri inceleyen disiplinleri aşan bir araştırma gereksinimi meydana getirir.

Bu çalışma tarihsel değerlere verilen öncelikten kaynaklanan, gündelik yaşama bağlı toplumsal değerdeki kayıp ikilemini değerlendirmektedir. Arkeolojik alanı, sınırları kesin olarak belirlenmiş alanlar olarak tanımlayan ve inaktif, cansız, estetik, kültürel ve manevi öğeler olarak ele alan bir koruma planı, mekanın bozulmasına ya da sakinleri için ölü alan haline gelmesine sebep olur- *müzeleştirme*.

Bu tez, arkeolojik mirası şehrin ritmi içerisinde korumanın nedenleriyle birlikte kentsel tasarımın tarihsel değeri gündelik yaşamda yeniden üretmek için bir araç olarak kullanmasını Ayasuluk Tepesi (Selçuk/İzmir) örneği üzerinden tartışmaktadır. Ayasuluk Tepesi'nin Selçuk'un kentsel mekanında ve gündelik yaşamında oynadığı rollerini ortaya çıkarmaktadır. Bu araştırma, ayrıca insanların bakış açılarını, tarihi geçmiş ve evrimleşen koruma stratejisi ile tanımlar. Bu bakış açıları, günlük kentsel

yaşam ile tanımlanan tarihi eserlerin değerlerinin toplumsal değerler ile ifade edilmesi hakkında ipuçlari verir.

Bu araştırma, arkeolojik mirasin, ait olduğu mekandan ve sosyal çevreden ayrıştırılarak ve izole edilerek korunmaması gerektiği sonucuna varır. Miras karşılaştığı farklı zaman dilimleri arasindaki ilişkiler ile meydana gelir. Toplumun bir ürünüdür ve atfedilen değerlerin koruması için onları üreten kişiler tarafından erişilebilir, kullanılabilir ve (yeniden) değerlendirilebilir olması gerekir. Tez, bu amaç için kullanılabilecek olası kentsel planlama ve tasarım bakış açılarının altını çizmektedir.

Anahtar kelimeler: arkeolojik alan, kentsel koruma, kent ritmi, deger, koruma plani, kentlinin algısı, Selçuk, Ayasuluk Tepesi

To My Family...

ACKNOWLEDGMENTS

TABLE OF CONTENTS

LIST OF TABLES

TABLES

LIST OF FIGURES

FIGURES

CHAPTER 1

INTRODUCTION

1.1   An overview over heritage conservation and archaeological sites and research problem

"Cities are symbolic representations of the world we inhabit, evolving gradually over historical time. They embody entire philosophies, ideologies, conceptual systems, and many ways of seeing. Since all human action is infused with meaning, so the spaces we inhabit are also replete with symbolic values, collective memory, association, celebration and conflict." (Cuthbert, 2006).

In the urban environment, cultural forces − social, political, economic, aesthetic, religious −produce change. A place becomes both the setting (current character) and historic context (timeline) with the socio-economic conditions from its past. The continually changing phenomena and problems encountered in the city make people ignore the contextual history of the city and the identity of a place, and time perception on the psychology of the human being. The continual change of history must be conserved in its environment that human beings have an encircling where they can define their identity and feel secure despite sudden changes (Council of Europe, Amsterdam Declaration, 1975).

Cultural Asset is defined as:

> All movable and immovable science, culture, religion and art related assets from prehistoric and historic era or that prehistoric and historic periods become the subject of social life as scientifically and culturally authentic valuables located on or under the ground or under water. (Cultural Statistics 2012, TUIK, Ankara, Turkey, October 2013)

The discussions for the definition of human heritage including historic towns, urban areas, natural landscape and community-valued natural and man-made artefacts, first

1

emerged in 1931 with the Athens Charter. The theory, practice and definitions determining the structure of the field of conservation of human heritage, urban conservation, are linked to different study areas like archaeology, architecture, urban history and urban design. As a result of various attitudes towards conservation, human heritage and urban conservation become a complex system which was an issue of archaeologists at the beginning of the process. However, today urban designers and city administrators that matter the subject of urban identity have larger role. As a consequence of the change in the practical and theoretical framework of conservation new professions and approaches for urban development occurred. The classical approach of simply preservation which was exact restoration of urban details, was improved to creation of a sense of place which results from the selectivity in choosing locations, urban elements and site scape features to be conserved (Ouf, 2001).

Cultural heritage comprises of both material expressions, like monuments and objects conserved from the past, and living expressions, like traditions that were transferred from ancestors to present communities and will be transmitted to future generations. The term 'Intangible heritage' describes aesthetic, spiritual, symbolic or other social values people may create a bond with a site, rituals, music, language, know-how, oral traditions and the cultural spaces in which these 'living heritage' traditions take place.

Mason (2008) defines '*context*' as a keyword to describe a varied, robust perspective to decide on the values to assess. According to Mason, *context* refers to the following with noticeable impact on the heritage and its conservation;

- physical, geographical surroundings
- to historical patterns and narratives
- to social processes

Significance is provided by the cultural, social, economic, and other conditions; besides the term *context* covers the management setting and physical surrounding of the site. Heritage sites and objects are only comprehensively meaningful in relation to their contexts. A site is not fully understood without its contexts, because it is dependent on the surrounding of itself, both literally and conceptually. Contexts are signified with meaning given by people to places. Meanings are in the privacy of people's minds and defined in private conversation. Accordingly; contexts create

places functioning as signs in the sense whose meanings cannot be controlled by any official control or elimination.

Many urban design and culture-related studies claim that a city's future cannot be effectively designed without studying and understanding its past; therefore they note to the necessity of integrating the "traces" of the past to the present city. These traces - also including archaeological heritage in a city - is described by International Committee on Archaeological Heritage Management (ICOMOS) as the 'material heritage', which is composed of all vestiges of human existence. These traces transmit messages beyond the boundaries of the areas on which they are located, and raise interest and public awareness among inhabitants or users of the city; and give people a sense of place. Consequently, the past becomes a part of the present. Historical beings provide consciousness of the past and enable the establishment of a strong social identity. They are physical evidence for the life in the past. The historical traces - if integrated, presented and accessed - create recognition, memory, choice etc. in the subconscious of people, which gives a feeling of possessing and belonging, and creates awareness for protecting it. Conservation projects can only be successful if they go parallel with the continuity, development and rhythm of the city. Putting adversely, if the historical being is isolated from the urban fabric in conservation projects, it may become a non-living item in the city, which may lead to an underestimation of its value by the inhabitants or users of that city. This creates discontinuity in the city rhythm.

The value is in constant transformation. The definition and the proposition of 'value' change consistently which makes valorization a dynamic process. The aim of this thesis is to underline importance of a balance between the societal values and historic values of a conservation area with clearly designated borders and integrate the sustainable sides of these with urban design and conservation objectives.

In the profession of conservation and also daily life, due to the needs of the modern life, the questions of which assets to be conserved for the future generations and in what degree they can keep originality as well as the limit of keeping originality have not been answered yet. Urban development and conservation, protection, integration has been an economic, social and technical matter of discussion from different perspectives.

The conservation issue brings three main questions:

What to conserve?

The determination of what to conserve is the first stage in the process of conservation. The answer includes every scale and kind of things that define the memory of a country and a society.

Every community that has a past, owns its cultural features that are responsible for the continuity and durability of the present life. These features are collective and original, in other words they are cultural and they are assets. These cultural assets can be material, immaterial, emotional, or even spiritual. The definition of cultural asset includes a large range of different sizes, kinds, materials, combinations such as: constructions, parklands and stadiums; objects like earrings, gravestones; as well as environmental areas that assist particular types of cultural activities. Climate itself furthering special kinds of creative and communal activities that create a bond between people in a place over time; or stories powerful enough to strengthen the approach to care for a place might be a cultural assets. Stories if they are attached to particular people and places; and encourage people to care about their places, can be defined as cultural assets. Thus, these places are in conservations of people and are visited regularly and regular practices or rituals or ceremonies are developed to care for them.

In brief, they are all the things; that have a cultural background about a society or community, that give information about the technical, aesthetical, economic, social etc. as cultural values or properties.

The World Bank (2006) defines physical cultural resources: "Movable or immovable objects, sites, structures, groups of structures, and natural features and landscapes that have archeological, paleontological, historical, architectural, religious, aesthetic, or other cultural significance."

Cultural heritage was once limited to monuments, archeological sites, and movable heritage collections, today it includes historic urban areas, vernacular heritage, cultural landscapes (tangible heritage, which include natural and cultural sites), and also living dimensions of heritage and all aspects of the relationship between human societies and

their environment both physical and spiritual (intangible heritage) (World Bank, 2006).

The question 'what' looks for the answer for identifying, recording and classifying community's cultural resources which encourage cultural vitality and support to definition of a unique cultural identity and sense of place of a community.

Why to conserve?
Cultural inheritance of a place, is a guide that is a glance from the past imparted to the present setting and life. A community protects its physical assets, moreover it conserves its practices, history, and environment which describe a sense of continuity and identity. The World Bank (2006) emphasizes that "physical cultural resources are important as sources of valuable scientific and historical information, as assets for economic and social development, and as integral parts of a people's cultural identity and practices."

In the Management Guidelines for World Cultural Heritage Sites, values are defined as the "*relative social attribution to things; thus they depend on society and can change over time. Certain values can be related more specifically to the intrinsic aspects of the monument or site- its design material, and workmanship – while other values can be associated with its location and its relationship to the setting.*" (Feilden and Jokiletho, 1998).

The realization of values mainly depending on the importance of the information (documentary) they transfer to the present, followed by their representative (unique/ recurring), historical, usage/economic effect, reveals the approach for conservation. Analyzing a cultural heritage helps to access data from the creators and users; and about attributes of the continuingly changing communities. Besides the social, cultural, politic and economic qualities, information about technical levels, fashion and likings, sense of aesthetics, life styles, rituals and social standards depends on the interpretation of both physical and spiritual remains (Asatekin, 2004).

The documentary value can be described as an umbrella concept inclusive of all other values, such as instinct (identity, knowledge, distinctiveness, and bequest),

instrumental (economic, benefits of project area, benefits of community, and benefits of learning skills of the project), and institutional (behavioral-explaining the historical value). Realizing the richness diversity of cultural and natural assets add to a place where they are located either one by one or in groups , physically or mentally emphasizes the necessity for conservation.

How to conserve?

There are different reasons for the deterioration of archaeological beings such as; natural conditions (fire, earthquake, flood, volcano, etc.), natural events (rain, heat difference, moisture, wind, salt, macro organism, etc.) and human being (intentional-vandalism, graffiti- / non intentional –abandoned, aging of the construction, inheritance problems, etc.).

The question 'how' searches for means against the deterioration of the cultural heritage. The basic approach, conservation, covers all interventions done for the maintenance of the physical witnesses that form the cultural source of our identity. Conservation interventions have to transfer these witnesses clearly for the benefit of future generations. The process must in a manner that will not create confusion for the future with the information they obtain.

The primary means for conservation are restoration, education, integration and realization. For the planning perspective this is to define a way that the legislative and spatial planning process should be organized depending on the international theoretical framework for conservation. Sekler (2001) defines the issue as follows:

> "tangible cultural heritage has the great advantage over its intangible counterpart, such that with proper care it will remain authentic over centuries. As long as historic monuments remain without falsification and misleading imitations, they will, even in a neglected state, create a sense of continuity that is an essential part of cultural identity". (Sekler, 2001: p.354)

The description of a means for 'conservation', which can be taken as an umbrella term, takes a regional approach looking to identify the assets, issues and potentialities in each community with an international framework. The process of conservation and

development is defined according to the valuing system, both intrinsic and attributed, in a balance, originality and present needs.

The reason why cultural heritage and conservation becomes important in the life of human beings is emphasized by Günay (2009) with an explanation that 'settlements become the highest cultural products of the human being as they continuously accumulate beings of the past together with beings of the present, and are ready to contain beings of the future'. Dynamics of the economic structure and ever evolving activities of social classes turn the city into an arena of conflicts. Under these circumstances, the city produces and reproduces itself. Urban design --the study of how cities have achieved their physical form and the processes that go into renewing them-- is a way to intervene in the continuous change of the city. It clarifies how the spatial process was shaped by civilizations, and the current urban form has occurred. Cities are not simply physical containers of social processes; rather than that, they are a functional method of transmitting information. Basically, urban design can be described as the transmission of urban meaning in specific urban forms. For this reason we must go beyond abstract social science into the realm of human experience and the creative process in order to fully understand why cities are how they are (Cuthbert, 2006).

'Tangible' and 'intangible' values of cultural and natural assets have a close relationship and it is crucial to transmit both values to the future, but not to ruin them while conserving historic spaces. In this sense, the classification in the Turkish legislation 'movable' and 'immovable' should be discussed more precisely with the terms 'tangible' and 'intangible'. The conservation of culture also covers the spiritual, socio-cultural values besides the tangible values. The conservation of 'memories' 'past life wisdom (*geçmiş yaşam bilgeliği*)' and 'history' is more important than objects, constructions and places (Bademli, 2005).

The Turkish planning system however does not provide such an understanding or perspective to heritage sites. The archaeological, natural or urban heritage sites are dealt in the planning system of Turkey as 'spaces of specialty'. These demarcated and bounded sites shown in the development plans are somehow become isolated to be conserved physically while separated from urban context (i.e. their cultural, social,

economical contexts, as well as tangible and intangible values). Consequently such heritage sites become to be disintegrated from not only continuously evolving urban fabric, but also everyday urban life.

In order to understand the development of cultural heritage approach and its importance for a sustainable planning, it is important to take a quick glance at first the development of the conservation concept in relation to the spatial planning process. Charters, congresses and guidelines structure the development process of conservation and heritage approaches. The following part first explains the main international documents, events and institutions that define and discuss the importance of "Heritage" and "Conservation" concepts in the spatial planning process. Then it clarify Turkish legal system and legislations on conservation field.

1.1.1 Planning and conservation process in the world

In order to understand the development of cultural heritage and the importance of its presence in the urban setting and the daily routine of inhabitants regarding the accessibility, the concept of heritage discussed in various charters, congresses and guidelines in an international framework should be summarized. In the following part the key international documents, events and institutions that include and emphasize the importance of cultural heritage and conservation within the urban setting are discussed.

Athens Charter (1931) adopted a seven point manifesto called Restoration of Historic Monuments at the First International Congress of Architects and Technicians of Historic Monuments in Athens. The document describes urban as a whole regarding the built heritage and points out the spiritual, cultural and economic value of the architectural heritage. It recommends the destruction of urban slums and creation of "verdant areas" in their place, denying any potential heritage value of such areas. It condemns the use of reconstruction of the past for new construction in historic areas. (ICOMOS, 1996). The *First International Congress of Architects and Specialists of Historic Buildings* held in 1957, Venice emphasizes co-operation between architects, town planners and archaeologists. This co-operation is the first document discussing the integration of conservation and town planning. ICCROM was established in 1959 and was the only intergovernmental organization in the World that works for all types of heritage.

Venice Charter (1964) is the II. International Charter for the Conservation and Restoration of Monuments and Sites. It is also the charter where the concept of "urban" was firstly emphasized with historic monuments and conservation principles. The term *heritage* was defined as '*historic monument*'. ICOMOS was established in 1965 through the Venice Charter's advice to UNESCO. In 1972, ICOMOS was named by the UNESCO World Heritage Convention as one of the three formal advisory bodies to the World Heritage Committee, along with the World Conservation Union (IUCN) and the International Centre for the Study of the Preservation and Restoration of Cultural Property. The term '*historic monument*' was reinterpreted by ICOMOS in 1965 as '*monument*' and '*site*'; and by UNESCO in 1968 as '*cultural property*' to include both movable and immovable. UNESCO and ICOMOS are international organizations that prepared, introduced and adopted many conservation guidelines in the form of charters, recommendations and resolutions after adoption of the Venice Charter. The different terminology for heritage between the two organizations reconciled at the World Heritage Convention 1972. In the World Heritage Convention, World Heritage Site must have adequate measures of conservation (Feilden and Jokilehto 1993).

> To ensure that effective and active measures are taken for the protection, conservation and presentation" of the heritage sites, each State Party is committed to adopt policies to give the cultural heritage a function in the **life of the community**; to integrate the protection of that heritage into comprehensive planning programs; to set up services for the protection, conservation and presentation of that heritage; and to take appropriate legal, scientific, technical, administrative and financial measures to identify, protect, conserve, present and rehabilitate that heritage (World Heritage Convention 1972).

At the Congress on the European Architectural Heritage held in Amsterdam in October 1975, the European Charter of the Architectural Heritage has been adopted by the Committee of Ministers of the Council of Europe. In this charter it was emphasized that heritage should be passed on to future generations in its authentic state and in all its variety as an essential part of the memory of the human race. Otherwise, part of man's awareness of his own continuity will be destroyed. The architectural heritage is a capital of irreplaceable spiritual, cultural, social and economic value. Integrated

conservation depending on legal, administrative, financial and technical support averts the dangers like ignorance, obsolescence, deterioration of every kind and neglect.

Burra Charter (1979, revised in 1988) accepted the decisions and principles of the Venice Charter and defined the 'participation' concept' (Madran and Özgönül, 2005). II. Burra Charter in 1999 defines both conservation and management of cultural heritage places. The importance of the maintenance issue and physical, functional and organizational sustainability is emphasized. Burra Charter introduced three new terms:

- place, referring to site, area, building or other work, group of buildings or other works together with pertinent contents and surroundings;
- cultural significance, referring to aesthetic, historic, scientific or social value;
- Fabric, meaning all the physical material of the place.

Nara Document in 1995, presents the issue of authenticity in valuing the common and diverse heritage of humanity mostly based on values attributed to the heritage which differ from culture to culture. Because of this, assessment of values and authenticity within the cultural contexts, heritage depends on the recognition of local public.

The International Cultural Tourism Charter: Managing Tourism at Places of Heritage Significance (Mexico, October 1999), has an ethos that defends the approach of natural and cultural heritage belonging to all people at the broadest level. *We each have a right and responsibility to understand, appreciate and conserve its universal values.* The objectives of this charter are promoting and managing tourism. This has an attitude that respects and enhances the heritage and living cultures of the host communities. The charter aims to define a structure that encourages a relationship between conservation interests and the tourism industry. It defines six principles of cultural tourism (International Cultural Tourism Charter: Managing Tourism at Places of Heritage Significance, 1999):

- Conservation should provide well-managed opportunities for tourists and members of the host community to experience and understand the local heritage and culture at first hand.
- The relationship between heritage places and tourism is dynamic and should be managed in a sustainable way for present and future generations.

- Conservation and tourism planning should create a visitor experience that is enjoyable, respectful, and educational.

- Host communities and indigenous people should be involved in planning for conservation and tourism.

- Tourism and conservation activities should benefit the host community, improving development and encouraging local employment.

- Tourism programs should protect and enhance natural and cultural heritage characteristics.

Ename Charter (2002) discusses the interpretation and presentation of cultural heritage sites as an essential component of the conservation process. By defining basic principles and enhancing public appreciation and understanding of cultural heritage sites, it aimed to create a sense for the cultural heritage as "…places and sources of learning and reflection about the past, as well as valuable resources for sustainable community development and intercultural and intergenerational dialogue"

Intangible values realized as part of heritage were emphasized by UNESCO with a convention adopted in 2003 This convention defined intangible cultural heritage as: practices, representations, expressions, knowledge, skills, instruments, objects, artefacts and cultural spaces associated with communities, groups and individuals (UNESCO, 32nd Session of the General Conference, 2003).

Convention on the Protection and Promotion of the Diversity of Cultural Expressions in Paris (October, 2005) takes into account that culture takes diverse forms across time and space. The convention points out that this diversity is embodied in the uniqueness and plurality of the identities and cultural expressions of the peoples and societies making up humanity. The importance of traditional knowledge is recognized as a source of intangible and material wealth and the knowledge systems of indigenous people. It has a positive contribution to sustainable development, as well as the need for its adequate protection and promotion (Schorlemer and Stoll, 2012).

Xi'an Declaration on the Conservation of the Setting of Heritage Structures, Sites and Areas was adopted in Xi'an, China by the General Assembly of ICOMOS (October 2005). The declaration adopts the principles and recommendations:

The setting of a heritage structure, site or area is defined as the immediate and extended environment that is part of, or contributes to, its significance and distinctive character. Beyond the physical and visual aspects, the setting includes interaction with the natural environment; past or present social or spiritual practices, customs, traditional knowledge, use or activities and other forms of intangible cultural heritage aspects that created and form the space as well as the current and dynamic cultural, social and economic context.

Heritage can be structures, sites or areas of various scales, including individual buildings or designed spaces, historic cities or urban landscapes, landscapes, seascapes, cultural routes and archaeological sites. These derive their significance and distinctive character from their perceived social and spiritual, historic, artistic, aesthetic, natural, scientific, or other cultural values. They also derive their significance and distinctive character from their meaningful relationships with their physical, visual, spiritual and other cultural context and settings. These relationships can be the result of a conscious and planned creative act, spiritual belief, historical events, use or a cumulative and organic process over time through cultural traditions. (ICOMOS, 2005, p. 2)

Québec Declaration on the Preservation of the Spirit of Place was adopted at Québec, Canada, in October 2008. In this declaration, ICOMOS General Assembly specifies the importance of intangible dimensions of heritage and the spiritual value of place; because of the indivisible nature of tangible and intangible heritage and the meanings, values and context, intangible heritage gives to objects and places. The relationship between tangible and intangible heritage, and the internal social and cultural mechanisms of the spirit of place was further investigated. Spirit of place is defined as the tangible (buildings, sites, landscapes, routes, objects) and the intangible elements (memories, narratives, written documents, rituals, festivals, traditional knowledge, values, textures, colors, odors, etc.). In other words, the physical and the spiritual elements interact and mutually construct one another and give meaning, value, emotion and mystery to place. *ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value Revised 2010* has a defined aim for conservation as to care for places of cultural heritage value.

In brief, as a result of the destruction caused by the World War II, the approach for heritage conservation became important. The main concern was to conserve and preserve the remains. In the 1970's some changes in the perspective for conservation occurred which turned the importance to sustainable development. Integrated conservation was introduced in 1980's, in which the concept was conservation and planning principles within the context of physical sustainability. Heritage management regarding the functional and organizational sustainability became an issue of discussion after the 1990's.

As discussed in recent documents of conservation and cultural heritage, it is often emphasized that public awareness is an important tool for the protection of the heritage. For the sustainability of values, either attributed or intrinsic, the accessibility of the cultural heritage is a necessity for public awareness. Tangible and intangible values have an interrelated relationship. The sense of a place enacts and evolves by the interaction of its physical, cultural and social structure, defined by these values.

The conservation concept discussed in international documents are mainly based on the importance of the inclusion of the past to the present urban setting and future generations. The past has tangible and intangible values that are the features for the integration of the heritage to the city and the daily life. The thesis discusses the imbalance between these values, which may cause the loss of one while taking care of the other. Public awareness cannot be created if the cultural heritage is isolated by limitations in the accessibility from the dynamics of the urban setting and the social life.

1.1.2 Planning and conservation process in Turkey

All cultures, in each phase, assume a different attitude against the values created before them (Madran, 2002). Such an attitude may be positive or negative, in other words, it may aim protection and improvement, and on the other side it may be disruptive and destructive. This process with its different perspectives and contents can be observed in the history of Anatolia. Madran (2002) emphasizes that positive or negative interventions during the Ottoman Period and the beginning of the Turkish Republic, occurred because of the many changes occurring in the 19th century which is a transition period of the empire. The history of repair starts with the history of destruction (Frodl, 1971). The terms 'cultural asset, historical environment, building

to be conserved, etc.' occurred depending on the reasons and solutions of destruction. Unawareness, religious conservatism, financial obstacles and physical factors originating from man and nature can be described as the reasons for the negative attitudes causing destruction towards cultural properties (Madran, 2004). Conversely, positive attitudes towards preservation were depending on the values given by the Ottomans to the immovable properties, like religious judgments, age value and usefulness.

The rules of the Ottoman Empire, because of it being a theocratic state, were Sharia Law and legalization was impossible. During this period, Sultan rescript defined the construction and layout provisions. The movable and immovable cultural assets were dealt with Islamic law rules till the 19th century. One of the main approaches of the political reforms made in the Ottoman Empire in 1839 was enactment. This approach has shown its impact in the field of conservation by introducing new rules. Until the 19th century, all of the land belonged to the Sultan and property problems were solved by "Kadı" who was the legal representative of the Sultan in the Ottoman Empire. In 60 years (1848 -1917) forty two legislative and administrative regulations affecting, directly or indirectly, the construction and repair process were arranged and were published to be brought into force.

The most influential regulations having an indirect effect on the conservation process, were introduced by Building Regulations and Roads and Buildings Regulations (Ebniye Nizamnameleri and Turuk ve Ebniye Nizamnamesi) in 1848 (Madran, 2002). The revised regulations of 1848, 1849 and 1864 proposed a reorganization in the urban environment, however did not have a provision for the conservation of the environment. The regulation proposed the buildings that survived and were in a condition that could be repaired after a fire, to be torn down and rebuilt.

The first regulations that are directly related to conservation are Regulations on Historical Works of Art (Asar-I Atika Nizamnameleri / Eski Eserler Tüzüğü) of 1869. The regulation restricted the dealing of artifacts to a domestic trade and survey to be authorized. The revisions made in 1874, clearly defined the state as the owner of the relics. This regulation made a definition for relics depending on only the oldness value. The regulations described a time span of Turkish- Islamic era for artifacts to be conserved, which did not include the Ottoman Period. Especially the movable relics

belonged to the ones that found them, so that there was no restriction for the artifacts found during archaeological excavations to be taken abroad.

Regulations on Historical Works of Art of 1884 can be considered as the foundation of the relict's law. General provisions, trading of relicts, research and excavation issues, immovable artifacts and the judgment process were discussed in the five partial regulation. The revision made in 1906 had a more detailed content, however, it mainly discussed movable artifacts and archaeological excavations.

In the republican period, boards established during the Ottoman Empire for the conservation of relicts continued their work; and responsibilities about ownership, maintenance and repair issues of ancient monuments were given to different institutions.

In the field of urban planning, the Municipality Road and Building Act (Belediye Yapı ve Yollar Kanunu) introduced in 1933 was another important development for the conservation process. The Act guiding defined a 10 meter distance for the surrounding of monumental buildings. However, this regulation was only valid for monumental buildings owned by public authorities or foundations. Civil architecture was under private property and was considered (Şahin, 1995).

Because of the increase in the awareness of the approach to conserve architectural works through master plans, the idea to respect historical and natural values gained importance within the city planning principles. The first significant approach in urban conservation in Turkey, can be defined as the Ankara Master Plan prepared by the German city planner H. Jansen, approved on 23 July 1932. The requirement of being conserved and detected easily from around were defined for the Ankara Castle as a symbol of national life, in the planning notes. The term 'Protocol area' was used for the castle and surrounding (Akpolat, 2012).

However, due to the rebuilding period after the independence wars, reconstruction was at first place and the conservation interventions were not that important. Moreover, it was a destructive period for historical artifacts.

The beginning of the 1950's is an important turning point to examine for the conservation of cultural property. In this period, the definition of new laws and

institutions, transition to multi-party system, relations with Europe and the United States, formation of new educational institutions, the relative increase in financial resources, etc. played an efficient role.

GEEAYK (High Council of Immovable Historical Assets and Monuments / Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu) is a central government authority, which was established in 1951 for the protection, identification and registration of cultural heritage. This can be accepted as the first modern conservation activity in Turkey (Madran, 2000:231). The priority was given to the identification and registration of important monuments and historical buildings; however it was a significant step for the conservation of cultural heritage in 1950s and 1960s. The issue of conservation was regulated through the planning legislation, which was defining the setback distance of new buildings to monuments and historical buildings.

The provisions relating conservation within its surrounding were discussed firstly in the Law no 6785 (Development Law no. 6785 on 09.07.1956 / 09.07.1956 tarih ve 6785 sayılı Imar Kanunu) in 1956, that's the reason why the first legislation that aimed conservation was solely prepared in 1973. Development Law No. 6785 of 1956, designated a distance to the ancient monuments and archaeological sites from the newly built structures. This distance was determined depending on regulations regarding this law, which is the first arrangement that discussed the planning / protection relationship.

Law no 1710 (Historical Assets Law no. 1710 dated on 06.11.1973 / 06.11.1973 tarih ve 1710 sayılı Eski Eserler Kanunu) submitted the 'site' concept, which revised the conservation approach of additionally the surroundings with the structure itself. The revision and the concept starting to get known in Turkey provided GEEAYK to identify and register 3.442 monuments and 6.815 historical buildings as examples of civil architecture within 417 designated conservation areas between years 1973 and 1982 (Ahunbay, 1999). Law no 1710, was formed with respect to Regulations on Historical Works of Art of 1906.

In the 1970s, specific conservation regulations were the only barrier to stop the harmful effect urban development to the archaeological sites. GEEAYK identified and defined 'archaeological sites'. The definition of the area was shown as an archaeological

conservation area on development plans and stopped the implementation of ay implementation plan as GEEAYK defined the development rights for the area.

Law No 2863 (Conservation of Cultural and Natural Assets Law no. 2863 dated on 21.07.1983/ 21.07.1983 tarih ve 2863 sayılı Kültür ve Tabiat Varlıklarını Koruma Kanunu) introduced the conservation of archaeological sites in urban areas in to the spatial planning process in1983 with the name 'conservation plan' which directed and controlled the development activities in conservation areas. The 'conservation plan' brought a scheme for the regulations of the archaeological sites in urban areas. A revision was made in 1987 with the enforcement Law no. 3386 (17.06.1987 tarih ve 3386 sayılı Kültür ve Tabiat Varlıklarını Koruma Kanunu ile Cesitli Kanunlarda Değisiklik Yapılması Hakkında Kanun / Law no. 3386 making changes in Law on Conservation of Cultural and Natural Assets and Other Laws dated on 17.06.1987). The most valid legislative restrictions and rules about the conservation site are regulated by the Law No. 2863 of 1983 on Conservation of Cultural and Natural Property.

Adjustments were made for the organizational scheme. GEEAYK turned into TKTVYK: Taşınmaz Kültür ve Tabiat Varlıkları Yüksek Kurulu / High Council of Immovable Cultural) in 1983 and Natural Assets in and then KTVK High Council: Kültür ve Tabiat Varlıklarını Koruma Yüksek Kurulu / High Council for the Conservation of Cultural and Natural Assets) in 1987. KTVK (Council for the Conservation of Cultural and Natural Assets KTVK Council/ Kültür ve Tabiat Varlıklarını Koruma Kurulu): Councils in different regions besides the High council were established. The duty of preparing conservation plans given to local planning authorities put them into the conservation process.

Three categories defined by KTVK High Council PD 338 (30.11.1993 tarih ve 338 sayılı KTVK Yüksek Kurulu Ilke Kararı / KTVK High Council Principle Decision no. 338 dated on 30.11.1993) are still used to define the archaeological sites.

i.   1st degree archaeological conservation area is stated to be protected untouched. Any construction, excavation, the ones for scientific purposes are excluded, infrastructure development activities are prohibited within the designated borders. Agricultural and plantation activities other than the seasonal

17

agricultural activities are prohibited. For every activity in the designated area the supervision of KTVK Council and local museums must be taken.

ii.   2nd degree archaeological conservation area is also stated to be protected untouched. However; out basic repair on unregistered buildings within designated area is allowed. Infrastructure, limited agriculture, environmental arrangement and burial among development activities is allowed.

iii. 3rd degree archaeological conservation area gives the permission for new development. However, this development has to be firstly regulated by 'transition period development rights' until 'conservation plans' are prepared and approved.

The local planning authority was mandatory to prepare a conservation plan for the archaeological conservation area, which was identified and designated in accordance to Law no. 2639/3386, with respect to conservation regulations defined by KTVK Council.

Law No 2863/3386 (17.06.1987 tarih ve 3386 sayılı Kanun ile değisik 2863 sayılı Kültür ve Tabiat Varlıklarını Koruma Kanunu / Law no. 2863 on Conservation of Cultural and Natural Assets with changes introduced by Law no. 3386 dated on 17.06.1987) had inefficiencies in the financial and organizational structures. A revision was made to reorganize the legislative scheme in accordance to international norms in accordance to the enforcement Law No: 5226 (Law no. 5226 making changes in Law on Conservation of Cultural and Natural Assets and Other Laws dated on 14.7.2004 / 14.7.2004 tarih ve 5226 sayılı Kültür ve Tabiat Varlıklarını Koruma Kanunu ile Cesitli Kanunlarda Değisiklik Yapılması Hakkında Kanun)**.** The Law No 5226 aims to strengthen the conservation legislation in Turkey and upgrade the system to international standards. The regulations give more responsibilities to local government for the conservation of cultural heritage. It provides establishment of conservation, application and audit offices within the constitution of municipalities and governorships. In these offices conservation specialists in various areas were defined to carry out operations related to cultural assets. Contribution for the Conservation of Immovable Cultural Heritage (Taşınmaz Kültür Varlıklarının Korunmasına Katkı Payı) collected with property taxes was designated for conservation projects to be used by municipalities. Due to the increased power and

responsibilities municipalities got through the law enabled to prepare and implement more effective projects. In the new legal system, the conservation projects were done by experts determined by the ministry from professional groups considering the location, the conservation status and characteristic of the area. The expert group was created from architects, restorers, art historians, archaeologists, sociologists, engineers, landscape architects under the control of the city planner who is the author of conservation planning.

Law no 5226 has brought an important progress in relation with:
- Institutionalization of conservation within the system of the local government
- Creation of new financial opportunities for conservation efforts
- Participation of the interdisciplinary becoming compulsory for conservation planning
- Integration of archaeological resources for urban development

Law no. 2863/5226 (Law no. 2863 on Conservation of Cultural and Natural Assets with changes introduced by Law no. 5226 / 5226 sayılı Kanun ile değisik 2863 sayılı Kültür ve Tabiat Varlıklarını Koruma Kanunu) had a new concept, like 'site management plan' for archaeological sites and 'transfer area' for expropriation The law also introduced new organizations such as KUDEB (KUDEB: Koruma, uygulama ve denetim bürosu/Conservation, implementation and control office) and 'management team'.

Regarding the KTVK Council Principle Decision no. 702 dated on 15.04.2005 about Requirements for Conservation and Usage of Urban Archaeological Conservation Areas (15.04.2005 tarih ve 702 sayılı Kentsel Arkeolojik Sit Alanları Koruma ve Kullanma Koşulları ilke karari), 'Urban Conservation Areas' were defined as areas to be protected together with their urban fabric. Due to constituting an integrity they have been identified as areas that require special planning. In these areas, a comprehensive and reliable inventory study has to be primarily done. After that, planning studies can start. Following the approval of the plan, it is proposed to prepare subscale implementation practices. With this council principle, planning studies for this areas were decided to ensure functional compliance, infrastructure studies in the standards of the modern world, detailing of the project scale, observation of all cultural layers, conservation and consideration of the present and potential archaeological sites.

The Law no. 2863/5528 and KTVK High Council no 658 define the spatial planning process for the issues in conservation of archaeological sites. Various authorities do the implementation and control process. KTVK High Council is a central governmental authority. The name of KTVK Council is changed to KTVKB Council by the enforcement of Law no. 5528 in 2004. It determines principle decisions about conservation KTVKB Councils (Kültür ve Tabiat Varlıklarını Koruma Bolge Kurulu / Regional Council for the Conservation of Cultural and Natural Assets) are the local branches of the central governmental authority and protect identify and designate archaeological sites. Municipalities are local planning authorities that prepare conservation plans. Local museums carry sondages and rescue excavations. KUDEB in implements and controls the implementation of conservation decisions given by KTVKB Councils.

The identification and designation of archaeological sites is given to the control of KTVKB Councils after the article no. 57 of Law no. 2863/5528. Archaeological sites are designated as 'archaeological conservation areas' in three categories. Conservation provisions and development rights are determined based on KTVK High Council PD no. 658. If an area is designated as a conservation area stops the implementation of development plans in any scale. The defining of an area without a development plan as an archaeological conservation area is depending on cadastral maps based on designation decision. Enforced by article no. 17 of Law no. 2863/5528, the local planning authority has the duty to prepare a conservation plan for the designated area. The conservation plan becomes valid with the approval of KTVKB Council. All kind of development, like infrastructure works and agricultural activities, within the conservation area are under the direction and control of 'transition period development rights'. KTVKB Council defines these rights. When the conservation plan for the area is prepared by the local planning authority and then approved by KTVKB Council it becomes legal. According to TAY (TAY: The Archaeological Settlements of Turkey/Türkiye Arkeoloji Yerlesimleri Projesi) emphasizes with the Destruction Report on 'Archaeological Settlements of Turkey- TAY Project' (April –September 2008) that the rapid and uncontrolled urban development caused a huge destruction in the archaeological sites all over Turkey. A legislative and organizational system in spatial planning processes to avoid this loss in these assets has been regulated in Turkey.

To sum up, between the years 1920-1950, conservation was an issue of a group of intellectuals, not based on a public opinion. The distribution of the limited resources between the counted skilled staff of various agencies and organizations defined by laws, for conservation usually caused negative effects for the use of resources. During the Early Republican Period, due to the need for a development in many base sectors like transport, public works, education, industry, etc. conservation was not prioritized.

After the 1950's, the organizations responsible for conservation were from the upper class, which was not espoused to wider public. Because the term 'limitation due to public benefit' was accepted as a barrier in the development process and the term 'freedom of use for personal benefit' was preferred. Conservation was not taken as a progress factor in development. However, conservation is a culture defined by a society that has an awareness for values. This awareness is established and improved by various information like social development, cultural continuity, wealth and values that describe an abstract value, such as impression, icons and memories. Unconsciousness, ignorance and apathy create a cycle of cause and effect amongst themselves. The conservation process was gradually accepted as a spatial planning study, however the legislation still depends on the description what is prohibited in the, instead the possibilities what to do.

After the year 2000, the revisions made in the regulations for conservation, made important improvements for the conservation process by 'localization' and 'finance resources'.

With the development process of the legislation process in Turkey in mind, some universal concepts must be emphasized to be able to define a framework for the case of Ayasuluk Hill.

- The conservation culture is a phenomenon regarding all different kinds of cultural values.

- Because of the architectural, historical, functional, economic, social, etc. values cultural assets require conservation. Conservation of these values will only be possible if conservation becomes a way of life for the society; and the grounding, attention and awareness is increased.

- Cultural property is the common property of all mankind. Therefore, the responsibility for protecting and maintaining, is the common responsibility of all mankind. The presence of conservation culture brings the responsibility of conservation to the entire society.

- Cultural assets, countries have important roles in the formation of identity. The conservation of these values can be considered as the preservation and continuation of the identity. The union of cultural values; and adoption and assimilation of national identity, may be effective only by the presence of a permanent and essential conservation culture.

- Conservation of cultural property is a series of actions within the public interest. In other words, it can only take place if adopted by the public. Because of this the informing, awareness, participation and support of the public is a prerequisite for the conservation process.

Theoretically, the conservation and spatial planning process are regulated clearly, but the deficiencies cause problems. Due to the problems caused by the deficiencies, it has been encountered with discussions and criticism by researchers in recent years (Madran and Özgönül, 2005).

One of the main concerns is that the designated boundary of archaeological conservation areas is handled as a negation which ends up in incompatibility between the conservation plan and the urban development plans. The conservation areas are usually not included during the preparation of the development plans of the city, so that the conservation area does not get a function in the whole context and exist as an addition which may create clashing decisions between the two plans.

The second concern is the different organizational authorities for the plan and conservation decisions; KTVKB defining the regulations and the local authority preparing and implementing the spatial plans. The two organizations having problems to collaborate and to handle the conflicts in their decisions are the two major problems of this system, although the relation is defined by legislative decision.

The insufficient role of the local public is another concern in the planning and conservation process. The question of 'whose value' is not taken into account while

taking conservation decisions, so that attributed values of the local disappear in the process. The local public does not participate in the process, which is either because of the apathy of the inhabitants or the clarity in the conservation system, which does not include them. The apathy of the local public is in relation with the narrow education given about the understanding of the archaeological site. It becomes more difficult to conserve the places if it is just defined by laws and regulations instead of accepted by the inhabitants. Establishing a general knowledge and awareness of conservation of natural and cultural heritage for every segment of society is important for the sustainable conservation process. To become aware of the values to be protected, to adopt them and to integrate them with contemporary life; furthermore, to realize that to transmit this heritage to future generations is an obligation is a priority in a conservation culture.

The methods and techniques used for identifying and designating archaeological sites have inefficiencies in the classification process, which has three categorizations since 1970 and determines only the development rights and intervention types. However, the norms to make judgments are not defined, which leads to a unifications of the status of differently qualified archaeological sites.

The Turkish legislation accepting the necessity to conserve a cultural asset within its boundaries, the clearly defined borders for conservation sites is line to define an area which has limited development rights. It does not describe the various potentials and values the area contains in itself. The conservation areas are not realized as a part of the city and also a place to spend time within the daily routine for an inhabitant.

In the spatial planning process, which is gradually accepted as the main determinant for conservation, the area is designated as a 'conservation area'. The legislation clearly imposes an obligation to prepare a separate and specific 'conservation plan' for the area, which usually causes a disunity between the different scaled plans prepared by various organizations.

In the case of Ayasuluk Hill, the historical site is acknowledged as a conservation site with clearly defined borders. The designated conservation area has a fence that displays its boundaries. This fence limits the physical accessibility and creates a social barrier for the inhabitants. The main dilemma to conserve the historic artifact without

having a concern on the societal value, causes the place to become isolated as a physical and social space. Conservation areas defined as special project areas, if not studied and decided in the city scale within the social values of inhabitants, become 'solitude'. This isolation is both from the urban setting and the lives of the inhabitants.

1.2 Scope of discussion: Aims and objectives, and research question

This study focuses on the **why-s** and **how-s** of integrating historical (particularly archaeological) beings that remain in the modern urban fabric to the contemporary urban life, rather than simply considering them inactive or non-living aesthetic, cultural and spiritual items. The main research questions are:

- Why historical archaeological artifacts/sites should be integrated into the continuously evolving urban fabric and mundane everyday urban life?
- How urban design can be used as a tool to integrate such artifacts/sites to continuously evolving urban fabric and urban life?

Urban design treats historic heritage sites (including archaeological sites) them as active components of the urban morphology that show the way for further design of the city. They are not only valued for their belonging to an ancient time, but are equally appreciated with their functionality at present and future. Günay (2009) states that "being there" and "being conscious of time" are the main points which distinguish the human being from other beings. Human awareness of time is determinant in sustaining his/her being. That is why, human being can write his/her history and search for his/her past. He emphasizes that conserving cultural beings is actually conserving and sustaining the human being. Likewise, Tekeli (1994) emphasizes that a healthy socialization can only be realized if symbols of the past are transferred to the present. These symbols represent a multilayered performance: visiting, managing, interpreting, conserving while also constructing a sense of place, belonging and understanding in the present.

In the Turkish planning system, a special type of spatial plan, called as the 'conservation plan', is prepared to restrain the harming effects of urban development on heritage sites, including archaeological sites. However, the planning system itself, and conservation plans generally treat the archaeological site as a 'closed' and 'bordered' area. The archeological site, in this way, is turned into an isolated and

demarcated environment which is left outside the planning process of the rest of the city. This leads to not only considering the archeological site as an isolated, lonely urban element, but also break off its contextual ties and relations with the rest of the city. The resultant outcome of this planning approach to archaeological heritage is either leaving this historic artifact in isolation or destruction of the traces.

The physical environment can be designed to communicate an "image of time that celebrates and enlarges the present while making connections with past and future" (Lynch, 1972). It is clear that preserving all the past would be impossible. "Temporal collage" with the juxtaposition of old and new that reflects the passage of time and sometimes the contrast is a more sustainable strategy for design. If conservation is management of environmental change, the insertion of the present into a 'historic' landscape appears less problematic. Lynch's urban image studies in The Image of the City (1960) gave urban designers a tool to shape cities such that their visual perception is vivid, meaningful and legible. Imaginable and legible landscape design, could be applied towards heritage sites in creating a temporal collage and enunciate a sense of the past existing in the present. Can the experience of the site be an interactive one such that the actual reconstruction of the historical landscape is left to the imagination of the viewer? Using Ayasuluk Hill in Selçuk as a case study, the thesis discusses that urban design interventions can provide a framework for thoughtful and imaginative site reading and interpretation.

This study mainly aims to examine this problem in the conservation of archaeological sites by focusing on the Turkish conservation and planning systems. The investigation of the problem is based on conservation decisions of the archaeological sites in urban development, and how these planning decisions change the interrelationship between these sites and the rest of the city and citizens' urban daily life and perception. In particular, the research examines this interrelation regarding the accessibility, perception and use of an archaeological site, with reference to the case of Ayasuluk Hill in Selçuk.

Realities of the past are represented in the present world by historical environments which also describe the differences in a cultural and spatial sense. Necessity for protecting the historical urban fabric, because of the information it gives about the past

and its evolution in the mental and physical environment, dates back to single monumental buildings of religion, military and administration. This attitude towards conservation turned into a concern to search for the continuation of the identity based on historical background and the changes in different time spans (Kuban 1991). Urban development is one of the major risks these historical environments encountered in the continuing evolvement process of cities. Because of this enormous danger and pressure urban development creates on historical environments, a detailed solution besides the archeological and technical interventions had to be described. The conservation issue incorporated specific spatial planning approaches, called conservation plans, into its working program. However, in Turkey the legislative and organizational structures of the conservation and planning system against the deterioration of archaeological sites are inefficient in protecting and preserving them against urban development (Madran and Özgönül, 2005). Although the 'conservation plan' is obliged for designated conservation areas in Turkey, the regulations cannot stop the negative effects of urban development on conservation areas, including archaeological sites. The conservation areas are designated areas with clear boundaries in spatial plans. The borders defined are also technically effective in the built environment, which causes a segregation of the areas from the rest of the urban setting. This approach results in either the isolation of the defined area or the destruction of the traces.

Anatolia and also the case study area Ayasuluk Hill as a result of being settled by different civilizations through history, has a rich potential of cultural heritage. The state of isolation created due to a concern to avoid loss and to protect the cultural heritage is discussed with the case of Ayasuluk Hill within the scope of this thesis.

1.3 Research method and tools

This research uses a single case study method. It examines Ayasuluk Hill in Selçuk as the single case study in relations with development and conservation plans and their impacts on the conservation of tangible and intangible values of heritage.

Historical (particularly archaeological) beings are aesthetic, cultural and spiritual items, however they are more than inactive or non-living artifacts that survived in the modern urban setting and are listed to be integrate to the daily life. This study considers the reason and the policies of incorporating the existence of historical beings with the routine of the urban context.

The urban fabric is continuously evolving and the artifact has its own cycle of progress in this continuum. Heritage with its various cultural and natural artifacts, creating a cultural wealth for an area that has been settled for centuries, must be conserved for its values which are either attributed to it or in existence due to its features. The sense of defining a relation between the current situation and the heritage is the first concern. The way to use urban design as a tool in describing this relationship depending upon the human being in such a continuously evolving urban fabric and urban life is the other concern discussed for the research.

The research, following a literature review on the reasons to include archaeological sites into the urban setting and social life regarding an emphasis on urban design as a tool to define this integration, examines Ayasuluk Hill as a case. First, Ayasuluk Hill is discussed within the context of Selçuk city history. In this way, it aims to identify the multi-layered heritage value and importance of Ayasuluk in the history of Selçuk, İzmir within an historical perspective. Second, it examines the planning history of Ayasuluk within the framework of the development and conservation plans of Izmir and Selçuk, prepared and implemented in different time periods. The main objective behind this analysis is to reveal how Ayasuluk has been considered as a heritage site and how far the conservation approaches brought by the development and conservation plans have become successful or effective in the conservation of the interrelation between this site and the rest of the city. As the third part of the examination, the research focuses on citizen perception on Ayasuluk Hill in Selçuk to trace the interrelationship between this archeological sites in the daily urban life within a time perspective. Finally, Chapter VI summarizes the findings of the research and discusses these findings within the framework of the Turkish planning system on the archeological sites in cities.

The major research tools are determined regarding the problematic situation defined on the studies carried out studies on the case, Ayasuluk Hill. The research aims to examine how the conservation-led planning interventions affect the interrelation between the city and its history, both physically and mentally. The main research questions are: why it is important to feel the past in the current life and how this feeling can be structured by spatial planning and urban design decisions. The major sources of evidence are archival documents about Ayasuluk and Selçuk, development and

conservation plans of Izmir and Selçuk with varying scales from the earliest to the recent ones. The research is also based on the secondary data – the research on the perception of inhabitants of Selçuk carried out by Göregenli et al (2013). These interviews were made between 2006 and 2012 by the Selcuk Efes Kent Bellegi Merkezi in consideration of identifying places in inhabitant's minds from memories. The research was conducted with 131 people: 72 women and 59 men. The age span is between 14 and 80 with an average of 39, 12. It was aimed to get samples from all geographical regions of Selçuk and different age groups.

The in-depth interviews aim to investigate the changes in people's perception on Ayasuluk Hill caused by the limitations to the accessibility of the conservation area and changes due to planning interventions regarding conservation or development. Within the context of this research, 14 in-depth interviews were conducted with two groups: municipal officers who have expertise in the field of urban planning and conservation and local people. The interviews with the first group were conducted to gain idea about the experts' perspective on the conservation approach of Ayasuluk and issues related to the planning process of this archaeological site. Within the context of municipal officers, 3 officers of Selçuk Municipality were interviewed to gather primarily the information to understand the spatial planning process on and around Ayasuluk Hill archaeological conservation area. In addition, a security guard and a ticket seller of the Saint-Jean Archaeological Site, who are working in the site and experience the daily routine in situ, were interviewed to collect data on how visitors and the personnel of this first degree conservation area use Ayasuluk Hill on a daily basis.

As the second group, 9 interviews were carried out with local people to understand their opinions on, experiences about and interactions with Ayasuluk Hill. All interviewees are interrelated to the case study area either by work and profession or personal memories. The interview questions were designed to gather information on the change in the usage, perception and physical setting of the archaeological site due to conservation-led planning interventions over the last five decades. These interviews helped to understand the opinion of local people about the connection of the conservation area and the city in relation with economic and socio-cultural values.

Moreover, they helped to gather information about urban development history of the case study area.

The interviewees are representatives for opinions for conservation-led interventions for the cultural heritage. Interviews examine the change in the perception considering the expropriation process of the area, which also forms the interview groups under three different user groups. The groups were defined according to the period and state of the archaeological conservation area they experienced. The research considers that the expropriation of the area has a considerable influence on the interrelation of inhabitants and the conservation area, thus, it examines the socio-cultural and economic values of a cultural heritage under the headings the *1970s*, *1980s* and *after the 1990s*. The main issues discussed in interviews are the physical environment in parallel to change in the activity and usage forms; and the differentiation in the values attributed by different users to the place.

The expropriation of the conservation area was decided in the 1960s. The first group defined as *1970s* had the possibility to observe the area in all three stages; before expropriation, period of change and after the expropriation. This is the group, with an age of 65 years old and older that identifies Ayasuluk hill with the residential area located on it. *1980's* is the group, with an average age of 40, that experienced the period when the first degree archaeological conservation area was emptied and cleared for excavations regarding the historical value the area contains. In this period the site was still a recreational area for inhabitants. The final interviews were done with people with an average age of 27 who have only an impression of the area with its present state which is a historical site for visitors. Beside in-depth interviews, direct observations were carried out for seven days for 5.5 hours a day in October 2013. The major aim to carry out direct observation is to find out the variety of visitors and users of the site and its current functions and positions in the mundane daily life of Selçuk citizens.

1.4 Content of the thesis

The thesis is composed of six chapters explaining the cultural heritage an artifact with values and discussing the conservation issue within a framework depending on the balance between these values. Because the conservation concept has a main dilemma that the societal value is lost while the preservation of the historic artifact.

In the first chapter, the context of the thesis is introduced to readers to give a core knowledge about the processes of discussing the research approach of the dilemmas of conservation. In latter part, the basic description of the determination of the cultural heritage, the reason and the tools to conserve discussed. The balance of the conservation approach is described in a principle of the Cultural Tourism Charter in Mexico, October 1999 as the relationship between heritage places and tourism is dynamic and values may conflict. Chapter II of this study, based on a literature review on the overlapping parts of urban design and conservation fields, deals with archaeological beings as components of the city morphology and urban life. It discusses archaeological beings, concepts (components of a city, city rhythm, time dimension, identity maker, and collective memory). Chapter III focuses on the case study of this research. It introduces Selçuk and Ayasuluk within an historical perspective to underline the multi-layered heritage value and importance of Ayasuluk in the history of Selçuk, İzmir. Chapter IV focuses on the planning history of Ayasuluk within the framework of the development and conservation plans of Izmir and Selçuk, prepared and implemented in different time periods. It examines how Ayasuluk has been considered as a heritage site and how far the conservation approach brought by the development and conservation plans have become successful or effective in the conservation of the interrelation between this site and the rest of the city. Chapter V focuses on citizen perception on Ayasuluk Hill in Selçuk to trace the interrelationship between this archeological sites in the daily urban life within a time perspective. Finally, Chapter VI summarizes the findings of the research and discusses these findings within the framework of the Turkish planning system on the archeological sites in cities.

CHAPTER 2

THEORETICAL BACKGROUND: ARCHAEOLOGICAL BEINGS AS COMPONENTS OF THE CITY MORPHOLOGY AND URBAN LIFE

The theoretical framework of this thesis was developed with a conservation concern for archaeological sites in urban areas within a social and practical manner besides its physical setting. A city has a structure which changes and develops similar to the process of human beings. The city modifies itself with them and carries their features to the future with traces –archaeological sites- from the past. This interrelated development progress between human beings and the city brings the need to conserve the remaining and assets that are inherited from prior cultures.

Urban conservation has been concentrated on the re-establishing of the purity and originality of history without having any concern for the urban experience. Values originating from different aspects and interest groups have been overlooked and ignored in the conservation process. A city's authentic architectural, communal or urban features are defined through the conservation intervention done through history.

In Turkey due to deficiencies in the legislation and planning system, the accessibility to the conservation sites may be limited for tourists and inhabitants of the city. The main reason for the control and limitation is to stop the destruction of the assets; although the site is a part of the social life and it is a right for inhabitants to access it. The interrelation to history in a spatial set up and being a part of the decision process for the area helps to sustain the socio-cultural asset and the bond of inhabitants to the place they live.

In this chapter, the reason to conserve archaeological sites and integrate into the modern urban fabric and contemporary urban life is discussed in a framework with social value and space-place value. Social value is defined as interaction of the archeological site with the person itself. This interaction reviews the issue in a structure

31

with the importance of realization of time in our lives and cognition of the places and memories and stories the places create. The structure emphasizes to conserve the socio-economic value to be able to realize the values these places produce.

In the second part of the chapter, urban design is discussed as a tool to integrate such artifacts to the continuously evolving urban fabric and urban life under two main headings: The connection of urban design with people and the city with an attitude of urban conservation with respect to the accessibility to aspects from the past.

2.1 The reason why the archaeological sites / artifacts should be integrated into the modern urban fabric and contemporary urban life

Space is a physical composition with a connection to feelings and values identified through biological, social and cultural processes. This process creates a bond between the people and the space which produces the association of meanings to the places. The outcome of these meanings is the representations in people's mind for these places (*mental maps*). Finally, the city and the people create their own identity with the help of these places.

Historical environments with their singular and extraordinary features have different positions in mental maps of either inhabitants or visitors. The realization of time by the traces of the past creates an identity for the place and the human being. An archaeological site is a place where past becomes a part of present by presenting its material remaining from the time they were produced. The change in the accessibility to an archaeological site weakens the bond to the place with its inhabitants. The identity of the place which are produced with rituals and the values produced by the connection to the place will be lost if the importance of integration in socio- cultural aspect is not integrated in the conservation and planning process.

Definition of an archaeological site / artifact

Archaeology is the research of the past through its material remains, whether buildings, monuments, artifacts or eco-facts, from the origins of the humans to the present, depending on scientific research of human culture and behavior. Archaeology is an important field in the broad study of human culture, biology and anthropology. The emphasis on archaeology is the examination on past societies and changes in those societies over extremely long periods of time. Hodder (2003) explains archaeology as

'a mode of enquiry into the relationship between people and their material pasts'. Besides archaeology, the term heritage refers to the entire material world around us.

Sjöholm (2013) assumes, that the tem *heritagisation* is to be understood as a cultural process depending on her literature review on Built Cultural Heritage in an Urban Planning Context. Objects and places, such as buildings and built environments, are attributed certain meanings and significances in this process. As a result, the places and objects turn into 'cultural heritage'. She emphasizes that heritagisation process is being defined as intrinsic values of objects and places which is the opposite for the idea of cultural significance.

Graham (2002) defines heritage as something that "is concerned with the ways in which very selective material artifacts, mythologies, memories and traditions become resources for the present". The heritage becomes dependent on contemporary requirements with that selection. According to him heritage is more concerned with meanings than material artifacts and has multiple uses and interpretations. Intrinsic features may change depending on its selectivity which makes the assessment process complicated.

Ashworth and Tunbridge (1999) discuss that heritage is the contemporary usage of a past. History, remainings and memories, depend on current needs and consciously shape heritage. They defend that pasts can be rejected and new pasts be constructed in the creation of heritage.

The Australia and New Zealand Charters define their heritage as place while the Chinese define theirs simply as heritage sites. These heritage sites are defined as 'the immovable physical remains that were created during the history of humankind and that have significance' (UNESCO, 1972) amongst others, these include archaeological sites and ruins, tombs, traditional architecture, cave temples and historic villages and towns.

Öztan (1996) describes the concept 'environment' as a place where a human being resumes all of its social, biological, physical and chemical activities. In other words, an environment is a system formed by natural resources of earth and the changes the human being creates on these resources. An environment is composed of natural and

cultural resources. Natural resources are sea, lake, rivers and their shores, forests and groves, national parks, wonders of nature and extraordinary natural formations. Cultural resources are monumental structures, examples of civil architecture, historic urban fabric; archaeological areas, historic and living culture, tradition, handicraft; custom, traditional music and dance of civilizations lived in the past and still living (Atay and Özaydın 1996).

According to the World Heritage Convention, heritage is classified as cultural and natural heritage in two categories.

- Cultural heritage: a monument, group of buildings or site of historical, aesthetic, archaeological, scientific, ethnological or anthropological value.
- Natural heritage: includes outstanding physical, biological, and geographical features, different kind of plants or animals species and areas with significant scientific or esthetic value those could be best for conservation (UNESCO, 1972)

2.1.1 Artifact and People

Cultural heritage including both tangible and intangible features bridges a link between different generations and their ancestors. It creates social attachment and sense of belonging.

Heritage and history, which are integral but essentially different from each other, both have a connection with the past. Dowell (2008) describes heritage as the collection of myths, values and inheritances characterized by present necessities of societies. Although the issue of heritage is usually associated with material culture, Smith (2010) considers that latest definitions emphasize the importance of intangible heritage, like oral histories, skills, and spaces that share cultural identity and produce a connection to previous generations. History and heritage have the idea of describing a true past; however, the attitude towards truth differs between them. History searches for an accurate description of the fact from an objective perspective. The main goal is to stay as close to the representation as possible. On contrary to history, heritage has a more selective attitude with respect to pride and prestige (Kammen, 1997) in other words; history that we admire and confirm. With the help of heritage, the society creates a milder present by showing the glorious past with completed expectations to define a

guide for the future. Lowenthal (2005) emphasizes that heritage being interested in only some aspects of the past is positive circumstance, because in this case it takes societies' needs without any conflicts.

Historic sites are both heritage and history. Historic sites are defined by the sites of memory, *lieux de memoire*, because there are no longer real environments of memory, *milieux de memoire* (Nora, 1989). Historic sites commemorate events, periods and people essential to the expression of a society's identity. Historic sites usually get the capital and the organization structure from governmental institutions. Sites define various interpretations of the past events that sustain in myths of the society. Because of that, historic site and heritage site are nearly united and the statements and definitions for the area are incomplete (Peacock, 2011).

2.1.1.1 The artifact as a tool to realize time

A human being differs from other beings with its ability of "being there" and "being conscious of time" (Günay, 2009). A person thinks about, writes, discusses, examines his/her past and is aware of the eras passing with the purpose of sustaining his/her being. With this in mind, sustaining the human being conservation of cultural beings - the past- is a necessity for the continuity of human being.

Lowenthal (1985) claims that humans seek to know the past as it feels more concrete than the future. The remains from historical time periods are demonstrating a reliable and realistic proof of the things happened. History, in which it's known that events passed and it's over, creates a feeling of security and stability. The bond created between the past and the present and evaluating past events make it easier to accept the new and defines a guide for us to form identity. According to Lowenthal (1985) today what we observe as past is not the *past* at all, "the past as a leftover preserved in the present". We intensely try to convince ourselves that the past is over and unchangeable, our memories, histories and collection practices continually alter and construct the past to suit present needs.

Lynch (1972) emphasizes that past, present, and future, are created together and are in a close relationship affecting each other's span and content which are formed not only by external forces like stability and "success" of the past experience, the symbolic security of the perceived environment, the pressures of the present, or the

reasonableness of future expectations. On the other hand, internal habits of mind, symbolic abilities, sense of self, and strength of motivation affect the span and content of the time periods. The reason of *preserving present signals of the past or controlling the present to satisfy our images of the future* is to create a balance between the eras. According to Lynch (1972), images of past and future are present images, continuously re-created and the actual time we sense is "now". The "real" world is a sequence of memories, dreams, conscious or otherwise. (Pile, 1993). Darvil (2005) emphasizes that heritage is not establishing the truth about the past for its own sake. This is done either for our sake or our children's, so that we can bond and reshape the past to present purposes. JesWienberg (1999) defends the importance of time realization as 'past functions as a therapy for people who cannot cope with change' and exemplifies it with 'the past becomes an escape to the exotic, to a foreign country, from a grey everyday life'.

Passage of time is realized with rhythmic repetition and progressive and irreversible change (Lynch, 1972). Rhythmic repetition is the heartbeat, breathing, sleeping and walking, hunger, the cycles of sun and moon, the seasons, waves, tides, clocks. Progressive and irreversible change is the growth and decay, not recurrence but alteration. Lynch (1972) discusses that the past and the future are imaginative creations that use selected events and even the present, which seems so obviously given, is a mental construction, a conscious recital to oneself of immediate events and actions, a renewable answer to the question *"what am I up to?"*. According to him, depending on our conception of our present circumstances, our image of our past experiences, and our general mental abilities and attitudes the future may change.

Discussed by Perez Gomez and Parcell, (1994) Plato defines the components of truth and reality as;

- The object of thought, which is invisible and cannot be sensed 'being'
- The object that which has to come to existence 'becoming'
- The receptacle, which contains the above two and is the space of human creation and participation… a distinct reality to be apprehended in the crossing, in the chiasma of being and becoming 'chora'

2.1.1.2 The value of the artifact

Value describes the importance of the heritage and the reason to conserve it, discussed by Pearson and Sullivan, (1995) as the "… capacity or potential of the place to demonstrate or symbolize, or contribute to our understanding of, or appreciation of, the human story". Value is the way to judge all the elements of archaeological elements.

The term "value" is used to define a wide range of approaches how, why and to what degree people manner things; a person, idea, object, or anything else for all kind of reasons.

Values specify positive characteristics, either from the object itself or the meanings attributed, for heritage (Mason and Avrami, 2000). Meanings and values are not being fixed, but constantly change as the built environments are re-evaluated; as a consequence, the assessment of built cultural heritage changes over time (Negussie 2004). According to Negussie (2004), built environments are shaped by changing ideas and values and are culturally constructed places. Conservation has various motives describing the sense of values on what to conserve. These motives have to constantly be re-assessed. While defining the conservation process, it is important that the debate is rather on forming part of a culturally and politically conscious approach to the built heritage than being limited to a discussion on individual buildings and areas.

Value is not only a technical issue depending on the object or place itself but also an issue of various social, cultural, political and economic contexts (Lipe, 1984). Carman (2005) defines valuation a socio-cultural process. Some values can be assigned to the physical being of the heritage, while others are defined with non-physical aspects of both heritage and its context as Cooper *et al*. (1995) names them; tangible – intangible values. According to different typology studies on both archaeological heritage and cultural heritage, values could be examined in two major groups; as intrinsic values and attributed values (Demas, 2003).

'Intrinsic values' of archaeological heritage, which are achieved by scientific studies and defined mostly by experts, could be categorized in three groups: scientific, aesthetic and natural values. Archaeological heritage is a concrete window giving clues and information about the past which makes it important for researches and gives it a

scientific value (Mason and Avrami, 2000:16), also called as research value (Mason and Avrami, 2000), informational value (Lipe, 1984), educational and interpretive value (Henry, 1993) or documentary value (Asatekin, 2004). According to Firth (1995) scientific value is specialized on information originated by material about the past and creates a large potential to explore and study further knowledge. Unlike the information based on scientific value, the aesthetic value is associated with the visual and physical qualities of the remaining. These qualities are related with rarity, style, material and form (Firth, 1995:57). Another value is the 'natural value' functioning also as "… a natural resource at the same time as open, green space or as part of a watershed" (Mason and Avrami, 2000:17).

'Attributed values' of archaeological heritage are designated to archaeological heritage by the public. Depending on social, cultural and political conditions, modifications occur in values with time (Lipe, 1984; Cooper *et al*., 1995; Firth, 1995; Mason and Avrami, 2000). These values are mostly discussed in four groups: socio cultural, economic, symbolic and spiritual values.

Socio cultural value can be defined in terms of the status of an archaeological heritage; as a link to form the personal and collective identity of a society and the sense of place to local community. The potential of generating a significant source of economy, like job opportunities and income is the other input of archaeological heritage into the lives of local people (Throsby, 2003). Mason and Avrami (2000) discuss the issue of **economic value** that they create a noticeable and dominant perspective on heritage values. Symbolic and social values on the other hand can be described as "the capacity of a heritage site to stimulate or maintain group identity and other social relations built through associated with a heritage site" (Mason and Avrami, 2000:17). **Symbolic value** depends usually on nationality, territoriality or mainstream belief systems (Firth, 1995:57) while the '**spiritual value**' is essential to the beliefs or practices of a religious group. (Mason and Avrami, 2000)

Valuing something is often done as an unconscious process. The conscious reflection for a valuation is evaluating. Values do not stay the same for all the time as people develop values and adopt new values (Klamer, 2001).

Klamer (2001) describes the economic value of a cultural good as what people are willing to pay for it, and social values as the values that work in the context of interpersonal relationships, groups, communities and societies. People appeal to them in negotiating relationships with other people and with associations of people. Social values cover a wide range and comprise the values of belonging, being member of a group (Waltzer, 1983), identity, social distinction, freedom, solidarity, trust, tolerance, responsibility, love, friendship and so on. Klamer (2001) discusses that in the case of cultural goods, the satisfaction comes more from what they mean socially than economically because, for what it does for issues of identity, heritage, culture, pride and so on, will be far more important. He mentions that "A cultural valuation comprises the attribution of sacredness to an icon, statue, or temple. A good that a group of people calls sacred, will have special meanings in their midst and will receive special treatment as well which brings the conservation issue."

In the Management Guidelines for World Cultural Heritage Sites, values are defined as the "*relative social attribution to things; thus they depend on society and can change over time. Certain values can be related more specifically to the intrinsic aspects of the monument or site- its design material, and workmanship – while other values can be associated with its location and its relationship to the setting.*" (Feilden and Jokiletho, 1998).

Mason (2000) discusses that the issue in conservation are usually used in two senses; as morals, principles or other ideas that serve as a guide to action (individual and collective); or in reference to the qualities and characteristics seen in things, in particular the positive characteristics (actual and potential). He explains the perspective taken for qualities and characteristics as an anthropological issue, and argues that it values the attempt to understand the full range of values and valuing processes attached to heritage-as opposed to normative, art historical view common in the conservation field, which priori privileges artistic and historical values over others (Mason 2008, 99-101)

Every conservation decision uses an articulation of heritage values which usually have "cultural significance" as a reference point (Marquis-Kyle and Walker 1992).The issue

of significance is embedded in the terms values assessment (Avrami *et al*. 2000; Lipe 1984,). Assessment is based on a "values approach" to the cultural heritage.

Everything with a value cannot be protected or restored, this would be impossible considering that most of the cities have been settled through several generations and carry a bunch of values (Fairclough, 2003:24-25). It is imperative to decide on what to protect, for whom and why. This decision-making process is operated by assessing the significance of the heritage.

The huge number of different kinds of values and the complex interactions among these values create conceptual and practical difficulties. A typology of heritage values would form a framework for all interested parties (experts, citizens, communities, governments, and other stakeholders) in the process of heritage conservation enabling a better understanding, expression and discussion of the issues. It would provide a common language which would be universal in relation with general definitions and regarding values of cultural heritage to preserve its authenticity. If a common typology is used, evaluation of different projects can be compared with each other, which is important in conservation planning to generate guidance for many different stakeholder actions derived from best practice. All of the people interested in heritage -citizen, scholar, writer, professional, or organization -has a slightly different conception -advancing from a particular perspective of how to describe the characteristics of a heritage. In most instances, although the attention paid is the same, the grouping of the values is different. Typologies implicitly minimize some kinds of value, elevate others, and foreground conflicts between the cultivation of certain values at the expense of others. In the Burra Charter, for instance economic values are minimized because they are seen as derived from cultural and historical values and are therefore given secondary consideration.

Values attributed to heritage have been discussed on many occasions, and almost every author has their own idea about what those values are. Mason (2008) has explored the methodological issues and choices around value assessment in connection to conservation planning in an insightful manner. He argues for a common typology of values in order to be able to evaluate different projects in a comparable way. The many typologies which were created by different authors and organizations show how

different values are attributed by different stakeholders. It is impossible to create a typology which takes into account all of the values possibly attributed by all stakeholders. However, a typology which takes into account as many stakeholders' values as possible can be described.

The provisional type of heritage values discussed by Mason (2008, 103-107) is neither exhaustive nor exclusive, and includes the kinds of value most often associated with heritage sites and conservation issues. The provisional typology categories include most of the heritage values that shape decision making and that must be considered in conservation planning and management. These categories – socio cultural and economic – are two alternative ways of understanding and labeling the same heritage values, and differ in the conceptual frameworks and methodologies used to articulate them (Table 2.1).

Table 2-1 the provisional type of heritage values (Mason, 2008)

Socio-cultural Values	Economic Values
Historical	Use (market) value
Cultural / symbolic	Nonuse (nonmarket) value
Social	Existence
Spiritual / religious	Option
Aesthetic	Bequest

I. *Socio-cultural values*

Traditional core of conservation -values attached to an object, building, or place because it holds meaning for people or social groups due to its age, beauty, artistry, or association with a significant person or event (otherwise)- contributes to processes of cultural affiliation (Mason 2008, 104-105).

a. Historical: The capacities of a site to convey, embody, or stimulate a relation or reaction to the past is part of the fundamental nature and meaning of heritage objects. Age, association with people/events, rarity and/or uniqueness, technological qualities, archival/documentary potential are some ways in which historical value accrue. Educational/academic value which carries the potential to gain knowledge about the past; and artistic value which

is based on object's being unique, being a good example of, being the work of a particular individual, etc. are subtypes of historical value.

b. Cultural/Symbolic: Culture which is the ideas, materials, and habits passed through time is created by history and heritage. Cultural values used to build cultural relations in the present can be historical, political, ethnic, or related to other means of living together.

c. Social: The concept follows the notion of 'social capital'. The social values of heritage enable and facilitate social connections, networks, and other relations in a broad sense. The social value of a heritage site might include the use of a site for social gatherings such as celebrations, markets, picnics, or ball games – activities that not necessarily capitalize directly on the historical values of the site but, rather, on the public- space, shared place qualities.

Social value includes the 'place attachment' aspects of heritage value. Place attachment refers to the social cohesion, community identity, or other feelings of affiliation that social groups (whether small and local, or national in scale) derive from the specific heritage and environment characteristics of their 'home' territory. Place attachment and meaning emerge from a variety of experiences and situations and shape urban development and community building. The connection to everyday life, to ourselves and to community are all a part of the experience of place.

d. Spiritual/religious: Heritage sites which are associated or imbued with religious or other sacred meaning.

e. Aesthetic: Aesthetic values refer to visual qualities of heritage. The many interpretations of beauty, of the sublime, of the ruins, and of the quality of formal relationships considered more broadly have long been among the most important criteria for labeling things and places as heritage. The design and evolution of a building, object, or site can be another source. These values encompass all the senses; smell, sound, feeling and site. Aesthetic value is a strong contributor to a sense of wellbeing and is perhaps the most personal and individualistic of the socio cultural value types.

II. *Economic Values*

Feilden and Jokiletho (1998) discuss that economics encourages the best allocation of resources to fit a wide range of needs and that the economic value may not be restricted to a financial value. In terms of cultural heritage, economic value may be understood as a value generated by the heritage resource or by conservation action.

Economic valuing is one of the most powerful ways in which society identifies, assesses, and decides on the relative value of things. Historical beings can have economic and socio-cultural values at the very same time. How their economic values differ is that they are measured by economic analysis. Economic values stemming from the conservation of heritage are often, by definition, understood to be a public good rather than individual or commercial good; and therefore are not captured by market price measures (Mason 2008, 106-107).

- Use Value (market value); Use values of material heritage refer to the goods and services that flow from it that are tradable and price able in existing markets.
- Non-use Value (non-market value); many of the qualities described as socio-cultural values are also non-use values. However, they can be classed as economic values, because individuals would be willing to allocate resources (spend money) to acquire them and/or protect them.
- For its mere existence the heritage gets an existence value.
- It may also be preserved for the possibility (the option) of the consumption of its services at some future time - the optional value.
- The wish to bequeath a heritage asset to future generations gives it the bequest value.

2.1.1.3 Concepts

In the following part, the reason for the integration of archaeological sites / artifacts into the modern urban fabric and contemporary urban life is discussed with their relation to the importance of being familiar to a place and memories formed by this place.

2.1.1.3.1 *Cognition (the process of knowing)* **and Spiritual Value**

Emotions which have a deep influence on the links that people establish with particular environments are intimately related to cognitions. Place cognition has been defined under the term of place identity in the environmental psychology field. Proshansky *et al.,* 1995 discusses the term place identity as the cognitive connection established between the self and the environment.

This indicates that places reflect components of people's own identities and environments are conceived as an inseparable part of the self (Casakin and Kreitler, 2008).

Lynch, 1972;

> The mental representation of the character and the structure of the geographic world – the image of spatial environment – is a scaffold to which we attach meanings and a guide by which we order our movements. "Good" images of place are vivid and engaging, have a firm, resilient, and wide-ranging structure, and allow further exploration and development.

Meaning is used as sets of cognitive contents, in defining, expressing and communicating significance for a variety of purposes. Meaning consists of meaning units, which include 'the referent' and 'the meaning value' as a component. 'The referent' is the input, the stimulus, or the subject to which meaning is assigned, and 'the meaning value' is the cognitive contents designed to express or communicate the meaning of the referent. Casakin and Kreitler (2008) discuss that each meaning unit may be characterized in terms of meaning variables of the five following classes:

- Meaning dimensions - which characterize the contents of the meaning values (e.g., locational qualities, material),
- Types of relation - which characterize the immediacy of the relation between the referent and the meaning value (e.g., attributive, exemplifying-illustrative, metaphoric-symbolic),
- Forms of relation - which characterize the logical-formal properties of the relation between the referent and the meaning value (e.g., positive, conjunctive, partial),

44

- Shifts of referent - which characterize the relations of the present referent to the initial input and previous referents (e.g., identical, partial, opposite),

- Forms of expression - which characterize the media of expression of the referent and/or the meaning value (e.g., verbal, graphic, motional)

Bourdieu (1990) explains place as the buildings, streets, monuments, and open spaces assembled at a certain geographic spot and actors' interpretations, representations, and identifications. Both domains (the material and the interpretive, the physical and the semiotic) work autonomously and in a mutually dependent way.

2.1.1.3.2 Memories and stories

The active practice of remembering, incorporating past into present is defined with the noun 'memory'. The noun 'history' on the other hand expresses the practice of rendering the past intelligible (Frisch, 1981). Lowenthal (1975) explains that historic buildings and urban districts; symbolic replicas, monuments and museums to commemorate past event/people; portable symbols like recreated street furniture, public art and historic place names are evidences of a city as serving a site of memory. However, as Lowenthal (1975) emphasizes past is often altered 'to make history conform to memory. Memory not only conserves the past but adjusts recall to current needs. Scenes, events, persons, and things that were ambiguous or inconsistent become coherent, straightforward, and clear'. By urban demolition, clearance of squatter communities and the rebuilding of new symbolic landscapes, they simultaneously become sites of forgetfulness/forgetting; spatial tactics of erasure are thus manifested (Huang and Chang, 2002; Shatkin, 2004).

In social sciences the term 'urban memory' has been discussed to represent different social, cognitive and representational processes. Bell (2003:71) suggests that memory resides primarily in individuals and is shaped by personal sentiments and social circumstances. Through interaction – talking about events past, participating in ritualistic enactments and celebrating festivals – the past is recalled and memories are shared.

Misztal (2003) discusses that memory is an active cultural process of remembering and of forgetting that is fundamental to our ability to conceive the world. Remembering is also an active process. The past is both collectively or individually

continually negotiated and reinterpreted. This is done through the experiences and the needs of the present. The present continually rewrites the meaning of the past and the memories and histories we construct about it within this context which makes the past never be understood solely within its own terms (Smith, 2006).

Wertsch (2002) points out that the dominant construction of 'memory', often objectifies memories as things that we 'have' rather than 'something that we do'. According to him, memory is the mediated action of remembering, which is a process engaged with the working out and creation of meaning. Mistzal (2003) discusses that there are different types of memory; procedural -the memory of fact- the autobiographical, cognitive memory, flashbulb memory- the memory important or emotionally -charged events- habitual memory and collective or social memory (Smith, 2006). Memories, expectations, and present consciousness are not just personal possessions. These temporal organizations, and thus the sense of self, are socially supported.

Memories besides tangible traces establish a way to know the past. Personal and individual memories are usually questionable, because of their uniqueness and possible imaginary, until they are verified from the collective and they are supported by others. Halbwachs (1992) argues that individuals make sense of their memories only in the context of a group that provides the social framework for remembering; without these frameworks memory has no meaning. He claims that each memory can be understood as it occurs in individual thought only if each is located within the thought of the corresponding group. Remembering is formed by discussion of memories in a group through conversation, movement, or ritual. Individual memory is reshaped to match the framework of the group which enable a reconstruction of the past. Irwin-Zarecka (1994) discusses that collective memory implies a consensus, however the social construction of the past is a site of conflicts as more than one groups work to define an articulation of the past. Although each person's story is unique, certain common elements connect them.

> *In the doing, moments of memory are recalled, reactivated in what is done, and thus, may be drawn upon in new combinations of signification. It is less that memory is practiced in repetition than it is in doing. It is in embodied practical*

46

encounters that it is made sense of.... Memory is worked again, differently, and embodied thereby, grasped and wound up in body- performance and interaction with place (Crouch and Parker, 2003).

2.1.1.4   Conservation of the artifact

The conservation of material from the past is important in providing a sense of community, a sense of shared past that helps bond community and social identity. However, "preserving per se" is 'illusion', and actually brings the opposite result. Identity inheres in the objects changing form, preserving the authentic past will cause a gap in the continuity (Lowenthal 1990; P. Fowler 1992).

Lynch (1972) discusses that selection of the remains, whose visual presence should be amplified, is a consequence of an interpretation of history that may be in error and may change from generation to generation. "Layering" is used as a deliberate device of aesthetic expression –the visible accumulation of overlapping traces from successive periods, each trace modifying and being modified by the new additions, to produce something like a collage of time. The complex, informal, surprising and sometimes ambiguous organization of conservation should leave enough room for new layers to come and suggest signs of the future to be a part of the collage.

> *"A collage is no simple mix of old and new. It is the ... deliberate juxtaposition of seemingly disparate elements so that the form and meaning of each is amplified and yet a coherent whole is maintained. ...collage might also be used in the design of large environments: preserving and contrasting sections of different age, connecting them with paths of movement ..., interesting imageable new activities into older settings of contrasting meaning."* (Lynch, 1972)

The best way to conserve is not to touch it, not to use it and hide it. However in cities, cultural and natural assets cannot be handled in this way. This contrasts with the communal living and the flow of living. As Bademli (2005) states: "It should either be conserved to be used or used to conserve.' However, we intervene to the ones we conserve while using, and we change them and ruin them. It's always searched for a balance between conservation/usage. I think by most of the things as the less, the more is also harmful". According to Bademli, (2005) the planning approach in Turkey mainly has development and extension as priority. In such an approach, cultural and

natural assets are only meaningful as long as they serve for development and extension. This creates a tension between conservation and spatial planning.

In any conservation planning effort, values play an important role while making a decision. However, these values are "taken for granted"; i.e. how these values should be assessed in the context of planning and decision making is not explored. A wide range of heritage values should be identified and characterized in a way that informs policies and planning decisions, and is relevant to all disciplines and stakeholders involved.

2.1.2   Artifact and City

Archaeology studies *materials*, physical things such as artifacts or stains in the ground, and *data*, information such as measurements, directions, and associations. Sites are locations of human activity that would have left artifacts -- "*artifacts*" are material items that humans have made or modified, such as tools, weapons, camp sites, and buildings from sites where people live or have lived, features, and ecofacts. "*Ecofacts*" are natural items used by people or somehow otherwise having cultural associations, such as charcoal, seeds and bones whose dispersement can be traced to man. They can be habitation sites, but they also can be areas for special purposes or limited activities, such as stone quarries, cemeteries, sunken ships, or isolated temples (Ashmore and Sharer, 2000).

People -with their activities, physical settings and functions- constantly build, destroy and rebuild new urban landscapes in time. In this process, old settings go back in the memories of people and take their place in historical documents and municipal archives. The material evidence in situ of urban spaces and architecture of the city represent the various phases of changes of the different periods - grandeur and decadence, contributions of different cultures and peoples, superimposing of artistic styles, public and private ways of life, different organization of work, power relationships and the capacity for economic renewal. The progressive shaping of our cities producing a rhythm to the place is represented by the archaeological beings which are the fragile and tangible witnesses of time (Jameson, 2005).

The discipline of archaeology exists because of the concern for 'time' and the interpretation of past to the present. Past cannot be present however traces of the past

surround today's world. According to Shanks *et al.* (1994) the past is both completed and still living. A 'thing', a 'site', building or other material object is a *cultural process* that creates ways to understand and interrelate with the present.

Recreating the past is associated with the present due to the conditions and context of the act of creation. Shanks *et al.* (1994) emphasize that copying the past 'as it was', as exactly as possible, is to reflect the past, it is an *illusion*, a tautolog. Additionally, Lynch (1972) claims that locating the new to the ancient will show the layering of time and this will produce **richness** in the city. This evokes continuity and change and offers themes for aesthetic meditation.

In 2000, the Getty Conservation Institute in the report Values and Heritage Conservation, emphasizes that the values are embedded in the place and cannot be separated from it with the term character-defining element. These elements are broadly defined as the materials, forms, location, spatial configurations, uses, and cultural associations and meanings which comprise the place. Heritage is always produced in some relationship with or as a response to the natural and the already existing man-made environment. Due to this, policies for the protection and the enhancement of heritage will be successful only if they include the whole set of relationships between the cultural heritage and the environment (natural and man-made) in which it was produced (Tsoulouvis, 2001).

Lynch (1972) writes that ancient things seem the most impressive in two contexts: *"either quite isolated, in some wild and lonely place, hidden or high, or intimate contact with contemporary life, embedded at the center… The partial destruction of the old center of Buda in Hungary in World War II revealed its medieval bones. There was no attempt to rebuild it either as a medieval town or as a baroque city."*

Cultural heritage landscapes are experienced not as artefacts but as places depending on urban design approaches drawn upon Lynch's concepts which are regarding representation of time in place and visual perception of urban form.

Urban Archaeology in Urban Design

Salwen (1978) describes the urban archaeology as

> *"...the archaeology of the city as a particular kind of product of human activity, in relation to the natural and cultural environments in which that activity occurred. It should therefore be helpful, in studying the development of the city, to know as much as possible about all of the culture and environment interactions that occurred at the scene- prehistoric, pre-urban and urban."*

Urban archaeology deals with towns themselves and with urban life, rather than with a specific period (or periods) in a town's history or a specific aspect (or aspects) of its activities. As urban archaeology uses archaeological methods to contribute to an understanding of the specific processes urban development, it has become an important instrument in urban planning with the information it provides. New wholes may be created while the continuity of the town will be maintained.

Urban Conservation and Urban Design

In the last 50 years, urban conservation improved responding to the interest of urban designers in older city neighborhoods, in addition to the monuments deserving architectural restoration. Expectations and targets of implementations done in the field of urban conservation have an extensive perspective. Urban archaeological sites which are still under the influence of archeologist have a tendency to conserve the monument by restoration; while urban design recognizes conserving the spirit of past as a main concept. Acceptance one another's attempts in conservation activities produces a collaboration between archaeologists and urban conservators (Ouf, 2001).

A cultural artifact becomes what it is in its context. Conditions of the production and appropriation defines the features of the artifact. Shanks *et al.* (1994) emphasize the issue by *every cultural artifact is always more than itself.* Sinha *et al.* (2009) claim that urban design interventions can provide a framework for thoughtful and imaginative site reading and interpretation. However they emphasize that the interventions use a different medium of expression than reproducing historical precedent—the attempt is not to mimic the past but to evoke it through a visual and spatial vocabulary of design.

2.1.2.1 Components of the city

Space is the fundamental aspect in urban planning. According to Cohen (2001) relationship between public spaces is urbanism. Moreover; Lynch (1971) describes the aspects of good urban design as space, focal points and transitions. According to Lynch (1971) space is a visually connected three-dimensional place. Topography is the terrain over which urban elements; paths, nodes, landmarks, edges and districts are located. Land-use and street network are the parts which are defined by Lynch as districts and paths, respectively.

Lynch (1971) defined the focal points as centers of visual experiences or activity in a space, and transitions as the interconnections between spaces. A living city is made up of parts. Without doubt, in a complex system like a city, the whole cannot be reduced to any parts and their interaction. However; contributing meaning to spaces and constituting focal points, helps to form a network of spaces in the town center. Urban archaeological areas have potential to create transitions (Alpan, 2005).

Subsystems which interact with each other can be described. Salingaros (1999) characterizes the formation of a city as nodes and their interconnections. These may be geometrical, visual, pedestrian, transportation couplings forming modules and modules connecting to form a city. He explains the various distinct ways a city can be composed of to make the issue of parts and their interactions clearer as follows;

1. Buildings as basic units (as is usually done) and their interactions via paths.
2. Collections of paths anchored and guided by buildings (Salingaros, 1999).
3. External and internal spaces connected by paths and reinforced by buildings (Alexander, 1965; Salingaros, 1999).
4. Edges and interfaces that define spaces and built structures (Alexander, 1965; Salingaros, 2000).
5. Patterns of human activity and interactions occurring at urban edges and interfaces (Alexander, 1965; Salingaros, 2000).

Contemporary everyday life includes living (residence), working (employment), commuting (transport) and consumption (use of services) (Ellegaard, 1999,). A city is composed of buildings - where most of the daily activities are carried out; the roads - which accommodate for the movement through the city; and the open spaces- which

are places for the city and its residents to "breathe" and interact. These components occupy a natural setting. Only if there is a balance between the three, it's a healthy city. When one overtakes the others the quality of life becomes less efficient (Asad, 2010). A city analysis from various perspectives is needed to fully understand the diversity and complexity of these places and their connections. Different research methods, information sources and interpretation frames will help to understand them.

Streets, urban mass and the overall urban character generate the physical historical identity of an urban area.

1. Street first approach: Buildings and urban features are reorganized along a corridor to create a tourist route.

2. Area bound approach: Buildings and urban features are reorganized in a clearly defined urban area.

3. Creation of a sense of place within a small urban nucleus to anchor a strong essence of heritage. Consequently, this approach attract further conservation efforts. It is organized by attaching a heritage meaning and function to the conserved place to make it understandable and imageable to the general public. The size of the place does not matter; the importance is defined by the meaning and functions that are created for the place. The meaning might be economic, cultural, social or political, with definite heritage significance. The structuration of the concept of heritage and conservation refers back to the understanding of space as a material embodiment of feelings, images and thoughts (Tuan 1977), while place is a centre of action and intention (Relph, 1976).

If a city's geometry is not adjustable to the enormous number of changing connections, the city does not actually live and generate. Alternative decompositions of city form are defined by these connections. A living city's central characteristic is that it is constantly readjusting its entire links. This study aims to demonstrate the temporal and spatial dimensions of archaeological sites in the contemporary everyday life.

2.1.2.2 City rhythm

City rhythm is a metaphor for the regular coming and going in cities, the repetitive activities, the sounds and smells that occur regularly in cities. The concept of city

rhythm makes it possible to understand the multitude of aspects of city life (Bus1ness.com, 2014)

According to (Lefevbre, 2004) the flow of people, their activities, physical settings and functions together create a rhythm of place. The rhythm of a particular place consists of myriads of particular rhythms of the presence and absence of people, their flows across the places as well as of cars and trams moving through and of the opening hours in shops and garden restaurants. The changing smells and sounds which give us the sense of time and location are hidden in urban rhythms. The rhythm is not the result of rigid mass coordination of routines within the city, instead it is the outcome of vibrant city life (Allen, 1999). According to Amin and Thrift (2002) the concept, or rather the metaphor of city rhythm, helps to emphasize the neglected temporal aspect of city life. Importantly, each activity (function) has a different temporal pattern (e.g. work dominates during the day, leisure from early evening through the whole night) (Bromley, 2003).The spatial and temporal variance in functions and activities, its specific manifestation in the presence of users and their social composition, as well as the smells and noises connected with these functions and activities together form the unique everydayness of each public space (Temelova and Novak, 2011).

Temporalities performed by various users and the temporalities produced by different functions are two different crucial points. Jacobs (1961) discusses this as, only places which ensure the presence of people who go there on different schedules and who are in the place for different purposes can provide lively streets and successful public spaces.

2.2 How urban design can be used as a tool to integrate such artifacts / sites to the continuously evolving urban fabric and urban life?

Historical environments are living witnesses of the experiences of the past that put forward the differences in a cultural and spatial sense. The conservation concept of protecting the historical urban fabric merging from this perspective, started with single buildings of religion, military and administration. However, today the main concern is to search for the differences of time spans and the continuation of the identity based on historical background (Kuban 1991). One of the major risks that archeological sites have been facing is urban development. The latest discussions lead to a need of spatial

planning defining the main control structure for development as a solution besides the archeological and technical interventions.

In the Turkish legislation, a specific plan called 'conservation plan' is obliged for designated conservation areas. However, the legislations defined are not enough to stop the negative effect of urban development on conservation areas (and/or archaeological sites). One of the reason behind of this is that conservation areas are not accepted as a part of the built environment within the Turkish planning system. The acceptance of the archaeological site as a described area with boundaries causes either an isolation of the site or destruction of the traces.

Anatolia and also the case study area Ayasuluk Hill as a result of being settled by different civilizations through history, has a rich potential of cultural heritage. The state of isolation created due to a concern to avoid loss and to protect the cultural heritage is discussed with the case of Ayasuluk Hill. According to Madran and Özgönül (2005), the specific legislative and organizational structures of the Turkish conservation and planning system against the deterioration of archaeological sites are inefficient in protecting and preserving them against urban development.

Definition of urban design
Urban design is describing the balance between people and places, movement and urban form, nature and the built fabric. In other words, it is the art of making places for people. The focus of urban design is mainly on creating places with distinct beauty and identity, in a balance with environmental changes, social life and economic growth. Creating places is arranging a setting and structure with a sense of place for an area. Urban design describes the way places work with a concern on community safety and how they look. The scales of this places have a wide range of scales, from small public space, streets, neighborhoods, city-wide systems, to whole regions. Identifiable neighborhoods, unique architecture, aesthetically pleasing public places and vistas, identifiable landmarks and focal points, and a human scale established by compatible scales of development and ongoing public stewardship are some of the key elements for the process of place making (Urbandesign.org, 2014).

Urban design includes planning and transportation policy, architectural design, development economics, engineering and landscape. Together with these tools it

illustrates a vision for an area and describes the resources and skills needed to bring this vision to life.

Montgomery's (1998) assumption was that a good city is designed, it develops and is managed over an extended period of time to become a 'successful urban place. To show how this might be done from scratch, a step backwards must be taken in order to understand the influences on and characteristics of successful urban places. Achieving a sense of place or a 'piece of city' is a complex undertaking which requires knowledge, understanding, skill and judgment besides a happy combination of circumstance. He emphasizes that it needs an understanding of how successful places work (and why so many new developments fail as places); skills to design for urbanity; and judgment to decide for design and leave space for organic growth and development.

Different aspects for the constitution of urban quality or sense of place have been discussed among urban designers. Cullen (1961) has a classical rational objective to urban design with an emphasis on physicality: design styles, ornamentation and featuring, the way buildings open out into spaces, gateways, vistas, landmarks and the like. On the contrary, Alexander (1979) or Lynch (1960) discuss the issue from a more romantic subjective perspective depending on their senses for the definition of the place *felt* as safe, comfortable, vibrant, quiet or threatening. They describe the notion of 'mental maps' which people use as internal guides to urban places.

A proper integration of the physical and psychological elements of place produce urban quality: architectural form, scale, landmarks, vistas, meeting places, open space, greening and so on. However, the approach of the sense of place is unquestionably more related to social, psychological and cultural dimensions.

Urban design perspectives concerned with physical attributes of place, mental maps, and activity are combined in Canter's metaphor. (Figure 2-1)
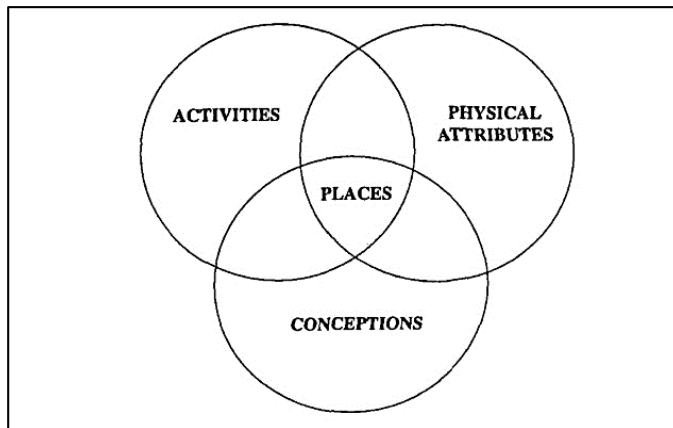
Figure 2-1 visual metaphor for the nature of places Canter (1977).

Jacobs (1961) discussed urban design from a perspective which took *activity* as base for the generation and reflection of the quality in the built environment. She identified four essential determinants which govern or set the conditions for activity: a mixture of primary use, intensity, permeability of the urban form and a mixture of building types, ages, sizes and conditions. Jacobs and others such as Gehl (1989) and Cook (1980) claim that urban places depend predominantly on street life which is activity that takes place in or through buildings and spaces. Furthermore, Buchanan (1988) points out this approach as:

> Urban design is essentially about place-making, where places are not just a specific space, but all the activities and events which made it possible.

Physical space, the sensory experience and activity are the three keystones for succesful urban places. Relph (1976) and Canter (1977) show the components of a sense of place and the relationship between them.

Punter (1991) provides a more detailed scheme (Figure 2-2) including the built form (townscape, landscape, structure, permeability) and for meaning or image ability (legibility, cultural associations, perceived functions and qualitative assessments) for sense of place.
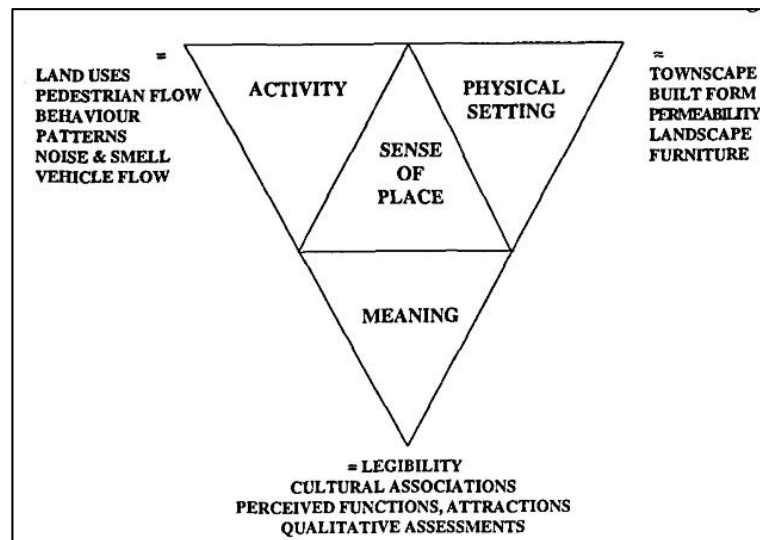
Figure 2-2 Components of a sense of place Punter (1991)

Without a transaction base cities and urban places turn into lifeless, dull and inert places. Without activity, there can be no urbanity. The discussed issues are components of place which derive a set of preconditions and principles for the creation of successful urban places.

In the following part, urban design is discussed with its relation to people and to the city. Today many new developments and the current settings in cities fail to achieve a sense of place. The historical traces felt in the city, play an important role in the creation of a 'place', lifestyle or community. It defines a framework for the development of a place with quality. In the Urban Design Compendium it is pointed out that *everyone owns design*. In other words, design is not just for designers and their acolytes; and should involve a dialogue with the customer. The customers are the inhabitants, either the existing or the ones who want to become one. The process is defined and depends on the customer interest. Cansever (2006) describes the city as the most important and largest physical product the human being created to organize his / her life; and the construction that surrounds and leads the lives of human being. A city is a place where; social life and relationship between people are formed, social distances are minimized and the most intense relationships are experienced.

One of the key aspects of urban design is that it is based on places for *people*. The places are well used and accepted if they offer safety, comfort, variety and attractiveness. The usage of the place for meeting, playing and *watching the time go*

57

by makes it vibrant. Parallel to this discussions in urban design, environmental psychology explores how physical spaces influence the way we feel, think, and interact with the world and vice versa. Everything that may affect this interaction, from architecture to wildlife conservation, climate change and outdoor recreation, is investigated by specialists in the field. The reason of such a detailed research is for a better understanding of the way both natural and built environments influence human behavior (Psychologytoday.com, 2014). One of the orientations of environmental psychology, which is space over time orientation, emphasizes the importance of *past*. A mental analysis of the past, eases the judgment of present and future problems because of the relationship defined to past forces, such as social, political, and economic (Rivlin, 1990). Another issue to consider, besides past, is *time* and *place*. According to Proshansky (1987), physical settings change over time with respect to physical properties which depend on the change in individuals using the space over time. The analysis of these spaces over time, makes it possible to define changes and future problems.

The relationship between urban design and the city to people depending upon archaeological beings is a connection which takes the human beings into the core. Historical artifacts placed in the setting of a city are mainly defined by attributed values (of people), are used for the realization of time, past and place (for people) are regulated by urban design objectives (mattering people).

2.2.1   Urban Design and People
 "*How do places come to be the way they are, and how do places matter for social practices and historical change?*"

2.2.1.1   Place attachment
The term "place" has been discussed in the sociological literature in many ways, some of which are "transcendence of place" (Coleman 1993), the "placelessness of place" (Relph 1976), cities "without a place" (Sorkin 1992), and how place becomes, with modernity, "phantasmagoric" (Giddens 1990). The changes in transportation and communication technologies changed the structure of human interaction and flow of goods, capital or information once affected highly by location and distance.

Gieyrn (2000) discusses that "Social life now moves through nodes in one or another network, through points of power or convergence or translation but not anchored at any place necessarily."

Traces from the past give identity and uniqueness to the place, while today the places built appear as clones of places because of the shopping malls, office complexes, neighborhoods that are varying less and less (Gieyrn, 2000). These places looking similar everywhere, causes places to lose their distinctiveness, which makes the places lose their reality and significance. Place becomes space when the unique gathering of things, meanings, and values are sucked out (De Certeau 1984, Lefebvre 1991). Place is space filled up by people, practices, objects, and representations. Lefebvre (1991) defines space under three main headings; perceived -the sensory space, conceived -mental space or the space imagined, and lived -two moments of space associated by living space through the structure when social dimensions obviously presented.

Gieyrn (2000) explains the issue of place with three necessary and sufficient features:

1. The geographic location; A place is located on a single spot in the universe which brings the distinction of here and there and allows people to appreciate near and far. There is a wide gradient of description for a place which can be an armchair, a room, building, neighborhood, district, village, city, county, metropolitan area, region (Entrikin 1989), state, province, nation, continent, planet–or a forest glade, the seaside, a mountaintop.

2. The material form; Place, whether built or just come upon, artificial or natural, streets and doors or rocks and trees, has physicality. The place which is a compilation of things or objects at some particular spot in the universe is worked by people: we make places. Social processes (difference, power, inequality, collective action) happen through the material forms that we design, build, use, and protest (Habraken 1998).

3. Investment with Meaning and Value; A place is not a place as long as it has no naming (on toponyms: Feld and Basso 1996), identification, or representation by ordinary people. As Soja discusses, they are interpreted, narrated, perceived, felt, understood, and imagined (Soja, 1996). A spot in

the universe, with physicality, if it lives history or utopia, danger or security, identity or memory, only then it becomes a place. In spite of its relatively enduring and imposing materiality, the meaning or value of the same place is labile—flexible in the hands of different people or cultures, malleable over time, and inevitably contested.

The subject 'place attachment' has received considerable attention in the field of environmental psychology. Some of which are the following: One viewpoint is that; the material formations on a geographic site and the meanings we invest in them are built by the formation of emotional, sentimental bonds between people and a place (Altman and Low 1992, Gupta and Ferguson 1997). Another one is that, accumulated biographical experiences create place attachment; the fulfilling, terrifying, traumatic, triumphant, secret events that happened there. The longer people have lived in a place, the more rooted they feel, and the greater their attachment is to it (Elder *et al.* 1996, Herting *et al.* 1997). Other research shows that place attachment results from interactive and culturally shared processes of endowing spaces with an emotional meaning. The geography and architecture of the places themselves has also an effect on the attachment to places. Residents have stronger emotional bonds where they live if they are in neighborhoods near prominent landmarks, or with easily defined edges, or with better quality housing stock.

The bonds and links created by the interaction between individuals and their environment convert spaces into places enriched with meaning. They serve as objects of attachment representing mainly the emotional bond to a location and include cognitions and meaning related to personality tendencies of the individual. The relation of people to places has a special nature which differs from the relation to other objects or aspects of their environment which brings the term "place attachment". This emotional connection can be positive, negative or neutral (Fuhrer and Kaiser, 1992). Places may have a variety of meanings for individuals, as meaning of harmony, of peace, of home, of danger or of sanctity (Gustafson, 2001). This meaning assigned to a place generates the emotional bond and creates the base on which this bond gets attached to. The framework for the shaping of the meaning of the physical location is the interactional process between the individual and the place which also enables the emergence of this emotional bond (Casakin and Kreitler,2008)

2.2.1.2 Sense of place

Space as an object / experience

The time structure of a culture must be loose enough to tolerate a wide diversity of group time structures. It requires widely known events as reference points, which can be the landmarks for significant change and the symbols of social cohesion

The best environment for human growth is one in which there are both new stimuli and familiar reassurances, the change to explore and the ability to return.

Shared experience with legible, desired transformation makes people not only used to change but understanding of it.

Social and environmental changes do not have the same form or the same effects, despite the similarity of name. They both affect the well - being and behavior of the individual, which is our principal criterion of value. Neither social nor environmental patterns are good or bad in themselves, apart from their impact on the human being. They link directly with this central figure through his perceptions and actions, thus only indirectly with each other, and then only in certain limited ways.

The concepts of space and time appear and develop together in childhood, and the two ideas have many analogies in their formation and character (as well as some interesting differences). In the logic of science, space and time are now joined. Space and time are the great framework within which we order our experience. We live in time-places.

Heritage is the act of passing on knowledge in the culturally correct or appropriate contexts and times. Heritage has to be experienced for it to be heritage (Smith, 2006). Heritage as experience means that, heritage is not static or 'frozen in time', but rather is a process that while it passed on it established values and meanings; creates new meanings and values.

A place is made- identified, designated, designed, built, used, interpreted, and remembered- with upstream forces that drive the creation of place with power and wealth; professional practices of place experts; and perceptions and attributions by ordinary people who experience places (Gieyrn, 2000).

Research on mental (or cognitive) mapping shows that individuals identify and locate a place with paths (linear streets) or nodes (transportation transfer points) they are placed along, and physical edges (waterfront, building facades that wall an open space) they are bounded (Downs and Stea 1973, Peponis *et al.* 1990). However, besides the ability to locate things on a cognitive map a sense of place is also the attribution of meaning to a built-form or natural spot (Rotenberg and McDonogh 1993, Walter 1988). Qualities ascribed to the material and social stuff gathered there: ours or theirs; safe or dangerous; public or private; unfamiliar or known; rich or poor; black or white; beautiful or ugly; new or old; accessible or not makes places what they are. Historically contingent and shared cultural understandings of the terrain, sustained by diverse imageries through which a city is seen and remembered usually designate the meanings that individuals and groups assign to places (Boyer 1994) The societies themselves construct the values and meanings from a variety of sources which have the authority to shape the psyche of the community or nation. According to the values- based management, values are not discovered, but are socially constructed; values are contingent or situational, they are multiple and will conflict with each other at some level. Moreover, in time new meanings and values are produced for a place. This should be accepted for a historic space to treat the value formation as a dynamic process, not as a set of static outcomes (Kerr, 2007).

Byrne (2008) point out that places like cultural landscapes are socially constructed. Actions and imaginations of people in society define the meaning and often the physical form of these cultural landscapes. Cultural sedimentation occurs with the passage of time. In other words this process can be described as traces left by human action and that accumulate in time. For example the traces can be houses, campsites, shrines, battles, fences and pathways. *The actions represented by the traces had meaning and these meanings are embodied in the traces.* As the time passes and in the present landscape people are always in a close relationship with the prior occupants. The existence of the traces and the human being interacts with each other. However; this isn't a prof that a heritage site has the same meaning as it had when it was created. In this process, it is important to interpret the meaningful traces in the context of lives, imaginations, desires and ambitions. The interpretation constitutes the social significance of heritage places and landscapes.

2.2.2 Urban Design and City

Gehl (1989) discusses the streets and public spaces as a scene with many actors entering and leaving, a public stage which can be observed and studied. With their heterogeneous social structure, motivations and preferences, people differentiated by combinations of social, demographic, ethnic and life-style factors are the place users. The difference of everyday practices of users and the way they use the space makes them occupy distinct territories at distinct times in micro-space. Besides the individual characteristic of people, the purposes, roles and activities they are performing in the place as Gehl (1989) discussed in three main headings makes them distinguished. These three types of activities in public spaces are: 1) **necessary activities** including everyday tasks (e.g. going to work or to school, shopping, waiting for a bus or a friend etc.), 2) **optional activities** happening only if outside conditions allow it (e.g. walking, observing, sitting and reading) and the **resulting social activities** depending on the attendance of other people in public spaces (e.g. conversation, playing, public activities etc.). Optional activities, the use patterns of public space, the volume and the character of life are defining signs of the qualities of public space (Gehl, 1989). Public spaces are regarded as stages and the focus is on their rhythms, which are shaped by the structure of users and by their everyday practices (Temeloya and Novak, 2011).

How is the everyday practice of the users of the space demonstrated in the urban landscape? Street life, various activities and events that occur in the built environment, create successful urban places (Jacobs 1961, Gehl 1989, Montgomery 1998). Planning practices and regeneration policies have to include the temporal dimension of space to be able to create these successful places.

Emotions that are experienced and evoked by that place should be considered while shaping the attitude toward a place. Because emotion is one of the stronger variables affecting the way individuals are disposed to interact with their environments. A designer or planner has to be interested in the issue of how certain characteristics of the environment elicit specific emotions, and impede or inhibit others.

2.2.2.1 Identity of the city

In the "Place and the Politics of Identity", Michael Keith and Steve Pile (1993) discuss the issue of confronting the place of politics. They introduce the notion of spatiality by

drawing on the writings of Fredric Jameson and Edward Soja and suggest that space cannot be dealt with as if it were merely a passive, abstract arena on which things happen. Cognitive mapping as it attempts to be in a dilemma of awareness of global processes and the inability to grasp totality is in some senses recognized as unimaginable and impossible. Cognitive mapping should make people become aware of their position in the world, and give people the resources to resist and make their own history (Pile, 1993).

Place, is a rich concept and a very difficult word to define because it relates not only to the physical surroundings but also the mental ones. Places can maintain a position of significance for individuals because of preserving personalized memories and they are centres of everyday routines. At the same time, collective emotions, memories, and attitudes too can accord meaning to place.

Place Identity is the *core* of the place and an important factor in the guidance of mankind. It could be described as aspects of identity linked to place, or an interpretation of the self that uses place as a significant, symbolic locale, sign or locus identity (Hull *et al*., 1994). The theory of place-identity was established because mainstream psychology had ignored the physical built environment as a factor of importance in identity development. The term has been in use since the late 1970s (Proshansky *et al.,* 1995).

Places are constructed by the physical form, activity and meaning (Montgomery, 1998). Therefore, the identity of place is determined not only by the physical components but also by the meaning that an individual ascribes to a place and association developed between people and places. Place identity, however, is created by a number of factors. These mostly derive from the following:

1. Place: The physical appearance, its history and cultural heritage, its built and natural environment, the way it presents itself today in terms of its public realm and the type of events it puts on (e.g. Egypt= history, Costa Rica= natural environment; etc.).
2. Products: with which the place is associated (e.g. Belgian chocolate, Cuban cigars, Swiss watches, Italian fashion, Japanese electronics, German cars, etc.).

3. <u>People</u>: The role of people in contributing to impressions of a place is often underestimated. People play an important role in defining the way in which others see the place: in terms of their culture (historic and contemporary), the way they behave, their attitudes, how they treat outsiders and visitors, their accent, their reputation within the nation's history and how they have contributed to the national character, as well as famous and infamous people who have come from that place (e.g. South Africa – Nelson Mandela; Barcelona – Gaudi).

Without addressing these components in an integrated manner, any form of assessment or framework defining place and its identity will be inadequate. The identity of a place is created when the architect, urban designer and decision maker want to preserve tradition and ignore the prevailing architectural trends. Place identity, in its most modest form, includes the preservation of trees and natural greenery, and improves types of domestic buildings, architectural control on public and semi-public buildings, and the relief of endless streets and building lines. It also includes the preservation of buildings of cultural and historical importance. The more cultured a society is, the better it can express its aesthetic sense in its civic structures, private homes, and public places.

Thus, creation of place identity has to start with genuine ideas that tie culture, climate and lifestyles together and use these as a basis for urban form. This means that to secure identity is to ensure continuity in the physical, social together with meanings and attachment held by the people.

In terms of traditional places, identity in such places is important in the light of the creative ability of people to manifest their culture. Traditional urban identity came from the physical space configuration, but today circumstances have changed and resulting in an identity which stems from the style of architecture rather than from regional characteristics. Space must reflect public aspirations because in the present situation, regional and ethnic variations are not effective as descriptors for identity.

On the other hand, cities compete with one another, architects and urban designers, therefore, are doing heavily efforts to make cities more attractive to visitors, investors, and tourists, through recovery of degraded historic centers, revitalization of former

industrial sites or enhancement of areas for cultural use. Urban conservators discuss the issue within the *genius loci* and the power of place, and urban phenomena reflecting the place with its own identity. For urban conservation projects, historical identity was a positive and preferred characteristic, since it attracted tourists to the place through authenticity in regarding the features of the site. However, if this is not handled clearly, often leads to the standardization and museumization of cities and the consequent loss of place identity and decline in quality of life for its inhabitants.

Therefore, an integrative design framework is needed to consider physical and conceptual aspects, and make use of design patterns, identity characteristics, and hidden features of traditional places.

In urban design the case of authenticity has to be a sensitive concern as it covers a large perspective of conserving street, alleys, buildings as well as social practices and cultural beliefs of communities over a large urban area.

CHAPTER 3

HISTORY AND LOCATION OF A MULTI-LAYERED PART OF A HISTORIC TOWN: AYASULUK HILL OF SELÇUK, IZMIR

In history, communities have looked for specific features while selecting their settlement areas. Throughout centuries, societies and nations with different cultures preferred regions close to water resources, fertile farmland, forested areas, coasts of lakes and seas or slopes and hills to be far from the swamp. As Ephesus acquires all of these features, it became a world city where societies with various origins settled. The importance of Selçuk comes not only from Ephesus, but also Ayasuluk. This chapter aims to examine the location and geological features and historical development of Selçuk in general, and Ephesus and Ayasuluk Hill in particular.

Researches and excavations that have been conducted in Ephesus and its environs revealed the unknown historical roots of the region and help to understand the settlement formation. Based on the recent excavations, the very first settlements in this area dates back to the 2nd century BC. The following sections examine the locational and geographical characteristics of Selçuk, Ephesus and Ayasuluk, in detail.
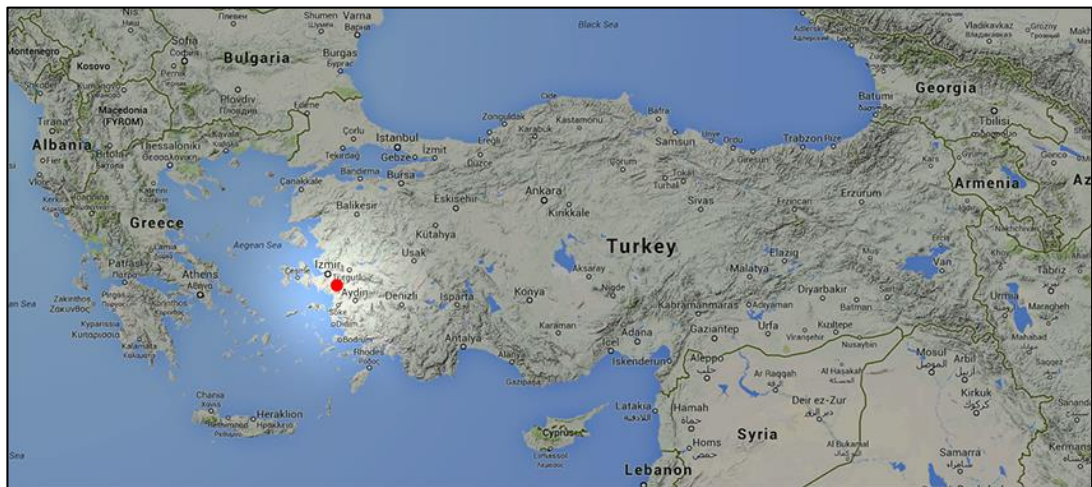
Figure 3-1 Location of Selçuk in Turkey

3.1 Location and geological features of Selçuk and Ayasuluk Hill

Izmir can be described as the farthermost west of the East and the farthermost east of the West for its location. It has been a commercial, cultural and art center, where significant characters of the world history like Homer, the Greek epic poet of Iliad and Odyssey; St. John, one of the four writers of the Holy Bible; the philosophers Anaxagoras and Heraclitus; and the famous surgeon Galen once lived (Izmir.bel.tr, 2014). The famous Historian Herodotus, who also lived here, defined Izmir as 'the city founded under the most sublime blue sky and the most remarkable climate of the world' (*'Dünden Bugüne Selçuk: Efes, Ayasuluk, Selçuk*, 1998.)
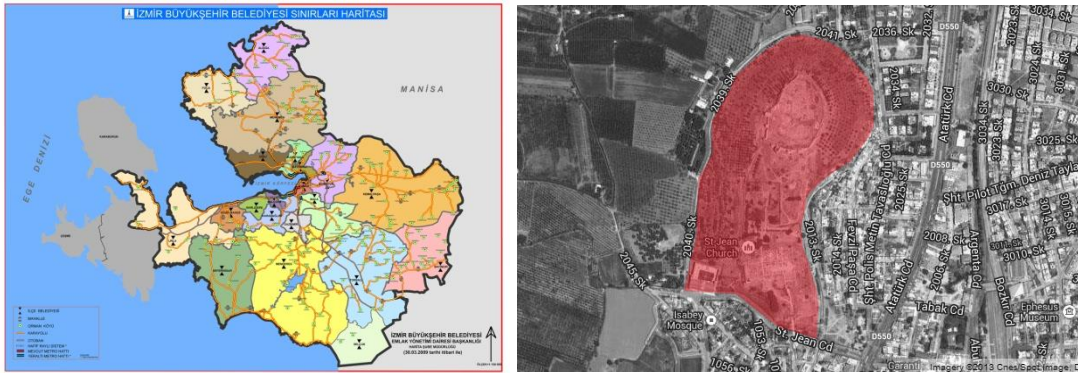
Figure 3-2 Location of Selçuk in Izmir Metropolitan Municipality and location of the case study area: Ayasuluk Hill - Selçuk / İzmir (İzmir.bel.tr, 2014)

Izmir with its shallow coasts has many large and small nesses and recesses such as bays, forelands and caves together with peninsulas, small islands near the coast. The characteristic features of Izmir coasts are the very fertile plains and valleys lying from lands through and steep mountains vertical to the sea and plateaus filling it. This features occurred in the fourth period as a result of land collapses. The heights laying in east-west direction such as Madra, Yamanlar and Bozdağlar and the fertile collapse plains between them appeared at the end of the third time period. These fertile plains were created during the first period. Ancient Aegean land Poliosen's collapses filled the depressions formed with the soil brought by the water flowing from the mountains. Boz Mountains have steep slopes to Gediz Plain in the north, and Küçük (Small) Menderes Plain in the South. Küçük Menderes is a plain with fertile alluvial soils starting from the east of the area where the settlement Beydağ is located, and reaches Torbalı and Selçuk in the west. Koystros River waters this plain, which becomes a

width of an average of 10-15 km and has the length of 124 km (İzmir.bel.tr, 2014). The River reaches the sea in the west of the district Selçuk (Figure 3-3).

Figure 3-3 Location of Selçuk in the Küçük Menderes Plain

Selçuk is a historic town to the south of Izmir (
Figure 3-4). It is also the neighboring district of Aydın Province to the east and it is a coastal   town   by   Aegean   Sea.

Figure 3-4 Location of Selçuk and Ayasuluk Hill (prepared by the author)

The modern town Selçuk has developed on a depressed area (graben) surrounded with elevations on three sides. The topography lessens sharply from east to west at the beginning, and then reaches the sea at a constant flat land. From south to north there is a sharp decrease in elevation till it reaches the Küçük Menderes plain after which it makes a steep rise (METU, 2011).

In the Byzantine period, the center of Ephesus was carried to the fortified hill of Ayasuluk from the port city. The continual silting up of the Harbor and left Ephesus completely inland is the probable reason of this transfer of Ephesus. Tomascheck (1891) assumes that the Turkish name Ayasuluk (Ayos Theologos) and the Italian Altoluogo obviously derive from this transfer. However; Hopfgartner (1961) argues the same issues as the name Altologo be taken literally to mean 'high place' rather than being derived from Theologos, and that Ayasuluk is from the Turkish 'Aya soluk' meaning' Holy Breath'. However; Foss (1979) denies this by arguing that Turkish coins with inscriptions in the Arabic script are written as Ayathuluq, by preserving the initial Th- of Theologos.

The city of Ephesus was called "Hagios Thelogos-Ayios Theologos", "Aios Logos" and "Altolougo" relating to the church and Saint Jean because of the Christian tradition. Christianity believes that the apostle, who dedicated his life to spreading Christianity in Ephesus and western Anatolia and died around 100 A.D, was buried in Ayasuluk Hill (Izmirdergisi.com, 2014).At the beginning it was only a simple and secret mausoleum and was enlarged to a wooden roofed basilica on top of that in 5th century. After the demolition of the basilica in an earthquake in the 6th century Emperor Justinian and his wife Theodora ordered a large church instead. In the 7th century the population of Ephesus moved to Ayasuluk Hill and the church of Saint Jean started to function as the Church of the Episcopacy in Ephesus.

Ayasuluk Hill -the case study of this research- is located on the northern edge of Selçuk. Ayasuluk Hill is an archaeological site bordering St Jean Street in the south, Fevzi Paşa and Şehit Polis Metin Tavaslıoğlu Street in the east (Isabey District), and the 1st degree archaeological site of Ephesus in the west and north (Figure 3-5).
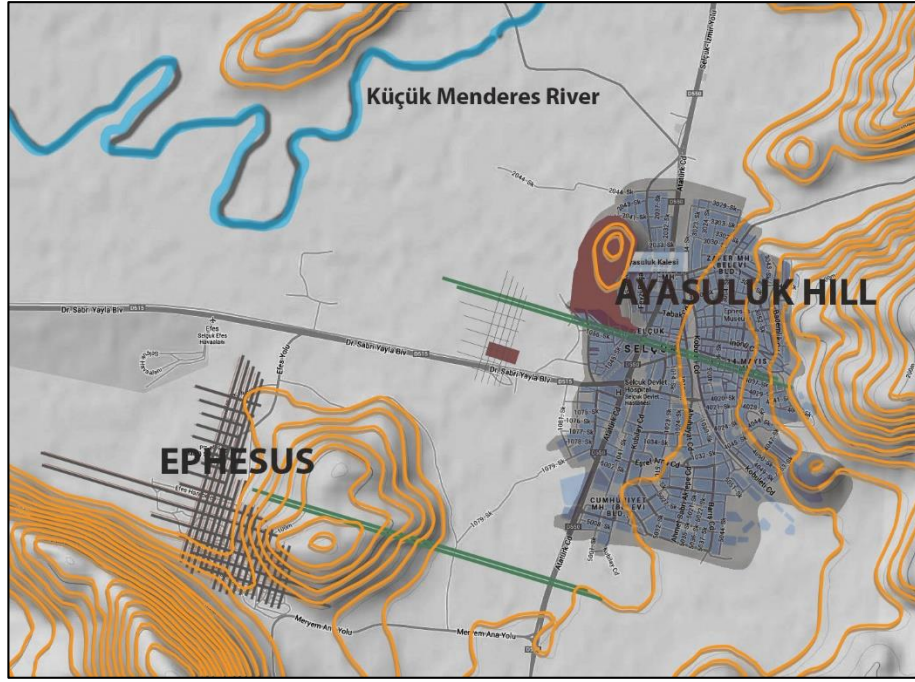
Figure 3-5 Topography of the close environment of the case study area

Ayasuluk Hill has a height of 75 meters. The northern and western sides of the Hill are cliffs while the southern and eastern sides have slopes. The Ayasuluk Hill of Selçuk rises up from a flat land. Thus it is a dominant height in the plain from all four directions. Ayasuluk is made of a grey colored, thick, layered marble which was used for the construction of buildings. This was another reason why the area had been a preferable place to live for the mankind. The marble also made the ancient city of Ephesus and Artemision grandiose and imperishable formations.

3.2   History of Selçuk and Ayasuluk Hill

Selçuk is a historic town, first settled in 10000-8000 BC. Parallel to its important role in the history of Selçuk from the archaic times to the Byzantine period and the time under the Turkish sovereignty, Ayasuluk Hill has many historical and cultural assets in its boundaries. Therefore, the traces of the historic settlements can be observed in the formation of today's modern city of Selçuk.

It is important to underline Ephesus in the history of Selçuk. Ephesus is a gate where cultures, life styles and beliefs lived in harmony for thousands of years. Its location has changed several times from Ayasuluk and Artemision to where the remaining of

Ephesus are seen today. Throughout history depending on the change of the coastal line and in consequence the harbor becoming dysfunctional forced the location was moved to a better place. The bay where the Koystros River disembogues was the place where once Ephesus was founded for a while. As the Koystros and other small rivers carried their alluvium to the bay, the harbor became dysfunctional as a harbor (Bammer and Muss 2010).

When the map prepared for the years 7000-5000 BC is analyzed, it can be seen that the western parts of today's Ephesus and Ayasuluk Hill were surrounded by water (Figure 3-6). The Ayasuluk Hill and Çukuriçi Mound (the eastern side of Panayır Mountain) where the traces of first living beings were found were not under water.

Figure 3-6   The marine embayment of the period of 7000-5000 BC (Mid-holocene epoch) (Scherrer,   2000)

The first evidence supporting that Ephesus was located in the second half of the 2nd millennium BC was found near the Gate of Persecution in 1960 (Baran and Gültekin, 1964). Following several excavations, many theses have claimed that the ancient Ephesus was actually located on a different place. Austrian scholars like O. Benndorf, J. Keil, A. Bammer, W. Alzinger, W. Oberleitner, F. Brein, S. Karwiese, P. Scherrer and F. Hueber searched for the original location of ancient Ephesus many times due to what Strabo and Pausanias had written on the ceramic found in Ephesus (Büyükkolancı,

1997). The prehistoric discoveries that were unearthed in 1990 started the discussion that the Ayasuluk Hill, known to be a Byzantine and Turkish settlement, can actually be the first settlement of Ephesus.

Ephesus being mentioned in book of travels of European researchers in the 17th century, excavations started in the Ephesus region (Wiplinger and Wlach, 1996). English architect-engineer John Wood made researches especially on the location of the Artemision Temple, between the years 1863-1874 and found its traces in 1869.

After the English researchers, the region became the centre for the Austrian archaeological researches under the leadership of Otto Benndorf who was the chief of Vienna-Austrian Archaeological Institute. The first excavations were carried out with the help of Mautner Ritter von Markhof in April 1895. Some of the findings are today represented in the Ephesus Department in Vienna (Daim, 2011). All other findings have been kept in Turkey since 1906 and have been exhibited in Ephesians Museum in Selçuk.

The excavations carried out in St Jean and Ayasuluk Hill started in 1921-1922 by a Greek archaeologist, called Sotiriou. Between the years 1927-1930 Austrian Archaeological Institute excavated all the inner parts of the construction. In the years 1960-1962, the Directorate of Ephesians Museum took the responsibility for the excavations. Between the years 1974 and 2005, the museum worked on the field with the permission and help of the Ministry of Tourism. The first restoration works were also carried out by Museum of Selçuk in 1960 (Erdemgil and Büyükkolancı, 1991).

The settlement development process is interpreted through researches and excavations done in the region. The excavations at Ayasuluk Hill that were carried out after 1990 by the Ephesus Museum Directorate have completely altered the history of Ephesus. Before these excavation works, life around the tumuli in Ephesus was known as to be established by Greek colonists around 1050 BC. After the 1990s' excavations, it was founded that life around the tumuli in Ephesus dated even back to the Neolithic Age. Based on these findings, Ayasuluk Hill originated to the Early Bronze Age and it was one of the first settlement areas in Ephesus. The latest findings of ceramic and ruins of a castle, from excavations done by Mustafa Büyükkolancı (1996) give information about the first settlements in the environ dating back to the 2th century BC.

The team under the leadership of Associate Professor Dr Mustafa Büyükkolancı has been on duty with the judgment number 12296 dated 06.06.2007 by the decision of Council of Ministers titled 'Excavation and repair work on the Ayasuluk Hill and Monument of Saint Jean'.

3.2.1 Prehistoric Period

The excavation findings (dating back 1990) reveal traces from the very first settlements, Çukuriçi and Avralya Mound (Figure 3-7) from the Chalcolithic Age of the region (Evren, 1997). Although the ruins near Ephesus were found in Arvalya and Çukuriçi Mounds, the later findings all lead to Ayasuluk Hill and its environs for the very first settlement (Ephesus-foundation.org, 2014). These findings date back to 3000-1200 BC (Early Bronze Age). A Myken grave found in Ayasuluk Hill also shows that there was a life in the region in the 14th century BC.
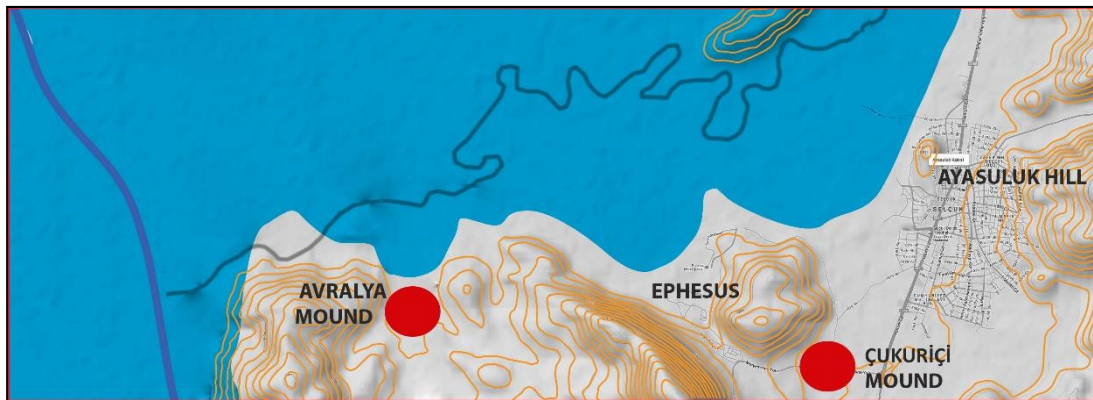
Figure 3-7 Locations of the Cukurici and Avralya

In 2000 BC, late Bronze Age the Ayasuluk Hill was the capital of the Luwian Kingdom (16th – 13th century BC in Anatolia) with the name Apasa. Excavations show that the area continued to be inhabited in 1200-650 BC, which refers to the Archaic and Classic period.

The boundaries of Arzawa which was found in western Anatolia in ancient times were not exactly known. Arzawa's first capital city was Apasa, which is one of the previous names of Ephesus. The other capital city was Zippasla in the east of Manisa. The exact foundation date has not been able to be determined yet. However, the name Arzawa,

which means "homeland of the forest", was mentioned in Cappadocian texts in 2000 BC.

In the period when there were no written documents, there were small states in Anatolia, one of which was Arzawa under the rule of Hittite. They became independent for a short time as long as the Hittitian lost their power (Anadoluuygarliklari.com, 2014). In the second half of the 14th century, the Hittite Kingdom in Central Anatolia, under the command of King Mushili II, defeated Arzawa and made it a vassal state (uydu devlet).

The excavations carried out in the Ayasuluk Hill and its surroundings give traces for the settlement continuation from the Iron Age to the end of the 5th century BC in the neighborhood of the Ayasuluk Hill (Figure 3-8) (Scherrer, 2000). In the 4th century BC, it can be claimed that the people moved to the valley between The Pion (Panayır) and Koressos (Bülbül) Mountains (i.e., the area where today's remaining of Ephesus are located).
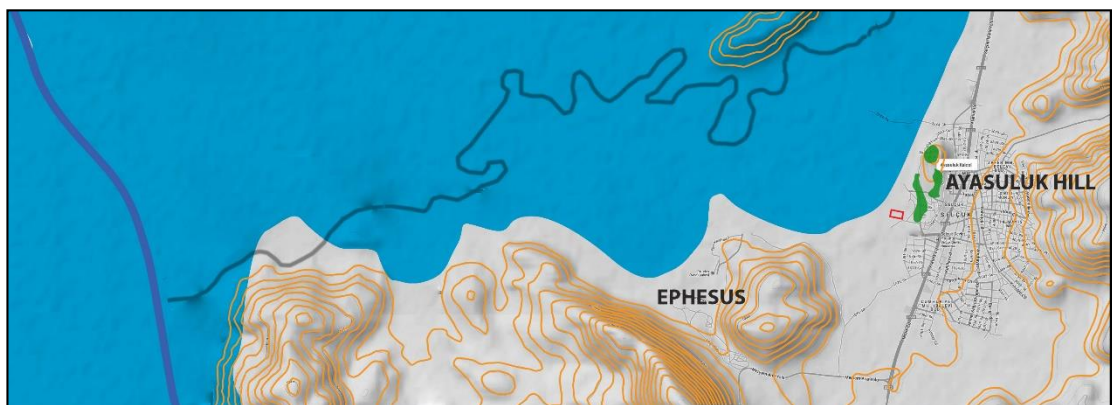
Figure 3-8 Early archaic settlement the settlement around Ayasuluk Hill. (Scherrer, 2000)

3.2.2 Ionian Period

In the 11th century BC (Iron Age), migrations have started from the North to Anatolia. Prince Androcles, son of Codrus, legendary king of Attica and also known as the legendary founder of Ephesus, conquered Ephesus from its native Carians, Lelegians and Lydians (Bammer *et a*l, 2010). Most of the Ionian cities became colonial powers. However, the settlement of Ephesus spread over a huge territory and preferred to stay in the area instead of sending colonies. This territory remained associated with the city

long after it had lost its independence. The fertility of the region reached far inland and produced plenty of foodstuffs and was extremely rich in minerals (Magie, 1950).

Excavations show that in 650-480 BC life continued on the Ayasuluk Hill and its skirts. On the southern foot of the hill, The Artemis Temple was built. The Artemis Temple and its close neighborhood show traces of settlement from the Archaic Period. The town center was still on the Ayasuluk Hill.

From a gravure showing the archaic period in the book of Edward Falkener (1862) called 'Ephesus and the temple of Diana', it can be seen that the area in the western parts of the Artemis Temple were not filled up and the temple was still surrounded by water (Figure 3-9).
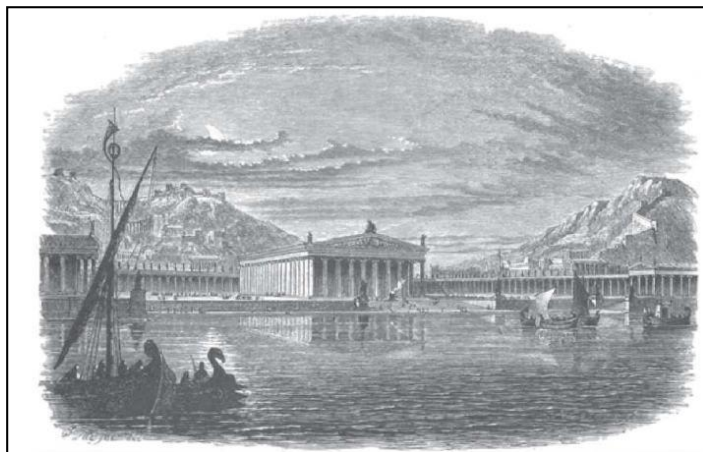
Figure 3-9 Edward Falkener's gravure of the Artemision Temple

Late Bronze Age Temple of Artemis which is located on the western slope of Ayasuluk Hill served this faith which is the predecessor of Artemis as from the early Iron Age (late 11th century BC) at the latest (Bammer *et al*, 2010). 8th century BC is a revival and the population of Ephesus significantly increased. Settlements in the form of a small village have been found under the Commercial Agora. Some findings belonging to contemporary settlements have also been unearthed in the area called Coressus to the north of the Panayır Hill.

Some findings from Ephesus in its present location give a convincing proof of an archaic settlement in the west and east part of the Stadion. However, due to the few excavations done in these areas, there is not much information about the boundaries and characteristics of the settlements (Daim, 2011) (Figure 3-10).
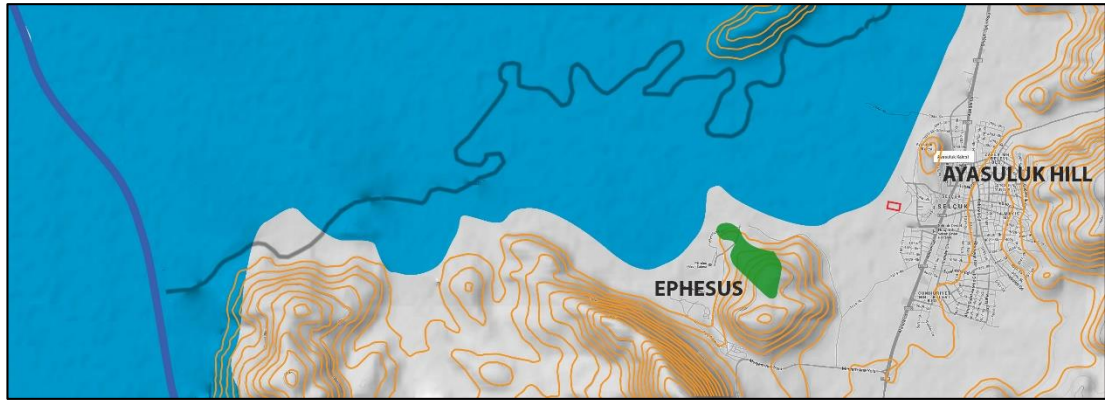
Figure 3-10 Ionian Ephesus (Scherrer, 2000)

3.2.3 Lydian Period

Herodotus the Historian reports that the Lydian King Croesus invaded Ephesus in 560 BC. He made the community living on the Ayasuluk Hill move to the areas around the Artemision Temple (Figure 3-11). Ayasuluk Hill which was adopted as the main settlement area lost its importance with the invasion. The Lydian Period lasted short as the region got under the rule of the Persians with Achamenid King Cyrus in 546 BC and continued till 334 BC to the arrival of Alexander the Great (Selcuk.bel.tr ,2014).

The city developed, although it was under the pressure of the Persians because of the important king road starting from Ephesus reaching the Persian city Susa. Besides the strength in trade, the city was a place of philosophy regarding Heraclitus, the pre-Socratic Greek philosopher (540-480) who lived in Ephesus in this period (Bammer *et al*, 2010). In the following years, Küçük Menderes continued to carry alluvium which silted up the harbor of the new developed settlement near Artemision.
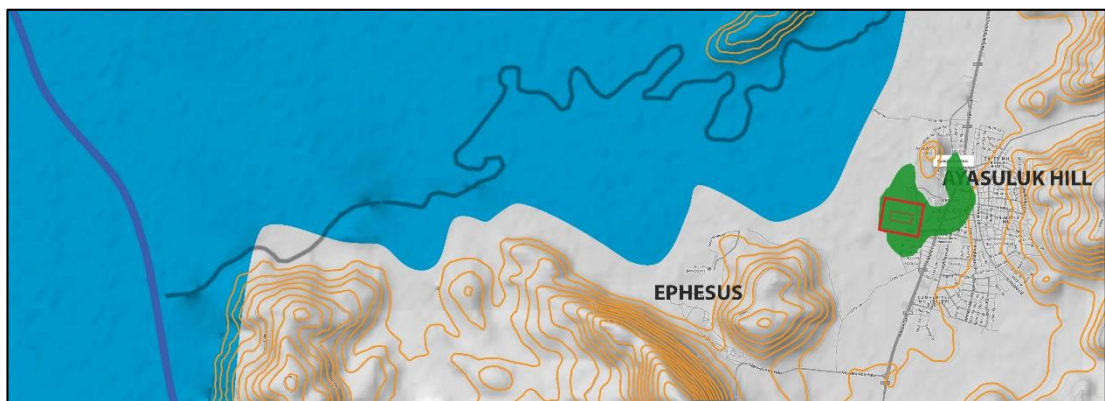
Figure 3-11 Croesus' city of Ephesus (Scherrer, 2000)

3.2.4 Hellenistic Period (330-30 BC)

With the arrival of Alexander the Great, the Hellenistic period started. At the beginning of the Hellenistic Period, the city got under the control of Lysimakhos who made a decision which totally changed the history and development of the city. He decided to carry the city to its present location; i.e. the area between Bülbül (Pion) and Panayır (Coressus) mountains. The main reason was the swamp caused by the alluvium and flood brought by the River Koystros (Küçük Menderes) and Marnas (Derbent) stream. The alluvium silted up made the harbor became dysfunctional.

Lysimakhos named the new town 'Arsinoëia'; which he developed instead of the town Kroisos located near Artemission to the valley between the Pion (Panayır) and Koresos (Bülbül) mountains.

The new town founded as Arsinoëia was established in the grid-iron plan (Figure 3-12) of Hippodamus of Miletus, in which streets run at right angles to each other. Remains of the long city wall which can still be sighted today date back to Lysimakhos. The main buildings of the town –i.e. theatre, state agora, commercial agora, prytaneion (town hall) and the stadium were built in this period to convince the people to move from the vicinity of the Temple of Artemis to the new town. Hence, Ephesus developed rapidly (Zimmermann and Ladstätter, 2011).

Figure 3-12 Ephesus in the Hellenistic Period with the grid-iron plan. Zimmermann and Ladstätter (2011, 28)

The name Arsinoëia which also was not accepted by the citizens calling it New Ephesus, did not last long after Lysimakhos (Sherrer, 2000). Having been defeated in the Kurupedion War in 281 BC, Lysimakhos also lost his dominance to Seleukos and later to Ephesus' Ptolemaios. After the Apemenia Peace compromise in 188 BC, the

Roman got the control of the area and Ephesus got under the protection of the Pergamon Empire. In 133 BC, Bergama became a part of the Asian provinces of the Roman Empire and so did Ephesus.

The autonomy of individual cities which had been governed democratically by their citizens in the Classical era, shifted to large kingdoms that were led by one ruler, the king (Akurgal, 2001). Most of the kings had a cosmopolitan view and tried to manage good commercial relationships throughout the Hellenistic world. The agora of Ephesus was an intersection of caravans from Anatolia and vessels from the harbor where goods from the whole Hellenistic world were exchanged. The kings liked to show off their wealth which can be seen in the governmental buildings, marble streets, monuments and richly decorated mansions. These represented how rich the people and the town were, and gave an impression of a great center of trade, finance and industry (Selçuk Municipality, 2013).

Especially the research done in the Ayasuluk Hill environs shows that there is a settlement in the vicinity of the Ayasuluk Hill and the adjacent areas of Artemision from the Iron Age to the end of the 5th century BC. Later in the 4th century BC with Lysimakhos as the leader, traces show that they moved to the place where today's remaining of Ephesus are found (Zimmermann and Ladstätter, 2011). The harbor, known as The Holy Harbor is predicted to be located in the area adjacent to the northwestern region of Hellenistic Ephesus and in the northeastern side of the port of Ancient Ephesus. After this period, the harbor function of the region was transferred to Ephesus' port (Figure 3-13).
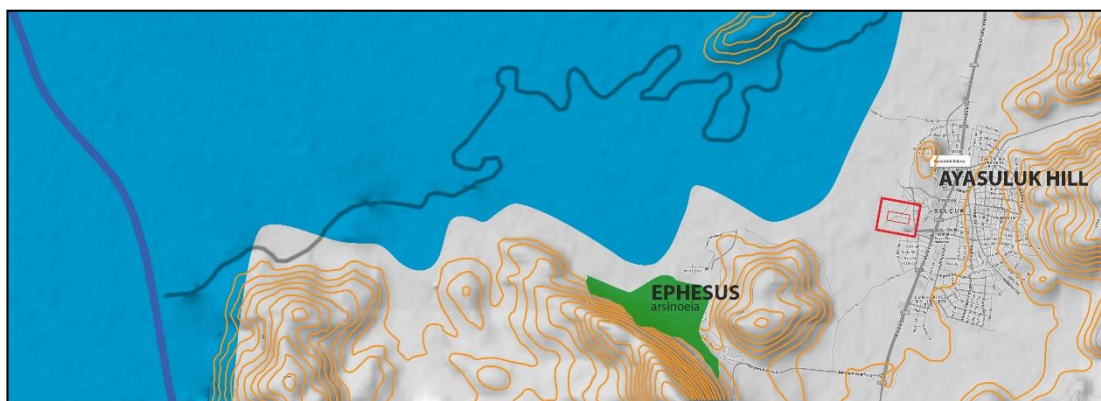
Figure 3-13: Ephesus in Hellenistic and Early Roman period (300- 100 BC) (Scherrer, 2000, 15)

79

3.2.5 Roman Period (30 BC-395 AD)

The Roman acted due to the testament of III. Attalos and the existing law system of Bergama, and did not change the ownership of the god's temples. As a result, the Artemission Temple stayed untouched. Kings of the Hellenistic period paid tenure to the roman treasury for their land. After the invasion of Romans, their land was transferred to the Roman property. However, the independent towns of Bergama and were privileged from taxes, so was Ephesus as it was one of them.

This privilege was important for Ephesus' economic development. Ephesus was in a competition with the two other Asian cities; i.e. Bergama and Smyrna. In this period, Ephesus ascribed itself the title of the first and largest metropolis and the keeper of the two important emperor temples (neokoros). These two temples were Vespasianus and Olympieion (Daim and Ladstätter, 2011).

While Bergama could not hold its field with the Roman dominance in the region, Ephesus gained power because of its strategic location and the wealth of its territory. It became the greatest trading center in western Asia Minor due to its location at the western terminus of the main Roman trading route up the Maeander Valley, and of the Persian Royal Road along which, one could travel in ninety-three days to Mesopotamia (Akurgal, 1980). The imports and goods from the Far East were transferred to the world through the port of Ephesus. Besides the harbor, Artemision was an important economic potential as one of the Seven Wonders of the World was visited by many people from all around the world. The temple, of which the fame had spread to distant countries, was also very important for the economy with its function as a stock market.

During the reigns of the emperors Trajan and Hadrian (i.e., the 2nd century AD), Ephesus reached its most magnificent appearance. It was located at the terminus of two great highways connecting the Aegean coast with the interior of Asia Minor and the lands to the east. The east was important because of the Persian Royal Road, and the koine hodos, the main trade route of the Romans which led up the Maender Valley to the plateau (Bammer, 1988). Other highways connected Ephesus with the centers of the coastal region: one ran north to Smyrna and the Hellespont, another south to Miletus. In addition, Ephesus was a great seaport, the largest in the Aegean, a place where the trade routes of Asia Minor and the whole Mediterranean met (Magie, 1950; Broughton, 1938).

Although a library and a university were built in the Roman Period, Ephesus could not reach to the sophisticated standards of Athens and Alexandria (Figure 3-14). The elites of the time not being satisfied with the education given in Ephesus sent the youngers to famous philosophy and oratory lessons of other schools.
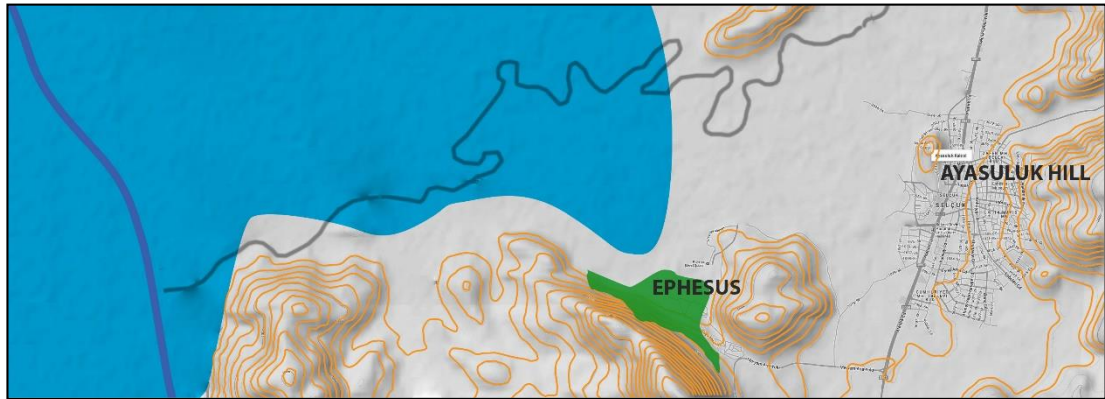
Figure 3-14 Roman settlement of Ephesus. (Scherrer, 2000, 15)

Ephesus had a cosmopolitan population with multi-ethnic and multi-cultural people. As the city grew, besides the indigenous nation which was more or less Latinized, the Hellenized italic immigrants; Jew congregation, Egyptian, Rhodian and groups making overseas trade with Ephesus occurred. In the 2nd century AD, the population of Ephesus was 350 000.

Ephesus became rich in a short time in the Roman Period and reached its peak in the middle of the 2nd century AD. In this time period, besides paganism, the impact of eastern religions started to increase. Especially Christianity, with a monotheistic system, became popular in the Roman Empire and Ephesus. The Ephesians Christian community, with St. Paulos, was the second most important Christian union after the one in Antioch.

In the end of the Roman Empire period, Gaius Julius Caesar came to Ephesus and provided convenience for the taxes. However, after the death of Caesar, Marcus Antoninus came to the region and assigned taxes for Ephesus in impayable amounts.

During the age of Severi, the great prosperity continued. The attack by the Ostrogoths and the earthquake in 262, destroyed the Temple of Artemis. The temple was plundered and the quarters next to the Harbor were seriously damaged.

The emperors being brought to their position by the leaders of the army were overthrown by the army if they didn't meet the requests of the army. This caused a rapid decline in the status of Ephesus, as restless started among the citizens due to continuous modifications in the government. Economic difficulties and the increasing riots in various parts of the Roman Empire resulted in a collapse in Ephesus (Yoğurtçu 1993).

Meanwhile, Christianity was spreading rapidly. The legend of the Seven Sleepers, who escaped from Ephesus in the period of Emperor Decius to Pion Hill shows that Christianity was not approved and supported by the emperors in this period.

3.2.6 Byzantium Period (395 -1030 AD)

Between the years of 284-305 AD when Emperor Diocletian re-organised the Roman Empire, the town of Ephesus still remained the provincial governor (Proconsul Asiae) and a political centre.

The earthquakes in the middle of the 4th century AD caused an economic collapse and the city needed time to recover. Emperor donations and tax exemptions were used to repair the damage, and so the city regained its previous power. This can be seen from the newly-built buildings and the restorations made. After the religious edicts of Theodosius I and Christianity being accepted as a formal religion, grand churches were built and this changed the panorama of the city.

The numbers of people in Ephesus were less than that of the Lysimakhos Period and the difficulty of protecting a large area caused the boundaries get smaller. The northern part of Koressos Mountain and the area on the plain were given up and Ephesus was located within the Byzantine walls. Hellenic and Roman Ephesus continued its presence till the 10th century AD, despite getting smaller and smaller (Daim *et al*, 2011). The sea dried up to the west, so that Ephesus was linked to the sea with only a canal. The harbor after the problems from the Roman Period filled up with sand and completed its functioning. After the harbor was totally filled up in the 10th century AD, the city was completely abandoned and Ephesus became a small town on the Ayasuluk Hill with no relation to the sea (Scherrer, 2000). Because of the Ephesus plain becoming swamp, malaria disease appeared and a new town on the Ayasuluk Hill around Saint Jean Church started to grow. From the end of the 6th century AD, a

settlement surrounded by walls developed around the Basilica of Saint John, on Hagios Theologos (Ayasuluk/modern Selçuk) Hill at a distance of 2.5 kilometers (Figure 3-15). Saint Jean Church was considered to be one of the prominent centers of pilgrimage of the Byzantine Era.
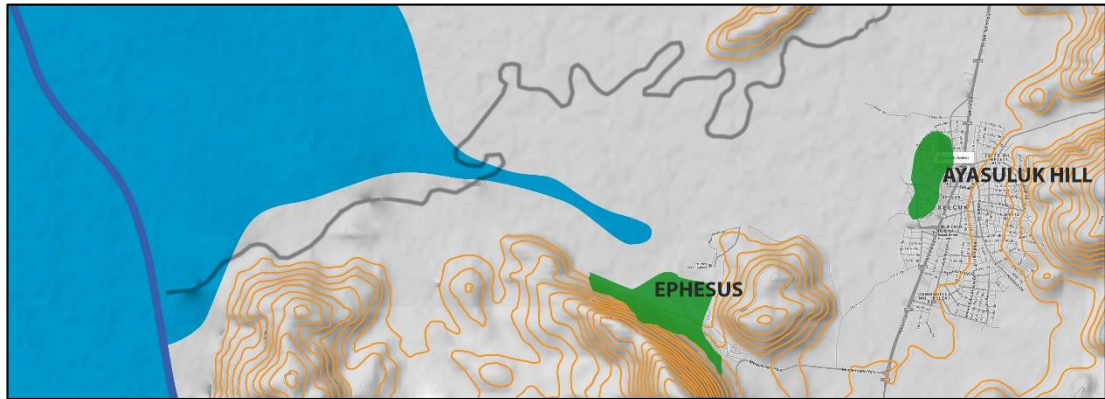
Figure 3-15 Byzantium settlement around Ephesus and Ayasuluk Hill (Scherrer, 2000, 15)

Early Christian tradition believed that Saint Jean lived there before and after his exile to Patmos where he wrote the book of Revelations. According to a religious story, he brought Mary, the mother of Jesus, to Ephesus with him, then built her a house nearby. These increased the importance of Ayasuluk, and the Emperor Justinianos ordered a Christianity temple to be built at the place where the ruins of the little Saint Jean Church, called Theologien (Mercangöz, 1997).

The temple he ordered is considered as the first in its kind and became the largest and most important churches of Christendom. After the Artemis Temple became a ruin, no one had seen such a magnificent temple and the building was adored by the people living around not just the Ephesians. The new temple had 11 domes covered with lead and was 130 meters in length. Some of the stones used for the Basilica were taken from the Artemis Temple. People believed that the soil taken out from the tomb of Saint Jean could be used to heal every illness. Therefore, the new temple, Basilica of Saint Jean had many visitors like once Artemis had (Excavation on Ayasuluk Hill in Selçuk/Turkey, A Contribution to the Early Ephesian History." [Online].).

Water was carried to the cistern of the church by the aqueducts passing through Selçuk. The walls and the inner castle were built in the 6th century AD in the same period of time with the Saint Jean Church. The thick walls surrounding the new town were built

from stones and architectural items from ruins of the Hellenistic – Roman Period buildings and the Artemision Temple. These walls were protecting the city from enemy fleets and pirates. Military unit in the town became a necessity because of the expansionist efforts of the Arab world, as the harbor was silted up and its vicinity turned to a marshland caused the Empire to become more and more insecure. Despite the decline of the empire, the filled up harbor and the plain becoming swamp, the town which also became the archbishopric centre experienced a rapid growth. The name Hagios Theologos (Saint Teolog) became Ayasuluk in Turkish (Darkot, 1979). Ephesus was described as the biggest reinforced town of the Thema Thracesion even in the first half of the 9th century and archaeological evidence shows that Ephesus maintained its status of a notable town until far into the 13th century although the local administration had been on the Hagios Theologos (Ayasuluk) for a few centuries.

Ephesus was pillaged in around 654-655 by Muawwiya the Governor of Syria and in around 715-716 by the Arabian Admiral Maslama on their way back from the siege of Constantinople. It lost its political and military superiority to Samos in 890 AD and to Smyrna (İzmir) immediately afterward.

3.2.7 Aydınoğlu Period

After the Mankiert Battle in 1071, Turks started to settle down in Anatolia. Ten years after, first Turkish settlements were witnessed in İzmir and Selçuk. In the Izmir region, a coastal princedom was established by Çaka Bey by gathering Turks together in 1081. It is known from several sources that Byzantine and Catalan invasions took place later (Erdem, 1977).

The Seljuk prince Tengribirmiş conquered Ephesus and the Hagios Theologos (Ayasuluk) in 1090. However, they got under the control of Byzantine Empire in 1096 after the battle against Byzantine General Johannes Ducas, which took place not far from the Hagios Theologos Hill.

The traveler Idrisi has visited the region in the 12th century and wrote about his observations about the Ayos Theologos (Ayasuluk Hill) in his itinerary. According to his writings, the new town settled in the Ayos Theologos after Christianity was in a state of ruin.

After the years 1274, the number of Turkish tribes that settled in the vicinity of Koystros River and Ephesus increased. In the years 1280 – 1282, Menteşe Bey, the governor of a coastal tribe invaded regions around the Meander.

The Byzantine emperor Andronikos Palaiologos sent the troop of paid soldiers under the head of Roger de Flore to the region where they had difficulties to stop the Turkish invasion and conquest. Hence, Ephesus was conquered by Catalan troops for a short while.

In 1304, Sasa Bey, the son-in-law of Menteşe Bey conquered Ephesus-Ayasuluk with the help of Aydınoğlu Mehmet Bey. In 1304, the entire region was separated from Byzantine Empire and got under the rule of Turks. The new rulers were Aydınoğlu Family, a Seljuk princely dynasty. In 1308, the Aydınoğlu Beylik[1] was officially founded by Mehmet Bey. After the Aydın Province was conquered, Gazi Mehmet Bey declared Birgi as the centre. He distributed the area to his five sons and Hızır Bey became the leader of Ayasuluk and Sultanhisar.

Although Ayasuluk got under the rule of Turks, Turks did not damage the Byzantine Church. According to İbn-i Batuta's writings, who visited Ayasuluk in 1330, Saint Jean Basilica was converted into a mosque and the city's economy dwelled on commercial activities. After Hızır Bey died, his son Umur Bey took the charge and the city continued to develop.

The Ayasuluk Harbor became an important commercial centre and ports of the Eastern Mediterranean after the Turks got the control of the region. Western tradesmen brought fabrics, objects made of silver, wine and soap; and in return, they bought Kütahya wine, wheat, rice, beeswax and hemp. Due to these economic and commercial developments, Ayasuluk became a cultural and artistic center. Princes of Aydınoğulları highly respected scientists which helped to develop the intellectual movements in this period (Selcuk.bel.tr, 2014).

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[1] Anatolian beyliks were small Turkish principalities governed by Beys, which were founded across Anatolia at the end of the 11th century in a first period, and more extensively during the decline of the Seljuq Sultanate of Rûm during the second half of the 13th century. (http://en.wikipedia.org/wiki/Aydinids , accessed:16.12.2013)

In 1334, Aydınoğlu Mehmet Bey died and Umur Bey got the governor position and the capital was moved from Birgi to Izmir. When Umur Bey died in 1348, Hızır Bey became the governor and the capital was moved to Ayasuluk from Izmir. Hızır Bey died in 1360 and Isa Bey, the son of Aydınoğlu Mehmet took his place. During the reign of Isa Bey, Ayasuluk continued to be the center of an important principality and gained valuable architectural works. According to inscriptions found in an old houses courtyard in 1364, Turkish baths were built and these were built by Ali bin Salih and were named after Isa Bey (Telci, 2010). During the Aydınoğlu Period, the settlement continued to grow and the town became an important centre (Figure 3-16). Isabey Mosque located adjacent to Ayasuluk Hill on the western side is one of the monumental buildings which was built in 1374, i.e. during the period of the Beyliks. The location is between the Artemision Temple and Saint Jean Basilica. Built by Architect Ali from Damascus with the order of Isa Bey, it is one of the eldest and ostentatious buildings left from the Anatolian Beyliks period as an example of Turkish architecture. It was used as a caravansary in the 19th century. The mosque not having a symmetric plan has its two gates on its eastern and western sides (Ertugrul, 2005).
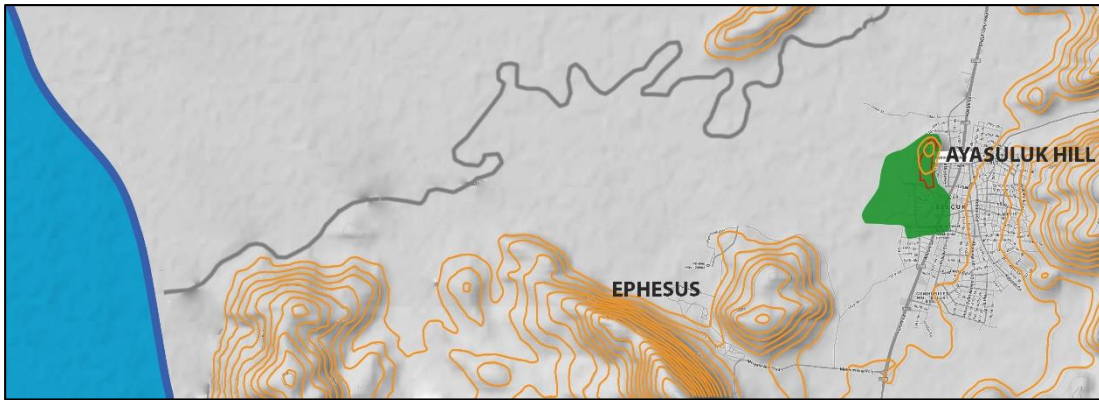
Figure 3-16 Aydınoğlu Period

Between 1308 and 1426, the area of the Lydian and Ionian in Western Anatolia got under the sovereignty of the Aydınogulları. This was covering Birgi, Tire, Izmir, Alaşehir, Ödemiş, Sultanhisarı, Aydın and Ayasulug, This Beylik became much more powerful than other Anatolian beyliks in the 16th century by advancing in trade and marine. As Cahit Telci (2010) emphasizes, the 2nd part of the 14th century is characterized by the increasing urbanization (şehirleşme olgusu)''.

In the Byzantine and Beyliks Period, as reaching the Ephesus port from the narrow and shallow channels caused difficulties for the larger ships, ports in different areas at the shore were used.

3.2.8 Ottoman Period (1302-1920 AD)

The Ottoman Empire, after getting control over the Byzantine Empire in Europe, returned to Anatolia and in the winter of 1389–1390 Yıldırım Beyazıd annexed Aydınoğulları Beylik to Ottoman territories. Despite this defeat, Isa Bey stayed in Ayasuluk. Known from the written sources, the foundations were managed by İsa Bey, but sermon was given and coins were minted in the name of Yıldırım Beyazıt (Selçuk Municipality, 2013).

After the Ankara Battle in 1402, Tamerlane put the whole of Anatolia under his sovereignty and arrived in the province of Aydın and used Ayasuluk as his base. He conquered all nearby castles, cities and towns by staying in Ayasuluk for thirty days. He gave the province of Aydın to Musa and Umur II, sons of İsa Bey, when he left to conquer Milas. This caused Cüneyd and his brother Hasan, both of the same dynasties, to claim rights for the area and the argument ended as Cüneyd became the sovereign of İzmir and Hasan of Ayasuluk. With the death of Umur Bey in 1405, the sole sovereign of the beylik was transferred to Cüneyd Bey. In 1426, when the territories of the Ottoman Empire covered as the Provinces of Saruhan and Hamid, Ayasuluk and Tire also entered the Ottoman rule once again (Tanci, 2000).

According to recordings, Ayasuluk kept its importance in the years 1473-1477 which refers to the Early Ottoman Period. However, the city stayed as an outpost of the Aydın County. The 15th century was a period when Ayasuluk became a crowded town, comprised of sixteen quarters and 102 villages. The population of the town was 2000-3000. 10% of the population was reported as Rum while Muslim people lived together with Christians (Telci, 2010).

The development of the port of Izmir and Kuşadası after the 16th century was one of the main reasons of the decline of Ayasuluk. Ayasuluk was just an outpost under the Sancak of Aydın in the Ottoman Period while Şirince was a municipality .The land of Ayasuluk was used for agriculture and husbandry by the people of Şirince. Telci (2010) defines this as 'the decline period for the 2nd part of the 17th century'.

According to the traveller Evliya Çelebi who visited Ayasuluk in 1671, Ayasuluk had no chief man but many poor people. (1935)

> *Its castle rises up from a plain and is built on a jagged rock which is located in the middle of this plain. The surrounding is 1300 feet without a ditch. It has 40 towers with two entries in the south. The front side has a ramp. There are 20 clay-covered houses and a masjid in the inner part of the outer fortress walls. All of its streets are rock covered pavements. There is an inner castle which has a mansion and completely demolished buildings in its boundaries. The people of Ayasuluk are moneyless, wretched, their crop rots and all their salt dissolves, but as it accommodates the soul of important saints this city is steady.*
>
> *In the outer side of the fortress there are 100 clay covered houses, 20 shops, one masjid and a small Hamam. In the middle of the market place next to the huge plane tree there is a fountain with very cold water. All of the houses have little gardens. Because of the heavy air of the town the horses and donkeys of the town get ill. However, the air of the town was once very clean.*

The books of travels give information about the years between the 1600s to the 1850s which can be described as the declining years of Ayasuluk. Jakob Spon (1675), Joseph Pitton de Tournefort (1702), Richard Pococke (1739), James Dallaway (1794) and Hermann Scherer (Mayıs 1865) are some of them.

According to Richard Pococke (1739), the mosques of Ayasuluk represented the high reputation of a Muslim town. He described the Isabey Mosque as a spectacular architecture.

From the late 17th century to the mid-19th century, Ayasuluk had a quiet period in its history. The villages continued their presence. However, the district (kaza) once named after itself became a sub-district (nahiye) of Kuşadası in 1831 with thirteen villages and a population of 767 people (Arikan, 1990). The district which had once 102 villages under its control in the 16th century, turned into a sub-district with only 12-14 villages in the end of the 19th century. Only a few families were left and the town center was abounded. Figure 3-17 is an example for a photograph taken in the second half of the 19th century. It shows some Turkmenian nomads from Anatolia (Türkmen

yörükleri) that lived on the Ayasuluk Hill and its environs in small groups (Figure 3-18).
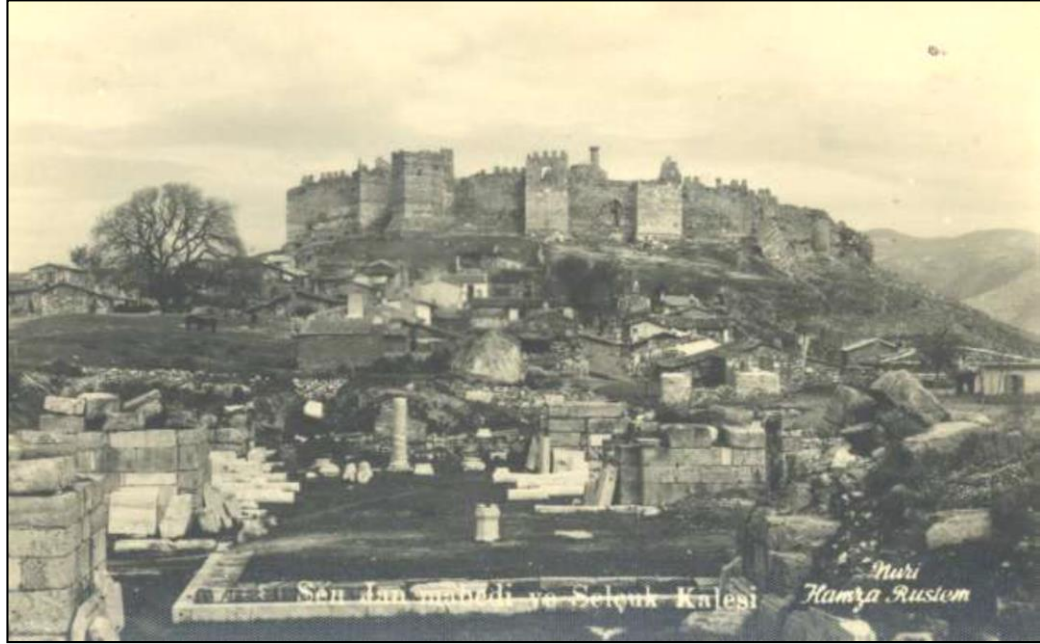
Figure 3-17 Kale Mahallesi (personal archive of Mustafa Büyükkolancı)
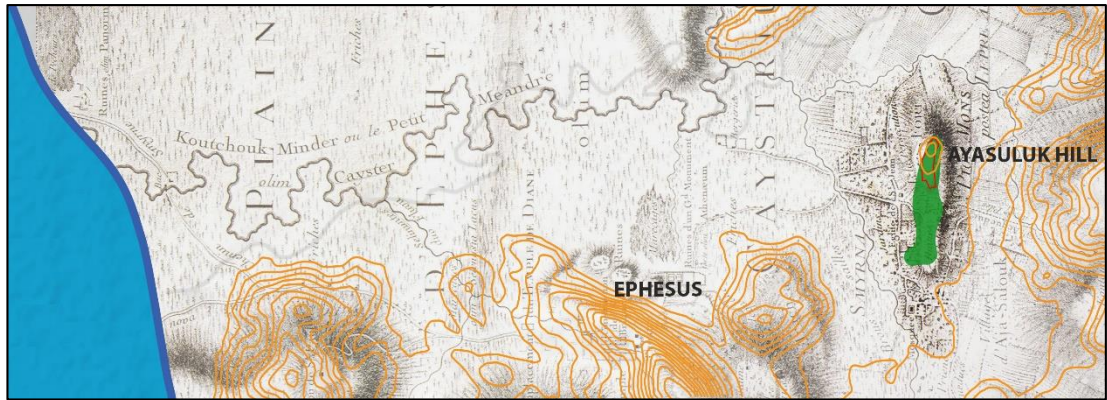
Figure 3-18 Ottoman Settlement before the construction of the railway, first map of Ayasuluk in 1735 ('Dünden Bugüne Selçuk: Efes, Ayasuluk, Selçuk' 1998)

Following the construction of the Izmir – Aydın railway, tobacco production increased, the ancient city of Ephesus became much popular and emery stone deposits started to be reprocessed. Consequently Selçuk gained its importance once again in trade, seen from the construction of factories and commercial buildings (Pekak and Aydin, 1998).

The Izmir-Aydın railroad which was also the first railroad line in Anatolia started to be constructed in 1856. The main aim of this railroad was to transfer the agricultural products from the west Anatolia to the Izmir port. The railroad both carried the goods and the diggings to Europe and played an important role to develop a new understanding of tourism for the ruins of Ephesus. In 1867, the Ayasuluk station started to be used. The use of the station brought the revival of Ayasuluk, where there was almost no one living in those times (Figure 3-19).
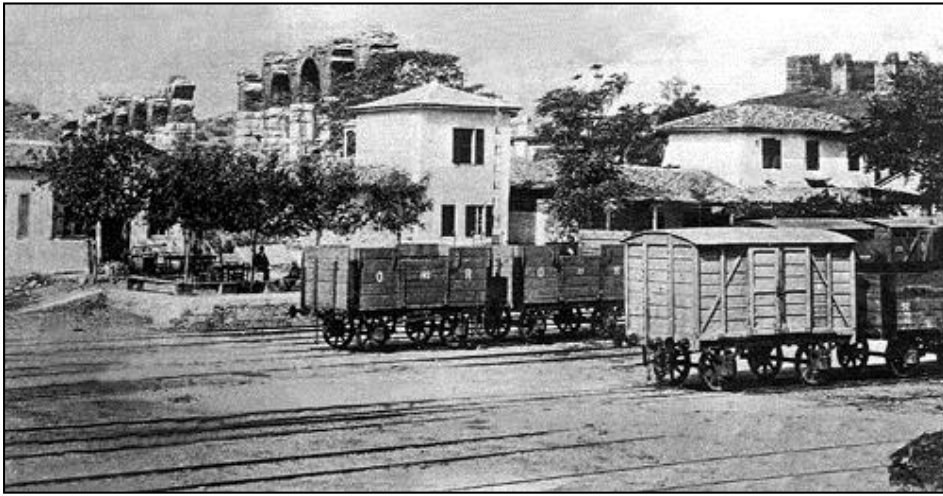
Figure 3-19 Railway Station (Selcuk.bel.tr, 2014)

Old Tekel Tobacco Warehouse (Selçuk-Efes Town Archive Building) was probably built in this period (Figure 3-20). Tobacco and figs were products grown in the vicinity and were stored in this building before they were transferred to the Port of Izmir (Selcukefeskentbellegi.com, 2014).
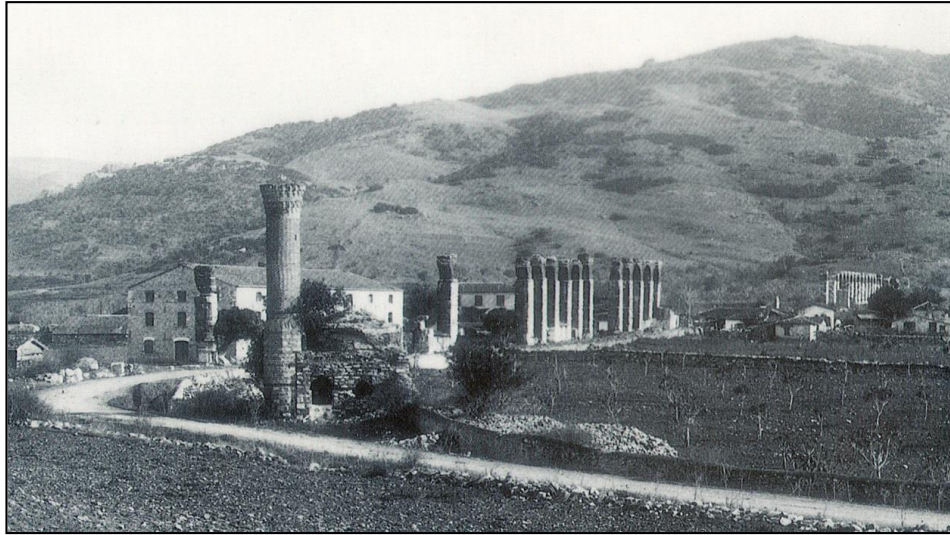
Figure 3-20 Tekel Tobacco Warehouse (Selcukefeskentbellegi.com, 2014)

Foreign researchers were already interested in the ancient town of Ephesus before the railroad was constructed. Once the train station started to be used, it also took the attention of the foreign travelers. In 1873, George KARPOUZA, the very first hotel ever known in Selçuk was constructed for the western tourists (Selçuk Municipality, 2013).
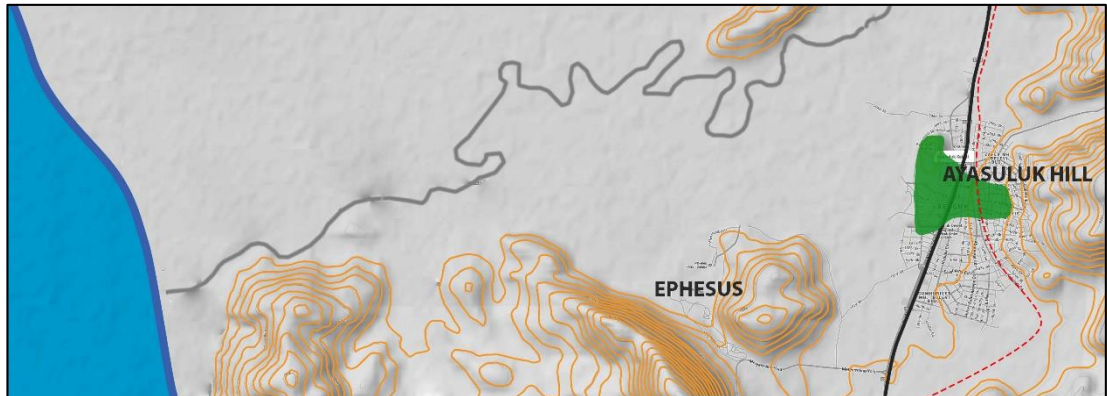
Figure 3-21 Ottoman Settlement after the construction of the railway

In the end of the 19th century, among the villages of the sub district Ayasuluk were Arvalya, Hamidiye, İcadiye, Hayriye, Belevi, Branka (Pıranga) , Kozbınar, Kuyumcu, Şeyhler, Çiveser, Burhan, Barutçu, Çirkince, Ayasuluğ.

3.2.9 Turkish Republican Period (After 1923)

In the beginning of the 20th century, the name of the sub district Ayasuluk was changed to Akıncılar, the center continued to be Ayasuluk. In 11 November 1914, with nationalist movement of the Unionists, it was given the name Selçuk. In the first years of the Turkish Republican Period, due to the many immigrants from the population exchange (mübadele), a municipality was established in Şirince, one of the villages of the sub district Akıncılar. When the invasions ended on the 8th September 1922, Selçuk was a township of Kuşadası until 1943. Because of periodical migrations, the settlement grew, and in 1943, the municipality of Şirince was moved to Selçuk. The construction of Izmir – Aydın – Denizli highway passing through Selçuk brought along a rapid growth in the 1950s and Selçuk became a town in 1957. The main urban development was on the eastern side of the Ayasuluk Hill. Central functions evolved in the area between the railway and highway. The town expanded itself in the direction of Ayasuluk Hill and on the ridges on the eastern side of the railway line. After the 1960s, due to the rules of the municipal plan, the direction of urban development shifted to the southern part of the center.

In 1957, the town was annexed to Izmir province. The Municipality of Selçuk has become a district within the Metropolitan Municipality boundary of İzmir since 15th May 2008. It has 33.732 inhabitants together with its seven villages according to the 2007 census. Thus, Selçuk is currently governed by both Selçuk Municipality at the district level and Izmir Metropolitan Municipality at the metropolitan level. According to the Metropolitan Municipality Law No 5216, Izmir Metropolitan Municipality is the highest level local authority within the boundary of Izmir province. Thus, all the archaeological sites in the neighborhood of Ephesus are within the boundaries of either Selçuk Municipality or Izmir Metropolitan Municipality. According to the Law No. 2863 of July 21, 1983 on Conservation of Cultural and Natural Property, the area is under the responsibility of Council Number II for Conservation of Cultural and Natural Assets (Egeplan Planning Office, 2008).
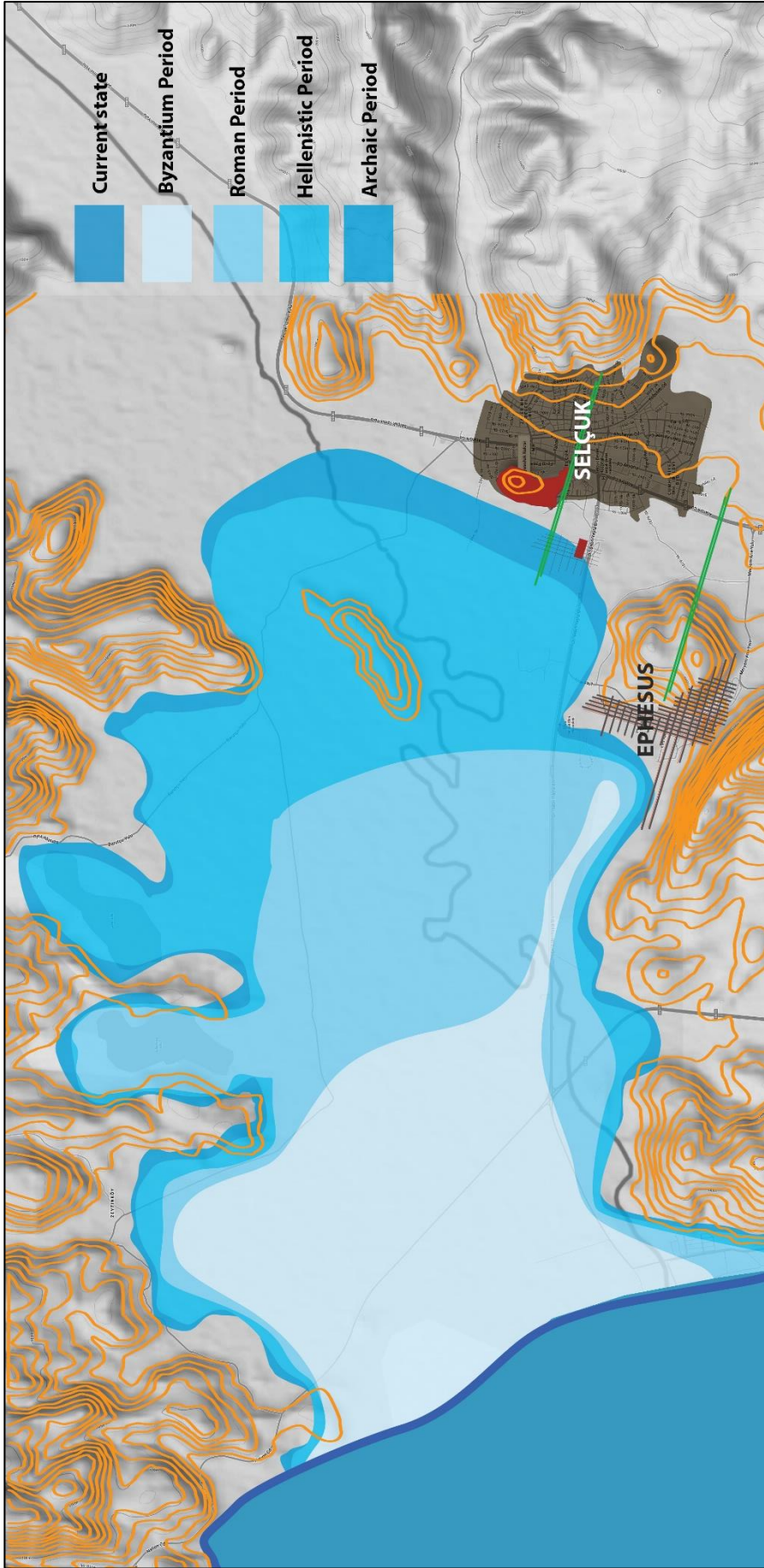
Figure 3-22 Synthesis map of the areas where the civilizations settled in the area of Selçuk and the changes in the coastal line

Current state

Byzantium Period

Roman Period

Hellenistic Period

Archaic Period

SELÇUK

EPHESUS

3.3 Conservation sites of Selçuk and Ayasuluk Hill

Selçuk is a very rich city in terms of a variety of natural, archeological and historic heritage sites and values, owing to its strategic location and being the homeland of many civilizations. The conservation site of Selçuk covers an area of 13 million square meters designated as a 1st degree archaeological site. The boundaries of this conservation site: the peak of Koressos (Bülbül) Mountain and fortification walls dating to the period of Lysimakhos (3rd century BC) in the south, continuing to the Helen tower called Paulos dungeon where the fortification walls end in the west, a 4 km straight line 1 km parallel to the Selçuk-Kuşadası road turning on the northern slopes of the Ayasuluk hill, following the old Izmir-Aydın highway to the south till 2 km away from the Ephesus junction (Figure 3-23).
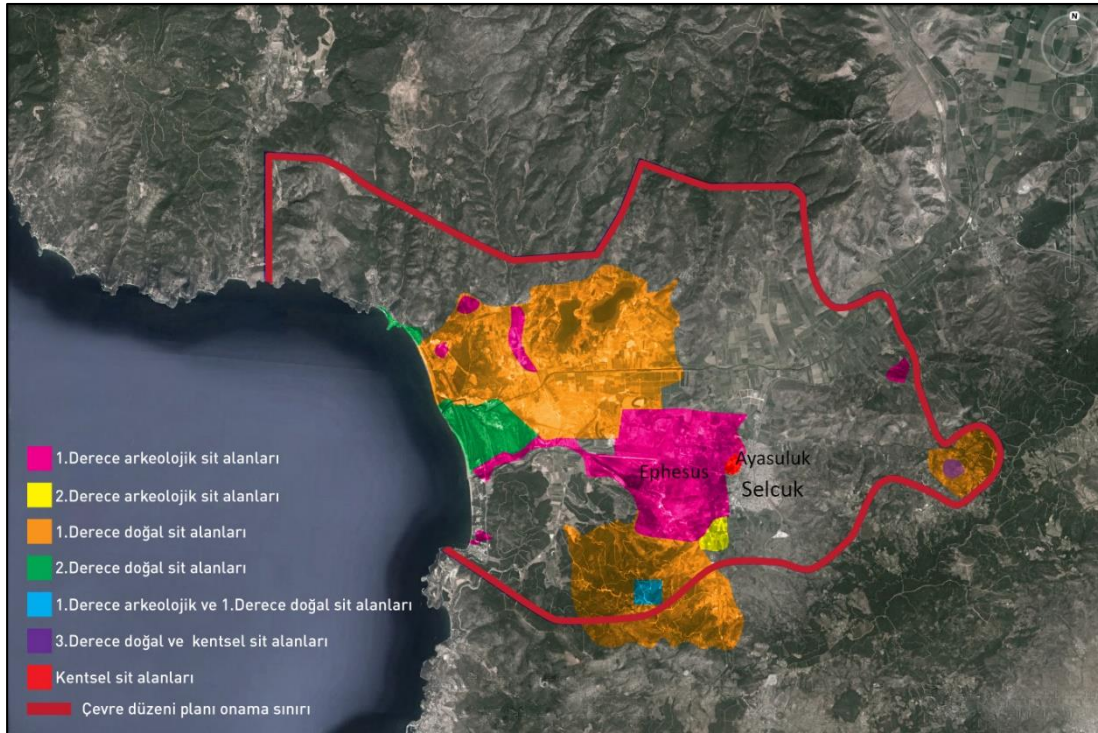
Figure 3-23: Conservation Sites (Source: Municipality of Selçuk)

1st degree natural conservation areas: The largest region designated as a conservation area in Selçuk is the first degree natural conservation area, which is the Pamucak region. The boundaries are; the ancient city of Ephesus in the south, Selçuk town center in the east, the sea in the west and includes the lakes area (Gebekirse and Çatal Lakes) in the north. Besides this huge area the forest in the vicinity of Virgin Mary's house

and the gardens and vineyards in the village Şirince are first-degree natural conservation areas.

2nd degree natural conservation areas: The area covering about 300 hectares between the antique channel and the Kaystros is defined as a second-degree conservation site. This was changed from a first-degree because of the pressure of the Ministry of Tourism. The swamp area despite the limited development and construction causes a loss in the diversity of the bird species.

Besides this a 100 hectare area in the northern part of the shore of Pamucak is defined as second-degree natural conservation site.

3rd degree natural conservation areas: The village of Şirince is a third-degree natural conservation site.

Archaeological Conservation areas

1st degree archaeological conservation areas: In the western side of Selçuk an area with an average size of 800 hectares is designated as a first-degree archaeological conservation area. This area covers the ancient city of Ephesus and lengthens itself to the sea. There are some small first degree archaeological sites in the vicinity of Zeytinköy and Şirince.

2nd degree archaeological conservation areas: The southeastern area of the ancient city of Ephesus, the southwest of Selçuk and northeast of the Virgin Mary's House covering about an area of 70 hectares is designated as a second degree archaeological site.

3rd degree archaeological conservation areas: The Cultural and Natural Heritage Conservation Board of Izmir No: 2 designated three areas in the boundaries of Conservation Master Development Plan with the scale 1/5000 as third degree archaeological site. The first one on the eastern slopes of Ayasuluk Hill, the second on the south western side of the Aydın- Kuşadası junction and the third one is on the southern edge of the plan on the western side of the Aydın highway. (Figure 3-24)

The larger one of the two urban conservation areas is the village Şirince. The other conservation area is at the slope of Ayasuluk Hill called 'Kaleiçi' where traditional urban fabric can still be observed.
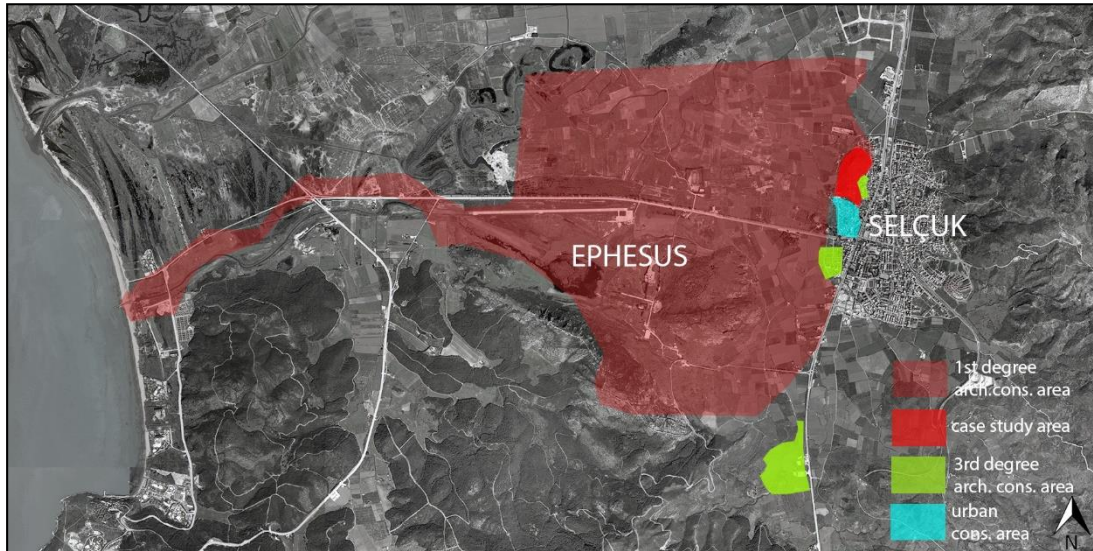
Figure 3-24 Archaeological and urban conservation areas in the boundaries of the Conservation Master Development Plan (Source: Efes III. Derece Sit Alanı Koruma Amaçlı İmar Planı açıklama raporu)

Ayasuluk Hill and Castle:

The Ayasuluk Castle is located in a 1st degree archeological conservation site on Ayasuluk Hill where the settlement of Ephesus started, continued and still lasts with its modern name Selçuk. Excavations show that the castle was first built in the Byzantine Period. During the Aydinids Dynasty and Ottoman Period some restoration work was done. (Registry date and number: GEEAYK-14.05.1976-A-14)
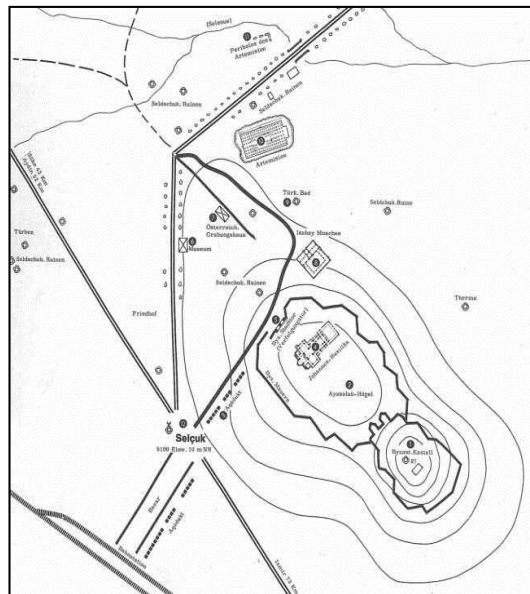
Figure 3-25 Inner castle and its vicinity (Codex, 1965)

Figure 3-26 Map of ruins of Ayasuluk and ancient city of Ephesus and the Ayasuluk Castle prepared by Baedeker in 1914 (N. Başgelen, 2005,)

Figure 3-27 The gravure of the inner and outer castle in the years 1836-1838, T. Allom (Source: Gravürlerle Türkiye, 1997)

In the 15th to 17th centuries three restoration activities took place. The first one was before the year 1580, the second one was between the years 1618 to 1619 and the third one was in 1655. The castle Evliya Çelebi mentions with great appreciation is the one after these restorations were made.

The eastern and southern parts of the 10 meter high fortress walls not being demolished till today, had a large scale restoration and strengthening project in the 1960's. The restoration work done, with the limited opportunities of the era, was with reference to the towers which were not demolished. The first excavation and restoration work in the castle was done in 1963 by the Directorate of the Ephesus Museum, and especially the eastern and southern fortress walls were renovated. For the restoration of the eastern gate of the inner castle done in 1963, instead of lime and rubble stone; cement, hearthstone and gravel was used which caused a damage soon after it was finished. The same problem was seen on the southeastern side in 1999 and was renovated and pointed in 2000 by a contractor company decided by a tender of the Ministry of Culture and Tourism.
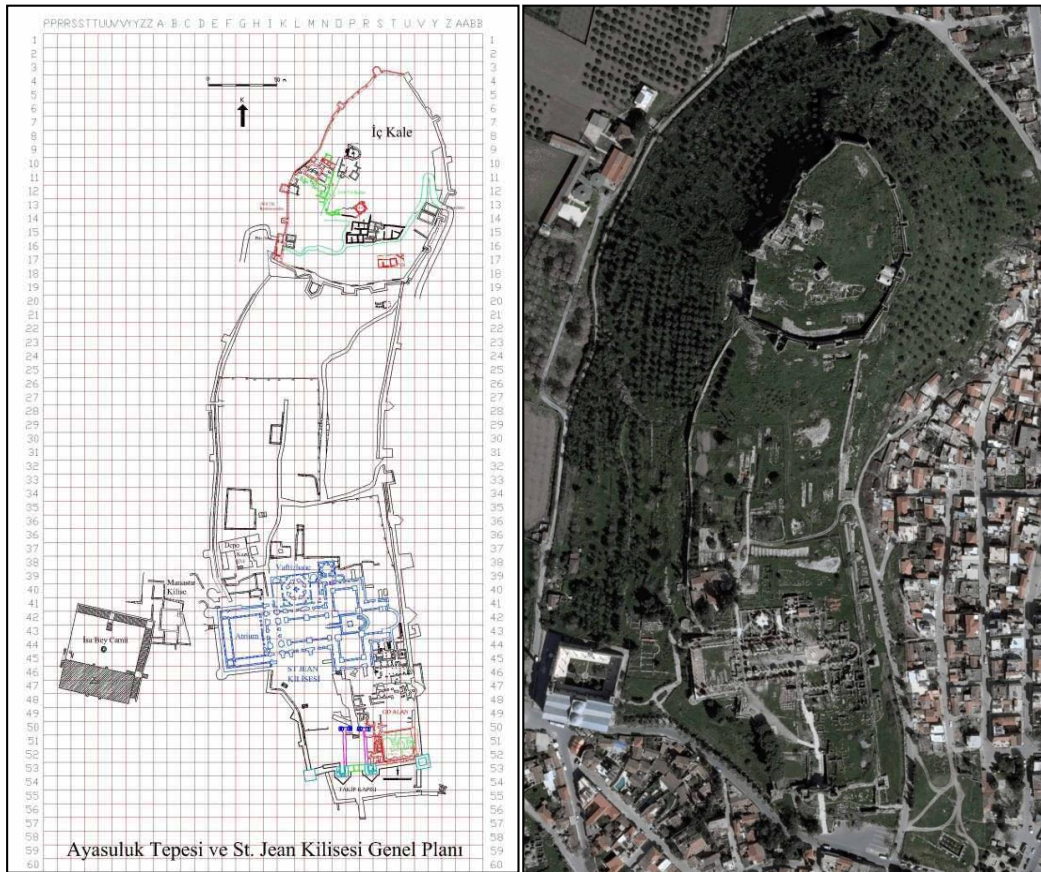
Figure 3-28 (Left) Ayasuluk Hill and Saint Jean Church (Google Earth), (Right) Ayasuluk Hill and Saint Jean Church Plan

The excavations and restorations that are being conducted since 2007 have been concentrated on the inner castle, which aimed to open the castle to public in

September- October 2012 (The time when the document was reached is December 2013; the Castle is closed for visits).

Ayasuluk Castle:

The Castle is located on a hill stretching in the north – east direction in the middle of the alluvium silted up plain. The castle, consisting of one inner and one outer castle is positioned convenient to the topography of the Hill. It has three main entrances on the east, west and southern sides. The best preserved entrance is the gate called 'Gate of Persecution' which is on the southern side (Figure 3-29).

Figure 3-29 (Left) Gate of Persecution in 1907, (Right) Gate of Persecution today (personal archive)

The Outer Castle: It's positioned on a descending slope from the inner castle to the south. The Saint Jean Church built in the 6th century during the Byzantine domination is in its boundaries. The outer fortress walls and the gate of persecution were built in the 8th century by the Byzantine to protect the Saint Jean Church from the Arabic invasions.

The eastern walls of the outer castle start from the southeast edge of the inner castle and follow the topography of the terrain making an arc in the southern direction. The walls are strengthened by square, rectangle and pentagon formed towers at certain intervals. On the southern side, where also the gate of Persecution is located, are supported by two donjons regarding the narrower walls. The gate has two square planned towers on both sides and an archway in the middle. Most of the building materials of the castle are coming from abandoned buildings of Ephesus. On the

99

archway of the Gate of Persecution there are relieves with engraved Eros's. The name of the 'Gate of Persecution' comes from a relief of Achilles which illustrates a mythological scene; girls running away and armed men describing the relationship of Odysseus and Achilles, in 1800's. These were taken to England in 1852 and are now exhibited in the Woburn Abbey Gallery.

The western fortress walls are adjacent to the inner castle; they follow the topography and are connected to the western walls of the atrium of the Saint Jean Basilica. The walls are strengthened by donjons and the gate on the western side of the castle has two circle planned towers on both sides. (Figure 3-30)

Figure 3-30 southern walls of the outer castle (personal archive)

The inner castle: It's located on the northern side at the highest point of Ayasuluk Hill. The hill has a slowly descending slope on the east, north and south and a steep cliff on the west. The inner castle was built with a half circle plan positioned highly convenient with the topography of the Hill. There is no ditch surrounding the castle and the entrances to the inner castle are from the gates on the southwest and east sides. These gates have a direct connection to the exterior of the castles without passing the outer castle. In the inner side of the walls there are narrow stairs leading to the donjons and the battlement. The inner castle has 16 towers; 4 on the south and the others on the west and east. They are square, rectangular or half-square planned. Except one tower which was enlarged during the Aydinids Dynasty or Ottoman Empire, all towers are dating back the Byzantine. The building material is either from abandoned buildings or rubble stone. The inner castle walls are in a better condition than the outer castle walls.

Figure 3-31 Southern side of the Inner castle before and after the strengthening of the walls (personal archive)

Figure 3-32 Eastern side of the Inner castle (Selçuk İlçesi Ayasuluk Kalesi-Mimari Koruma Projesi Raporu- 2011)

Excavations, researches and gravures show that the Byzantine citadel stayed in a good condition with some added buildings like mosque, cistern and citadel by the Aydınoğulları until 1403. In the excavations done in the season of the year 2009 the focus was on the upper terrace of the inner castle. Five cisterns, three of which being unearthed, have been localized. The Castle Mosque with one minaret (*Kale Cami*) three houses, a Turkish bath and rough cobblestone pavement were determined. The

three houses named as the Southern Terrace Houses have 15 rooms in total and belonged to the soldiers. The two-storey soldier houses located at the fort, had stables on the ground floor and the living quarters on the upper floor.
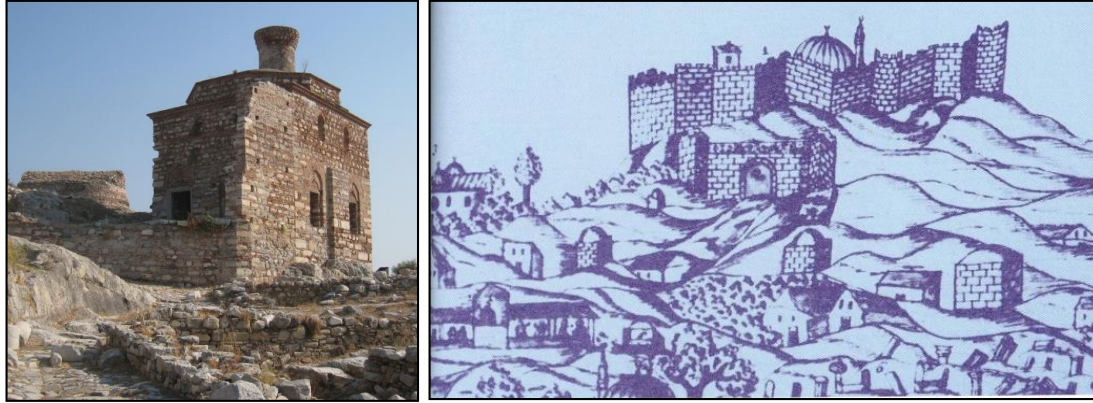
Figure 3-33 (Left) The Castle Mosque 'Kale Cami' (Right) John Covel Ayasuluk Engraving, 1670 (Foss 1979)

During the restoration works on western walls and the inner fortress in 2009, the castle mansion which had not been mentioned in written documents, only drawn in John Covel's Ayasuluk gravure which shows İsa Bey Mosque on the left, Citadel Mosque on the middle with its dome and minaret and a higher building in the left part of mosque in 1670 was added to the roster. The mansion was illustrated as a two-storey building next to the mosque in the Inner Castle. The higher building in the left, defined as "Köşk" (mason) has a size of 11.00x10.20 m outside and 8.00x9.00 inside. The material used is stone, tile and lime mortar. The square planned building has doors of marble on the east and south. It has probably been built as the governor's mention and has been used as the mention of citadel's commander after 1425, during the Ottoman Period.

Figure 3-34: The 'Köşk' before and after the restoration work (Source: Büyükkolancı,2009)

CHAPTER 4

PLANNING HISTORY AND EVOLVING CONSERVATION STRATEGY OF SELÇUK

The planning history of Selçuk is very important to understand how the conservation strategies of a city have been evolved. This chapter aims to examine the development plans which came into force and how they affect the conservation planning approach of the municipality to the natural, historic and cultural conservation heritage sites and values of Selçuk. The chapter analyses the development plans at three scales/levels: 1) regional and city-region level 2) city and its close vicinity level and 3) area-based level.

4.1 Regional and city-region plans

Currently there are two plans that are in power at the regional and city-region scales. These plans cover a very large area which also includes the region of Ephesus, the modern town centre of Selçuk and its close environment. The first one is '**Environmental Plan for the planning region of Manisa-Kütahya-İzmir**' (*Manisa-Kütahya-İzmir Planlama Bölgesi Çevre Düzeni Planı*) with the scale of 1/100.000. The plan which was prepared by Ministry of Environment and Forestry covers the provinces of Manisa, Kütahya and Izmir, which was accepted on 14th August 2009. This plan takes Selçuk and its region into account with respect to the natural resources and regional needs; institutional restrictions and approved plans. The land-use decisions of the plan have resulted in conflicts with the sub-scale plans' decisions and regulations. On the other hand, this plan is of great importance regarding its aims to protect and sustain the natural and cultural values and assets. One of the major decisions made by the approved plan is the obligation of preparing the sub-scale plans in pre-defined areas. Regarding archaeological sites, the environmental plan forced and entailed the district authority to prepare the conservation master plans for all necessary scales and their approvals by the conservation council responsible for these specified areas.
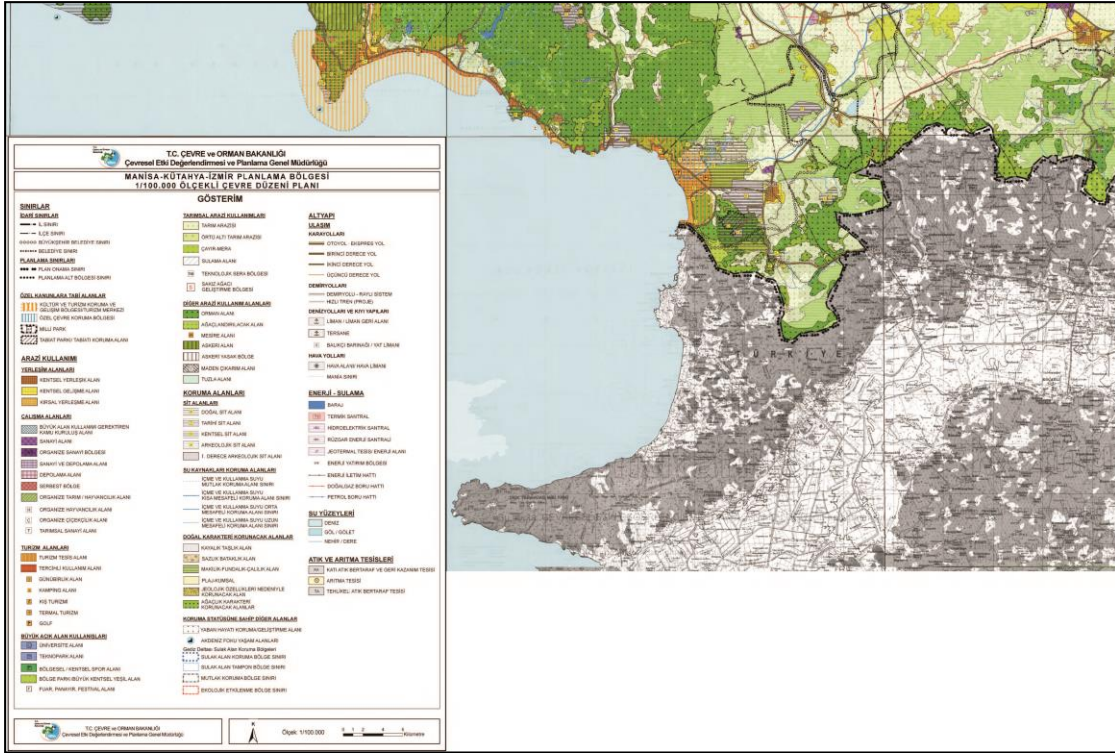
Figure 4-1 Environmental Plan for the Planning Region of Manisa-Kütahya-İzmir (1/100 000) (Izmirveimar.com, 2014)

The second plan at the city-region scale is '**Izmir City-Region Development Plan**' with the scale of 1/25 000 which came into force in 1972. The planning area of **Izmir City-Region Development Plan of 1972** covers the boundaries of Izmir Metropolitan Municipality defined by the Law No. 5216. The size of all planned area was 550.000 hectares. The plan took into account sub regions which were specified by physical thresholds covering more than one district. Selçuk was studied under the Western Urban Development Sub-region. The land use of the plan classified urban and rural housing into four sub-groups according to their density: *high-density, medium, low and very low residential areas.* The plan in general foresaw the town Selçuk as a medium-dense city with an average of 180 – 360 people / hectare. The south eastern part of Selçuk was foreseen as a very low density housing area with a density of 90 - 180 people / hectare.

The plan defined the ancient city of Ephesus as a 2nd degree archaeological conservation site which is established to be protected with regulations for protection and usage of the area decided by the Cultural and Natural Heritage Conservation Board

(*Koruma Kurulu*). The plan restricted new urban development for the close vicinity of Ephesus and it limited other studies than the scientific ones for conservation.
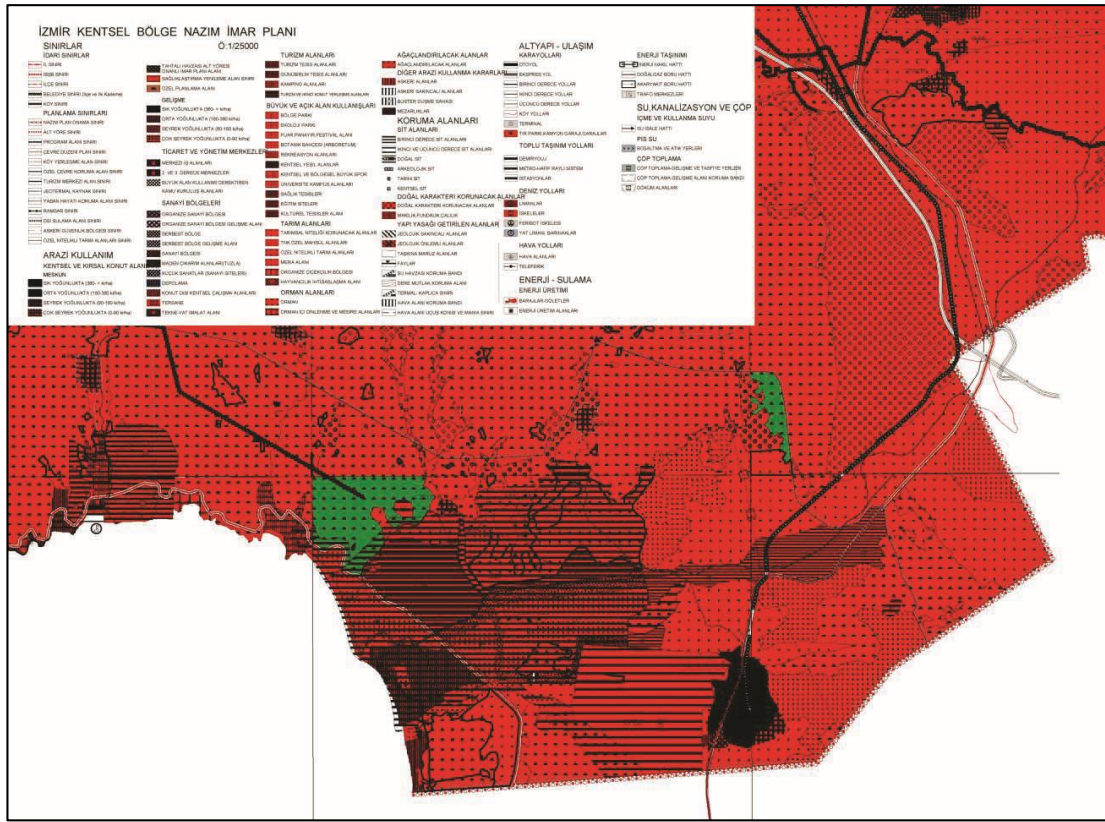
Figure 4-2 Izmir City-Region Development Plan of 1972 (Izmirveimar.com, 2014)

Izmir City-Region Development Plan of 1972 was revised in 2007. The Revision Plan of 2007 aimed to stop the rapid and uncontrolled urbanization in Izmir and its vicinity, to solve the problems caused by the partial and sectorial planning, to establish a controlled improvement in urbanization and industrialization, to make the urban development sustainable, to prevent the interventions harming the ecological balance, to prepare a plan which takes the cultural and natural assets into account with a goal for the year 2030. The plan was approved by Izmir Metropolitan Municipality on the 16th March 2007.

The revisions were made with respect to the Environmental Plan for the planning region of Manisa-Kütahya-İzmir (1/100 000) and aimed to create a balance between the conservation and usage of the area. Natural, archaeological and historical attributes and agricultural land were the main concerns of the revision.

105

Agricultural land designated as conservation areas because of its agricultural quality located in the northern and southern regions of Selçuk have a soil quality to grow different kinds of agricultural products and can only be used for agricultural purposes.

To conserve the agricultural quality, in the northern and southern regions of Selçuk, the areas that have a soil quality to grow different kinds of agricultural products are defined as 'agricultural land' and can only be used for agricultural purposes according to the revised plan.

The plan described archaeological sites as settlements and areas under water, under earth and on earth giving information about their social, economic and cultural attributes of their time from the beginning of the human existence till today. Ephesus was defined as a 1st degree archaeological site. The boundaries of the ancient city of Ephesus were shown in the Plan which foresaw the preparation and approval of a protection master plan for the defined area as obligatory.
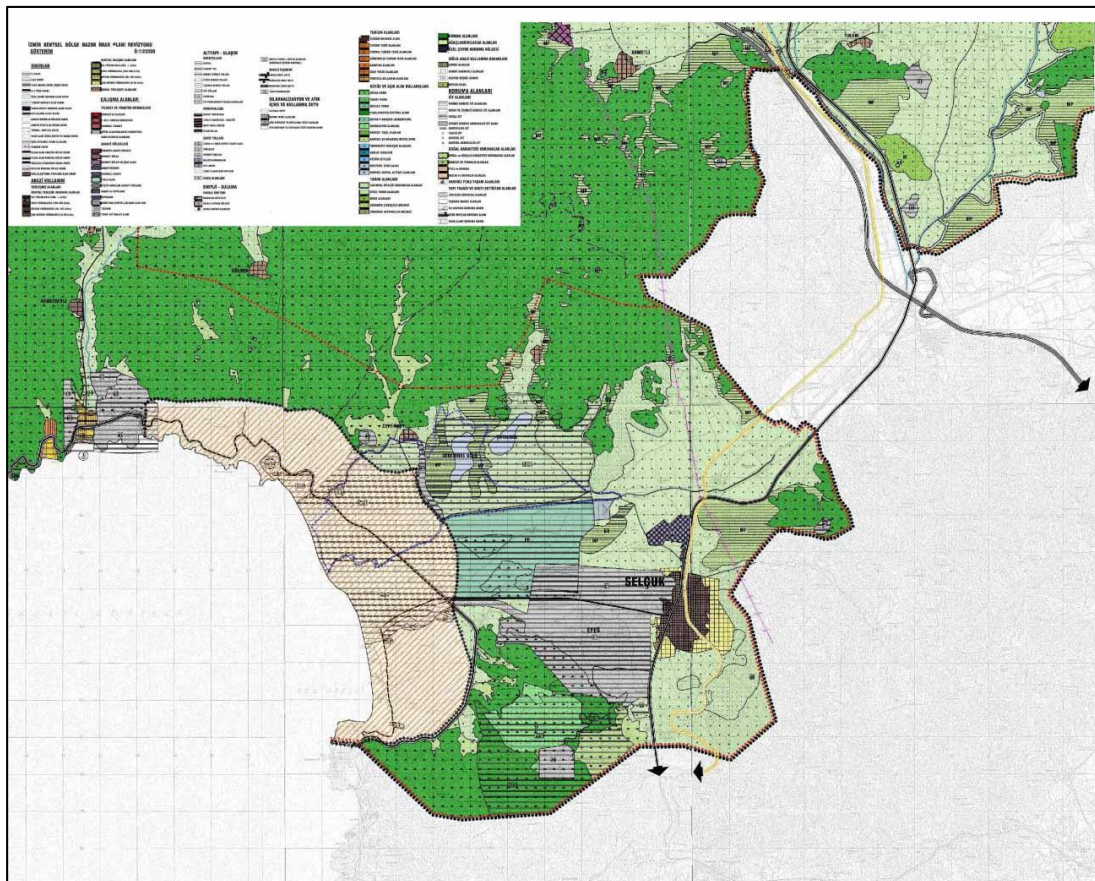
Figure 4-3 Izmir City-Region Development Plan of 2007 (Izmirveimar.com, 2014)

4.2 City and its close vicinity-level plans

There are three plans which came into force for the town of Selçuk and its close vicinity. The first important plan is the '**Environmental Plan for the Coastal Area of Seferihisar-Dilek Peninsula**' at the scale of 1/25 000 (*Seferihisar-Dilek Yarımadası Kıyı Kesimi Çevre Düzeni Planı*). The plan was prepared by the Ministry of Public Works and Settlement; and it was approved on 1st April 1981. This plan covers a region of about 55.892 hectares from Seferihisar to the city centre of Selçuk with the towns Doğanbey-Payamlı, Ürkmez, Gümüldür and Özdere in its boundaries.

The Environmental Plan for the Coastal Area of Seferihisar-Dilek Peninsula were subject to revision for five times, approved on different dates, as shown in Table 4.1.

Table 4-1 Dates and contents of the revisions on The Environmental Plan for the Coastal Area of Seferihisar-Dilek Peninula (Source: Efes III. Derece Sit Alanı Koruma Amaçlı İmar Planı açıklama raporu)

Scope	Approval Date of the Revision	Authority of approval
Doğanbey-Gümüldür-Kesre	01.05.1985	Ministry of Public Works and Settlement
Selçuk-Pamucak	24.02.1989	Municipality
Planning advice notes	02.10.1996	Ministry of Public Works and Settlement
Seferihisar + Planning advice notes	12.02.2002	Ministry of Public Works and Settlement
Selçuk Pamucak	14.06.2002	Ministry of Public Works and Settlement

The Environmental Plan for the Coastal Area of Seferihisar-Dilek Peninsula of 1981 identified a variety of density for the city and the areas to be developed. The ancient city of Ephesus and the area where the Virgin Mary House is located were designated as the 1st degree archaeological site in the plan. Agricultural land that were to be protected production land for special goods and green areas were designated as natural conservation sites. A tourism area was identified to allow the construction of tourism facilities in this region.

The Environmental Plan for the Coastal Area of Seferihisar-Dilek Peninsula of 1991 included the proposal of enlarging the boundaries of the the archaeological and natural conservation sites, including the House of Virgin Mary and the city of ancient Ephesus and suggested to combine these conservations sites with a proposal of a

natural park area. The north-eastern part of Ephesus was also designated as an archaeological and natural conservation site.
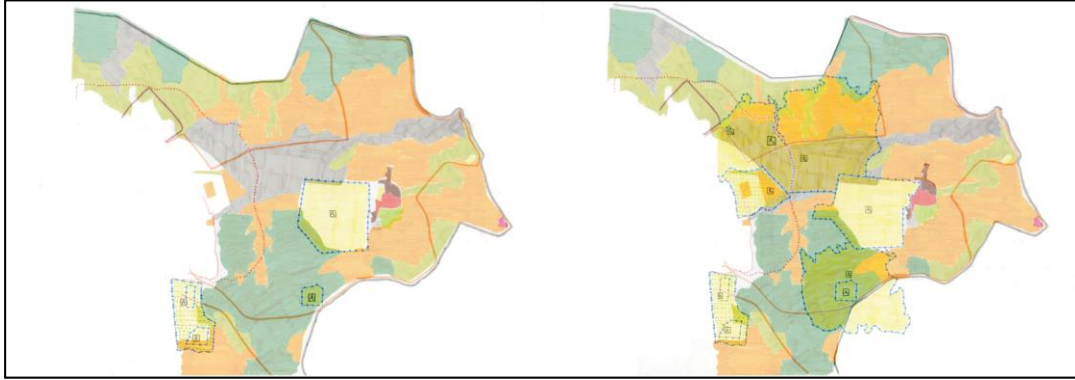
Figure 4-4 Environmental Plan for the Coastal Area of Seferihisar-Dilek Peninsula 1981 and 1991 (1/25 000) (Source: METU, 2011)

The urban development areas in the periphery of Selçuk were limited because of the archaeological and natural conservation sites. Limiting urban development sites, in turn, led to help the conservation of the archaeological and natural conservation areas which are in general under a risk of deterioration because of the urban development. The widening of conservation sites and designation of some urban lands for tourism increased the employment opportunity for the inhabitants of Selçuk. However, the insufficient number of beds in tourism prevented the improvement of the sector.

On the limited development lands, Selçuk's urban density has increased drastically due to increasing number of immigrants in the 1950s. The juxtaposition of the agricultural land and archaeological sites caused some problems in developing irrigation infrastructure. As a result of archaeological sites covering a huge area which is restricted for development, the area of illegal housing increased. The limitation for agricultural usage ended up with the increasing illegal handlings in agricultural land.

Following these plans, **Selçuk Settlement Development and Implementation Plans** came into power. This plan, covering the area within Selçuk municipality boundary, was prepared by the General Directorate of Provincial Bank in 1960. The registered buildings and buildings to be conserved were shown on the plan explicitly with a dark color. The revision of the plan which is used today was approved by the City Council of Selçuk in 13.10.1986. Although there were alterations, additions and revisions due

to upper-scale plan decisions in different periods, the comprehensiveness of this plan was unaffected.

As a consequence of the settlement development and implementation plans, as well as the upper-scale plan, the town has become to acquire a compact form. Also, the urban development areas were kept limited. The Settlement Development Plan has designated the southern part of the city for industrial development. As such, housing development has occurred in the eastern and southern direction and a small sphere on the western side of the Aydın-Izmir highway. Although Artemision, the Basilica of Saint Jean, Ayasuluk Castle, Isabey Mosque and Isabey Bath and the graveyard located within the boundaries of the 1st degree archaeological site were shown on the map, the plan could not succeed in the conservation of these sites and their close proximity. Housing development occurred in the adjacent fields of archaeological sites.
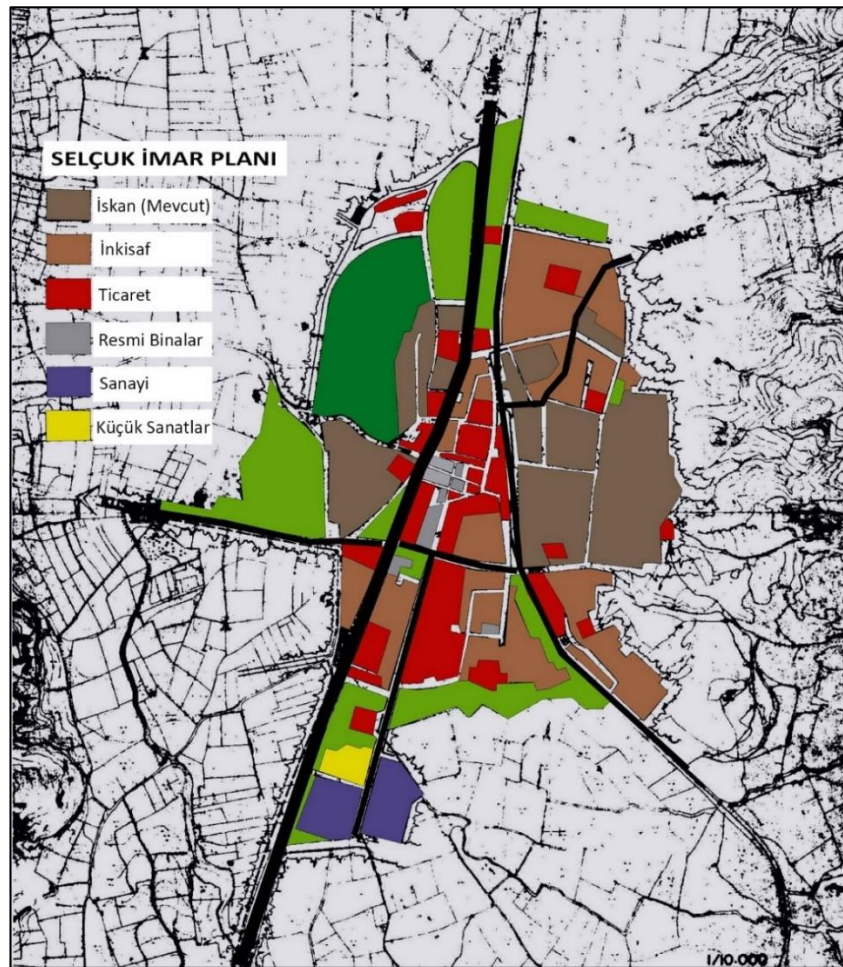
Figure 4-5 Selçuk Settlement Development and Implementation Plan, 1974
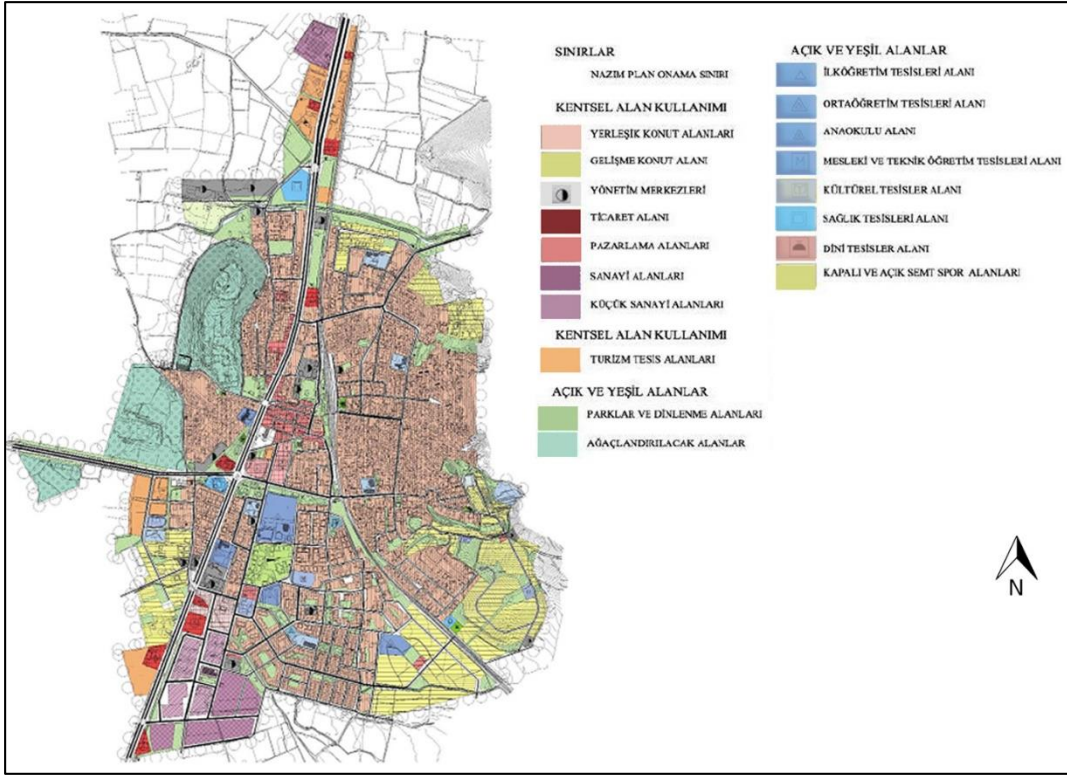
Figure 4-6 Selçuk Settlement Development and Implementation Plan, after the revisions of 13.10.1986

4.3 Area-based conservation plans

Selçuk Urban Conservation Plan came into power in October 1994. The plan designated the areas between the Aydın-Izmir highway and the 1st degree archaeological site as the vicinity of the ancient city of Ephesus. This is adjacent to the area where once Artemision was located. The boundary is determined by Saint Jean Basilica and Isabey Mosque to the north and the road leading to Pamucak coast and Kuşadası to the south. The south, west and north of the area covering the Selçuk Urban Conservation Plan is surrounded by the 1st degree archaeological site.

The urban conservation site with the archaeological sites on three sides can be considered as a buffer (*transition*) zone connecting the town to these areas. The museum within its boundaries and Saint Jean Basilica, Artemis Temple, Isabey Mosque and bath in its close neighborhood increase the importance of the area.

The plan decisions for the urban conservation site aim to preserve the historic houses and to develop an adaptive re-use approach by making them usable by giving new functions. The area is directly affected from the decisions made for the archaeological

site of Ephesus. This means that comprehensive planning approach is necessary for both areas.

The field between Artemision and the urban conservation area is designated as a green area by the plan decisions, although this is not written in the plan notes as a statement.

Figure 4-7 Selçuk Urban Conservation Plan (Selçuk Kentsel Sit Koruma Amaçlı İmar Planı

The second important area-based conservation plan is **Pamucak Conservation Plan.** The Pamucak area is within the boundaries of Ephesus and Selçuk Municipality, because of this main issues and definitions of the plan are discussed. The plan describes regulations for the urban development in areas where fault line pass regarding authorization from the General Directorate of Natural Disasters. The outstanding concern of the plan was to protect the seashore and shoreline by defining the development areas and regulations. However; according to the mayor of Selçuk, the main aim for the preparation of plan was to increase the bed number from 6500 to 30000 in five years and to develop three large golf areas. With the increased number

of accommodation up to 30 000 tourists, Selçuk would be a place to stay for tourists (Yapi.com.tr, 2014).

Revision of Selçuk Pamucak (Izmir) Conservation Master Development Plan 1/5000 (*Selçuk Pamucak, İzmir, Koruma Amaçli Nazim İmar Plani Değişikliği*) and Selçuk Pamucak, Izmir Conservation Implemention Development Plan 1/1000 (*Selçuk Pamucak, İzmir Koruma Amaçli Uygulama İmar Plani*) was approved on 7th July 2004.
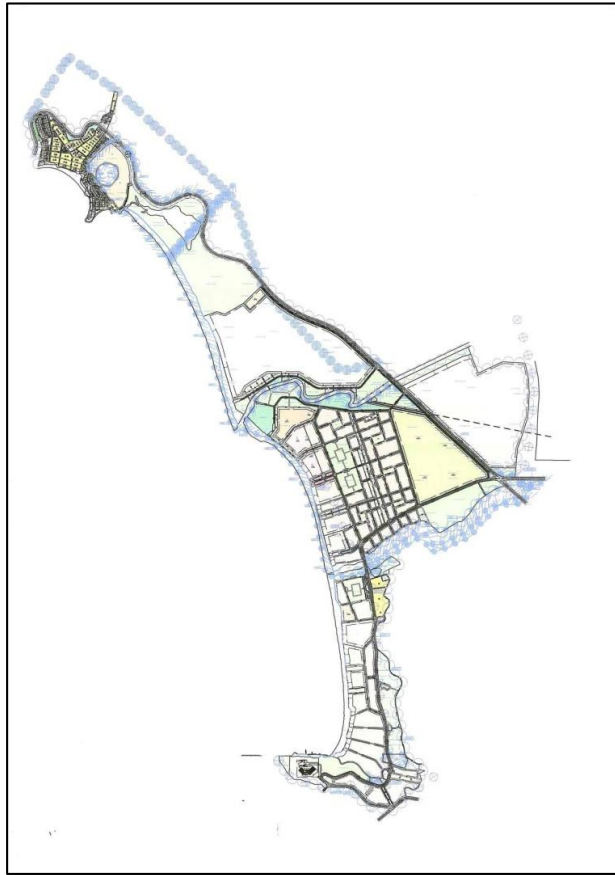
Figure 4-8 Pamucak Conservation Plan (Pamucak Koruma Amaçlı Imar Planı) (Source: METU, 2011)

The third conservation plan for the specific area is **Ephesus (Selçuk - İzmir) Archaeological Site Conservation Master Development Plan** *(Efes (Selçuk - İzmir) Arkeolojik Sit Alanları Koruma Amaçlı Nazım İmar Planı)* with a scale of 1 / 5000 covering the 1st and 3rd degree archeological conservation areas.

Ephesus with its past shared by many cultures and civilizations is nominated in Turkey's Tentative List for UNESCO World Heritage Sites - an inventory of properties

which are cultural and/or natural heritage of outstanding universal value, and which each State Party intends to consider for nomination at some point.

After a site has been nominated and evaluated, the intergovernmental World Heritage Committee meets once a year and makes the final decision on its inscription. To be included on the World Heritage List, sites must be of outstanding universal value and meet at least one out of ten selection criteria. In the current UNESCO World Heritage List, Turkey boasts 10 sites, including the Göreme National Park and the Rock Sites of Cappadocia, the Great Mosque and Hospital of Divriği, Historic Areas of Istanbul, Hattusha: the Hittite Capital, Nemrut Dağ, Hierapolis-Pamukkale, Xanthos-Letoon, the City of Safranbolu, and the Archaeological Site of Troy.

It is one of the priorities of the Ministry of Culture and Tourism and the Izmir Development Agency to upgrade the status of Ephesus from Tentative List to World Heritage List, as Ephesus is the most visited locations in Turkey. (Table 4-1)

Table 4-2 The ten most visited historical sites in 2012 in Turkey (Kulturvarliklari.gov.tr, 2014)

Izmir Ephesus	1.888.173
Denizli Hierapolis	1.561.485
Nevsehir Goreme	956.966
Canakkale Troia	506.708
Nevsehir Kaymakli	469.638
Antalya Myra	464.647
Antalya Aspendos	380.432
Antalya Alanya Castle	342.611
Trabzon Sumela	336.766
Nevsehir Derinkuyu	315.180

Since 2000, it has been compulsory to make a management plan, including environmental arrangements and an executive committee, for each candidate historical site. According to the Operational Guidelines for the Implementation of the World Heritage Convention, it is a prerequisite for each nominated property to have an appropriate management plan or other documented management systems specifying the way the Outstanding Universal Value would be preserved. Consequently, conservation plans in the scale of 1/10 000, 1/5 000 and 1/1000 have been prepared and experts of the issue and stakeholders attended workshops for the guidelines since

2006 (Emlakkulisi.com, 2014). The Selçuk Municipality completed the planning studies and transferred the project to the Ministry of Culture and Tourism.

Efes (Selçuk - İzmir) Archaeological Site Conservation Master Development Plan was approved and adopted by the Selçuk City Council, Izmir Metropolitan Area City Council (12.11.2010 - 01.1227) and Cultural and Natural Heritage Conservation Board of Izmir Region No:2 (reorganization of the plan due to the decision of 24/02/2011 - 6625, and acceptance 28/09/2011 - 29). The boundaries of area which overlaps with Pamucak Tourism Center was decided to be drawn according to Tourism Incentive Act No.2634 instead of Metropolitan Municipality Law No. 5216 (Izmir Metropolitan Municipality year 2011 extraordinary city council session agenda, 27.12.2011). One of the main concerns in the plan was the proposal of alternative sightseeing routes to observe the many cultural assets in the vicinity of Selçuk which are currently located spread around and without connection. The routes have different duration of time, points of interest and transportation opportunities for tourists with different characteristics and cover a region with assets of different faiths. The sightseeing routes will lead to an archaeological park which is to create a connection between Ephesus and the Selçuk Castle, Saint Jean Basilica, Isabey Mosque, Isabey Hamams and the Artemision Temple. For the development of this archaeological park, the major problem to be tackled is the ownership problems. Project defining a design proposal for a corridor with cultural use in the area between the castle and the Saint Jean Church and an exhibition area for Byzantine and Islamic stone works within the fortress walls of Ayasuluk Castle were developed.

Conservation plan with a scale of 1/1000 was prepared for the three 3rd degree archaeological conservation areas for different characteristics covering the construction definitions, land use, transportation solutions with respect to regulations from the General Directorate of the Conservation of Cultural and Natural Heritage and decisions of the upper scale plans. However, the plan for the 3rd degree archaeological conservation areas was not forwarded to the discussion of the Cultural and Natural Heritage Conservation Board. The conservation plan was under public consultation. During this time, the boundary of Izmir Metropolitan Municipality was expanded in 15th May 2008 and this has caused the inclusion of Selçuk within this municipal boundaries. Because of the inclusion in the boundaries, it became a matter of the

Metropolitan Municipality. Due to the rejection, the conservation plan was not completed and implemented.

Another project related to Selçuk is the project developed and proposed by Izmir Development Agency, namely '**Ephesus Antique Harbor Revitalization Project'** *(Efes Antik Liman Canlandırma Projesi).* This project aimed to reconstruct the ancient harbor of Ephesus which once created the importance of the crossing roads and harbors to Anatolia in ancient times. Two ships were built as representations for the power of the marine trade and army for a starting point in the project in order to create an exhibition area on the path of the channel. The open air museum aims to attract people in different age groups by creating a glance into the past by a visual history consciousness different than the monotony history teaching procedure. The main objective of the project is to lead further investigation, questioning and learning of history. In the symposium with the issue 'The importance of Archeopark Projects in Cultural Tourism and the Conservation of Cultural Heritage' (21.11.2011), it was emphasized that the project would create an attraction center, a tourism destination and also fascinate students in different age groups with archaeology and history.

Figure 4-9 Ephesus Antique Harbor Revitalization Project (Deniz Haber, 2014)

In the report of the 11th Symposium of Museum Studies and Rescue Excavations (24-26 April 2000), Büyükkolancı mentions that the **'Excavation and Restoration Project of Ayasuluk Castle'** (*Selçuk Ayasuluk Kalesi Kazı ve Onarım Projesi*) firstly discussed in 1979 became an issue during the 1999 excavation period. In the project the area was designated as an Open Air Museum.

The final and most influential project for Ayasuluk Hill is the Drawing of Ayasuluk Castle Izmir / Selcuk Relieve, Restitution, Restoration, Landscaping and Electrical Lighting Projects and receive the Approval from the Council for Conservation of Cultural and Natural Assets (*İzmir İli Selçuk İlçesi Ayasuluk Kalesi Rölöve, Restitüsyon, Restorasyon, Çevre Düzenleme Ve Elektrik Aydinlatma Projeleri Çizimi Ve Koruma Kurulu Onayinin Alinmasi*) (Figure 4-10). The project was awarded to the team by the Municipality of Selçuk with a service procurement tender on 2.11.2010 with a 180 days of time after the resignation of the area to the team. The tender for the construction, contract and landscape sector had a prerequisite for a team of a restoration expert, a survey engineer, a landscape architecture and an electrical engineer as a key technical personnel and an art historian, an archaeologist, a topographer and a restaurateur as a subscribed personnel to work with, for the project.

The preparation process of the project which started in December 2010 had a budget of 594.760₺. Izmir Council for the Conservation of the Cultural and Natural Assets (No: 2) approved the project in December 2012 by taking opinions of different organizations and foundations since 2012 when it was delivered to the council. The implementation projects were divided into three main headings which were restoration, landscaping and electric work. The restoration work proposes, besides the renovations of all constructions within its boundaries, a cafeteria, panoramic and exhibition terraces and a grass amphitheater, which will be connected to each other by main pedestrian routes. The landscaping project developed from an attitude to minimize the damage archaeological site. Key design principles of this landscape design project:

- Conservation of the area with an archaeological and historical value having a high potential for tourism for future generations and defining a proper use
- A park and open area regulation integrated with nature and satisfying the need of the surrounding quarters
- The functional use of the topographic character of the area and make minimum changes
- A common characteristic for the street furniture in the castle and quarters around

- Minimum damage to the archaeological assets and harmony with the landscaping of the structures and plants
- Use the existing roads for circulation
- Handle the total project area as a whole and evaluate the discussions as a subproject of the regional tourism potential (cistern and aqueducts, Isabey Mosque, Saint Jean Basilica and Ayasuluk castle, Ephesus, Artemis Temple, Virgin Mary's House)
- Emphasize the importance of faith tourism for the region besides the outstanding artifacts from different eras representing the features of their time.
- The project area being an archaeological site restricts the material selection to natural and the use of traces and opinion of experts for the decision making
- The necessity of attract inhabitants to the area due to the arrangements made for the project enabling the use of the slopes of the castle for them
- Keep the tourist for a longer time in the area
- Circulation and transportation system having pedestrian safety in first place

The overall budget was defined as 5.617.129 ₺ covering an area 170 000 square meters. The mayor of Selçuk Municipality emphasizes the importance of Ayasuluk Hill as one of the main gates of the town Selçuk. The location of the castle as the preliminary settlement area of the ancient city Ephesus also increases the significance of this place. The castle was built during the Byzantine and accommodates a church, a mosque, a mansion and a Turkish bath in its boundaries. The Artemis Temple a symbol for paganism and one of the Seven Wonders of the World is in the immediate surroundings. The mayor of Selçuk Municipality, Hüseyin Vefa Ülgür, claims that (Selçuk Belediyesi Bulteni, December 2013):

> *Nowhere in the world can you observe that much construction of different eras and cultures. This place is nominated for becoming an important destination for culture and faith tourism.*

The project generated the rehabilitation program for the Isabey Quarter which is located on the eastern side of the defined area. The quarter is supposed to be upgraded to a befitting state to the castle with everything, including tents to signboards, being in a harmony.
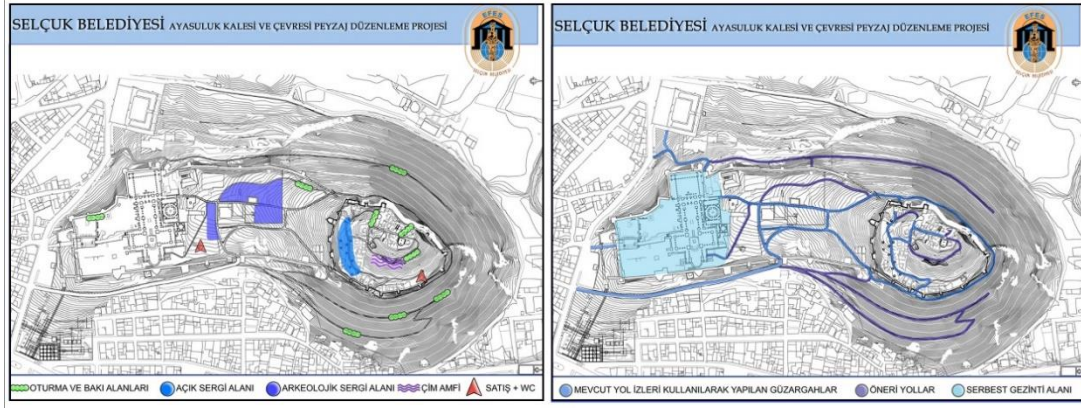
Figure 4-10 Drawing of Ayasuluk Castle Izmir / Selçuk Relieve, Restitution, Restoration, Landscaping and Electrical Lighting Projects

4.4 Concluding remarks

This chapter has examined and discussed the planning history and evolving conservation strategy of Selçuk with respect to the case study area Ayasuluk Hill (Figure 4-11) under four planning scales: regional, metropolitan (city region), city and area-based.

Figure 4-11 A general overview of the case study area Ayasuluk Hill Selçuk / Izmir

In the regional scale, the Environmental Plan for the Planning Region of Manisa-Kütahya-İzmir (1/100.000) brought a requirement for a sub-scale plan for the area defined as archaeological site covering both Ephesus and Ayasuluk Hill. The approval of the conservation master plans by the conservation council of the region responsible for these specified areas was an imposed statutory obligation. The Cultural and Natural Heritage Conservation Board (*Koruma Kurulu*) defined regulations of the protection and function of the archaeological conservation area. Therefore, any urban development within this conservation site was subject to the permission of The Cultural and Natural Heritage Conservation Board and urban development was limited to these conservation regulations imposed by the board.

In the metropolitan (city-region) scale, the Environmental Plan for the Coastal Area of Seferihisar-Dilek Peninsula' (*Seferihisar-Dilek Yarımadası Kıyı Kesimi Çevre Düzeni Planı*) focused on the areas under risk of deterioration due to urban development. The final revision done in 2007 emphasized the balance of conservation and usage, with an underlined concern for natural, archaeological and historical attributes and agricultural land.

In the city scale, the conservation approach of the first Selçuk Settlement Development and Implementation Plan in 1960 was to identify registered buildings from the beyliks period and designated buildings for conservation and make them explicit in contrasting colors on the plan. The revision plan of the 1960 plan also included very many important heritage artefacts such as Artemision, the Basilica of Saint Jean, Ayasuluk Castle, Isabey Mosque and Isabey Bath and the graveyard within the boundaries of the 1st degree archaeological site. In this way, it managed to protect legally these cultural heritage artefacts.

Selçuk Urban Conservation Plan as an area-based plan covers a part of the city. It can be described as a buffer zone due to being surrounded by three archeological sites. Ephesus Museum and historic houses within its boundaries and Saint Jean Basilica, Ayasuluk Castle, Artemis Temple, Isabey Mosque and Isabey Turkish baths are located in the close vicinity of the plan site. The cultural heritage representing all different time periods, cultures and religions illustrate a segment referring to history. The plan mainly focuses on the historic houses to develop an adaptive re-use for them. The close interrelation between the designated site for Selçuk Urban Conservation

Plan and the archaeological site of Ephesus raises the necessity of a comprehensive planning approach.

Another very influential area-based plan for Ayasuluk Hill is Efes (Selçuk - İzmir) Archaeological Site Conservation Master Development Plan (*Efes (Selçuk - İzmir) Arkeolojik Sit Alanları Koruma Amaçlı Nazım İmar Planı*). Ephesus was suggested as a tentative site to be included in UNESCO World Heritage Sites in 1994. Since then, it has been within the Tentative List in order to qualify for inclusion in the World Heritage List. Ephesus, together with just over 20 other sites, is present in Turkey's Tentative List for UNESCO World Heritage Sites - an inventory of properties which are cultural and/or natural heritage of outstanding universal value and which each State Party intends to consider for nomination at some point. (Archaeologynewsnetwork.blogspot.com, 2014). To be included on the World Heritage List, sites must be of outstanding universal value and meet at least one out of ten selection criteria.

Efes (Selçuk - İzmir) Archaeological Site Conservation Master Development Plan of scale 1/5000 has been approved by the Izmir Council for the Conservation of the Cultural and Natural Assets (No: 2). After the approval of the plan the Selçuk Municipality begun with studies on Conservation Master Development Plan (*Efes Koruma Amaçlı İmar Planı*) the scale of 1/1000. The plan discusses regulations for the historical areas like Virgin Mary's House, Ayasuluk Castle, and Saint Jean Church. However, Izmir Council for the Conservation of Cultural and National Assets rejected the Ephesus (Selçuk - İzmir) Archaeological Site Conservation Master Development Plan by Principle Decision no. 2557 dated on 11.07.2013, demanding some changes in the plan. These changes were about the service roads, sightseeing routes, kiosk for water selling, the use of the graveyard and cultivation in the land in the boundaries of the 1st degree archaeological site. Although the Municipality of Selçuk accepted some of the requirements, the demand for the limited cultivation in the area was rejected. The application for the re discussing of the requirement for cultivation was made to the high council because of the attitude of the Selçuk Municipality to the usage of the area would protect the cultural assets and Ephesus. The area was used for agriculture since antique. The greenery zone is important to be protected which stops it from

becoming an uncontrolled, uncared and high fire risky area (Selçuk Belediyesi Bulteni, 05.09.2013).

The Selçuk Municipality has been working hard on the compulsory terms to make it possible for Ephesus to make it a World Heritage Centre since 2009 (Aydın İlk Haber, 2014). According to the *Operational Guidelines for the Implementation of the World Heritage Convention*, each nominated property should have an appropriate management plan or other documented management system which must specify how the Outstanding Universal Value of a property should be preserved, preferably through participatory means. As a result, conservation plans in the scale of 1/10.000, 1/5000 and 1/1000, which are not examined in detail, have been prepared and experts of the issue and stakeholders attended workshops for the guidelines. The municipality completed the planning studies and transferred the project to the Ministry of Culture and Tourism. The date to Ephesus become a World Heritage Site is set the year 2014.

It has been one of the priorities of the Ministry of Culture and Tourism and the Izmir Development Agency to prepare a conservation plan and deliver it to the United Nations Educational, Scientific and Cultural Organization, or UNESCO which is a necessity to be accepted as a World Heritage Site. The main reason for such a large attention is to create a marketing tool of Selçuk historic heritage rather than their protection.

The project of Ayasuluk Castle Izmir / Selcuk Relieve, Restitution, Restoration, Landscaping and Electrical Lighting (*İzmir İli Selçuk İlçesi Ayasuluk Kalesi Rölöve, Restitüsyon, Restorasyon, Çevre Düzenleme Ve Elektrik Aydinlatma Projeleri*) has both social and conservational dimensions. The project took form with a detailed analysis done for the project area and its vicinity. The analysis has a framework regarding the archaeological and cultural values of the place as a recreational area, an urban attraction center and a public space. The planning, design and project process was based on this approach. Besides the aesthetical concern, the project emphasizes the usage and conservation process for the area. This is mainly because of the proposal for a qualified tourism in a qualified environment, with a social concern. The project aims to increase the quality of tourism due to the improvement and arrangements of the environment. On the other side, the conservational dimension of the project defines

clearly the interrelation between different time periods and the importance the archaeological remains positively affected by the interventions (Figure 4-12).

To conclude, plans, projects and legal adjustments cannot be successful if they handle the archaeological site as a separate urban entity running in itself. Dealing with the archaeological site as a non-living space with an historical value creates a gap of the area to the city life. In the case of Ayasuluk Hill, although planning and conservation strategies have had both conservation and social concerns as the key approach, they have had on the other side mainly tourism as a key interest. This approach creates undoubtedly foreseeable problems. For Ayasuluk Hill, the focus is on the tourists' sense of wellbeing instead of the inhabitants' one, which causes the place to become a tourist attraction and isolated area from the town and society. The isolation is physical as long as there are only clear borders which limit the accessibility to the area. It becomes spiritual if is completely taken out from the daily life and mental maps of the inhabitants.
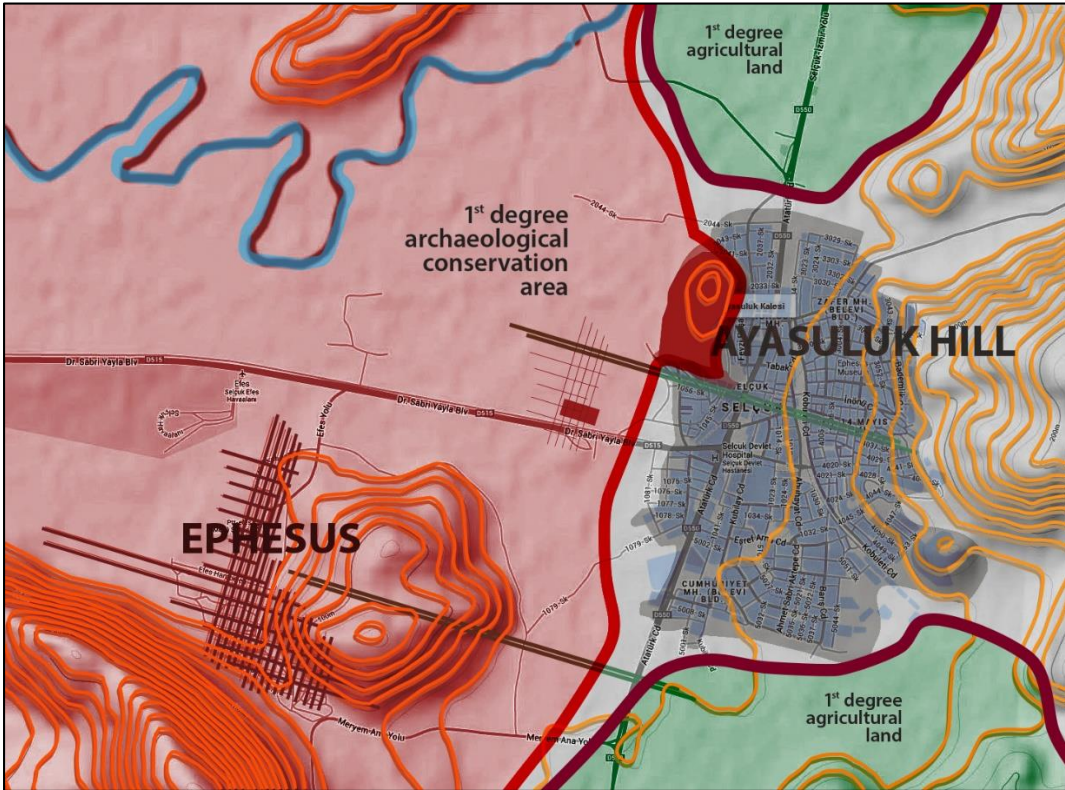
Figure 4-12 Synthesis map of the macro form of Selçuk (Prepared by the author)

CHAPTER 5

AYASULUK HILL AND CITIZEN PERCEPTIONS

According to Tuna (1999) archaeological sites help citizens to confront their urban past and define an identity for a city, if the sites are a part of the urban built environment. Spatial plans prepared for regulating urban development with archaeological sites, play an important role in making this integration possible. Moreover, besides the legal framework, the more the community is included in the conservation and spatial planning processes for protecting and integrating archaeological sites, the more effective evolves the incorporation between the needs of urban development and the values of the society.

The sense of belonging depending on socio-cultural and economic values of the artifact creates a sustainable process if the society is involved. Because the value discussed is actually emerging from the society.

The starting point of the thesis is the search for a spatial planning process within a balance with values, which may sometimes be conflicting or supportive among themselves, of cultural heritage regarding the importance of history for the identity of a place.

In the spatial planning and conservation process at local, national and/or international level, each project is distinct and needs special attention. The total value of the object or place may be irreversibly lost when interventions effect its originality. Therefore, a qualitative research approach including literature review case study, interview and observation is used for the thesis. The approach is focused on three key areas and questions related to the *thing*, the reason and the way to conserve.

- What are the different objects and places that give a glance of the past, the city needs in its urban setting to increase the quality of life for its inhabitants?
- What characteristics are needed to represent history for the routine daily life of inhabitants?

- What are the tools to harmonize the mundane present urban environment with the remains from past for the physical and social setting?

Planning projects are frequently based on sample cases. Because a holistic and in-depth investigation is needed to understand an individual, a group of individuals or a system in detail in this thesis a case has been studied. It's known that case studies are selective and focus on one issue or problem; and are multi-perspective analyses (Feagin, Orum and Sjoberg, 1991). In other words, the researcher obtains information not only from the view of the participants, but also views from all other individuals involved as well as from the general situation and environment (Tellis, 1997).

This research, regarding the human being as the primary concern, emphasizes the conservation of the cultural heritage in the daily life of inhabitants. Accordingly, to suggest a presence of the historical remains in the lives of inhabitants, citizen perception was analyzed within a cognitive context through secondary data (Göregenli et al research), in-depth interviews and observation. To prove that, citizen perception analysis searched for what Ayasuluk Hill means for the inhabitants and what they think about it when they talk about /see/ visit it. The frequency they use the area and how; how much they include the area in their lives; how important it is for them to access and see it are the main questions for the emphasis of the importance of its integration. To prove that the accessibility of the cultural heritage is important for inhabitants, the findings of "Urban Memory of Selçuk-Ephesus" and in-depth interviews were studied. The evaluation and interpretation of information gained from the findings will provide the content of this chapter. The first part of this chapter is based on secondary data Göregenli *et al* research) which examines the perception of the town Selçuk focusing on people's mental maps. In the second part, the spatial and cognitive consciousness of inhabitants is discussed based on the outcomes of the in-depth interviews made with local people.

5.1 Citizen perception of Selçuk and Ayasuluk

This part of the study is based on data discussing citizen perception by interviews and investigation carried out by Göregenli *et al* (2013) in consideration of identifying places in inhabitant's minds from memories.

5.1.1 "Urban Memory of Selçuk-Efes" as a secondary resource

People define the spaces beyond their perception of physical reality. They also associate the physical space with feelings and values identified through biological, social and cultural processes. The perceptional processes ultimately bring about the sense of attachment (*place attachment*) to the space. People interrelate themselves with space, they associate meanings to the places and create their own identity with the help of these places. Physical elements have meanings which are representations in people's minds of place lived in (*mental maps*) besides creating visible social and cultural assets.

This part of the authors investigation of Ayasuluk in the mind of local inhabitants of Selçuk is based on a book 'Selçuk-Efes Kent Belleği' (Urban Memory of Selçuk-Ephesus) written by Melek Göregenli, Pelin Karakuş, İrem Umuroğlu, Erdem Ömüriş (2013). This book is written based on a research on feelings, thoughts, images and representations about living in Selçuk from the locals' perspective. The research, based on a case study method, aims to understand how local inhabitants perceive Selçuk. By using mental maps of inhabitants of Selçuk which show spatial, discursive and experiential items that create their memories about Selçuk and reflect mental images and projections about the present and the future, this study aims to understand and identify the major places which create the collective memory. Mental maps will also help to categorize the mental and cognitive diversity by looking to reviews of inhabitants for the past, present and future about the place where they live. The key assumption behind this research is that people living in Selçuk with different cultural and demographic backgrounds will create a "collective memory".

Mental maps provide us with some information and experiences related to the physical environment where people live in and the symbolic meanings formed in people's minds. How the mental representations look like is called "sketching"; i.e. one of the cognitive mapping methods. The participants were asked to draw Selçuk in their mind and to narrate the town with lines by drawing on an A3 paper. They were only given a reference point (for example, a landmark in Selçuk) and the participants decided themselves what to draw. In this way, mental maps of the participants helped to gather information about the spatial images of Selçuk in the mind of the people living in Selçuk.

After the participants drew mental maps, semi-structured interviews were conducted with them. The interview questions were prepared with reference to similar precedent researches (such as Francescate and Mebane, 1973; Lynch, 1960; Manzo 2005). The first part of the interview comprised the information about socio-demographic features; i.e. gender, age, birthplace, family origin, education level, occupation, marital status, number of children and how long they lived in Selçuk. The second part of the interview was made up of the questions:

- What are the spatial, social and emotional elements which you associate with Selçuk in your mind?
- What are the most important and significant urban elements (spaces) in Selçuk?
- What are the most comfortable places or locations where you have felt happy and comfortable?
- What are the pleasant spaces in Selçuk for you? What are the unpleasant spaces? Why?
- What are spaces which were significant in the past and lost their meaning now?
- What are the spaces where you like to be alone?
- If you had the change of change some places in Selçuk, where would you change? How would you change them?

The research was conducted with 131 people: 72 women and 59 men. The age span is between 14 and 80 with an average of 39, 12. It was aimed to get samples from all geographical regions of Selçuk and different age groups.

Table 5-1 (Left) Place of birth (Right) Age charts of the research

	Place of birth (%)
Abroad	2,50
Central Anatolia	9,80
Eastern Anatolia	8,20
Aegean	12,30
Izmir-Ankara-Istanbul	15,60
City Centre	50,00

	Age (%)
≤ 30	34,4
31-50	38,9
51 +	25,2

5.1.2 The Findings of "Urban Memory of Selçuk-Ephesus"

In the first part of the research by Göregenli *et al.* (2013), mental maps were examined in-depth to learn about the perception and the images of the city. Based on 131 mental maps, 678 spatial items were found as the spatial items in the memory of observers. These items were shown on the mental maps as the "points, lines, area and surface" (Golledge, 1990). According to Lynch (1960), people perceive their environments with regard to five spatial elements: nodes, landmarks, paths, districts and edges. Different from this categorization, Göregenli *et al.* (2013) group the spatial elements of the mental maps conducted in Selçuk under 7 categories according to their characteristics. These are: i) historic assets / artifacts, ii) paths / roads, iii) settlements, iv) personal spaces, v) stores (commercial), vi) parks and buildings, and vii) trees / nature. Also, they find some unnamed elements which Göregenli *et al.* (2013) describe as 'other'. By using these categories, they have produced a synthesis map either with the actual representations of specific places or being symbolized.

As can be seen on Figure 5-1, each category is given a different color. That is, historic assets / artifacts are shown yellow, paths red, settlements lilac, personal spaces green, commercial stores purple, parks and buildings blue and trees and natural places light blue. When these color representations are put in order, the use frequency of these spatial elements shows a rank between the most and the least memorable places. Göregenli *et al.* (2013) find that historical assets / artifacts are the most memorable places in Selçuk. 34, 2% of all representations (mental maps) include historical assets /artifacts. In other words, they are the most remembered and exactly represented part among all elements. This shows that people's perceptions and images of their environment are mainly processed historical and cultural codes.

The "Selçuk Castle" (i.e. Ayasuluk) is the most drawn and named structure in all of the representations on the maps. The castle was mentioned 75 times. When considered its location, perceptual clarity (Tversky, 2000) and historical importance, Göregenli *et al.* (2013) argue that Selçuk Castle functions as a focal point (or landmark) in the mind of Selçuk inhabitants. According to Jansenn-Osmann (2004) and Tversky (2000), the exclusive items, such as Selçuk Castle, function as a reference point for other spatial elements with a lower distinctiveness. In his research, Appleyard (1969) identifies five features of a building which are effective for people to recall it: a) level of use, b)

 Figure 5-1 Synthesis map of Göregenli *et al.* (2013: 63) based on the 131 mental maps of the local inhabitants of Selçuk

symbolic importance, c) contrast with the surrounding, d) sharp and unique contours, and e) glossy surfaces make a building more remembered compared to other ones.

In the case of Ayasuluk Castle, it stands out distinctive, when compared to other historical assets, because of its geographical location and visibility. Göregenli *et al.* (2013) also observe that the castle was used as a reference point (or, *landmark*), while observers remembered some other spatial images and located them on the map. Another important finding of the research is that the participants of the research started their drawing with the castle. In other words, they used the Castle as a reference point and position the other buildings/spaces in relation with this element (Figure 5-2).

Another notable feature of the Castle which is underlined in the mental maps by the observers was its representations through its outer walls and the flag. None of the participants however mentioned other elements of the castle, such as the castle mosque, cistern, castle bath, etc. This notable finding shows that people living in Selçuk represent the spatial element with the outer contours in their minds (Göregenli *et al*, 2031). The spatial use and the connection between other elements in the castle have a much lower level of relationship.
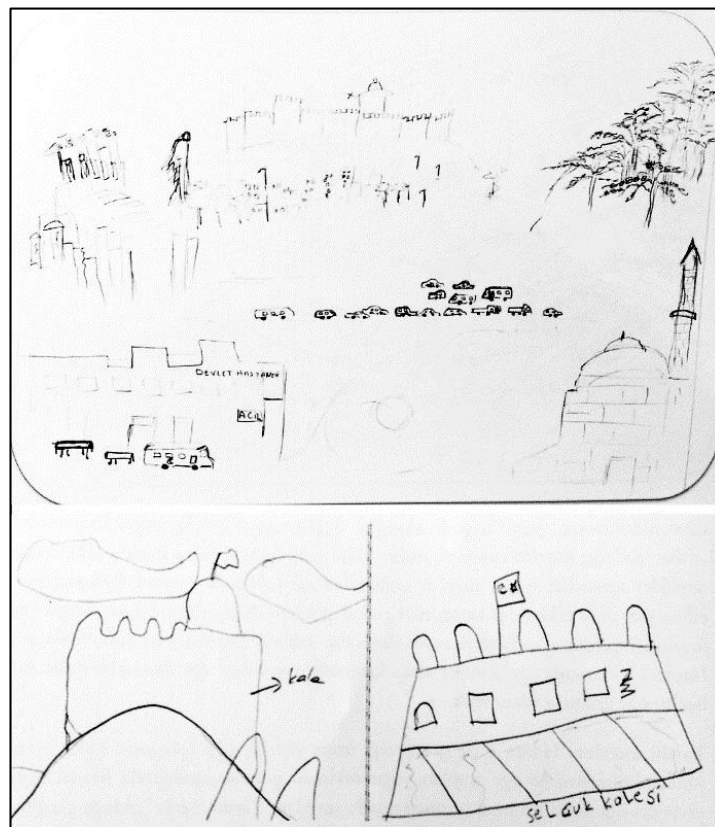
Figure 5-2 Mental map examples

Among the historical asset and all elements drawn on mental maps, "The ancient city of Ephesus" is the second mostly mentioned landmark, after the "Castle". Both the Castle and the ancient city of Ephesus are architecturally, historically and culturally well-known places. Other than these aspects, Ephesus has been a place where socio-cultural activities have taken place. A place doesnot become a focal point only because of its attraction and realization by many people; but also because of the personal and collective meanings they acquire (Golledge 1987; Gustafson, 2001; Milgram, 1972; 1976). In the case of Selçuk, people who drew both Ephesus and Selçuk Castle mentioned the activities in these places, as well as their personal experiences while describing the meaning of these sites for them.

Beside the spatial items drawn and the variety of these items, the study of Göregenli *et al* (2013) investigates the behavior of the participants (the starting point, the desire to draw, the layout of their drawing paper, etc.). Some of the participants used their home as a reference / focal point, started to draw their maps from it and located the other spatial objects with reference to these centric places. Some others however used the Castle or the Aydın – Izmir highway (Atatürk Caddesi) as a reference point, and they locate the other objects with reference to these centric places. These two items are also among the most known and remembered ones.

Milgram *at el.* (1972) claim that two features become important for a spatial element to have an accepted image. These are:

- Centrality feature in terms of fluency of the population
- Distinctiveness feature –architecturally and socially

They also discuss the factors defining the image and identify two groups of factors which are:

- *Physical factors* which are the distinctive architectural features of structures and buildings, the closeness to the often used places of the people living there.
- *Social factors* which refer to the social and psychological meanings of the structures usually used.

The research conducted by Göregenli *et al.* (2013) is a good example that proves these factors. The research shows that the Castle is the most memorable and known places with its spatial image not only due to its location, but also its historical meaning. It is

also a focal point which makes the city easier to be understood and managed in the cognitive sense. Due to its location in the town, physical feature and its intense use by pedestrians and vehicles, the Aydın-Izmir highway becomes another important spatial element in the mental maps which were associated with the memories of people. Golledge (1999) emphasizes that the environmental knowledge has a reason and orientation to be encoded. He suggests that mental representations can be used to define where a person is at any time, where specific objects are, how to go from one place to another, how to use any spatial information to associate with other information.

In the second part of the research by Göregenli *et al.* (2013), semi-structured interviews were carried out with the participants. In the interview, the participants were asked to close their eyes, think about Selçuk and describe the picture they see, including the spatial items/elements in it. The items described were noted with all spatial, personal and social details and were listed in relation to the frequency of assertion. The analysis of the interviews shows that the items pictured in the imaginary Selçuk differ in a quantitative and qualitative manner. The participant used historical, spatial, economical, personal and emotional features of Selçuk. Interestingly, the most frequently mentioned items were the historical spatial elements. Ephesus (11.5%) and the Castle (10.8%) are primarily mentioned imaginary spatial items among both male and female participants (Göregenli *et al*, 2013). They are followed by the clean air, green areas and the nature of Selçuk and then the shops, bazaar and the food. The 'imaginary Selçuk' differ according to age groups, as well. The participants up to the age of 30 describe Ephesus as the most important element, while those over 30 first describe the Castle. The younger people however picture Selçuk with its bazaar, the city center, shopping places, food, tourists, and as a historical place with the Cave of the Seven Sleepers. This research also investigates the connotations the participants had when they thought about Selçuk. To understand this issue, one of the interview questions was whether there is any place which lost its meaning. Most of the interviewees (44.1%) answered this question by stating that there is no place which lost its meaning. 9.6% of them claimed Ephesus, 5.9% stated whole Selçuk and 5.1% claimed that the Castle lost its meaning. Some interviewees, however, objected the idea that the Castle lost its meaning because they think that they still remember the Castle itself in their child memories.

5.2 Current citizen perception of Ayasuluk

This part considers and discusses the current citizen perception of Ayasuluk as an archaeological site with limited accessibility based on in-depth interviews and direct observations. The analysis on the citizen perception aims to show the differentiation of the perception and meaning of Ayasuluk in the mind of selected interviewees. In-depth interviews and observations on the case study area were conducted between September and December 2014.

 9 interviews were carried out with the local people to define their feelings, ideas and memories about Ayasuluk Hill. The interviewee were selected according to their interrelation to the area. Inhabitants interviewed work in the vicinity of the site, take part in the process of conservation-led planning interventions or have a connection due their awareness towards the area. The interview questions aimed to assess transformation in the perception regarding the change in the use and physical setting of the archaeological site over the last five decades due to conservation-led decisions taken for the area.

Direct observation in the site revealed that (Table 1.3-1) the area is more tourist oriented and is usually used during the hours between 9:00-17:00. Touristic movement is based on the attraction points on the defined route, instead the city center. Because of its topographical pattern the area is usually accessed by a vehicle. Moreover, land uses that target mostly tourists specify the user group of the area.

Outcome of direct observation and analysis of interviews illustrate the past use and present use of the neighborhood. The attitude towards the concepts of place attachment and the valorization regarding tangible and intangible values, is evaluated with respect to interpretations. The final discussion for citizen perception regarding primary data collected by the author, is the balance of conservation of the past in the continuously changing environment and the city.

The passage of time is clearly observed from traces located within the current urban context, however the limitation in the access to the heritage is creating a gap in the continuity of this continuous transformation. The analysis of the interviews start with an explanation of the past use of Ayasuluk to define the historical background of the area from the perspective of citizen perception.

Table 5-2 Observations of the area of users, ways of use, purpose, activities and the amount of time

	9:00-10:00	12:00-14:00	16:00-18:00	20:00-20:30
Users	• Tourist • Souvenir shopkeepers • 4-5 people living in close area • one beggar • shoeshine men	• Tourist • Souvenir shop • one beggar • shoeshine men	• Tourist • Souvenir shop • one beggar • shoeshine men	• Young people from Selçuk • Some people living in the close area • Some tourists staying in hotels in Ataturk District
Ways of use	• Working • On the way to work • Parking lot	• Working • Parking lot	• Working • Parking lot	• Park and drink beer • Just passers-by
Purpose	• Visiting the ruins • Religious • Working	• Visiting the ruins • Religious • Working	• Visiting the ruins • Religious • Working	• To have a calm and silent place where no one disturbs them • On their way home / down town
Activities	• Taking photos of the gate • Tour guides distribute the tickets of the groups	• Taking photos of the gate • Tour guides distribute the tickets of the groups • Buses drop the people at the entrance and leave to park somewhere else	• Taking photos of the gate • Tour guides distribute the tickets of the groups • Buses drop the people at the entrance and leave to park somewhere else	• Listening to music • Chat • Watch the panorama of the city lights
For how long	• Visitors stay for 25 minutes • The beggar and shoeshine men stay as long as the police comes	• Visitors stay for 25 minutes • The beggar and shoeshine men stay as long as the police comes	• Visitors stay for 25 minutes • The beggar and shoeshine men stay as long as the police comes	• 2-3 hours

5.2.1 Past Use

Tiwari (2010) defines the city as space of lived experience which is an intricate space giving people a poetic experience and responding to their memories and desires. In the case of Ayasuluk Hill conservation decisions narrowed the right of inhabitants to interrelate to spaces where they have their memories. Archaeology usually expresses itself by subtraction other than architecture which defines spaces by construction. In

other words; in archaeology, usually layers of the ongoing history are removed to reveal a distinct beginning structure that shows a type of authenticity.

Ayasuluk Hill, has been settled since 10000-8000 BC and has witnessed different historical layering. It is a good example for consequent urban spaces. The area once being the capital of the Luwian Kingdom with the name of Apasa, became a Christian pilgrim in the Byzantine period, a military base during the Aydinids, a neighborhood at the beginning of the Turkish Republic and finally today it has become a historical site for visitors who have to pay for it. The property pattern of Ayasuluk Hill also changed over centuries. The area once being under the control of the military converted into a semipublic place when it was became a neighborhood. The use as a recreational area made it a public space and finally as a conservation site, it is under the protection of the Ministry Tourism and Culture and is accessed like a private property.
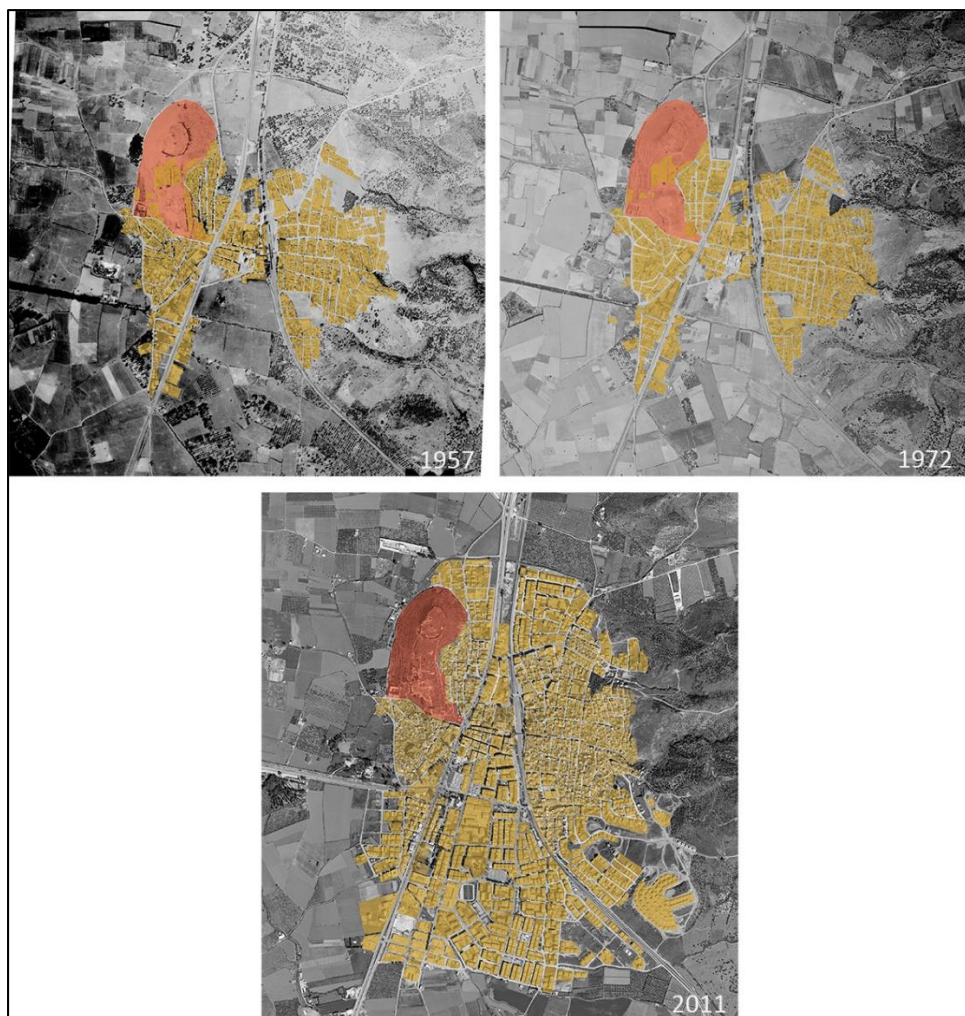
Figure 5-3: The changes in the morphology of Selçuk and the position of Ayasuluk Hill in 1957 (above left), 1972 (above right) and 2011 (below)

Figure 5-3 shows the changes in the morphology of Selçuk and the position of Ayasuluk in respect of these changes over the last 60 years (1957, 1972 and 2011). Ayasuluk and its close vicinity was a neighborhood in the 1950s, a recreational area in the 1970s and was changed to a historical site in the 2000s. Ayasuluk Hill in its history experienced changes in the functional, ownership and accessibility structure. Correspondingly, this process affected the urban morphology.

Ayasuluk Hill, having an important role in history, was used actively by the public, despite its continuous change in use and ownership. The use of the area continued until it was *evacuated* owing to conservation concern and archeological excavations. However, the expropriation of the area following an entrance fee for the usage caused a limitation in the accessibility which caused an isolation of the conservation site both mentally and physically.

When the history of Ayasuluk Hill is examined regarding its functional use, it can be said that the area was intensely lived as a part of the daily life of the town. Starting from the Ottoman Period, the castle being a military base during the Ottoman invasion increased the importance of the castle. The location selection far from the harbor was actually a negative aspect for a military base. According to Telci (2010) the number of the soldiers and their families within the castle walls was about 400 in 1304. When the Turks arrived in Anatolia, they did not have a large population, most of the inhabitants lived in castle –cities. (Figure 5-4)

Figure 5-4 (Left) Remaining from settlements within the castle (Source: ANB report for the analysis) (Right) John Covel Ayasuluk Engraving, 1670 (Foss 1979)

It has been known that there were one or two quarters, *Kayacık* and *Bey Hamamı*, in the boundaries of the castle before there was any settlement outside the walls. Even in 1374, when Isabey Mosque was constructed, the inhabitants of the castle continued to live there and left the castle only for the prayer time of Friday and Turkish bath through the western gate of the castle with a pathway leading directly to Isabey Mosque. This path can be traced despite the landslides.

In the second half of the 14th century, it is known that a settlement appeared outside the castle walls. This quarter was defined as a suburb (*varoş*) and downtown located at the southern skirts of Ayasuluk Hill by the traveler Evliya Çelebi.

Regarding cadastral record books, in 1478, 83 households of nomads, called *yörüks,* settled at the skirts of Ayasuluk Hill, 50% of whom continued their existence by immigration. In the 16th century, the number of soldiers living in the castle were 60-70, hence the population was about 300-350. This stayed nearly the same during the 16th century, till the end of the century where the number decreased to 45. The castle had three renovations between the 16th and 17th centuries; one before 1580, the second in 1618 and the last one in 1655.

The number of quarters reached 20 during the Aydinids, however, from the end of the 17th century to the first years of the Turkish Republic, the borders of the town regressed to a village. This shrinking also caused the lessening in resources from this period. According to the few resources from the era, the losses of some constructions, like *masjids*, refer to possibilities of large earthquakes in the region. Telci (2010) points out that '*breath protects the building'. If there are no human living inside and no human being in the vicinity, these buildings even if they are a place of worship, they cannot survive for a long time.*" The case in Ayasuluk was similar to what Telci (2010) defines, a wreck and a ruin which demolished a part of the memories.

Ayasuluk Hill is one of oldest quarters of Selçuk inhabited since 10000-8000 BC. Although construction activities stopped for a while during the Ottoman Empire, the settlement within the outer castle walls continued till the 1980's. This quarter *Kale Mahalle* was inhabited by 35 to 40 households, which refers to a number of 140- 160 people (Figure 5-5 and Figure 5-6).

Figure 5-5 Housing from the nomads on the Hills of Ayasuluk (Source: Selçuk Belediyesi Kent Belleği Merkezi Photography Achieve, 2013)

Figure 5-6 location of the *Mahalle* in the panorama of Selçuk in the 1970s (Source: Selçuk Belediyesi Kent Belleği Merkezi Photography Achieve, 2013)

In 1973, when Dr. Cahit Tanman was the mayor, the city council defined a 'squatter prevention zone' (*Gecekondu Önleme Bölgesi*) of 240,000 square meter. In the 1970s, the clearance of the neighborhoods in castles was like a trend. The defined squatter prevention zone and the perspective to conservation, the city council published a law for expropriation. In the conservation decision of GEEAYK with law no: 11.12.1976-A-262, the ancient city of Ephesus and its vicinity were firstly defined as an archaeological conservation area. Ephesus was designated as a 1st degree Archaeological Conservation Area and Ayasuluk Hill as a 3rd degree Archaeological Conservation Area. The Izmir City-Region Development Plan of 1972, restricting new development and other studies than scientific excavations for conservation, and later the designation of the area as a 3rd degree Archaeological Conservation Area initiated and accelerated the expropriation period. The decision of the city council for expropriation of the castle area was promoted to the people living there, with a better

137

life quality they will get in the defined squatter prevention zone than they had in their present homes. In the Turkish legislation the process for the payment of expropriation price changed since it was firstly arranged. The attitude of Law No 6830, enacted in 1956 was for paying the deed of the expropriated property in long term after the expropriation, while the Law No: 2942, enacted in 1983 subjected the prepayment.

5.2.2   Present Use

Ruins of St John's Basilica built by the Emperor Justinian, the citadel from the Byzantine and the Isabey Mosque of the Aydinids are placed on the Ayasuluk Hill where once the first settlement, Apasa was established. The site is located at the North Western part of the small modern town of Selçuk. The historical site which covers the ruins of the basilica and the citadel is visited between 8:30 and 18:30 in the summer (April – October). The ticket office closes at 18:30; the main entrance is closed at 19:30.

The observation made for seven days in October 2013 shows that the entrance part starts to be used after 8:00 o'clock when the first tourist buses arrive. The tourist buses make only a short stop either without letting the tourists off the bus or just for 10 minutes. Because the historical site is opened at 8:30. The tour guide makes a short description of the area and explains the importance and the tourists make photos of the gate. At this time of the day, four to five people living in the vicinity pass the area either by car or motorcycle to go to work or school.

The souvenir shops open at about 8:30. At 9:00 o'clock 4-10 buses, minibuses arrive. With the first buses arrival the disabled beggar and the shoeshine men come to the entrance area. Some of the buses just drop out the visitors in front of the gate and continue to park somewhere else to avoid paying the parking lot fee taken by the municipality of Selçuk. One option bus drivers prefer is to drop off the tourist in front of the basilica entrance and park in front of the Isabey mosque. In this case, the people walk down the ramp to the mosque and get back on the bus there. The second option is that they drop off the tourists and park somewhere and come and return after 25- 30 minutes to take the tourists or park at the parking lot in front of the gate, paying the fee. Due to the crowd of tourists the shoeshine men wait either in front of the gate to the historical site or the Isabey Mosque. However, the shoeshine men and the beggar do not have permission to stay there and the police come to control them.

The Ayasuluk Hill has a steep slope which effects the access method to the area. Nearly 95% of the visitors observed in this time enter the area by being driven in front of the entrance. Only 5 % walk up the ramp either from the side of Isabey Mosque or the city center. Inhabitants are unwilling to walk up the Hill, which is emphasized by the name given to the slope of Ayasuluk Hill "*KırlıBekirYokuşu*".

The observation made from the road between Isabey Mosque and the main entrance show that vehicles passing between 9:00-17:00 are either tour buses, minibuses, taxis or rental cars. Motorcycles and very few cars from Selçuk pass either before 9:00 o'clock or after 17:00. In working or school hours, only very few people from Selçuk use the street. Because Ayasuluk Hill is surrounded by agricultural land on the western side; and urban areas connected to the city center with the road passing in front of the gate do not have a high density and they are more used for touristic accommodation.

The souvenir shops start to close at 17:30. The staff and workers of the archaeological site leave the site around 17:00. The parking lot gets desolated after the tour buses leave. After that, only a few people living in the close area, some tourists staying in hotels in Ataturk District and young people from Selçuk use the entrance area. People living there or staying there just pass and young people park their cars towards the view of the city when it gets dark to have a calm and silent place.

In conclusion, according to the observations done in the entrance area for seven days in October 2014, it can be said that the area is mostly and intensively being used by visitors and tourists. The number of visitors reached at the observations done in the entrance area shown in the table:

Table 5-3 Number of visitors (September - December 2013)

	Monday	Tuesday	Wed.	Thurs.	Friday	Saturday	Sunday
9:00-10:00	280	300	320	240	121	243	304
12:00-14:00	425	414	563	560	416	512	525
16:00-18:00	230	86	389	321	178	349	381
TOTAL	935	800	1272	1121	715	1104	1210

The in-depth interviews confirm this thought. The security man of the site mentions that 90 % of the visitors which usually reach a number of 1500 per day, are foreigners. On the day cruise ships (Princess Cruises) take their stop either in Kuşadası or Izmir port the number of visitors of Saint Jean gets around 2000. Ephesus has about 11000-15000 visitors per day which get a number of 18000-20000 on cruise ship days.

Tourists visiting the archaeological area organize their trip either with a guided tour organized by Kuşadası, Anatolian Tours or own opportunities.

1. Guided tours organized by Kuşadası agencies for large cruise ships have Ephesus as a first destination point, then Virgin Mary's House and finally the Ephesus museum. After a tour of 6-8 hours the tourists return to Kuşadası. Cruise ship travelers can choose an excursion including sights and activities they are interested in.
2. 'Anatolian Tours' are usually organized by Izmir or Istanbul agencies that include important tourism destinations of Turkey. Tourists come to Izmir, then Selçuk and continue to the southern regions. The tour program does not change during the trip and tourists only stay the amount of time defined on the program.
3. The tourists come with their own opportunities and define the program themselves.

The Basilica of St. Jean is a sacred destination for Christians owing to its scene of construction being built over the believed burial site of Saint Jean, who is identified as the apostle, evangelist (author of the Fourth Gospel) and prophet (author of the Revelation) (Sacred-destinations.com, 2014). Most of the people visiting St Jean usually come because of religious reasons.

Faith tourism is among the most important tourism concepts. The concept of faith is a matter of fact that directs life and identity of human being since it came into existence. Turkey has hosted many civilizations and cultures for centuries. In consequence, it has many religious symbols and destinations of pilgrimage. Due to the respect of Turkish people to different religions, symbols could survive until today. People travel to see the traces of their religion, worship and to do what is necessary for their beliefs.

The approach is emphasized in the principle of the Cultural Tourism Charter (Mexico, October 1999):

> Respect for the sanctity of spiritual places, practices and traditions is an important consideration for site managers, visitors, policy makers, planners and tourism operators. Visitors should be encouraged to behave as welcomed guests, respecting the values and lifestyles of the host community, rejecting possible theft or illicit trade in cultural property and conducting themselves in a responsible manner which would generate a renewed welcome, should they return.

The place being a sacred place brings the permanence of the visits and use during the visiting hours. Selçuk, because of Virgin Mary's House and Saint Jean Basilica, is an important destination for pilgrimage for centuries. According to a survey made by the Geography Department of Ege University (Emekli, 1997), the demographic analysis of tourists visiting Selçuk shows that the largest number is the middle-aged. The youth and students prefer shores and entertainment holiday centers while the middle-aged prefer cultural and historical destinations. According to the direct observation carried out in Ayasuluk Hill in September- December 2013, the outcome of the largest number of visitors being middle aged is supported. For example depending on notes taken during the observation by the author, point out that only one of the twelve buses on Sunday was a school trip bus carrying young people, while all other buses were mostly people with an age between 35 to 60.

Table 5-4 Demographic analysis of the tourists visiting Selçuk

Age groups	%
14-20	14.5
21-34	35.5
35-49	30.5
50-59	12.5
60+	7.0

Profession	%
Worker	22
top government officials	14
Officer	18
self-employment	16
House wife	05
Retired	09
Student	14
Jobless	2

Table 5-4 Continued

The purpose of visit	%
Cultural and natural assets	78
Tour	18
Religion	4

The reason of the visit	%
Ephesus and Virgin Mary's House	79
Inclusion in the tour program	12
On the itinerary	6

According to the same survey, the profession of the people who visit Selçuk is workers, senior state officials, self-employed and students and the reason why tourists visit were analyzed. The main purpose of visit is cultural and historical assets. The people who come to Selçuk and Ephesus with a tour program specifically choose this destination because of Virgin Mary's House and Ephesus.

On the 15th August each year, the Assumption of the Virgin Mary into Heaven is also celebrated in Saint-Jean's Church. According to the beliefs of Roman Catholic Church, Eastern Orthodoxy, Oriental Orthodoxy, and parts of Anglicanism, on the 15th August the body of the Virgin Mary was taken up into Heaven at the end of her earthly life.

The lightning problem of entrance area keeps the place dark. When compared to other historical areas, such as Miletus and Priene, Ayasuluk Hill has a more serious security problem than the others. Miletus and Priene are too far from the city for a short stopover. Ayasuluk Hill, however, being attached in some way to the city and the nice view of the city makes it a favored place for drinkers who look for a place they are not disturbed. Their stays last for about 2-3 hours as the police controls the area regularly. The darkness and the preference of people to have a drink there causes people passing to choose a different path instead. (Figure 5-7)
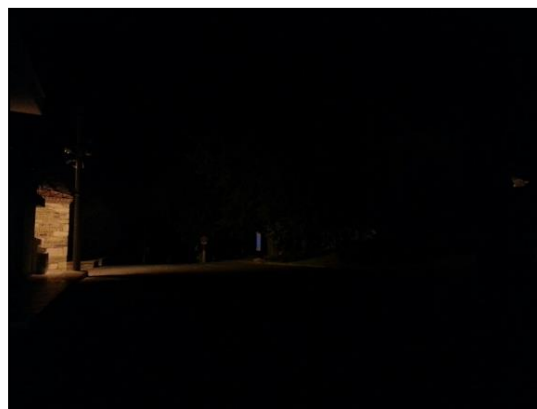
Figure 5-7 the entrance area at night

Landscaping and signage for the entrance of the site is hardly recognized for a person not knowing the area. The number and clarity of the signs directing the visitors to the entrance are insufficient which makes it difficult to find it for people not knowing the area. The small mosque in the front entrance creates confusion for the people and makes them ask for the entrance although they stand in front of the Gate for the area.

Figure 5-8 Direction signs for the site in 2013 (personal archive)

5.2.3 Place Attachment

In the field of environmental psychology, **'place attachment'** has been discussed with different approaches, one of which is the accumulated biographical experiences, such as fulfillment, terrify, trauma, triumph, secret events. The memories an interviewee has for the castle, as a high school student in 2000, is a part of his secrets, because the castle was a place to do things whatever wanted and not allowed without being watched or controlled. The large trees and fortress walls were an ideal place to play games for kids living in the neighborhood (Figure 5-9).

Figure 5-9 Fortress walls and the castle (personal archive)

Ayasuluk Castle is a reference point for people and for the town Selçuk. According to all interviewees, the feeling of arriving at home comes as soon as the vision of the castle is seen from either side of Selçuk. The castle is an item that clarifies the location. Being lack of lighting is an important deficiency. The lights of the castle were turned off by TEDAŞ (Turkish Electricity Distribution Company English) between June 2011 and November 2012 since the castle did not have an electricity subscription. After a year of negotiation with the Ministry of Culture and Tourism and Special Provincial Administration for the enlightenment, the Municipality of Selçuk took over the subscription and consequently the expenses as a solution for the problem. It is the first time that a municipality takes over the responsibility to enlighten an historical site (-Selçuk Haber- Selçuk Efes Kuşadası Torbalı Tire ve İzmir Bölge Haberleri, 2014). The mayor of Selçuk underlines the importance of the enlightenment of the castle with the argument.

The castle is a lantern for Selçuk (Figure 5-10). *As soon as it gets in the field of view, you realize that you entered Selçuk. The castle is consigned to us.*

Figure 5-10 Enlightened Ayasuluk Castle (Wikipedia, 2012)

The castle being seen when arriving in Selçuk by train, bus, and car from every direction or walking around is an important input for the visual quality of the town. Therefore, to maintain the importance of the castle for the city, urban planning and design interventions which take into account the visual quality of Ayasuluk Castle are

144

necessary. The conservation regulations limit the interventions to be made in the conservation sites. This increases the importance of the urban design interventions to be made for transition zones. The in-depth interview carried out with someone working in the vicinity of the historical site, emphasizes that an appropriate land use, regarding the needs and requests of the inhabitants, may create a connection between the city and the designated conservation area.

The more time past at a place, the more people establish a connection with the place (Elder *et al*. 1996, Herting *et al*. 1997). A multi-layered place reflecting many different time periods, realization of the historical background and passage of time help to create a place attachment. Time spent at such a place strengthens the bond between the place and the inhabitants because the experience of place is part of our sense of self, of community, and a connectedness to everyday life.

Archaeological sites in Selçuk used to be the places where inhabitants took their guests. The people of Selçuk could enter the site for free by saying that they are from Selçuk and also take their guests for free, till the Ministry of Culture and Tourism started the application of Museums Pass which controlled the entry. In other words, the opportunity of making the visit for their guests for free; the inhabitants visited the area. Accordingly, the site became a place visited regularly also by inhabitants. Although the museum was closed at this time of day, people from Selçuk came to the site to watch the sunset. (Figure 5-11)

Figure 5-11 Sunset from the site (Personal Achieve)

145

Mason (2008) discusses the concept of social value producing social connections, networks and relations. Social values include the use of a site for social gatherings like celebrations, markets, picnics or ball games. These activities do not necessarily take directly advantage of the historical values of the site. Instead, they make use of public space and shared place qualities. For example, the area of Ayasuluk Hill was known for its fresh grass for animals regarding its fertile land. In an interview with a person knowing the region for 75 years; it's assumed that for the selling of the grass grown in Ephesus a tender was initiated. Furthermore, the fertile land was a potential for the wildering often used in the cuisine of the Aegean region, mentioned in different historical studies.

In the 1980s, Ayasuluk Hill was a large open space for families used for recreational purposes. Classes made school trips for picnicking and history lessons, the use of the area created a bond to the place in the subconscious of children and created a social value for the place (Interview with Sümer Büyüktosun). The project 'Ephesus Antique Harbor Revitalization Project' (*Efes Antik Liman Canlandırma Projesi*) of Izmir Development Agency was a project to reconstruct the ancient harbor of Ephesus. The planned exhibition area on the path of the channel aimed to create an open-air museum which would attract people from different age groups by creating a glance into the past by a visual history representation. On the other hand, the present glance to the past which can be observed on Ayasuluk Hill is not accepted and realized as a potential for inhabitants education, questioning and learning of history, although historical sites are a predominant tool for communicating the past to the public.

Historical sites should be directed by the dual goals of educating the public about a national past and of attracting visitors and revenues. The government may have a higher revenue with the application of museums pass. As a consequence of the system being controlled by TÜRSAB (*Association of Turkish Travel Agencies*), it prevents visits for free and the income of the visits are directly transferred to the Ministry of Culture and Tourism. The entrance fee of 8 Turkish liras is taken from everyone, from inhabitants and even visitors of the Municipality. For example, during the visit of Patriarch Bartholomew I, the Archbishop of Constantinople, New Rome and

Ecumenical Patriarch in May 2011, the municipality had to pay entrance fee for all of the guests (Interview with Sümer Büyüktosun). The entrance fee is an important factor why people of Selçuk stopped visiting the area. Although it is still a landmark and important spot for Selçuk in their mental maps, they do not visit the place and use the area. The site is literally belonging to the city Selçuk and its inhabitants. They have the right to visit it without limitations designated due to security consideration. This is emphasized in an interview, that *it would be nonsense if inhabitants would be willing to pay for the visit with transferring the money to Metropolitan Municipality of Izmir in mind.*

5.2.4 Socio Economic Value

According to Elder *et al.* (1996), interactive and culturally shared time creating an emotional meaning, the geography and architecture of the places themselves, closeness to prominent landmarks, easily defined edges, or quarters with better quality housing stock create **place attachment**. A person feels more attached to a place; the more time is spent there. With this in mind, outcomes from interviews about the expropriation process of the *Kale Mahallesi* (Castle Quarter), describing various aspects were analyzed. The interviews were carried out in 2013 between the dates September-December 2013

In the local level, the conflicts of values ascribed by inhabitants and experts have the largest effect on archaeological heritage (Johnston, 2006). Besides the intrinsic values defined by experts, the values ascribed by inhabitants may help to handle the conflicts between the values and help in the safeguarding of the archaeological heritage.

An interview was carried out with a person who was actually himself one of the residents among 35-40 households of *Kale Mahallesi* where immigrants from Yugoslavia and *Yörüks* (Turkish nomads in Anatolia) settled. Another one was carried out with a lawyer who was involved in the decision-making procedure of the expropriation living in Selçuk for 75 years. Without doubt, the two interviews reflect the expropriation of Kale Mahallesi issue taking different considerations into account.

The one, who was living in *Kale Mahallesi* and owned a house there, opposes to municipalities' decision and the Museum, because of the deficit in expropriated price. *Kale Mahallesi* had a bad quality of housing stock, however was located at the edge

of the town and was close to the castle which is a landmark for Selçuk. People living there had a bond to the area; besides this, the expropriation process was carried out without public participation and did not take the **intangible** values people had for the place into account. The expropriation fees paid for properties to home owners were not enough to buy a new house, although the houses had a title deed. The new neighborhood was promoted for *Kale Mahallesi* residents as a place with a better life quality. However, the house owners which had a house in the *Kale Mahallesi* with a title deed, could not afford a new house with the money they got as an expropriated price. The man defines the process as:

This neighborhood was not given a chance to live after expropriation; the area was left out (*Açıkta kaldı*). (Interview, November 2013)

On the contrary, for the other interviewee who lived in Selçuk for 75 years; the connection to the *Kale Mahalle*si relies more on historical and economical values. He defines the expropriation as a "clearance" process of the area from a confirmation bias of the municipality and claims that people got enough money for the expropriation and adds:

The houses of the quarter were in a very bad condition. So close detached to such an important historical asset cannot be possible. (Interview, November 2013)

Tiwari (2010) explains the city as a vast fabric, where activities flow at intra and inter levels of built forms and open spaces. Only if this flow of activity occurs repeatedly or ritualistically, the space starts to become delineated or defined and can be termed as a space of practice. Ritualistic and repeated actions for its usual coming and going in cities create a rhythm to the city. The settlement area within the castle was once a neighborhood and was used in daily life, with its mosque and Turkish bath in its boundaries in the 16th century. Then it turned into a quarter where immigrants from Yugoslavia and *Yörüks (Turkish nomads in Anatolia)* settled.

After the expropriation, the area converted into a recreation area for inhabitants, where they went for a picnic, school trips, off school days. In-depth interviews showed that the large *Menevis tree* was especially mentioned as a landmark in the site for meeting. For children, the site was like a huge playground where they improvised their toys themselves: such as one of the large relics used as a slide. Because of the needs of the

present and experiences, the past is both collectively and individually negotiated and reinterpreted and the present continually rewrites the meaning of the memories. Memory is a concept and it refers to the process of remembering. Discussions of memories in a group through conversation, movement or ritual define the remembering. However, the final situation, after the application of the museums pass of the Cultural and Tourism Municipality the privilege of the accessibility to the conservation site for inhabitants ended. Today the archaeological site is an attraction point for tourists.

Basically, it can be said that memory makes us. What makes it possible for people to manage their lives is that they recall who's, what's, where's, and when's of their daily routines. People think about ideas in the present with the short-term (or working) memory and store past events and learned meanings in the long-term (episodic or semantic) memory (Psychologytoday.com, 2014). The frequency of the time spent at the place depends on the accessibility and the use of the area, and the limited access to the conservation site by inhabitants also disables the continuously reconstruction of the past. Ayasuluk Hill does not respond to the memories and the desires of inhabitants (Tiwari, 2010), so it is no more a part of the city as pattern of human activity and interactions vanished (Salingaros, 2000).

5.2.5 Economic Value

The verb '*museumize*' is defined as displaying or storing in a museum and displaying as if in a museum exhibit (Dictionary.com, 2014). A museum is usually known as displaying and sharing collections for the interest of the more extensive public than specific native groups. In the report of Nonprofit Finance Fund for *Building a Museum without Wall: Native Worldviews Reshape Mission*, it is discussed that the museum represents an acknowledgement that cultural institutions have to support, collaborate and interact with respect to natives. It describes a more extensive idea of museum as a public institution which emphasizes maintenance and service of the museum within the context of living traditions (Nonprofitfinancefund.org, 2014).

Tangible traces left from the past bring the past into the present and make it easier to believe what has happened and is a good way to inform public. Museums have a fundamental purpose of collecting and preserving artifact to display to the public and create an interaction with the artifacts.

Sense and approach to creating an economic value from the historical remaining date back to the years of 1340. Economic value of a cultural asset is defined by Klamer (2001) as the value people are willing to pay for it. Aktüre (2011) referencing Foss (1979) claims that visitors paid a fee of one penny to the ruins where it was believed the grave of Saint Jean was in the 1340s. This entry fee was taken from people coming because of pilgrimage and is assumed to have been more like a donation, not an economic income for the city. According to Klamer (2001), people are more satisfied with respect to social values, rather than the economic values because the effect on identity, heritage, culture, pride etc. is a lot more important. He emphasizes that if a place is defined as sacred, it has spatial meanings and is carefully treated, which brings a balanced solution for the conservation issue.

Nasser (2003) discusses the basic concept of conserving a building to protect the built and cultural heritage, to maintain social capital and to generate economic resources. Economic objectives have a large effect in the urban conservation projects similar to all human activities. Tourism depending on the cultural asset has become the main source for expensive projects and main principle to decide on the concept and methodology of conservation. Cultural tourism has been accepted as a major source of finance for urban conservation projects in the Mexico Charter adopted by the International Council on Monuments and Sites (ICOMOS) in November 1999. The archaeological site creating a financial income strengthens the sense of living in this place and sense of belonging. As emphasized with the 5th Principle of International Cultural Tourism Charter, tourism and conservation activities should benefit the host community.

Museums are a potential for official organizations that try to transmit the history of the region to wider audiences and profit economically from the exchange. Tourism is a powerful economic force and museums are recognized as having the potential to attract visitors with the potential of transfer aspects and traces of the past. Urban designers' interest shifted towards the necessity to produce places as an attraction point for tourists because of such an economic impact.

Lefebvre (1967) defines space as:

> *Space is nothing but the inscription of time in the world; spaces are the realizations, inscriptions in the simultaneity of the external world of a series of times, the rhythms of the city, and the rhythms of the urban population.*

He emphasizes that designing buildings isolated from their spatial context leads the conceptualizing space as a container of objects. The aspect to define and realize the thought of space is in a continuous evolvement. In the case of Ayasuluk Hill, the decision to evacuate inhabitants from the area and turn it into a museum caused a halt in the proceeding development and alteration process.

The castle is firstly realized when arrived in the boundaries of the town Selçuk, because of its location at the highest place of the area. Some of the people passing through the town during their journey by car, take a stopover to visit the historical site. In the interviews it is emphasized that 80 % of people who take a stopover want to visit the castle not the church. They generally think that Saint Jean Basilica is just a ruin in the area which can also be viewed while a visit to the castle and change their mind of visiting when they realize that the castle is not open for sightseeing. According to the interview done with a shopkeeper, the most common comment of people changing their mind when realizing what they are going to see in the historical site is '*It is a church; I don't want to see only stones, or If we could visit the castle we might pay for it. But I don't pay only for the ruins of a church*'.

Not only among visitors but also for inhabitants the Saint Jean Basilica is defined as a ruin in the castle. They even call the archaeological site as the Castle. Depending on the outcomes of the interviews with Cakmak, it is put forward that the opening of the castle for sightseeing may definitely increase the number of visitors and take more attraction from the people of Selçuk.

Selçuk has a high potential for tourism because it is one of the world's few places providing attraction points for a wide range of different age, religion and interest groups for cultural and natural values. However, tourism has not developed as expected since touristic values were not transformed into useful investments. The reasons why this potential of tourism is not achieved may have different factors such

151

as physical development, planning policies and legal regulations. The most important issue to be considered in tourism investments is the necessity to define a clear policy that does not ignore the Social values attached to the heritage site among citizens while increasing tourism potential.

If the cultural and natural potentials of Selçuk are comprehensively analyzed, the investments made has both economic and social outcomes following the developments observed due to these investments. An economic income plays an important role while deciding for a place to live. The outcomes of the interview confirm the concern of inhabitants for a job opportunity for their children (Göregenli *et al.* 2013). Although Ephesus is within Selçuk's boundaries, after the regulations of Metropolitan Municipality Law Number 5216, the income of the historical site is transferred to the Metropolitan Municipality. Ephesus is considered a site on its own. Besides the distance of 3 km from the town center, the tourism policy of the government creates an interval with the social and economic life of Selçuk. Large cruise ships and *all-inclusive voyages* disconnect the tourists from the actual location by taking them only to previously defined destination points for sightseeing, leisure, shopping etc. Therefore, the tourists coming with a programmed voyage are not the main source of revenues of the tourism sector. Being the second visiting point after Ephesus makes it a disadvantage for Selçuk, instead of a potential to have Ephesus in its close vicinity.

Sinha *et al.* (2009) emphasizes that if there is not a good connection between monuments and their wider context, which is the case in Ephesus and Ayasuluk Hill, the most famous of them become **tourist enclaves.** These places are isolated from their surrounding with increasing pressure from visits which are focused within the boundaries. Ayasuluk Hill, which is a lesser known archaeological site next to the ancient city Ephesus, has fewer chances of being visited as it is not part of a historical destination within the tourist circuit. The experience for the tourists while visiting a heritage enclave can be defined as mixed - wonder and delight with the monument inside and bewilderment at the chaos of contemporary landscape outside its walls-.

According to the interviews carried out in September- December 2013, people working in the close vicinity whose main source of income is the tourists of the archaeological site, claim that although the place is a very important pilgrim place and has many

visitors during the whole year, the earning they get from the tourists is not as they expect it. This is due to the logic of tour organizations of guided tours with all inclusive holidays. The place the tourists shop is also determined and specified by the tour offices. Other than the guided tours, due to the limited religious ceremonies hold per year, the number of visitors coming for religious purposes is limited. Interviewees claim that the increase in the number of ceremonies and preparation of a more suitable place for the ceremonies would increase the number of visitors and consequently their income.

Most of the people living in urban areas and the necessity of holiday triggered the development of tourism, which later became an industry. An activity becomes touristic if it is done at some other location than a place where usual time is spent for daily routine, work and accommodation. It is a temporal stay and creates a demand for goods and service from the place accommodated. Tourism brings consumption in its wake. Because museums and historical sites are a powerful organization for presenting traces of history and attract visitors, they are an important input for the tourism industry. If not handled properly, excess consumption can drain out resources. On the other side, museums while creating an important source of income for inhabitants and the town, they also help to protect the natural and cultural values (Gülhan, 2007). It introduces the natural and cultural heritage to inhabitants and tourists, and brings the need of restoration, conservation and improvement of the sites with it. Satisfaction of social, psychological and cultural needs promote tourism. For the inhabitants of Selçuk, tourism industry, which is one of the largest sources of income, creates a motivation for conserving historical sites. However, the value of the historical asset does not depend on the economic profit it brings. **Economic value** for cultural heritage comes from the heritage resource and the society usually identifies, assesses, and decides on the relative value of things depending on the economic value of the heritage. According to Mason (2008) economic values arising from the conservation of heritage are dedicated as a public good instead of an individual or commercial good; thus, they cannot be defined by market price measures.

International Cultural Tourism Charter (Mexico, October 1999) emphasizes that, a significant proportion of the revenue derived from tourism programs have to be invested into heritage places for protection, conservation and presentation of the

places. It is important that their natural and cultural contexts are included. However, Bademli (2005) points out that to find a source to protect the natural and cultural assets and to provide pecuniary resources, in a country like Turkey, which has a limited economic budget for conservation is an important debate. It gets critical when their use and exchange values do not fulfill the expenses of conservation. He claims that the concern should not be to describe mainly a way to increase the use and exchange values of the assets with an aim of meeting the conservation expenses.

Borley (1997) discusses that the reason of transferring conservation issues to legal protection is a result of realizing the scarceness of cultural assets which vanishes due to the consumption habits of the capitalist world. However, Aktüre (2011) claims that in bourgeoisie morals, the term legal protection is accepted as 'acting like a property owner trying to get the highest value out of the cultural asset'. That is because, nation states can win prestige with the cultural assets under legal protection. In the case of Ephesus, Ephesus Festivals creating a brand of the Ephesus Theatre were firstly organized in 1962 because of the interest and concern of the mayor of Selçuk Municipality, Mustafa Cahit Tanman (1918-1982). These festivals upgraded to an international level in 1968, which brought the necessity for some additions and restorations for requirements of more people at festivals (Aktüre, 2000).

The main intension of the Ministry of Culture and Tourism for the region in the 1970s was a tourism defendant development and the interest of the mayor of the local municipality was promoting the site. This caused an intervention process for a substructure for modern activities at the great theatre in Ephesus. The archaeological site turned to a cultural asset used mainly as a prestige instrument and economic resource. The use value of the place excelled the symbolic value. Table 5-5 also illustrates Ephesus as the most outstanding element. The significance Ephesus built up in the minds and lives of the inhabitants were reflected in mental maps regarding different reasons. The name of Ephesus is like a brand in minds of people -even the 'name' itself becomes a way to connect integration between people and the site (Sarıkaya, 2008).

The festivals organized in the ancient city for promoting Selçuk, brought the people to the site and provide a connection to the place. One of the interviewees, living in Selçuk for 75 years and having participated in the organization of the festivals, Sümer

Büyüktosun describes Selçuk as a small town with a population of 7000- 8000, which newly became a municipality in 1962 at the time the first festivals took place. The ruin of ancient Ephesus was pasturage and its grass was sold by the treasury. These festivals were an organization of the '*Efes Harabeleri ve Müzesi Dostları Derneği*'. In the interview done in October 2013 for researches of the considerations of inhabitants for the archaeological site; Büyüktosun mentions that the time when they were planning these cultural events was a different time than today. Because they had very little opportunities, the municipality had no money and there were no hotels for the visitors which reached a number of 100 000 people per week during the festivals in the 1960s. This kind of organizations which have an international aspect besides the attention of inhabitants, need personal concern to make it work successfully, explains Büyüktosun in the interview.

5.2.6 Conservation and the City

Bademli (2005) defines the conservation and planning approach in Turkey as two conflicting issues. He emphasizes that planning has development and extension as priority, and respects cultural and natural aspects only as long as they support the development process; otherwise conservation is seen as a barrier. He emphasizes that the attitude towards conservation must be changed and conservation must become a primary objective in planning.

Barthes' theory of signs (1997):

> *Space is a palimpsest. Over time it acquires layers of meanings by the way it's inhabited. These layers of meaning can be uncovered to understand the space. What the space donates is understood by looking at it from distance with a 'viewpoint ', but in order to uncover the embedded connotations, it is important to look at it from within by inhabiting it.*

Barthel (1997) describes connotative meanings as referring to emotional values which are associated with the object or places. These meanings are also acquired due to the historical background, social relations, cultural schemata etc. On the other hand, he defines denotative meanings simply accompany with object and place recognition which develops from many experiences and situations. The place attachment define urban development and form the community structure.

155

The area designated as an urban conservation area which is located at the southern slopes of Ayasuluk Hill has many cultural assets either in its boundaries or its close vicinity. When the area is observed from Artemision Temple, one takes a glance at a section of the past, the castle, Isabey Mosque, Isabey Turkish Baths, Saint Jean Basilica. They are representing all different time periods, cultures and religions (Figure 5-12).

Historic sites represent sometimes selective versions of the past that describe basic information that any visitor may understand.

Figure 5-12 View from Artemision Temple (Personal archive)

Depending on the in depth-interviews, the general attitude about the archeological site by inhabitants is that the archaeological site as a historical asset does not really mean anything to them. Because, the response to the question 'Do you visit the ruins of Saint Jean?' was:

'Why should a person from Selçuk come and visit a church?'
'Will I only see stones?'

However, for all of the interviewees the castle is one of the first elements they mention about Selçuk; either for their childhood, the feeling of being at home or its visibility as a guidepost to find direction. This is emphasized by the findings of Göregenli et *al.* (2013) as seen on Table 5-5 which shows the elements in mental maps of participants of the research. Bademli (2005) defends that the difficulty to conserve the intangible values of cultural and natural assets is the spirit and essence of conservation. 'Memories', 'past life wisdom' and 'history' are more important to conserve than the objects, constructions and places.

Table 5-5 A selected part of the elements in the Mental Maps of inhabitants (Reprinted from *SELÇUK Kent Belleği: Dün, Bugün, ve Geleceğin Zihinsel Temsilleri* (98), by M. Göregenli, 2013, Selçuk Belediyesi)

Elements	%
Ancient City of Ephesus	11.4
Ayasuluk (Selçuk) Castle	10.8
Historical places / assets	9.2
Clean air-natural assets- green areas	8.1
Saint Jean Church	0.5
Aqueducts	0.5

The castle has been closed for visits regarding security problems as the restoration and strengthening work has not finished. It is planned to be opened when the consolidation work is finished and the fortress walls are strengthened. The projected date is 2014, on the other hand it has been a subject of discussion since 2011. The findings from researches and outcomes of the interviews support the approach that the opening of

the castle for visits would also increase the number of domestic visitors. The castle being used for centuries either as a base, a pilgrimage, a neighborhood or only being an open space shows that it was a place used for daily life by both tourists and inhabitants. The site, representing different time periods in the development of the town, would profit from the ways in which people might identify themselves with the past represented.

The layered historical past of the town Selçuk contributes to its cultural diversity. However, the palimpsest is barely recognizable. The ruins are spread over an area of about 2 kilometer radius circle. The fragmented sites giving some clues to the settlement forms and historic contexts that they were once part of. The historic city of Apasas, Ephesus, Ayasuluk lies under the modern town and makes you feel it with some traces it has for presentation. However, the projects prepared and implemented for Ayasuluk Hill or Selçuk do not consider the conservation areas as a part of the city. These artefacts are not contextualized within their surrounding and not described based on their relationship among themselves. This approach makes it difficult to realize the potential of cultural diversity in the constitution of urban quality or sense of place.

The archaeological artifacts if preserved in situ can be integrated into a pedestrian street or an open space. In such a layout, exact site of the archaeological area turns into a landmark or a link to the past for the public. The aqueducts were registered, defined with their lot they are placed on. This attitude towards registration, caused to rise up construction very near to the aqueducts, without any consideration to their value. With the new landscaping and arrangements the aqueducts are given enough space to be seen and felt in the area. After the implementation of the project, the aqueducts define a clear edge of the square at the railway station (Figure 5-13 and Figure 5-14). They can be observed during the daily routine activities of inhabitants. The presence of a glance to the past gives the place an identity.
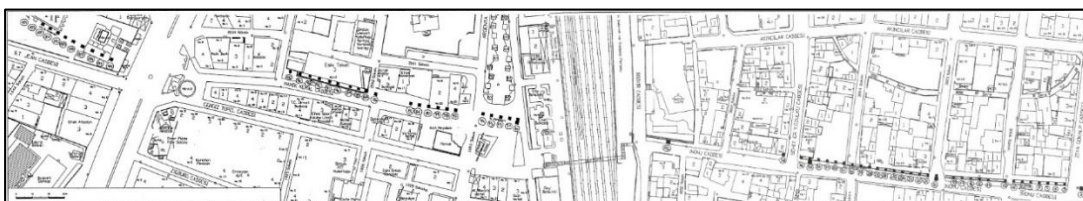
Figure 5-13 Aqueducts shown in the Selçuk Settlement Development and Implementation Plan, 1974

Figure 5-14 The transformation of the station square (-Selçuk Haber- Selçuk Efes Kuşadası Torbalı Tire ve İzmir Bölge Haberleri, 2014)

On the other hand, the importance of conservation is not clearly accepted and defined in some implementation projects within the scope of the landscaping and lightning project for Ayasuluk Hill. A new café was opened which is located next to the archaeological site on one side and the excavation site, where two graves dating back the 4th century BC were dug out, on the other. The excavation site although its close range to the café and the important findings found at the area was not included in the project. Instead of using the already existing traces for defining an entrance area to welcome visitors of the town, a new plaza was built. The plaza is forty square meter big and has replicas of symbols made of different ceramics representing different eras.
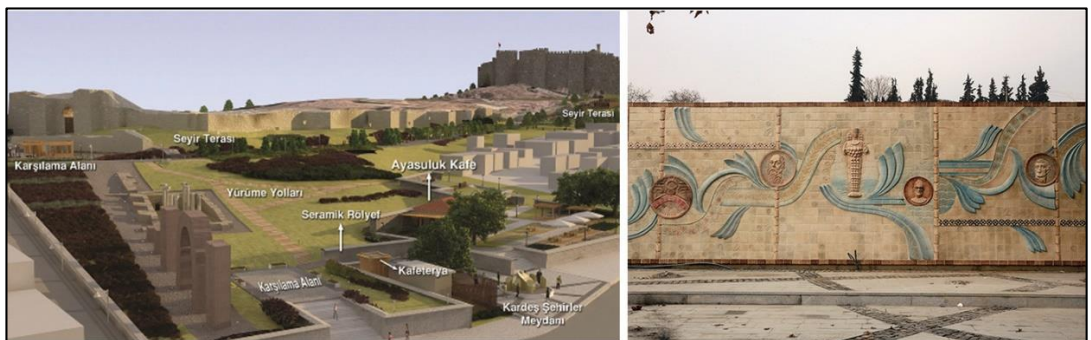
Figure 5-15 The landscaping project of Ayasuluk Hill (Left)The plaza with the ceramic and symbol relief (Selcuk.bel.tr, 2014)

Figure 5-16 The project area after the implementations in 2014 (Personal Archive)

Community participation increases the effectiveness of heritage conservation and controls the regeneration process. Although the legal and institutional framework plays an important role in the conservation of the heritage, the community has to be involved to make the process sustainable. If the community is involved, different policies, open and transparent procedures and a strong sense of belonging and ownership to their ancestor's social and cultural and historical values will be developed.

The place witnessed forms of reconstructed archaeology in the periodic restoration processes and different uses: the Byzantine castle was repaired during the Aydinids and Ottoman Periods by using the previously used stones and the Isabey Mosque was built up by stones from the Artemis Temple. In such a process of change, the past was a lively identity that gave meaning to the present rather than a forgotten context that framed the immediate world in a casually unidentified way (CANNIFFE, 2010).

Artemision Temple firstly excavated by English John Turtle Wood in the 1850s with nearly 300 domestic workers. Regulations on Historical Works of Art (Asar-I Atika Nizamnameleri / Eski Eserler Tüzüğü) after the revisions of 1974 and 1984, permitted the artifacts to be taken abroad. Because especially the movable relics found during archaeological excavations belonged to the ones that found them. Although it is becoming a swamp in winters with very little remaining, it still makes its presence as a Seven Wonder felt. The reason of the smallness of the traces left and also why it has been called the English pit '*Ingiliz Çukuru*' by the inhabitants is that a most of the diggings were transported to England during the excavations with the permission, '*ferman*', of Sultan Abdülaziz. They are now exhibited in the British Museum. Artemision Temple, once being visited due to its hilarious grandeur temple is now a

160

destination point in the route of the guided tours which presents a section in the past. For inhabitants, however, it is a photograph showing one of the many loses from the assets of our past as seen in Figure 5-17.

Figure 5-17 A photograph from the Artemision Temple with the Castle, Isabey Mosque, Saint Jean Basilica and Isabey Turkish Bath in the background (Personal Archive)

The first excavation and restoration works, which were done under the direction of the Museum of Ephesus Directorate, dated back to the 1960s. The second period of excavation started in 1990 and continued till 2003. After a short break of 4 years, the research has been carried out by a team from Pamukkale University since 2007. Since 2010, the emphasis of restoration has been put on the fortress walls to make it possible to visit by the public. In the consolidation works, stone master workmen from different places from Anatolia have worked. In the interviews, the guard emphasizes that the stone masonry was very good and the final result was like the original one as seen on the Figure 5-18.

Figure 5-18 Restoration on the western Fortress Walls (Personal archive)

5.3 Conclusion

To sum up, both parts, either based on secondary data (Göregenli *et al* research) regarding mental maps and semi-structured interviews; or based on data the author collected regarding in-depth interviews and observations, about citizen perception for Ayasuluk, discuss the importance and priority the area has for the lives of Selcuk. In both researches questions aim to emphasize the material, the reason and the methods to conserve.

The outcomes of the reseaches of Göregenli *et al* (2013) confirms the presence of Ayasuluk Castle as an reference point due to its visibility, distinctiveness and also historical background. Regarding mental maps, its pointed out that inhabitants represent the artifact with reference to the part that is visible. Semi-structured interviews underline the interrelation of inhabitants to historical spatial elements, in other words, memories of the past play an important role in defining the meaning of a place.

In the second part, further discussion on citizen perception is done with an analysis of in-depth interviews and observations by the author. This part of the discussion illustrates the issue with the past and present use of Ayasuluk Hill within its current urban setting and daily life routine. According to the changes due to the conservation interventions and development process, the use of the area by inhabitants diminished. Despite the place attachment and being a landmark; the dilemma of values, socio-cultural comparing with economic, and the area becomes a *tourist enclave*. The economic value for a cultural heritage, usually described by the relative value for inhabitants, creates an isolated part of the city for visitors focused on the defined area. However, Ayasuluk Hill with its traces of the past due to its being settled since 10 000 BC, gives a clear glance to history within the city's development process, both morphologically and for use by inhabitants.

CHAPTER 6

CONCLUSION

This chapter provides a summary of the findings of this research and then discusses the further planning and design strategies to be taken in relation to the case study of Ayasuluk Castle of Selçuk.

6.1 Findings of the Research

This research for *Archaeological Beings as Components of the City Morphology and Urban Life* developed on framework based on the close interrelation between spatial planning and conservation with a valorization concern for archaeological sites in urban areas. Because this study places the human being into the core of the formation of an urban setting, the valorization process has also a social and practical aspect along with the physical features. A place becoming what it is within its environment, needs the fragments from the past to define its identity. Spatial planning and urban design are main legislative guides to form a place. Therefore, the awareness of *conservation* while defining the development process is a priority and a must, to represent history in the current urban setting and stop its demolishment. A city evolving similar to the dynamics of a human being, encounters similar changes in the attitudes of the valuing system for its cultural heritage.

Values of cultural heritage: intrinsic; with respect to scientific observation or attributed; with respect to meanings given by people, features that make it worthwhile and define a connection between past and present, are mainly discussed from different aspects in the study. In some cases the values defined may be conflicting with each other due to the development and conservation approach that is designated for a place. The main argument of the thesis is that if there is no harmony between intrinsic and attributed values within a conservation attribute respecting the meanings given by inhabitants, the identity of the place is lost. In other words, correspondence between societal values and the economic values defines the bond of the remains within the current urban setting. Legislative interventions done only with reference to

163

conservation of the historical value and limit the accessibility of the asset, cause physical and mental segregation. A physical barrier put for the protection of the cultural heritage also hinders the interaction between the inhabitants with their past memories. The major research problem was the spatial planning deficiencies creating a solitude conservation area for mainly visitors instead of including inhabitants who have a bond to the place owing to their stories, rituals and attributed values. The study suggests urban design, which describes a balance between people and places, movement and urban form, nature and the built fabric, as a tool to include such artifacts in the continuously changing urban setting and the everyday life of inhabitants.

Case studies are a commonly used method to illustrate spatial planning and conservation project approaches. To confirm that legislative interventions are determinant in the integration or isolation of archaeological sites to the mundane everyday rhythm of the society, the author conducted in-depth investigations using the case of Ayasuluk Hill. The multilayered historic town of Selçuk is chosen as the case study, because of the conservation interventions that isolated a settlement layer from its inhabitants and current urban setting. Ayasuluk Hill, as it is abundant in cultural heritage due to its inhabitance since 10 000 BC, is taken as example to discuss deficiencies of Turkey, however has little interventions for the integration to the daily life.

While discussing the case, to define the layers and traces from the past the historical background of the area is examined. Since the main concern of the thesis is the inclusion of citizens in the conservation process and the interactive relation to their past, planning and legislative process is researched from a conservation approach. Citizen perception for the defined area is discussed over a secondary data (Göregenli *et al* research) and a primary data (done by the author). The study done by Göregenli *et al* (2013) is illustrating the locals' perspective on their feelings, thoughts, images and representations about living in Selçuk. The outcomes of the study demonstrate Ayasuluk Hill with its distinctiveness and visibility from everywhere in Selçuk; memories and feelings it evokes, as an important structure in the lives of the people living in town. The primary data depends on in-depth interviews regarding the meaning of the place to the people who have different bonds to Ayasuluk Hill. Increase in the desire for getting a higher relative value from the cultural heritage and

creating a place only for people who bring in money without considering the actual users of the area, causes a loss in the identity of the place. Because of the hindering in the direct contact to the once being a residential and recreational area, the place comes to a state of being apart from other parts of the city and serves for tourists. Ayasuluk Hill gives an impression of sections from the past by the many remaining originating from different periods, such as Artemision Temple, the castle, Isabey Mosque, Isabey Turkish Baths, Saint Jean Basilica.

As discussed in the thesis, it is clear that the conservation process of urban archaeological sites and remains regulated by spatial planning decisions and legislation is encountering various problems. These problems are mainly based on the cooperation, either physical or/and mental, of the remains from the past and the current urban setting and urban daily life. When the interaction between the different time periods is not well established, negative outcomes are/will be inevitable. The conservation areas, which are separated or excluded from the urban setting and work as autonomous systems, are either completely isolated or function only as tourist destinations.

In the Ethos Charter, International Cultural Tourism Charter Managing Tourism at Places of Heritage Significance, (Mexico, October 1999), heritage is discussed as a broad concept which includes the natural and the cultural environment. It encompasses landscapes, historic places, sites and built environments, as well as biodiversity, collections, past and continuing cultural practices, knowledge and living experiences. It records and expresses the long processes of historic development, forming the essence of diverse national, regional, indigenous and local identities and is an integral part of modern life. Heritage is shown as a **dynamic reference point** and **positive instrument** for growth and change. Therefore, it is crucial to develop some planning and design strategies for the sustainable conservation of urban heritage sites, including archeological sites. The following part concentrates on these strategies and discusses Ayasuluk Hill case in relation with these strategies.

6.2 Strategies

It is clearly defined in the Ethos Charter, International Cultural Tourism Charter Managing Tourism at Places of Heritage Significance, (Mexico, October 1999) that:

Reasonable and well managed physical, intellectual and/or emotive access to heritage and cultural development is both a **right** and a **privilege**. It brings with it a duty of respect for the heritage values, interests and equity of the present-day host community, indigenous custodians or owners of historic property and for the landscapes and cultures from which that heritage evolved.

The circumstances for the case of Ayasuluk Hill is that, the area was a part of the city for centuries and is still frequently confronted in mental maps of inhabitants; and it was separated from the city with legislative interventions done for the purpose of conservation. In other words the right and privilege for the physical, intellectual and/or emotive access to their history and cultural development is being limited. The restrictions in the entrance of the archaeological conservation area have a protection and guarding concern as emphasized by Bademli (2005) with the statement that the best way to conserve is not to touch it, not to use it and hide it. However, Bademli points out that the conservation process in cities cannot be managed in such a method, since all parts of a city are interrelated. Besides the physical urban setting, the social life with its memories, feelings, meanings and stories is a part of the daily rhythm of the place. Ayasuluk Hill representing sections of history was used as a residential and recreational area as a part of the current environmental landscape. Spatial planning regulations for the 1st degree Archaeological Conservation Area with mainly paying attention to the historical value, caused a loss in the societal value of the place and harmed the bond of inhabitants to the place they live.

Sarıkaya (2008) discusses spatial planning as a tool to conserve archaeological sites in urban areas. She defines a set of main issues defined by international documents and concluding documents of international meetings as a scheme to follow in redefining the qualities of spatial planning process in urban areas considering the specific nature of archaeological sites. As following;

a) Constituting **legislative and organizational structures** for conservation of archaeological site also through spatial planning processes

All people are responsible to protect and preserve cultural heritage with respect to legislative and organizational systems defined by governments (ICOMOS Charter, 1990: Article 3; Malta Convention, 1992: Articles 2-12). International documents and recommendations define general principles about conservation and management of cultural heritage. They create a guideline for governments to establish their national conservation and planning systems. However, the guidelines must be adapted in consideration with the particular qualities of every region.

Whatever the conservation system is, there are some key concerns in the legislative structure that are common in most developed countries:

- Protect and preserve monuments and sites
- Integrate conservation into spatial planning processes
- Educate public about the uses of monuments and sites
- Include monuments and sites in national and international tourism programs
- Make archaeological excavations and further scientific investigation of monuments
- Develop and obtain solutions for staff and financial sources (Herrmann, 1989)

The Ethos Charter, International Cultural Tourism Charter Managing Tourism at Places of Heritage Significance, (Mexico, October 1999) emphasizes that "The particular heritage and collective memory of each locality or community is irreplaceable and an important foundation for development, both now and into the future". As a consequence, for every local organization or inhabitant, heritage conservation is a prior necessity. It must be accepted as a main input; and it should be seen as a potential and a tool for social and economic development in urban planning. Bademli (2005) points out that the central or local government – the ones that request a plan for development/extension/usage, or inhabitants – the ones that live, work or own the area in the planning area, or the planner – the ones that prepare the plans- should realize the '*necessity of conservation*'. It is a must to change the attitude towards conservation as planners, inhabitants and government to set and adopt it as the primary objective 'development based on conservation'.

Conservation plans for Ayasuluk Hill and the designated archaeological conservation areas, as well as the location of these archeological sites within the city have played an important role in the development process of Selçuk. The presence of such heritage sites may be seen as a constraint for the spatial planning process, as they may limit and/or put a direct pressure on the development direction of urban areas nearby or in close proximity. However, one should not forget the key contribution of heritage to the identity of a place. In this sense, the conservation strategy to these sites and the city itself should be the main concern of planners, conservationists and decision-makers. In the case of Ayasuluk Hill, the potential the area creates for the city has been noticed in some way. However, the way the urban plans of these conservation areas consider these areas and their conservation motivation lead to new problems on their own, because the conservation understanding and approach of these plans cause the separation and isolation of these sites from the entire urban setting.

b) Developing **local solutions** for local problems

Besides the integration of the conservation system in the planning process and the government as a guard for the monuments and sites, 'local level' is a necessity for a realistic conservation. If the conservation planning process does not include local needs and voices and it is only dominated by the (local) government strategies and policies, local inhabitants might be raised in the implementation process; tensions may occur between the inhabitant and the regulators. The urban areas which are designated for conservation and planned and managed solely through the conservation laws and regulations under the domination of public authorities may lead to the isolated urban parts which cannot become parts of the whole urban system. The case of Ayasuluk Hill becomes an important example in this sense. Therefore, the results of the planning and conservation decisions are best observed and judged in the local scale.

The attributed values by inhabitants define another perspective than the intrinsic values defined by experts. A new perspective helps to discuss the conflicts of the values in another framework and conserve the archaeological heritage with inhabitants supporting the interventions. Ayasuluk Hill was designated as the 1st degree conservation area depending on values from the object itself without considering the meanings attributed for heritage by local people. As a result, the newly created place

has turned into a place ascribed to people coming from outside, particularly for tourists who travel to enjoy other cultures, rather than inhabitants.

The 4th principle of International Cultural Tourism Charter (Mexico, October 1999) emphasizes that involvement of host communities and indigenous people in conservation and tourism planning plays an important role in the conservation process, as follows;

The rights and interests of the host community, at regional and local levels, property owners and relevant indigenous peoples who may exercise traditional rights or responsibilities over their own land and its significant sites, should be respected. They should be involved in establishing goals, strategies, policies and protocols for the identification, conservation, management, presentation and interpretation of their heritage resources, cultural practices and contemporary cultural expressions, in the tourism context. (International Cultural Tourism Charter, October 1999; Principle 4.1)

Therefore, the conservation strategies for Ayasuluk Hill and other conservation sites in Selçuk should be developed through the continuous public consultation and participation. Such an inclusive process will lead to the re-appropriation of such heritage sites by local inhabitants, and this ultimately turn urban heritage into an important element in local inhabitants' life and daily urban experience.

c) **Public Participation** of public into conservation and planning processes

According to Merriam (2004) two specific meanings of 'public' can be described in the discussions about conservation of archaeological heritage: a legal scope, as public offices, public authorities, and public interest and a group of individuals whose reactions inform public opinion. The Québec Declaration on the Preservation of the Spirit of Place (Québec, Canada, October 2008) points out the necessity of societies being included in the process for protecting of its memory, vitality, continuity and spirituality. Because the Declaration sees and discusses the spirit of place as a concern that offers a more comprehensive understanding of the living and permanent character of monuments, sites and cultural landscapes. Also, the Declaration claims that the spirit of place provides a richer, more dynamic, and inclusive vision of cultural heritage which exists, in nearly all the cultures of the world. It is defined by human beings depending on the feedbacks to social beings.

There is a tension between the conservation process of authorities defining the regulations in its own system and inhabitants being taken out of the conservation process. The construction process of Ayasuluk Hill has been based on *spolia* which means the re-use of earlier building material or decorative sculpture on new monuments (Wikipedia, 2014). The Isabey Mosque was built with remaining of the Artemision Temple. The material was used and continued to live, moreover, according to Mabulla (2000) the people who live near the resources are the best protectors of the heritage. The conservation area was intensely used by local people and also correspondingly conserved. From the Ethos Charter, International Cultural Tourism Charter Managing Tourism at Places of Heritage Significance, (Mexico, October 1999);

Tourism should bring benefits to **host communities** and provide an important means and motivation for them to care for and maintain their heritage and cultural practices. The involvement and co-operation of local and/or indigenous community representatives, conservationists, tourism operators, property owners, policy makers, those preparing national development plans and site managers is necessary to achieve a sustainable tourism industry and enhance the protection of heritage resources for future generations.

For the case of Ayasuluk Hill, the project prepared for the conservation area is clearly defined for tourists, emphasized in the Bulletin of Selçuk Municipality, (December, 2013) the lightning project for the area and monuments, guidance and information signs; and street furniture for recreation will make the area a charming place for *tourism*. In this sense, there is an urgent need for Selçuk's heritage sites to become a means of benefiting local communities. This benefit should not only be seen as economic but also social, cultural, spiritual. Therefore, the multiple values and benefits of heritage to the life of local communities need to be considered by the public authorities in Selçuk, as well as other Turkish cities. Public participation plays significant role in this sense.

d) <u>Importance of recognition and **assessment of heritage value**</u>

Seeing that it is a necessity to protect the intrinsic and attributed values, archaeological heritage has a right to be kept and cared accordingly. The selection for the ones to

protect, for whom and the reason is a process achieved by the sense and understanding of the heritage, in other words the significance (Fairclough, 2003). Mason and Avrami (2000) describe 'value assessment' as determination of the significance of the archaeological heritage. Historians, architects and archaeologists have been the decision makers in the assessment of scientific values while architects and historians defined the aesthetic values. Contrary to this, the attributed values actually originating by the public have not been deeply discussed yet. Mason and Avrami (2000) emphasize the reason of conservation as society by "*conservation shapes society in which it is situated; in turn, it is shaped by the needs and dynamics of that society*" and "*... we conserve heritage because of the values imputed to it, not for the sake of the material itself*".

Archaeological sites rationalize their presence in a dynamic urban environment only if they are accepted in the value system which is socially designated to them (De la Torre, 2005:8; Ucar, 2007). Sarıkaya (2008) describes a value assessment depending on certain principles and assumptions to define a values system as explained below;

1. A heritage can have more than one and contrasting values from different stakeholders, however all of them must be regarded.

2. Except the objective qualities such as age, size, and similar factors, heritage values are subjective, context-dependent, changeable and political (Nara Document, 1995). Lipe (1984:2) discusses the issue of value that it is not inherited, instead learnt about or discovered in these phenomena by humans, and thus depends on the particular cultural, intellectual, historical, and psychological frames of reference held by the particular individuals or groups involved". Staniforth (2000:5) also emphasizes the relativity of value systems by the fact that "significance [thus, values] of an object may change with time, depending on historical events and cultural attitudes" (Darvill, 1995:41).

3. Value changes according to the person doing research for the assessment and depends on one's perspective.

e) Increasing **public awareness** and knowledge through presentation of archaeological remains and effective accessibility

The inhabitants play an important role in the conservation process. Actually, local people could protect or destroy heritage despite the legislative, technical

organizational regulations. Therefore it is important to include public in the conservation process. Nonetheless, although the organization scheme takes into account of the local, some people do not have an interest in preservation or archaeological heritage. Due to this, an interest of protecting the past must be created. Interpretation studies help to increase awareness of public and correspondingly the awareness to protect (Davis, 1997:85; Burke, 2001; Carman, 2005:46).

Davis (1997) discusses the importance of public interpretation in archaeological researches under three main reasons: The first one is the economic support the archaeological heritage gets, due to promotion and getting familiar to the issue, as the finance of tax and government support is not enough for research and exhibition. The second one is the accessibility of the past besides the preservation of the past. This accessibility involves the intellectual and social accessibility, in addition to physical accessibility. The final reason is the archaeological excavations open to public brings new sights and opinions to the issue.

The approach is defined in the principle of the Cultural Tourism Charter (Mexico,October 1999):

The natural and cultural heritage is a material and spiritual resource, providing a narrative of historical development. It has an important role in modern life and should be made physically, intellectually and/or emotively accessible to the general public. Programs for the protection and conservation of the physical attributes, intangible aspects, contemporary cultural expressions and broad context, should facilitate an understanding and appreciation of the heritage significance by the host community and the visitor, in an equitable and affordable manner.

The majority of heritage sites in Turkey like in the case study area, Ayasuluk Hill, have a structure which establishes from juxtaposed layers of different periods. The landscape result of many accumulations from the past and pressures of the modern world needs and represents a picture of these time period. Lynch (1972) discusses that an image or a section of time increases the present quality because it creates links between history and current life.

The significance of Ayasuluk Hill for inhabitants of Selçuk goes far beyond the historical and aesthetic value as a museum artifact. To align the context -the meanings

of the Ayasuluk Hill- with the actual surrounding, the historical background of the area must be examined. The physical disconnection by conservation interventions and change of the area to a museum because of economical concern should not necessarily remove it from its true context. That is what integration does in that sense— it accommodates issues related to the maintenance and continuation of a connection and identity to the archaeological area and the city. Proposal for the achieving the potential of heritage with different indicators for socio-economic benefits, meanwhile, the conservation of the heritage for present and future generations within a harmony of local people is the main objective of the research for the conservation area. The study defends the approach that conservation must not always serve for development, improvement, extension and usage purposes which are the main concern of spatial planning in the Turkish planning process. Cultural and natural assets have besides their use and exchange value; a spiritual and meaning value. It is more difficult to conserve the intangible values; however this difficulty is the spirit and essence of conservation.

6.3 Tools

One of the main aspects of **urban design** is increasing urban qualities. Heritage, by improving legibility and promoting a strong identity can become an important tool in this process. If artifacts are dealt in a complete, rather than fragmentary experience in the spatial planning process, urban design can become effective. Today, the process can be defined as partial and scattered due to the attitudes of legislation system and spatial planning process. Urban interventions can define a concept that heritage within its context, if viewed, made accessible, and understood, is part of a larger cultural landscape. Designing heritage trails, developing an open space system, and preserving significant views are some means of urban design to define this concept.

Bademli (2005) defines *active protection* as establishing museums, reserves, registers or listing by the government and *passive protection* as safeguarding the heritage from destructive activities and actions.

Tourism, depending on the cultural asset is defined as a key concern in the legislative structure in most developed countries. Tourism has political, economic, social, cultural, educational, bio-physical, ecological and aesthetic dimensions which makes it a complex phenomenon. The process determines the regulations for including monuments and sites in national and international tourism programs. Tourism creates

a main source for expensive conservation projects and strengthens the sense of belonging to some place in some cases. However; it is this starting of tourism that leads to the commodification of culture and human interactions when locals, in their attempt to cater to the different expectations of tourists, alter their cultures to make it 'relevant' to the tourists. Commodification refers to the fact that values are allocated based on monetary worth assigned by different individual. In such a case, culture and human interactions are being treated as commodity. Regarding the research done for the case study area, the outcome illustrates that tourism defines mostly the interventions. This interventions have mainly an economic dimension. This approach is supported by data from interviews showing that people worry for a proper income and job for their children (Göregenli et al. 2013).Nevertheless, tourism has most importantly an educational, social and cultural dimension, which are being ignored and overlooked. The historical value of the conservation area, besides it universal value, is a feature to understand the past for a person from Selçuk not only a visitor from outside who is ready for paying for it.

Along with this approach, tourism, both domestic and international, provides an effective opportunity for cultural exchange, defined by personal and societal experience; from the past and contemporary life. It has become a crucial force for an improvement in local economy and an instant urban conservation process. Economic characteristics and needs of the heritage can be occupied by tourism which are used for conservation, by the positive effect for funding, educating the community and influencing policy. Because of this, tourism is always favored in conservation activities. Many national and regional economies are based on tourism and can be an important factor in development, when managed successfully. However, for local people, even in cases where tourism improves local economies and creates an earning power of local individuals, it must be kept in mind that it cannot solve all local social or economic problems.

Moreover, the profit-driven heritage tourism, as it is not managed successfully and depends on the commodification process, usually causes the segregation of the harmony and compatibility between human activities and public space. Up to now most of the literature about the impacts of heritage tourism are interested in the cultural and social aspects of heritage sites. The issue of public space, especially the impacts

of tourism on human activities and public space in terms of harmony and compatibility, is not discussed as a matter of fact although it is a key issue concerning heritage authenticity. The archaeological conservation area for the case study area, Ayasuluk Hill, is illustrating the loss of authenticity as a public space and the transformation into a tourist attraction.

 As a consequence of the segregation, the cultural and social significance in public space diminishes and "**museumization**" occurs. Therefore, heritage tourism should not aim at making a profit alone, but should strengthen the compatibility between human activities and public space and enhance the social and cultural significance of public space (XiaoBo and Yuan, 2014).

Another consequence of a badly managed tourism, whose main attraction is natural and cultural heritage, is the danger of an impact on the physical nature, integrity and significant characteristics of the heritage. The resources may be used up. The life style and culture of inhabitants depending on the attitude towards tourism and heritage, may be degenerated.

The consequences of the commodification of culture and human relations can be detrimental to both the locals and their cultures. This can be seen in the unbalanced view of power relationships as seen in the human interactions between tourists and locals, as well as the staging of culture whereby culture itself loses its original meanings to the locals when they try to (re)produce their system of beliefs to cater to tourists. (Sc2218.wikifoundry.com, 2014).

Negative socio economic impacts of tourism occur when tourism causes changes in value systems and threatens the identity of the place. Conservation regulations may be accepted as beneficial by some groups and as negative by others. For the first degree archaeological site in the case study, Ayasuluk Hill, is defined as a destination which is sold as a tourism product. Moreover, Saint Jean Basilica being a sacred site for Christians may not be respected when it is perceived as goods to trade. The demand to satisfy tourists is a risk for standardizing places for visitors who actually only want to have a glance to the historical background and the present urban setting. The main income and job opportunities are defined for larger firms earning the money, which is the huge complex for the marketing of souvenirs for tourists for the case of Selçuk.

Tourist are taken out of the city center which do not produce a direct income for local people. On the contrary to the negative effects, if tourism is described in an appropriate way, there may also be positive consequences. In this process, inclusion of the local population is essential. If the community is involved in the definition and intervention of tourism, the opportunity to make profit from tourism is higher instead with a passively ruled population.

6.3.1 Museumization

Museums and historic sites are complex institutions that seek to preserve, protect, and present the past for various reasons. Foremost amongst these, in modern times, has been to educate the masses and shape their behavior and identity. Museum collections and displays have been meant to help us, the public, understand our world and our place in it. These terms, however, are defined by a select few. As elite, often national institutions, museums took a narrow view regarding the pasts that were worthy of commemoration through the mid-twentieth century. Museums have been selective about the past they perpetuate. Robert Sullivan summarizes the power of the museum:

Museums are ritual places in which societies make visible what they value. Through the selection and preservation of artifacts, specimens, and documents, museums begin to define for their societies what is consequential, valuable, and suitable as evidence of the past. Through their presentation and interpretation of this evidence, museums define not only what is memorable but also how it is to be remembered. […] While museums often claim to be value-neutral, non-moral, and nonpolitical in intent, in their actual practice and behavior, they are moralizing institutions, reflecting as well as shaping their communities" moral ecology (Robert, 101, 2011).

Literature review on the conservation issue for cultural heritage in an urban setting evaluates the assets a tangible and intangible connection between different time periods and populations. The link to the past with its memories and stories creates a sense of belonging, due to the feeling of knowing where you come from. However, it is realized that the transmission of intangible values difficult to future generations is a more complex issue, because they cannot be preserved in a closed space or place, like a museum, leave untouched, limit the access, etc. Bademli emphasizes (2005) that it is more difficult to conserve the intangible values; however this difficulty is the spirit and essence of conservation. In parallel to the difficulty in the conservation process of

intangible values, the valorization of archaeological sites depends mainly on historical values. In the case of Ayasuluk Hill the main concern is that the area was a recreational area and a part of the city rhythm, which is a metaphor for the regular and repetitive activities in cities, the sounds and smells that are familiar. However, changed into a museum because of the conservation interventions applied to the area.

Museums shape communities, but changing communities also shape museums. In the rapidly transforming social environment (Peacock, 2011). The museum is meant to both educate residents of and visitors to the province on its history and to incite those individuals to travel the province and spend money. However, besides the positive effects of a museum giving information and creating advertising media for a town, isolation may occur due to over-museumization, which is the situation in the Ayasuluk Hill. The entire area transferring traces of the past, is limited to a definite museum of the Saint Jean Basilica. Suitable design solutions may lessen the negative effects by creating a direct interaction, visual and physical, between the remains and the public. Through the exhibition of archaeological remains outside the museum building and regulating in situ conservation, the public can also profit from the artifact.

It is clear to some management members and staff that prioritizing revenue generation affects the presentation of history on site. A poorly defined interrelation between archaeological remains from different periods and locations, result in a focus only one and the most famous, which is Ephesus in this case. Depending on this increasing pressure from intensive visits within the boundaries, places become tourist enclaves which are isolated from their surroundings (Sinha *et al.*, 2009). The lack of a clearly defined connection is a negative effect for the relation of the city with its past. Moreover, the pre-organized accommodation and shopping locations reduce the number of people visiting the city and the conservation area gets a tourist attraction for tourists to take a stopover.

The discussion for Ayasuluk Hill with the many remaining from different time periods; and Ephesus as a historical site which is a property submitted on the Tentative List for becoming a World Heritage site, define different perspectives and approaches for Selçuk. Ephesus has its own management plans, a different visitor and consumer group; and is not attached to the town Centre Selçuk like Ayasuluk Hill. A route connecting the two historical sites may create a customer mass for the conservation

site of Ayasuluk Hill. However the connection of the area to the city is a discussion of another scale, urban design which is describing the balance between people and places, movement and urban form, nature and the built fabric. Urban design is the art of making places for people beside defining strategies and planning interventions.

6.3.2 Site museum

The archeological research offers insights into the relationship between earlier human communities and the environment over many ages. Respect for the community in this process, provides a recognition of the pressure of economic realities for cultural heritage in the environment that are in danger. In the conservation process the harm in wrong interventions are irreversible. Therefore, everything attempted to be done should be on careful deliberation and discussion. Time and patience is needed in this continuous process of consultation and discussion with the community, to identify priorities. Feasible outcomes and likely benefits are defined in this process. It has been recognized that the capacity for governing and shaping ambitions through delegating responsibility is one of the most important strength of the community. The responsibility is described in a collective decision making process for the issue. This community based approach provides a viable alternative to top-down development strategies, which risk excluding or deliberately overriding the creative contribution that a local population can make toward solving problems of environmental and cultural resource management (Silverman, 2006).

Comments and feedback of different participants during the determination of planning policies, strategies and programs is a good way to reach out for the potentials. It helps to evaluate the weaknesses and define the needs. Different than a usual planning progress, integration is only effective with thoughts of participants in a case where spatial planning may cause irreversible loses, like the disappearance of place identity and authenticity. Ayasuluk Hill is endowed with both cultural and natural heritage resources spanning from 10 000 BC to the present. These resources assist to understand the human's cultural developments. The type, span period and geographical location do not play any role for these assets as all of them contribute in understanding how the human being has managed to survive in the changing environmental landscapes. The recognition of the importance of cultural heritage and the necessity to hand it down to the next generations establishes some conservation measures. Spatial planning playing

178

an important role in defining these measures mainly includes legislative, institutional and policy based interventions. On the other hand interviews done for the study of the case study, Ayasuluk Hill, point out the bond of the community to the site as a usage value as a public space. A landmark to meet, sunsets and secrets of the youth defining the place attachment for the place are the intangible values for the place which were excluded during the conservation interventions. These interventions were mainly decided depending on the historical value with a global background to transmit the knowledge to a wider population not the local people. Identification of inhabitants with their past, has a less effective relation with the antique stones in the area. People feel more connected to their rituals, activities, stories and memories. The Urban Memory of Selçuk-Ephesus is representing *their history* in some way.

International Charters, mainly emphasize archaeology in an urban fabric with its close relationship to traces for urban life, development and continuity of a town and collective memory. However, in Turkey the main concern is on preservation and rescue of artifacts in relation to urban development. The legislation is also specified based on such an attitude, which is different for each country parallel to their control mechanism, ownership pattern, vision, approaches and cultural structure. This also regulates the integration of urban archaeological remains to everyday life. However, approaches and legislative system for conservation accepted in Turkey, whose main scope is urban development, lead to; Isolation of urban artifacts from people and its surrounding with absolute preservation, deterioration because of no intervention and destruction due to urban development.

There is a dilemma between conservation and spatial planning in Turkey, as long as the planning approach has urban development and extension as a main concern; and heritage is seen as a barrier in this process. In the conservation process, designation of areas for conservation is based on a classification. This system is depending on the intervention types which also has urban development as an actual purpose. This causes an inaccuracy for the designation process, as it can verify over time. Because, it is not value based and it is not done depending on scientific research, it can be transformed for the sake of urban development or speculation. The strictness of the 1st degree archaeological conservation area for prohibiting any intervention except scientific ones, leads to an exclusion from the changing urban environment. As a consequence,

a disunity from the urban setting and life occurs. The conservation area becomes a passive spot in a continuously evolving environment. In other words, cultural heritage has been a part of the city for decades, however, it is separated from the city as a result of legal regulations. Designation based on valuing may consider both tangible and intangible values in their context, would not bring regulations which isolate it from its physical and mental setting. The aim of this study is to show that conservation does not always have to support the development and extension of the city, moreover the quality of place and living is a more important aspect of the process.

It is important to raise awareness and consciousness to the archaeological sites in integrated parts of cities, rather than 'isolated' pieces. Awareness towards the planning system specific to conservation plans should be developed in Turkey to conserve not only the physicality of tangible heritage but also intangible heritage. One should also be aware that everyday practices set up in relation with heritage sites are also included in the context of intangible heritage.

In conclusion, although spatial planning and the legislative system define the conservation process in Turkey, as a matter of fact the most efficient protection and conservation method is the human being itself. Therefore, increasing **public awareness** and **knowledge** through presentation of archaeological remains and effective accessibility may be one of the most important issues, while defining the qualities of spatial planning process in urban areas. In other words, one of the main reasons for the management of heritage is to present the significance of the artifact and need for the conservation of it, to both its **host community** and to **visitors** to understand the development and continuity of the town. Conservation of heritage cannot be isolating it from the environment it has come to its current state. The heritage becomes what it is, owing to the interrelation between the different time zones it has encountered. Heritage is a product of society and has to be accessed by the people it was produced by to retain the values attributed to it.

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APPENDIX A

DIAGRAM FOR TIME, HUMAN BEING AND SPACE RELATION

The current setting and historic context of a place defined by the socio-economic conditions from its past is represented in archaeological sites in urban areas. Historical remaining, all vestiges of human existence, gives a sense of place with the tangible (information) and intangible (feelings) values it carries. Planning decisions have a large impact in the relationship of the human being and the character of the place defined by the values it has. Conservation policies isolating the archaeological area from the current setting, due to the historical value, cause a loss in the societal value and disconnect inhabitants from the socially synthesized routine of the daily life. A conservation plan defining the archaeological site as a place with clearly designated borders, causes either deterioration or turns it into a death place. The problem definition and scope of the thesis is synthesized on a diagram shown on the following page (Table A).

Table A: Relation between time, human being and space

TIME	HUMAN BEING	SPACE

| social value | **artifact - people - city** | space-place value |

realization of time
'being there' 'being councious of time' (Gunay)
stability / security (Lowenthal)

environment
formed by natural resources of earth
the changes the human being creates on these resources

past / present / future		rhythm of a place
rhythmic repetition		the flow of activities
progressive & irreversible change		physical settings
		functions
rhythm		**city**

archaeology	**value**	**urban design**

interpretation of the past to the present

Urban archaeology
with towns & urban life

TIME - The longer people have lived in a place,
the more rooted they feel,
the greater their attachment is to it (Elder et al. 1996)

place attachment
geographical location
material form
investment with meaning & value

interactive and culturally shared processes
of endowing spaces with an emotional meaning.

Place becomes space
when the unique gathering of
things, meanings, and values
are sucked out
(De Certeau 1984)

stronger emotional bonds
in neighborhoods near prominent landmarks,
or with easily defined edges,.

| **bond** by interaction between individuals and their environment | | **spaces become places** |

	bond	**TO**	**place**	

cognition
memories

sense of shared past
sense of community
social identity

⟷

collective interaction
with place

Sense of place
Space as an object / experience
widely known events as reference points
landmarks for significant change and the symbols of social cohesion

places reflect components of people's
own identities and environments
are conceived as an inseparable part of the self

IDENTITY

| Psychological | **SENSE OF PLACE** | Physical |

| attributed | **value** | intrinsic |

| intangible | **HERITAGE (artifact)** | tangible |

contemporary use of a past
not static or 'frozen in time'

a process
while it passed on
it established values and meanings;
creates new meanings and values.

| **layering of time (Lynch)** | | **richness in the city** |

| **valorization** | **value** | **URBAN DESIGN** |

conserving the **spirit of the past**

CONSERVATION & USAGE

BALANCE
between people & places
movement & urban forms
nature & built environment

| mental | **PLACE** | physical |

memories & stories	safe	personalized memories		design
	comfortable	centres of everyday routines		featuring
remembering & forgetting	vibrant	collective emotions		gateways
	quite	memories		vistas
conception	threatening	attitudes		landmarks

| **MEANING** | **ACTIVITY** | **PHYSICAL FORM** |

1) **necessary activities** including everyday tasks
2) **optional activities** happening only if outside conditions allow it
3) **resulting social activities** depending on the attendance of other people in public spaces

| mental | **PLACE** | physical |

202

APPENDIX B

THE CRITERIA FOR SELECTION OF THE WORLD HERITAGE LIST NOMINATIONS

(i)   to represent a masterpiece of human creative genius;

(ii)   to exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;

(iii)   to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;

(iv)   to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;

(v)   to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;

(vi)   to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria);

(vii)   to contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;

(viii) to be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features;

(ix)   to be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;

(x)   to contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation.

Table C: Historical Background and Planning History of a Multi-Layered Part of a Historic Town: Ayasuluk Hill of Selçuk, Izmir

PERIODS		YEARS	FUNCTION	
		4500 - 3500 BC Chalcolithic	Çukuriçi – Avralya Mound（Figure 3 5 and Figure 3 6)	
Prehistoric		3000 - 1200 BC Early Bronze Age	traces of settlement **Ayasuluk Hill**	2000 BC Arzawa-Mira Kingdom APASAS (Ephesus I)
		Iron Age (1300-500 BC) – end of 5th century BC (400 BC)		1400 BC Myken grave found
Archaic	Ionian	11th century BC (1100 – 1001 BC)	migrations from the North to Anatolia Prince Androcles, legendary king of Attica conquered Ephesus from its native Carians, Lelegians and Lydians	
		8th century BC (799 – 700 BC)	a revival the population of Ephesus significantly increased	
		699 – 600 BC Archaic Period	settlement of Ephesus, Artemision Temple, location of the small village called Smyrna (location of present Ephesus between Panayır and Bülbül Mountains), the walls from the Hellenistic Period.(Figure 3 7)	
Classical	Lydian	560 BC	metropolis till Lydian King Croisos conquered Ephesus moved to its location in the vicinity of the Artemis Temple, because of the pressure of Croisos (Ephesus II) changed location - the harbor being silted up	650 – 480 BC traces of settlement **Ayasuluk Hill** but lost its importance
		546 BC	Persian Invasion by Achamenid King Cyrus	
		334 BC	arrival of Alexander the Great – ended the dominance of the Persians	

Table C Continued

Period	Date	Event	Event
Hellenistic 330 – 30 BC	300 BC	Lysimakhos, officer of Alexander the Great founded the Hellenistic City **'Arsinoëia'** (Ephesus III) in the valley between the Bülbül (Pion) and Panayır (Coressus) mountains - becoming the capital of Asian State in the Roman Period（Figure 3 9)	migration to the new town swamp of the River Koystros (Küçük Menderes) and Marnas (Derbent) stream - harbor became dysfunctional
	281 BC	Lysimakhos was defeated in the Kurupedion War Seleukos and Ephesus's Ptolemaios	
	188 BC	Apemenia Peace compromise	Roman got the control of the area Ephesus got under the protection of Pergamon Empire
	133 BC	Pergamon Empire became a part of the Asian Provinces of the Roman Empire	
	300- 100 BC	Ephesus in Hellenistic and Early Roman period (Figure 3 10)	
Roman 30 BC – 395 AD	2nd century AD (100 -199 AD)	reigns of the emperors Trajan and Hadrian Ephesus reached its most magnificent appearance population of Ephesus 350 000（Figure 3 11)	
	end of Roman Period (390's AD)	Gaius Julius Caesar came to Ephesus and provided convenience for the taxes. after the death of Caesar, Marcus Antoninus came to the region and assigned taxes for Ephesus in impayable amounts	262 AD earthquake destroyed the Temple of Artemis Christianity was not approved
	284 - 305 AD	Emperor Diocletian re-organised the Roman Empire, the town of Ephesus still remained the provincial governor (Proconsul Asiae) and a political centre.	
	4th century AD	earthquakes – economic collapse time to recover	religious edicts of Thodosius I Christianity being accepted
	Early Byzantine Period	start of the decline of the Roman Empire	
Byzantium 395 – 1030 AD	6th century AD (400 – 599 AD)	a settlement surrounded by walls developed around the Basilica of Saint John, on Hagios Theologos (Ayasuluk) Hill	construction of Saint Jean Basilica a centre of pilgrimage
	7th century AD (500 – 699 AD)	harbor becoming dysfunctional - location changed	Ephesus IV settled in its previous location Ephesus I (Ayasuluk Hill)
	654-655 AD	Ephesus was pillaged in around by Muawwiya the Governor of Syria	
	715-716 AD	pillaged by the Arabian Admiral Maslama on their way back from the siege of Constantinople.	
	890 AD	It lost its political and military superiority to Samos and to Smyrna (İzmir) immediately afterward	

Table C Continued

Beyliks 1030 - 1320			
	1081 AD	first Turkish settlements in Izmir and Ayasuluk Hill a coastal princedom established by Caka Bey Byzantine and Catalan invasions	1071 AD (Mankiert Battle) Turks started to settle down in Anatolia
	1090 AD	Seljuk prince Tengribirmiş conquered Ephesus and the Hagios Theologos (Ayasuluk)	
	1096 AD	under the control of Byzantine Empire after the battle against Byzantine General Johannes Ducas	traveler Idrisi's observations (12th century AD)– the state of the town in the Ayos Theologos after Christianity was a ruin.
	1274 AD	number of Turkish tribes that settled in the vicinity of Kaystros River and Ephesus increased	1280 – 1282 AD Menteşe Bey, the governor of a coastal tribe invaded regions around the Meander.
	1304 AD	Sasa Bey, son in law of Menteşe Bey conquered Ayasuluk Hill	
	1308 AD	Aydinids dynasty- Mehmet Bey the name was changed to: AYASULUK	the Aydınoglu Beylik was officially found
	1334 AD	Aydınoğlu Mehmet Bey died and Umur Bey got the governor position	capital was moved from Birgi to Izmir.
	1348	Hızır Bey became the ruler capital was moved to Ayasuluk (1348 – 1380 AD)	İbn-i Batuta's observations, (visited Ayasuluk in 1330) Saint Jean Basilica was converted into a mosque
	1360	Hızır Bey died and Isa Bey, the son of Aydınoğlu Mehmet took his place.	
	1350	Mehmet Bey prepared his navy before his conquest of İzmir in Ayasuluk Mehmet Bey divided the areas he conquered between his sons – Hızır Bey was responsible for Ayasuluk	
	1365	Isa Bey became the ruler with the death of Hızır Bey valuable architectural works. baths were built and these were built by Ali bin Salih and were named after Isa Bey	
	1374	Isabey Mosque was built Ayasuluk turned into a village with the development of Izmir and Kusadasi	

Table C Continued

Ottoman 1302 – 1920 AD			
	1389 AD	Yıldırım Beyazıd annexed Aydınoğulları Beylik to Ottoman territories	
	1402 AD	Ankara Battle- the beylik lands captured by the Ottomans were again transferred to the dynasty families	
	1403 AD	Aydin Province dominated by Umur Bey II Aydinids built a cistern and a mosque in the inner castle and the castle was in a good condition	
	1405 AD	Umur Bey died Cüneyd Bey became the ruler at Aydin and its surroundings upon the death of Umur II	
	1426 AD	Ottoman Empire got dominance on Provinces of Saruhan, Hamid, Ayasuluk and Tire	
	1473-1477 (Early Ottoman Period)	the city stayed as an outpost of the Aydın County	15th century AD (1400-1499 AD) Ayasuluk became a crowded town population of the town 2000-3000. **Settlement outside the castle**
	16th century (1500- 1599 AD)	development of the port of Izmir and Kuşadası decline of Ayasuluk Ayasuluk: an outpost of the Sancak of Aydın Şirince: a municipality	Evliya Çelebi's observations (visited Ayasuluk in 1671) no chief man but many poor people. **60- 70 households (300 inhabitants in the inner castle)**
	late-17th century - mid-19th century	Ayasuluk had a quiet period in its history	
	1831 AD	a sub-district (nahiye) of Kuşadası	population of the town :767
	1856	The Izmir-Aydın railroad which was also the first railroad line in Anatolia started to be constructed - to transfer the agricultural products from the west Anatolia to the Izmir port.	
	1863	John Turtle Wood started excavating to define the location of the Artemission Temple	
	1867	Ayasuluk station started to be used.	the revival of Ayasuluk
	1869	The first regulations that are directly related to conservation **Regulations on Historical Works of Art**(Asar-i Atika Eski Eserler Tuzugu)	location of the Artemission Temple was determined
	1873	a hotel building -the very first hotel ever known in Selçuk- named as George KARPOUZA was constructed for the western tourists	
	1893	Excavations under the leadership of Otto Benndorf started	
	April 1895	The first excavations were carried out with the help of Mautner Ritter von Markhof	
	1898	Austrian archaeological researches (Vienna-Austrian Archaeological Institute)	

Table C Continued

Turkish Republican after 1923	beginning of the 20th century	name of the sub district was changed to Akıncılar	
	November 11, 1914	the name changed to SELÇUK	
	1921-22	First excavations in the area of Ayasuluk Hill by Greek Archaeologist Sotiriou	
	September 8,1922	the invasions ended	Selçuk was a township of Kuşadası until 1943 periodical migrations, the settlement grew
	1927-30	Vienna-Austrian Archaeological Institute digged nearly the entire construction area of the Saint Jean Basilica Ephesus Museum built as a storehouse for the findings	
	1943	municipality of Şirince was moved to Selçuk	
	1950s	The construction of Izmir – Aydın – Denizli highway passing through Selçuk a rapid growth	
	1954	the museum has been working on the field with the permission and help of the Ministry of Culture in Ephesus	
	1956	Excavations start after the quiet period during the World Wars (Ephesus)	
	1957	Selçuk became a town	urban development was on the eastern side of the Ayasuluk Hill
	1957	the town was annexed to Izmir province	
	1960	**Selçuk Settlement Development and Implementation Plans** The first Settlement Development Plan was prepared	The buildings designated for conservation decisions and registered buildings from the Beyliks were shown explicitly with a dark colour. traces of theaqueducts
	1960-62	The American Society of Ephesus founded by the American family Quatmann sponsored excavation and restoration work done by yhe Directorate of the Ephesus Museum The first evidence supporting that the ancient sources, Ephesus was founded in the second half of the 2nd millenium BC, was unearthed near the Gate of Persecution.	
	1974-2006	the museum has been working on the field with the permission and help of the Ministry of Culture in the area of Ayasuluk Hill	
	1972	**Izmir City-Region Development Plan of 1972:** The planning area is covering the Izmir Metropolitan Municipality boundaries defined by the Law No. 5216 with a size of 550.000 hectare.Selçuk was studied under the Western Urban Development Sub-region.	Ephesus as a second degree archaeological conservation area which is established to be protected with regulations for protection and usage of the area decided by the Cultural and Natural Heritage Conservation Board (Koruma Kurulu). The plan restricts new development and other studies than the scientific ones for conservation.

Table C Continued

11.12.1976-14.07.1979	GEEAYK 11.12.1976-A-262 and 14.07.1979-A-1704	The first time that the area of ancient city of Ephesus and its vicinity was defined as an archaeological site: •Ephesus- 1st degree Archaeological Conservation Area •Ayasuluk Hill- 3rd degree Archaeological Conservation Area
1980	Excavations in the area of the Artemission Temple	
1980-2002	Selahattin Erdemgil Excavations in the area of Ayasuluk Hill	
1981	Environmental Plan for the Coastal Area of Seferihisar-Dilek Peninsula' (Seferihisar-Dilek Yarımadası Kıyı Kesimi Çevre Düzeni Planı).	definition and revision of the 1st degree archaeological conservation site. help the conservation of the archaeological and natural conservation areas which are in general under a risk of deterioration because of the urban development.
July 21, 1983	Ayasuluk Hill as an archaeological site like all the others in the neighborhood of Ephesus is under the responsibility of Council Number II for Conservation of Cultural and Natural Asset , according to the Law No. 2863 of July 21, 1983 on Conservation of Cultural and Natural Property.	
13.10.1986	**Selçuk Settlement Development and Implementation Plan** boundary: the area within Selçuk municipality boundary prepared by the General Directorate of Provincial Bank approved by the City Council of Selçuk in **13.10.1986.** Although there were alterations, additions and revisions due to upper-scale plan decisions in different periods the comprehensiveness of the plan was unaffected.	Artemision, the Basilica of Saint Jean, Ayasuluk Castle, Isabey Mosque and Isabey Bath and the graveyard located within the boundaries of the 1st degree archaeological site were shown on the map as information, housing development occurred in the adjacent fields of archaeological sites.
16.02.1989	Izmir Cultural and Natural Heritage Conservation Board (No:1) 16.02.1989-8	Because of the proposal of the General Directorate of Ancient Arts and Museums to give a function to the ancient harbor of Ephesus: • the functioning of the harbor was decided to be appropriate, implementation projects were controlled by the directorate • excavations done by a scientific committee and be controlled by the Directorate of Selçuk Museum • a 75-metre bufferzone on both sides of the antique channel being defined as an archaeological site
1990	analysis and publication period for excavations	

Table C Continued

04.04.1991 16.07.1996	Izmir Cultural and Natural Heritage Conservation Board (No:1) 4.4.1991 – 2809 depending on the 1.3.1991 – 189 'administration order' of the Cultural and Natural Heritage Conservation Board Izmir Cultural and Natural Heritage Conservation Board (No:1) 16.07.1996 - 6165	The first revision of the boundaries of 1st and 3rd degree archaeological conservation areas in the vicinity of Ephesus • The area which was excluded from the archaeological conservation area defined by GEEAYK and is located on the west of Ayasuluk Hill (Saint Jean Basilica) and Isabey Mosquee, north of Artemis Temple and northeast of the archaeological conservaiton area of Ephesus was designated as 1st degree Archaeological Conservation Area • Some part of 3rd degree Archaeological Conservation Area in the vicinity of the Ayasuluk Hill was upgraded to 1st degree Archaeological Conservation Area and the other part was assigned as 3rd degree Archaeological and Urban Conservation Area Change in the boundaries of the natural conservation area in the vicinity of Ephesus; Virgin Mary's House assigned as 1st degree Natural Conservation Area instead of archaeological conservation area. The degree of the natural conservation area changed from 2nd to 1st and the tourism locale decision was cancelled.
October 1994	**Selçuk Urban Conservation Plan** boundary; Saint Jean Basilica and Isabey Mosque to the north and the road leading to Pamucak coast and Kuşadası to the south. The south, west and north is surrounded by the 1st degree archaeological site. a buffer (transition) zone comprehensive planning due to the close relationhip with the archaeological site of Ephesus.	the plan designated the areas between the Aydın-Izmir highway and the 1st degree archaeological site as the vicinity of the ancient city of Ephesus The plan decisions for the urban conservation site aim to preserve the historic houses and to develop an adaptive re-use approach by making them usable by giving new functions.
2004	The plan brings the obligation of authorization from the General Directorate of Natural Disasters for development in areas where fault line pass. to protect the shore and shore line 1. Revision of Selçuk Pamucak (Izmir) Conservation Master Development Plan 1/5000 (Selçuk Pamucak (İzmir) Koruma Amaçli Nazim İmar Plani Değişikliği) was approved on 07.07.2004. 2. Selçuk Pamucak (Izmir) Conservation Implemention Development Plan 1/1000 (Selçuk Pamucak (İzmir)Koruma Amaçli Uygulama İmar Plani) was approved on 07.07.2004. main aim is to increase tourism opportunities	

Table C Continued

2007	Revision of the Izmir City-Region Development Plan in 2007: The plan was approved by Izmir Metropolitan Municipality in 16.03.2007.	a balance between the conservation and usage of the area. Natural, archaeological and historical attributes and agricultural land were the main concerns of the revision. Ephesus as a 1st degree archaeological site and stated to prepare and approve a protection master plan for the defined area
2007	The team under the leadership of Associate Professor Dr Mustafa Büyükkolancı has been on duty with the judgment number 12296 dated 06.06.2007 by the decision of Council of Ministers titled 'Excavation and repair work on the Ayasuluk Hill and Monument of Saint Jean'	
29.05.2002	Izmir Cultural and Natural Heritage Conservation Board (No:1) 29.05.2002 – 10697	Registry of 1st and 3rd degree archaeological conservation area due to the studies of experts from the General Directorate of Ancient Arts and Museums (22.11.2001 - 9850), which were previously defined as 2nd degree by the Cultural and Natural Heritage Conservation Board (16.07.1996 - 6165) and revised with the 1.10.1996 dated inscription.
2008	Excavations were concentrated in the inner castle area	
May 15, 2008	The Municipality of Selçuk and its villages has become a district within the Metropolitan Municipality boundary of Izmir	population of the town 33.732 (2007 census) Selçuk is currently governed by both Selçuk Municipality at the district level and Izmir Metropolitan Municipality at the metropolitan level
02.04.2009	The unification of the boundaries of 1st degree archaeological conservation areas defined in different dated decisions and addition of the fortress walls to this area during the studies for the Ephesus Conservation Plan	Izmir Cultural and Natural Heritage Conservation Board (No:2) 02.04.2009 gün ve 4689
24.09.2009	Because of the demand from the planning team because the the boundaries of two conservation plans with different scales did not overlap, during the studies for the Conservation Plan on 03.03.2009 to the Izmir Cultural and Natural Heritage Conservation Board (No:2): the answer of the board was that there was no inconvenience between the borders of 1/1000 and 1/25000 maps (appendix of 04.04.1991-2890) and other board decisions. The boundaries of the first degree archaeological conservation area was widened to the area of the new found fortress walls in the southern part of Ephesus.	
18.03.2010	Because of the demand from the Directorate of Planning of Selçuk Municipality for the inconveience of the boundaries of the first degree archaeological conservation area during studies done for Conservation Master Plan (1/5000) and Conservation Plan (1/1000) on 10.12.2009 and the research done for the writing of the General Directorate of Cultural Heritage and Museums and the report of the Directorate of the Ephesus Excavations on 12.02.2012.	

Table C Continued

09.06.2010	The boundaries of the ancient city of Ephesus were updated and enlarged.
2011	**Efes (Selçuk - İzmir) Archaeological Site Conservation Master Development Plan (Efes (Selçuk - İzmir) Arkeolojik Sit Alanları Koruma Amaçlı Nazım İmar Planı)** 1 / 5000 boundary:1st and 3rd degree archeological conservation areas The Efes (Selçuk - İzmir) Archaeological Site Conservatin Master Development Plan was approved and adopted by the Selçuk City Council, Izmir Metropolitan Area City Council (12.11.2010 - 01.1227) and Cultural and Natural Heritage Concervation Board of Izmir Region No:2 (reorganization of the plan due to the decision of 24/02/2011 - 6625, and acceptance 28/09/2011 - 29). The boundaries of area which overlaps with the Pamucak Tourism Center was decided to be drawn according to the 4957/2634 numbered law for the encouragement of tourism instead of the 5216 numbered Metropolitan Municipality Law . (Izmir Metropolitan Municipality year 2011 extraordinary city council session agenda, 27.12.2011)

	Excavations for the Artemission Temple, Ephesus and Ayasuluk Hill
	Plans
	Cultural and Natural Heritage Conservation Board Decisions