REVEALING THE VALUES ATTRIBUTED BY THE INHABITANTS IN HISTORIC URBAN LANDSCAPES: THE CASE OF SİVRİHİSAR, ESKİŞEHİR IN TURKEY

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ABSTRACT

REVEALING THE VALUES ATTRIBUTED BY THE INHABITANTS IN HISTORIC URBAN LANDSCAPES: THE CASE OF SİVRİHİSAR, ESKİŞEHİR IN TURKEY

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Value of a place as a part of conservation process cannot be fully understood without considering local users. Giving priority to relationship of the local people with the place where they live has a crucial role for the sustainability of conservation process. Besides, it is a contemporary worldwide issue. Pioneer organizations in conservation of cultural heritage field give importance to this issue in their declarations and researches. In Turkey, although there are legal necessities for participatory planning, there is no legislative regulation for inhabitant-oriented value assessment in conservation planning process. Therefore, at the end of this process, there might be some losses from the cultural assets that local people give importance. In this study, the instruments and methodologies to reveal what local people value are discussed in case of Sivrihisar, Eskişehir in Turkey. Social surveys prepared to reveal these values are directed to the local people of Sivrihisar. Purposefully chosen 46 people participated to the social surveys. The answers of the respondents are evaluated in terms of the relation with the place. This study demonstrates the contribution of local people to the conservation of historical urban landscapes by the participation of them in the value assessment process.

Keywords: Value Assessment, Conservation Decision Making Process, Values, Sivrihisar

ÖZ

YEREL HALK TARAFINDAN TARİHİ KENTSEL PEYZAJ ALANLARINA ATFEDİLEN DEĞERLERİN ORTAYA ÇIKARILMASI: SİVRİHİSAR, ESKİŞEHİR ÖRNEĞİ

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Koruma sürecinin bir parçası olarak bir yerin değeri, yerel kullanıcılar dikkate alınmadan tam olarak anlaşılamaz. Yerel halkın yaşadıkları yerle ilişkisine öncelik vermek, koruma sürecinin sürdürülebilirliği için önemli bir role sahiptir. Ayrıca, yerel halkın koruma sürecine katılımı dünya çapında güncel bir konudur. Kültürel miras alanının korunmasındaki öncü kuruluşlar, bildiri ve araştırmalarında bu konuya önem vermektedir. Türkiye'de katılımcı planlama için yasal gereklilikler olmasına rağmen, koruma planlama sürecinde yerel hakı temel alan değer belirleme süreci için için herhangi bir yasal düzenleme bulunmamaktadır. Bu nedenle, bu sürecin sonunda yerel halkın önem verdiği kültürel varlıklardan bazı kayıplar olabilir. Bu çalışmada Sivrihisar örneğinde yerel halkın neye değer verdiğini ortaya koyan araç ve yöntemler tartışılmıştır. Bu değerleri ortaya çıkarmak için hazırlanan sosyal araştırmalar Sivrihisarlı yerel halka yöneliktir. Sosyal araştırmalara çalışmanın amacına uygun olarak seçilen 46 kişi katılmıştır. Sosyal araştırmalara katılanların cevapları mekanla ilişkileri açısından değerlendirilmiştir. Bu çalışma yerel halkın değer belirleme sürecine katılımının tarihi kentsel alanların korunmasına sağladığı katkıları göstermektedir.

Anahtar Kelimeler: Değer Belirleme, Koruma Planlama Süreci, Değerler, Sivrihisar

To my family…

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CHAPTER 1

INTRODUCTION

1.1. Problem Definition

One of the most important reasons of protecting an asset is the values which we consider that the asset contains. Cultural assets carry values for the whole society and they contain collective memories of the society. So, conservation of these heritage places is not only important for sustaining the physical environment but also important for sustaining the meaning of them for the society itself. On the other hand, field of conservation aims to pass the cultural heritage to the future generations and sustain the local culture with its all diversity and richness. Therefore, defining the values clearly is one of the primary requirements in order to make a successful conservation study.

Conservation projects are key points of moving values of a place to the future. So, the attitudes of conservation professionals will shape the future of the place. A top-down approach without integrating the local people may lead to the ignorance of the values and meanings attributed by the locals. Local people, who are both the parts of local culture and the builders of that culture, are one of the most important sources for the definition of values of that place. Thus, participation of local people in conservation process is seen as a critical contribution.

However, the valuation methods and criteria are not clearly identified. While there are some criteria and methods for the conservation professionals in order to understand the values of a place, there is not any specific methods to assess the values attributed by the community.

The importance of values attributed by local people is currently being discussed in plenty of studies and tried to explain its significance in many of the charters related with cultural heritage. These studies and international documents show that values attributed by locals still in conservation agenda. On the other hand, this issue is not going parallel with the international conservation agenda. Many of the conservation planning projects in Turkey are prepared only from the viewpoint of professionals. The criteria, definitions and methods which are used to define the values of a place are inadequate, even though the point of view and criteria of professionals are important to define the meaning of that place in a different way, local people are the real owners of the place and their opinions are as significant as professional's.

Also, there are some deficiencies in legal and administrative system in Turkey. There is no any definition related with the value assessment process in the legislation of Turkey. In the laws related with preparation of conservation development plans, there is not any regulation for value assessment process. In the recent legal structure of Turkey, there are some unclarified points. In our legal documents, although the definitions of heritages are explained in detail, there is no any part which defines the value assessment processes in conservation projects.

1.2. Aim of the Study

Considering the brief summary in problem definition, there is a need to understand the values attributed by local people in conservation processes. Available methods are not widely used in assessing the meaning and values of a place for the locals in the conservation planning practice. However, these values cannot be understood directly. At this point, new instruments and a systematic process is needed for value assessment.

The problem exists in the case of Sivrihisar located within the provincial boundaries of Eskişehir. In 2010, a conservation development plan was prepared for Sivrihisar. The plan did not describe any process considering the values of the inhabitants nor it translated any input about this issue. The research report prepared for Sivrihisar Conservation Development Plan presents some analyses to understand the architectural values and researches to clarify the historical values in Sivrihisar, yet these analyses do not go beyond technical studies prepared by professionals. Moreover, the social survey which was carried out in the plan preparation process to understand what local people value in Sivrihisar did not convey any insights about the values attributed by the local community.

In this context, this study aims to discuss the instruments and processes to reveal what local people value and to discuss the contributions of these instruments and processes to the conservation decision making process based on the case of Sivrihisar. To do that, the thesis presents an analysis of the traditional settlement zone in Sivrihisar district center and the values of place attributed by locals will be revealed by applying a social value-sensitive methodology integratable to spatial analyses in conservation development planning.

1.3. Methodological Framework of the Study

This section discusses the instruments and processes used to reveal the values of a historic urban landscape attributed by inhabitants with an aim of ensuring its contributions to conservation decision making processes. It will do that by methodologically deciphering the inquiry process in reference to four major and two minor research questions:

1) What are the values of the physical and socio-economic settings in the Sivrihisar historic urban landscape?

2) What are the values attributed by the inhabitants in the Sivrihisar historic urban landscape?

3) How inhabitants' values can be revealed and presented?

4) How can these values be integrated to conservation planning process?

- Are the values of the inhabitants considered in the existing conservation development plans? If yes, how?

- What are the means to integrate inhabitants' values into the plan preparation process?

Accordingly, the inquiry process is composed of two steps. In the first step, the current literature defines the conceptual framework of the study. The second step presents an evaluation of the data obtained from the case study area. Figure 1-1 shows this framework.

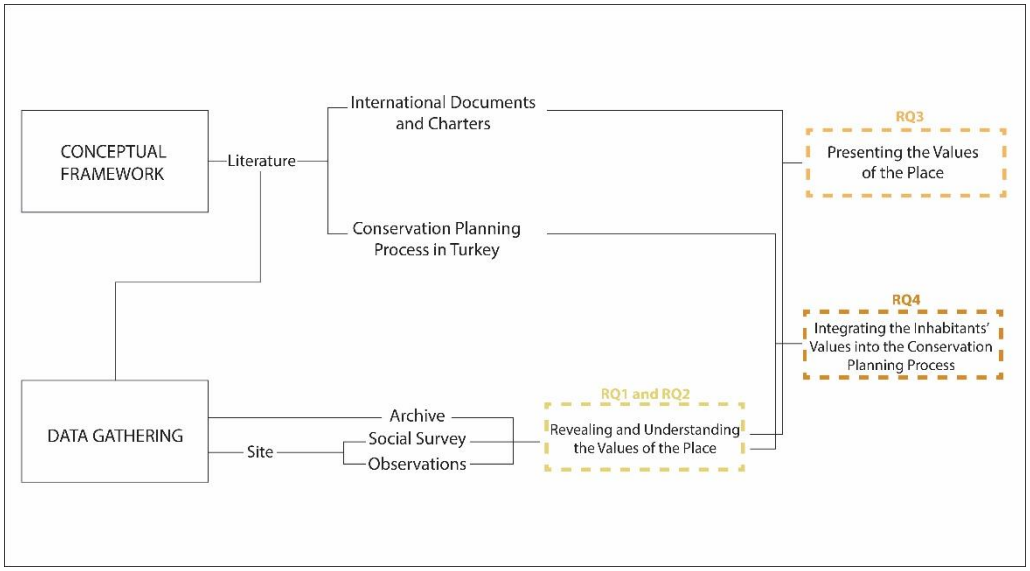


Figure 1-1. Methodological Framework of the Thesis

First of all, the conceptual framework shows the generation process of values in the conservation field. The importance of the relation between people and place is expressed in international documents and charters. The present literature highlights the contribution of local participation to conservation practices. Pioneer studies, international documents and charters are used to understand the development process of the concept of values in conservation field. They categorize the concept of values. Furthermore, the conservation planning process in Turkey is examined to find out the value assessment criteria defined in the legislation.

In line with these studies, this inquiry is designed with a case study focus. The archival resources were investigated to systematize the existing spatial data about the site. Social surveys and onsite observations were carried out to answer the first two research questions. The inferences from literature studies and site studies were combined in the final analysis. Assessing and presentation of the values attributed by the inhabitants to the place is one of the major points of this study. Thus, at the end of the thesis, the contributions of the values obtained

through studies are examined and the proposals for the present legislation are developed.

In order to answer the research questions, the present study pursues a descriptive research that carried out a qualitative data collection and analysis process. The study is conducted in the Sivrihisar historic urban place, registered as an Urban Protected Area.

The data gathering phase is composed of two steps. First, a site visit and analysis was conducted to reveal the physical values of the place. These findings are combined with the outcomes of the existing previous studies. Second, another surveying process is conducted to extract the values attributed by the inhabitants of the place.

Then, the study carries out a qualitative data analysis process to answer the proposed research questions. First, to document the physical and socio-economic values of the place, visual maps and a descriptive review of existing studies were produced. Second, to explore the values of the historic place attributed by the inhabitants, the content analysis and mapping techniques were used. The content analysis revealed the frequency of mention for each attributed value by the local people. The mapping studies presented the physical locations of the attributed values and their relations to each other within the urban context. Third, I used the mapping technique to present the synthesis of the plan and social value assessments.

The following table displays the outline of research questions, data collection, the type of data, and the analytical procedures of the study which are discussed above. The following section introduces the research approach of the study, the data gathering and analysis techniques and the sampling approach of the study.

Table 1-1. Research Questions and Methodology

Research Question	Sample	Sampling Technique	Data Gathering	Data	Data Analysis
What are the values of the physical and socio-economic settings in the Sivrihisar historic urban landscape?	The Sivrihisar Historic Landscape		• On site observations • Site analysis • Review of previous site analyses	Qualitative information about socio-economic setting and physical structure	• Mapping
What are the values attributed by the inhabitants in the Sivrihisar historic urban landscape?	Purposefully chosen 34 inhabitants of Sivrihisar	Snowball sampling	• Interview with open-ended questiones	Frequency of mention	• Content Analysis • Mapping
	Purposefully chosen 12 inhabitants of Sivrihisar	Snowball sampling	• In-depth interviews • Recording	Frequency of mention	• Content Analysis • Subjective Descriptions
How inhabitants' values can be revealed and presented?					
How can these values be integrated to conservation planning process?					

1.3.1. Descriptive Research

A descriptive research study aims to simply define the situations by gathering data without any manipulation of the research context. Descriptive research mainly focuses on identifying the nature of a subject without touching the reasons of a specific phenomenon. In other words, it does not try to establish causal relationships between situations. A descriptive research deals with relationships between non-manipulated variables in a natural setting. It is used when the objective is to provide a systematic description. It helps to calculate frequencies, averages, and other statistical indicators. For this reason, descriptive research is also called as statistical research.

Descriptive research uses logical methods of inductive and deductive reasoning to reach generalizations. To reach representational and generalizable data, the sample used in descriptive research should be randomly or stratified-randomly chosen from the population (Best, 1981 as cited in Kahraman, 2008, p.90).

Data Collection Process in Descriptive Research:

One of the most used data gathering methods in descriptive researches are social surveys, focus group studies, participant observations, photographing, and cognitive mapping. A social survey is a helpful tool for gathering data on characteristics of a population, attitudes, attributes, thoughts, behavior, and perspectives of the population. It involves the collection of primary data about subjects by selecting a representative sample of the population with the help of a set of questions. It helps to standardize both in the questions asked and in the method of data collection from the subject group.

Social surveys cover questionnaires and interviews. A questionnaire is a set of questions asked to a sample chosen from the whole population. The surveyor collects the answers of the sample to reveal how the subject group thinks, feels and acts. An interview is an effective way to gather reliable and valid information in the form of

verbal responses from participants through face-to-face communication with subjects. In addition to the related answers, an interview help to reveal the participant's perspective on the research topic.

In the questionnaire, the chosen sample is required to represent the population. To ensure that, the surveyor need to use sampling method which every person in the population has an equal probability to be chosen. Random sampling allows the questionnaire to be a confident method in generalizing the findings of the research. However, in cases which the scope of the answers carry an importance and there is a difficulty to reach the respondents, they can be found with snowball sampling method. In this method, the interviewees were expected to give references to the next interviewee and the referenced people asked for the next respondent.

There are different data collection methods in social surveys such as questionnaires and in-depth interviews.

The questionnaires can be divided into two such as closed form and open form. The closed form questionnaires include predetermined answers for each question. The respondent are expected to choose one or more of these answers. The predetermined questions are preferred because they are easy to evaluate, interpret and summarize. On the other hand, open form questionnaires do not include any predetermined answer. In this method, the respondents are free to respond questions according to their perceptions and thoughts about the issue asked in the question.

Another data gathering method used in descriptive researches is in-depth interview. It is preferred in the cases which there is a need to learn about the feelings, perceptions, and experiences of the participants. In-depth interviews provide data about the perceptions and feelings of the participants, their relationship with specific events, beliefs etc. The in-depth interview method is an interactive process which participant and researcher are both actively involved the process. The researcher asks questions to participants in a neutral manner and takes the responses. The researcher shapes the conversation according to the previous responses. The researcher should not lead

participants during their speech and should not affect their responses. In-depth interview method is more flexible than questionnaire method. It may be applied to more than one person at once.

Analysis Techniques in a Descriptive Research:

In a descriptive research, coding of the verbal data collected during the interviews is one the most significant part of data analysis process. Coding means the identification of meaningful parts of interviews and applying labels on them to form thematic ideas. The coded data can be evaluated with descriptive statistics or frequency tables. Descriptive statistics produced in a study show the basic features of the collected data and summarize the sample and measures of the study. Furthermore, they show the behavioral data based on the frequencies and the types of behaviors.

There are different methods of descriptive data analysis in literature which are using the coding process such as content analysis, framework analysis and comparative analysis. From these techniques, the content analysis means "a research technique for an objective, systematic and quantitative description of the manifest content of communication" (Berelson, 1952). These systematic rules guide the researcher to prevent from contradictions. Content analysis is a way to identify the intentions, focus or communication trends of a subject group. It measures the meanings and relationships of the mentioned words in social surveys. In this method, the text is coded into code categories. Content analysis method counts the frequencies of these words

The frequency of words show the importance of matters (Berelson, 1952). Content analysis has many advantages as an analysis technique. First, it allows to make analysis both qualitative and quantitative. Furthermore, it become a powerful instrument when combined with other research techniques like interviews, on site observations or use of archival records. It is a very helpful method for analyzing historical material, especially for the studies which aims to reveal the trends over time.

1.3.2. Sampling

The major aim of this study is to discuss the instruments and processes to reveal what local people value and to discuss the contributions of these instruments and processes to the conservation decision making process in historic urban landscapes. There is a deficiency in recent value assessment step of conservation decision making processes. Thus, this research was designed as a case study to examine the contributions of inhabitants in the process. The thesis study was conducted in the Sivrihisar historic urban landscape.

As stated before, the present research followed qualitative data gathering methods. During the site studies, in order to explain the settlement characteristics physical features of the case study area were investigated through observations. The area has been visited in December, 2017 and March, 2019 to observe the features of built-up environment and understand the relations between people and the place as an observer. Then, in order to reveal the meaning and significance of the place for the inhabitants, the data collected through questionnaires and interviews. The site has been visited in August, 2019 and November, 2019 for the social surveys. During these site visits the data was gathered via questionnaires with 34 people and in-depth interviews with 12 people.

In the case study, contextual setting of Sivrihisar and the Sivrihisar historic urban landscape were presented. Then, meanings and values attributed by the inhabitants gathered from the social surveys were presented.

The Description of the Site:

The case study area covers the historic urban landscape of Sivrihisar/Eskişehir in Turkey. There are many historic, traditional buildings including the monumental structures, a traditional commercial center, and historic residential areas. Because of this, the area was registered as urban protected area. Today, there is approved conservation development plan for the area. The boundaries of the area can be seen in Figure 1-2.

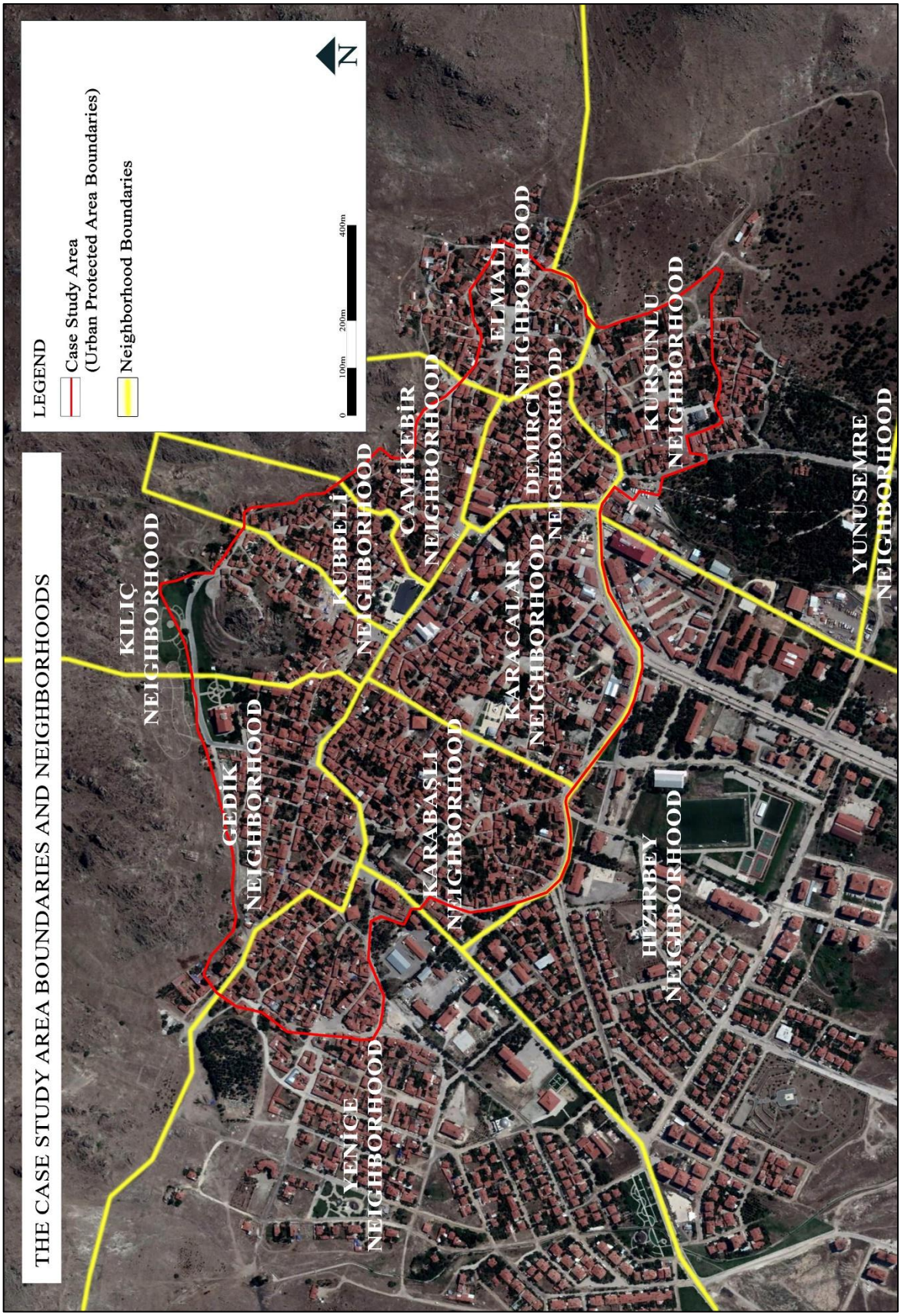


Figure 1-2. The Case Study Area Boundaries (drawn on Google Aerial Photo by the Author)

Survey:

The social survey carried out in the scope of the thesis handled in two phases. These two phases were designed as complementary for each other. The first phase includes questionnaire and the second phase consists of in-depth interview. While the questions asked in these studies are the same, in in-depth interviews people were expected to give detailed descriptive about the topics. Therefore, the distribution of sample were designed to complete a survey. In this respect, the questionnaire were tried to carried out with young to middle-aged inhabitants and interviews tried to carried out with middle-aged to elder inhabitants.

First Phase (Questionnaire): In the first phase, in order to find out the places where inhabitants are using in their daily life and activities, the places which have a significant role and meaning for them, and the places where people remember from the past people were asked two designed, open-ended questions and 5 direct questions to understand the demographical structure of the subject group.

The first question of the questionnaire *"Based on the continuing traditions in Sivrihisar; (a) Which traditional celebrations, ceremonies and activities are conducted, (b) what is the historical background of these celebrations, ceremonies and activities, and (c) where do these celebrations, ceremonies and activities are conducted"* is asked in order to learn present activities and celebrations conducted in Sivrihisar and the places used for these activities. This question aims to find out the instrumental values of the site for the inhabitants. The second question *"According to your personal opinions; (a) Which places describe and symbolize Sivrihisar best, (b) what are the places meaningful or important places for you, and (c) how often and why do you use these places?"* is asked in order to learn personally meaningful places for the participants and the landmarks of Sivrihisar for the inhabitants. In addition to these two questions, the questionnaire asks 5 questions to describe age, gender, level of education, occupation and inhabited neighborhood of the sample.

The sample group of questionnaires were chosen in crowded places of Sivrihisar such as Alemşah Park, shops at the center, Arasta, Şadırvan Square and other public spaces. Before the questionnaires, people were informed about the study and asked if they are volunteer. The questionnaires were applied from noon until evening period. The survey time was not limited during the questionnaires and people were let free to answer. Additionally, the questions asked in the survey sheet were explained to the respondents if needed. The approximate duration of a questionnaire was 25-30 minutes.

Respondents participated in the questionnaire are from the neighborhoods of Sivrihisar city center. The neighborhoods include Camikebir (5.9%), Demirci (8.8%), Elmalı (8.8%), Gedik (2.9%), Hızırbey (26.5%), Kılıç (5.9%), Kubbeli (14.7%), Yenice (20.6%) and Yunusemre (5.9%) Neighborhoods. The map below shows the locations and distributions of respondents and the Table 1-2 presents the distribution of respondents according to their locations.

Table 1-2. Distribution of the Respondents in the Questionnaire According to Their Locations

Neighborhood	**Number of Respondents**	**Ratio**
Camikebir	2	5.9%
Demirci	3	8.8%
Elmalı	3	8.8%
Gedik	1	2.9%
Hızırbey	9	26.5%
Kılıç	2	5.9%
Kubbeli	5	14.7%
Yenice	7	20.6%
Yunusemre	2	5.9%
TOTAL	34	100.0%

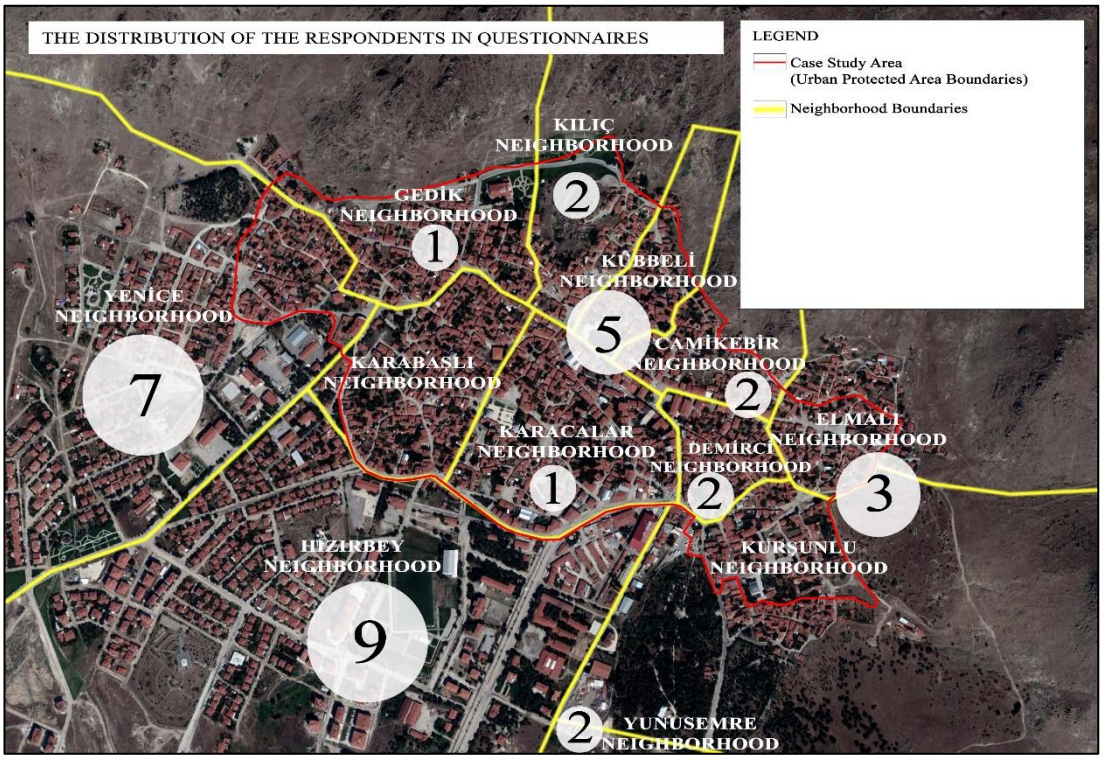


Figure 1-3. The Distribution of the Respondents in Questionnaires

According to the obtained data from questionnaires, 2 young (18-24 age) and 32 middle-aged (25-64) inhabitants participated to questionnaire. Accordingly, the middle-age group represent most of the total sample (94%). However, considering the demographic structure of the area and the period when the questionnaires applied the number of young participants were very limited in number in the site. The following table and chart present the distribution of interviewed age groups.

Table 1-3. Age – Gender Distribution of the Respondents in the Questionnaire

AGE GROUPS	MALE	FEMALE	TOTAL
18-20	0	0	0
21-29	1	1	2
30-39	2	0	2
40-49	7	3	10
50-59	10	8	18
60-69	1	1	2
70-79	0	0	0
80+	0	0	0
TOTAL	21	13	34

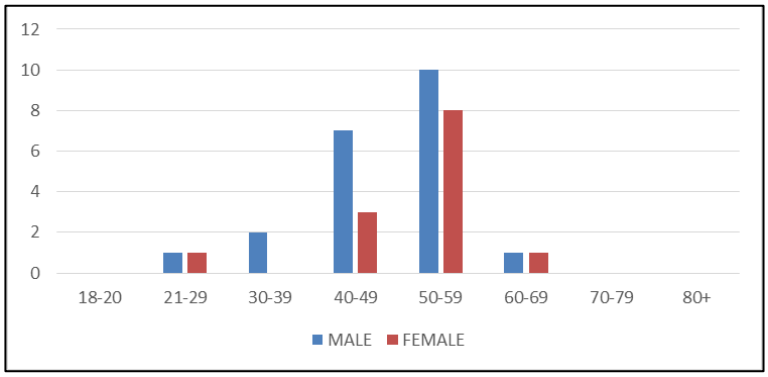


Figure 1-4. Age Gender Distribution of the Respondents in the Questionnaire

The respondents are composed of various level of education. The distribution of respondents according to the level of education can be seen in the table and chart below. Most of the respondents (50%) are graduated from high school. 14.7% of the respondents are primary school graduated, 8.8% have associate degree, 20.6% percent have bachelor's degree and 5.9% have master's degree.

Table 1-4. Level of Education of the Respondents in the Questionnaire

LEVEL OF EDUCATION	NUMBER OF RESPONDENTS	RATIO
Primary School Graduate	5	14.7%
High School Graduate	17	50.0%
Associate Degree	3	8.8%
Bachelor's Degree	7	20.6%
Master's Degree	2	5.9%
TOTAL	34	100.0%

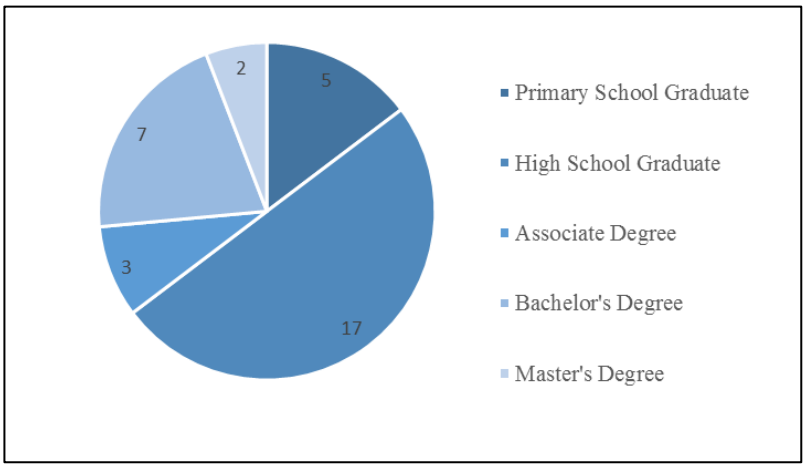


Figure 1-5. Level of Education of the Respondents in the Questionnaire

Second Phase (Interview): In the second phase, in order to find out the places where inhabitants are using in their daily life and activities, the places which have a significant role and meaning for them, and the places where people remember from the past people were verbally asked similar questions with the questionnaire. Additionally, in-depth interview study aims to reach more detailed descriptions about mentioned places and to localize the meaningful places mentioned in questionnaires.

The sample is expected to be elderly people or middle-age group. That is why, the sample were chosen from elder people in the site. It is aimed that the inhabitants who participated to the interviews give detailed descriptions about places. Therefore, they were purposefully chosen by the author from the people who have relation and memories about the site. During the interviews, snowball sampling method was applied. In this method, the interviewees were expected to give references to the next interviewee and the referenced people asked for the next respondent.

The sample group of the interviews were found in different places such as streets, tea houses, houses and public squares. The participants were expected to give reference for the next interviewee. As applied in the questionnaires, at the beginning of the in-depth interviews, people were informed about the study and asked if they are volunteer. If they are, the approximate duration of the interviews were stated. The in-depth interviews were carried out from morning until evening. The survey time was not limited during the interviews and people were let free to answer as much as they wanted to continue. The approximate duration of an in-depth interview was 1-1.5 hours. With the snowball sampling method, 12 people were reached in total during the in-depth interviews.

Respondents participated in the questionnaire are from the neighborhoods of Sivrihisar city center. The neighborhoods include Demirci (8.8%), Gedik (2.9%), Hızırbey (26.5%), Karacalar (8.33%), Kılıç (5.9%) and Yenice (20.6%) neighborhoods. The following table presents the distribution of respondents according

to their locations and the map below shows the locations and distributions of respondents.

Table 1-5. Distribution of the Respondents in the In-depth Interviews According to Their Locations

NEIGHBORHOOD	NUMBER OF RESPONDENTS	RATIO
Demirci	1	8.33%
Gedik	1	8.33%
Hızırbey	5	41.67%
Karacalar	1	8.33%
Kılıç	1	8.33%
Yenice	3	25.00%
TOTAL	12	100.00%

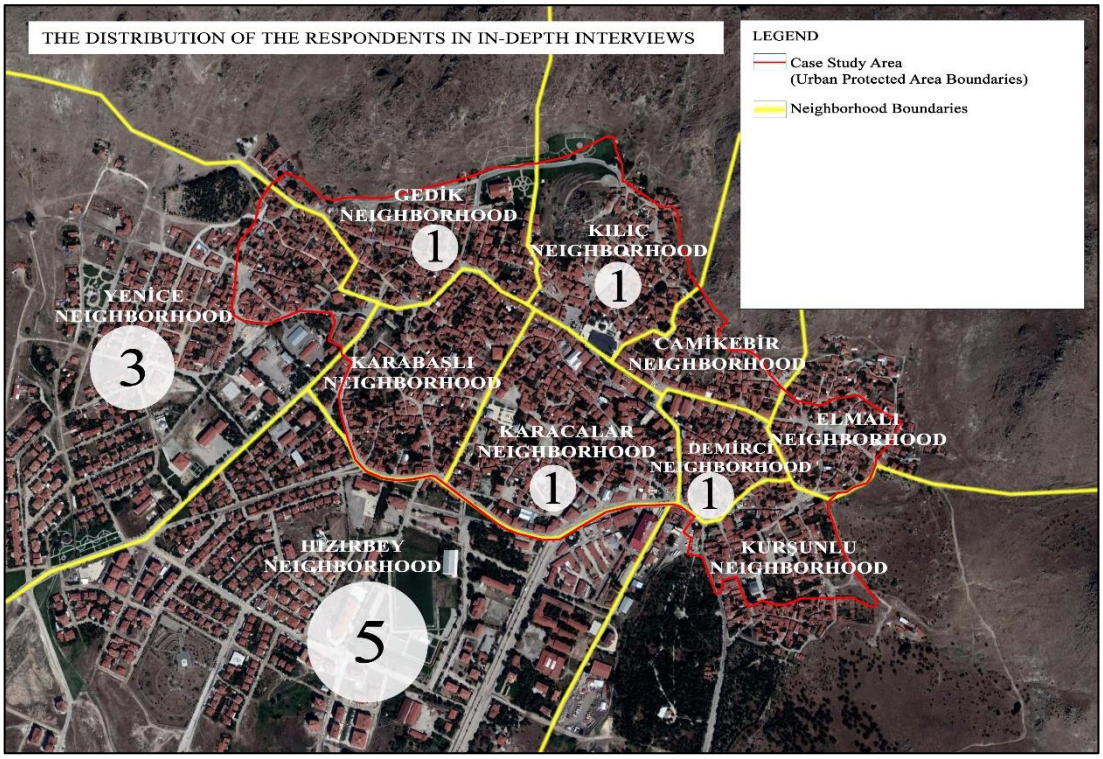


Figure 1-6. Distribution of the Respondents in the In-depth Interviews According to Their Locations

According to the obtained data from in-depth interviews, 5 middle-aged (25-64 age) and 7 elder (65+) inhabitants participated to in-depth interviews. The following table and chart present the distribution of interviewed age groups.

Table 1-6. Age Gender Distribution of the Respondents in the In-depth Interviews

AGE GROUPS	MALE	FEMALE	TOTAL
18-20	0	0	0
21-29	0	0	0
30-39	0	1	1
40-49	2	0	2
50-59	0	1	1
60-69	2	1	3
70-79	1	2	3
80+	1	1	2
TOTAL	6	6	12

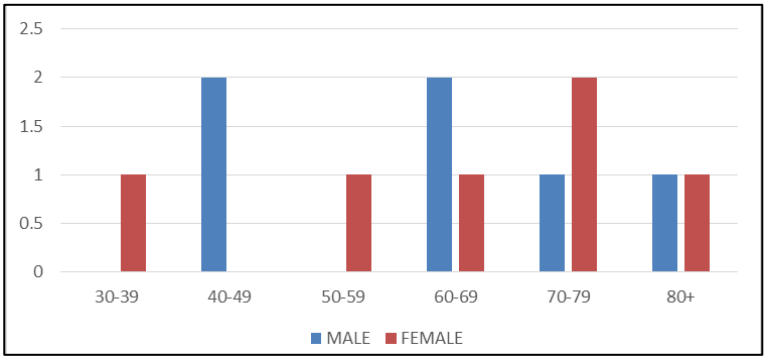


Figure 1-7. Age Gender Distribution of the Respondents in the In-depth Interviews

The interviewees are composed of various level of education. The distribution of participants according to the level of education can be seen in the table and chart below. Most of the respondents (50%) are graduated from primary school. 33.3% of the respondents are graduated from high school and 16.7% have associate degree.

Table 1-7. Level of Education of the Respondents in the In-depth Interviews

LEVEL OF EDUCATION	NUMBER OF RESPONDENTS	RATIO
Primary School Graduate	6	50.0%
High School Graduate	4	33.3%
Associate Degree	2	16.7%
Bachelor's Degree	0	0.0%
Master's Degree	0	0.0%
TOTAL	12	100.0%

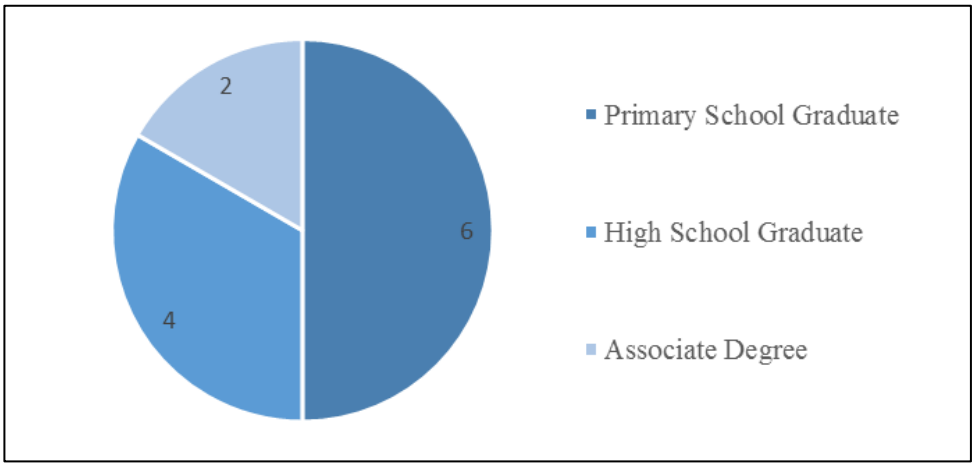


Figure 1-8. Level of Education of the Respondents in the In-depth Interviews

The social surveys were conducted with 46 of the inhabitants in total. Most of the sample is in 40-49 and 50-59 age groups. Considering that the population of Sivrihisar mostly compose of elderly people and lower the ratio of young population, the distribution of sample according to the age groups has a parallelism with population pyramid of Sivrihisar. Moreover, due to the difficulties in finding volunteers in site also affected the distribution of sample according to genders. The age-gender distribution of the whole sample is shared in the following table.

Table 1-8. Age – Gender Distribution of the Whole Sample

AGE GROUPS	MALE	FEMALE	TOTAL
18-20	0	0	0
21-29	1	1	2
30-39	2	1	3
40-49	9	3	12
50-59	10	9	19
60-69	3	2	5
70-79	1	2	3
80+	1	1	2
TOTAL	27	19	46

1.4. Structure of the Thesis

This thesis study will be handled in five main chapters. These chapters will move the thesis topic forward step by step.

In the first chapter, the reasons behind the thesis study and the problems which lead to the study will be explained. In this chapter, the methodology of the study which is going to be followed in the further steps will be explained in detail.

The second chapter is the part which the results of literature research was shared. The literature research will help to understand the issue of values in the context of conservation of cultural heritage. In this chapter, the concept of values will be carried from the earlier discussions to the recent studies and the current approaches will be explained. On the other hand, the legal basis and value assessment criteria of values in Turkey's legal structure will also be searched.

In the third chapter, historical and socio-economical background of Sivrihisar will be handled. In addition, physical setting of the case study area will be analyzed. All these will help to understand the context. Also the conservation and planning decisions about the case study area will be shown in this chapter in order to understand the conservation history of the area and value assessment criteria which were used in the area.

The fourth chapter is the part which the results of the social study will be evaluated. The social survey will help to understand what local people value in the area. Also, in this chapter, there will be a comparison between the value assessment process in the conservation development plan and the values assessment method which is applied in the scope of this thesis study.

In the last chapter, there will be a conclusion based on the overall evaluation of the methods which are used in general and the methods used in the thesis study. This chapter will show the effectiveness of these valuation methods. The results of the study will also be shown by visualizing the values attributed by local people and the valuation study carried out in the conservation development plan.

CHAPTER 2

CONCEPT OF VALUE IN THE FIELD OF CONSERVATION

Making an effort in order to protect an asset that is valued and taking the necessary measures to sustain that asset are natural actions. This situation is valid in all the activities and all fields that human involved. At this point, the conservation of cultural heritage field that aims to pass the traces of different periods in history to the future generations cannot be considered without the concept of values.

The major principle of conservation is that conservation process have to be handled with the concern of values and memories in order to preserve the meaning of heritage. Although the motivation behind conservation actions have not been changing, the approaches to the values that wanted to be conserved and the meaning of cultural heritage have been changing in time.

In this chapter, the concept of values in conservation field and the development of the process of value attribution will be handled in global scale. Also, development of the concept in Turkey's legal - administrative structure and the implementation aspect of these legal documents will be analyzed. In order to make a comparison between the global progression and Turkey's current situation, some of the international cases will be discussed.

2.1. Approaches to the Concept of Values

2.1.1. Approaches in the Past

In Europe, it was realized in the 15th century that the past which is mostly formed by the Ancient Greek culture was the source of aesthetic values and principles. With the discovery of historical values of the relics of the past, the guiding role of the past cultures in today's construction became stronger. The past is not only the source for today's architecture anymore. It is also a source for the development of architecture. In this period, Leon Battista Alberti (1404 - 1472), which constitutes the first theoretical architectural document, argues that the monuments from the Ancient Greek and Roman periods are the most important references for the architectural and artistic aspects of monuments (Riegl, 2015).

The monuments, which have gained a great significance in terms of aesthetics and technical aspects, need to be conserved and maintained in order to keep safe their resource values. It can be assumed that the concern for sustaining these monuments from previous periods to future generations is one of the important developments in the field of conservation.

In the 17th and 18th centuries, the increase in the number of expeditions made by travelers, archaeologists and architects led to the accumulation of the systematic knowledge about ancient periods. History and archeology fields started to become independent and scientific disciplines in the 18th century with the increase in the systematic and chronological knowledge. As Riegl also mentioned, with "the effort of man to change the relationship between the past and them, and the balance between life and knowledge that remained constant throughout the ages", new approaches started to emerge about the preservation and maintenance of monuments (Riegl, 2015).

Field of history emerged in 19th century as a field of science. In this century, the first conservation approaches were considering only monumental structures as cultural properties. Also 19th century's perspective valued only the physical characteristics of

structures. In the 19th century, Viollet-Le-Duc, Ruskin, Morris and Boito developed their definitions different from each other. These definitions create a basis for the field of conservation.

Viollet-Le-Duc (1814-1879) as one of the first practicians of conservation of cultural heritage, describes conservation different from restoration. Viollet-Le-Duc defines restoration as "neither to maintain it, nor to repair it, nor to rebuild it; it means to reestablish it in a finished state, which may in fact never have actually existed at any given time" (Viollet-Le-Duc, 1996). In other words, he defines restoration as rebuilding of the structure and a tool for giving back the integrity of a historical monument. With this point of view, Viollet-Le-Duc seems historical characteristics of a monument as valuable. In the same period of time, John Ruskin (1819-1900), contrary to Viollet-Le-Duc, stressed the age value of historical monuments. According to Ruskin (Ruskin, 1996), in order to protect the traces of time, these structures should not be restored. Ruskin seems restoration as "the most total destruction which a building can suffer: a destruction out of which no remnants can be gathered" (Ruskin, 1889, p.194) because of the traces of past times will be erased in restoration works. At this point, Morris and Ruskin have parallel thoughts.

While these discussions going on, Camillo Boito (1836-1914) stressed that both historical meanings and the age values comes from patina are important. Hence, Boito's point of view can be located closer to Ruskin's in between Viollet-Le-Duc and Ruskin's point of view. Parallel to Ruskin and Morris, Boito claims that maintenance will be helpful for protecting traces of time instead of restoration (or rebuilding) (Uçar, 2007, p.29).

At the beginning of the 20th century, Riegl's study[1] was the first to describe the values of cultural heritages. Riegl points out that valuations of a cultural property should be determined by comparing its commemorative values such as historical value or age value and its present values such as use value or newness value. At this point, Alois

[1] "Modern Cult of Monuments: Its Character and Its Origin"

Riegl's work of "Modern Cult of Monuments: Its Character and Its Origin" is accepted as the base for the issue (Riegl, 2015).

2.1.2. Current Studies on the Issue

"Modern Cult of Monuments: Its Character and Its Origin" has a position between 19th and 20th centuries. In his work, Riegl mentions different kinds of values to define the meaning of heritages and work of arts. Riegl's study was beyond its time. However, he could not achieve a discussion environment that he wanted.

In 1930's, the scope of conservation activities started to be broaden. It is asserted that conserving only monumental buildings is not enough to sustaining the authenticity. In order to preserve the meaning of a monument, its context should also be considered. Carta Del Restauro (1931) is the first document that mentions about the context. It is emphasized in Article 6 of Carta Del Restauro[2] that the surrounding of a monument should be respected as well as the monument. Also it was stated that the surrounding buildings should not be demolished or the monument should not be left alone. Although Carta Del Restauro is generally about values in single building scale, it is noted that the surroundings of monumental structures also contain values.

It can be said that the participation of the society to the field of conservation, which was highly dominated by professionals' perspective started to be seen after the Second World War. The great destruction and loss occurred by the war has stimulated the consciousness of the society about the social and cultural values of the buildings which have been evaluated only by the experts with their architectural features or historical significance. The national values, which consist of social and cultural values attributed to historical sites and monuments by societies, have created a great demand for the reconstruction of cultural assets (Binan, as cited in Uçar, 2007). The developments have not only caused the social and cultural values to gain an important position in the

[2] http://www.icomos.org.tr/Dosyalar/ICOMOSTR_0997208001496825715.pdf

field of conservation, but also have ensured that the society has an effective role in the conservation of cultural heritage.

20th century, especially the 2nd half of the century, is the time that the concept of values is an important discussion topic in conservation field. Postmodern trends has a great influence on this situation. Also, the increase in the number of organizations in conservation field created a more active discussion environment. In 1982, Riegl's essay translated into English, French and Italian. This helped to spread its effects to the world easier. Also, it is remarkable that there is a parallel between the translation of the article into different languages and prominence of the issue of values in field of conservation.

In 1965, foundation of ICOMOS was a milestone for the field of conservation. ICOMOS achieved to create a platform for the discussions about values. Today's understanding of heritage can be conceived as based on Venice Charter adopted by ICOMOS in 1965. The Venice Charter, which has been on the agenda for a long time after the destruction of 2nd World War, emphasizes the importance of the common values of humanity and states that the society is becoming more and more aware of these values. The Venice Charter is also emphasizes that it is humanity's responsibility to ensure that these values are safeguarded for future generations and that it is our responsibility together with the richness and authenticity of these values (Venice Charter, 1965).

With the second half of the 20th century, conservation of historical environments began to be seen as an issue that should be evaluated with its social aspect as well as its physical aspect. Although the Venice Charter emphasizes the environmental dimension of conservation, it remains insufficient in terms of defining the actors of conservation projects and the scope of these projects on urban scale. With the acceleration of conservation activities on an urban scale in 1970's, research areas of conservation field had expanded.

In this period, historical parts of cities considered as living environments. This situation makes conservation process as an instrument of urban development plans especially in terms of social and economic aspects. (Recommendation Concerning the Protection, at National Level, of the Cultural and Natural Heritage -1972; World Heritage Convention Concerning the Protection of the World Cultural and Natural Heritage- 1972 as cited in Uçar, 2007).

In 1972, the concept of "universal value" was stressed in World Heritage Convention and the significance of creating a dialogue and a cooperation among different groups of people in society was underlined. This concept brought a global awareness process and collaboration of different nations. This international collaboration process bring about a standardization in professional practice.

The Amsterdam Declaration[3], which was published together with the Congress on the European Architectural Heritage in 1975, states that the architectural heritage of Europe is of great importance as it makes people aware of the common history and common future. In the declaration, it is stressed that the common heritage of Europe can only be protected by the appreciation of society - especially young generations (1975, The Declaration of Amsterdam).

When we came to the 1980's, society and lifestyles started to change with the effects of globalization process and also the sociological approaches started to evolve. Naturally, like other professions, the field of conservation was affected by these changes.

Burra Charter, firstly published in 1979, defines the basic principles and procedures to be followed when heritage places are undergoing conservation. Burra Charter shows the importance of value based conservation approaches. Burra Charter was published firstly in 1979 and it was redeveloped many times until 2013. Its content and scope are changing and evolving continuously. Burra Charter is mainly focuses

[3] European Charter of the Architectural Heritage, adopted by the Council of Europe, October 1975

on the term of "cultural significance". Cultural significance is defined in Burra Charter as "aesthetic, historic, scientific, social or spiritual value for past, present or future generations". Also it is stressed that places may have a range of values for different individuals or groups.

At that time, the paradigm shift from top-down approach to bottom-up approaches resulted in a change in social and contextual basis of various professions. So, the field of conservation started to ask the questions of "why?" and "for whom?"

Burra Charter also stresses that places with cultural presence enrich people's lives and strengthen people's relations with each other and with the place. In article 12, that the need for the participation of persons who values the place in the conservation, presentation and management of a place is mentioned.

Parallel to these, "The Nara Document on Authenticity" (1994) is another important document for defining values by pointing out the significance of authenticity in valuation. The Nara Document stresses the importance of values attributed by local people to assess the original characteristics of heritage and emphasizes that all the determinations related with values differ from culture to culture and also within the same culture. Due to this, it is not possible to make value judgments based on fixed authenticity criteria (Uçar, 2007, p.33).

In 2005, Faro Convention was organized by the Council of Europe. One of the main topics in Faro Convention was the access to the cultural heritage which everyone has a share. A management approach that focuses on the participation of all stakeholders in society was emphasized in the convention.

In 2011, Paris Declaration was published by ICOMOS. It was declared that local people, the society and local officials have a critical role in design and implications. Thanks to the rising awareness the process would be embraced by these local people.

Florence Declaration in 2014 states the connection between communities and their heritage should be recognized, respecting the community's right to identify values and

knowledge systems embodied in their heritage. Heritage places may take on different values for the various communities associated with them and the process of value identification must take each group into consideration.

As can be understood, in addition to experts, due to the significance of local based values place in identification of cultural properties, individuals are also applied as a source to define cultural heritage.

Finally, in 2017, Delhi Declaration was shared with the subject of "Heritage and Democracy". In Delhi Declaration the close relationship between nature, culture and people is mentioned.

In addition to all these documents above, Universal Declaration of Human Rights mentions that every person has a right to participate in the cultural life of their choice and conduct their own cultural practices. More than being a source for conservation practices, people have a right to contribute in the conservation of cultural properties.

With this approach, people became one of the most important determinative factors in the definition of what to conserve and how to conserve.

All the documents mentioned above stress that as human being, we are creating the culture with our lifestyles and the source of the heritage and culture is the people. Due to this, people have right to involve conservation processes and to sustain their culture.

Debates on conservation agenda through history show that while assessing the local values, the major source of information is the local people who created and who are experiencing it. That is why, the issue of value assessment in the field of conservation has been discussed by different experts.

2.2. Value Assessment in the Field of Conservation

One of the major purposes of conservation activities is to transfer cultural heritage to the future generations with its all meanings and memories of the past. The collective memories and the meanings of a heritage for the society are the collections of the values of that heritage. That is why the value assessment process is one of the key points of conservation activities.

In the field of conservation there are many studies on value assessment process. These studies are categorizing and defining the values which heritage contains. The value categorization studies are aiming to determine the topics for conservation decision making processes for the conservation professionals.

It should be considered that the values are not standing apart from each other. They are the parts of a whole which can be called significance. On the other hand, analysis of cultural significance is aiming to find out the points which a heritage should be conserved in order to keep its meaning for the society. Due to this, value assessment process is one of the crucial steps of conservation decision making process as mentioned before.

There are plenty of value categorization studies in the field of conservation. The categorization of Riegl can be seen as the first value categorization study. Because of the subjectivity of the issue, there are other categorization studies different from Riegl's. Some of the categorization studies of different professionals were explained below.

First of all, **Riegl (1902)** is explaining the cultural heritage values under two main topics such as "commemorative values" and "present day values". According to Riegl, a monument can be thought as the objects which collective memories accumulated. Riegl calls these memories as commemorative values and explains the commemorative values in three headings such as "age value", "historical value" and "deliberate commemorative value". As Riegl, present day values are divided into two

such as “use value” and “newness value” (Riegl, 1999). These categories were explained in the table below.

Table 2-1. Riegl’s Value Categorization (Riegl, 1999)

Commemorative Values		Present Day Values	
Age Value	Being in contrast with the new one	Use Value	Being still in use or working
Historical Value	Representation of the development of creation	Newness Value	Being new and in a harmony with the era
Deliberate Commemorative Value	Reflecting a specific moment from developmental history of the past		

Lipe (1984 as cited in Mason, 2002) defines cultural heritage values in four categories such as economic, aesthetic, associative-symbolic and informational (as an educational source) values (Mason, 2002, p.9).

Table 2-2. Cultural Heritage Values According to Lipe source: Lipe (1984 as cited in Mason, 2002)

Cultural Heritage Values According to Lipe (1984)	
Economic Value	Potential financial profit
Aesthetic Value	Carrying beauty and artistic features
Associative-Symbolic Value	Significance for the society, Contributing to the collective memory and having bonds with the past
Informational Value	Carrying a potential to contribute for education of society

Feilden and Jokilehto (1998, p.18) mentions about “cultural values” and “contemporary socio-economic values. The aim of their categorization study is to help to define the different types of values which are being discussed currently and to understand their relationship with cultural resource.

Table 2-3. Value Categorization of Feilden and Jokilehto (1998, p.18)

Cultural Values		Contemporary Socio-economic Values	
Identity Value	Having emotional ties of the society to objects or places	Economic Value	Carrying a financial value or potential to gain monetary profit by heritage resource
Relative Artistic or Technical Value	Having scientific, technological or historical importance	Functional Value	Possibility to keep the original function or ability to be reused in a compatible use
Rarity Value	Being unique among the related ones	Educational Value	Potential for cultural tourism and potential of being an instrument to link the historic resources to present-day life
		Social Value	Having a relation with traditional social life and being compatible with present-day uses
		Political Value	Carrying collective memories about a specific political event in history

Fielden and Jokilehto state that (1998, p.21) some of these type of values (especially socio-economic values) may contain both positive and negative impacts on the cultural resource, so making a clear statement of values is crucial.

On the other hand, parallel to Fielden and Jokiletho (1998), **Mason (2002)** mentions that there are plenty of different categories of heritage value such as economic, historical, spiritual, political, educational, aesthetic and artistic. According to Mason, all these different types of values can be grouped under the headings of sociocultural values and economic values. Mason's typological study can be seen in the table below.

Table 2-4. Mason's Value Categorization (Mason, 2002)

Sociocultural Values	Economic Values
Historical	Use Value (Market Value)
Cultural / Symbolic	Nonuse Values (Nonmarket Values)
Social	Existence
Spiritual	Option
Aesthetic	Bequest

Mason explains the typological study that it contains most of the heritage values that shape decision making process and they must be considered in conservation planning and management. Also, Mason states sociocultural and economic values cannot be separated strictly from each other (Mason, 2002, p. 10).

The Burra Charter (Australia ICOMOS, 2013) which takes place in Australia's national charters and legal documents is defining the cultural significance as the sum of the values that a place has, including the five values which are aesthetic, historic, scientific, social and spiritual values for the past, today and the future society. In addition to these, some parts of Australia's national heritage legislation include additional terms such as architectural or archaeological value (Burra Charter Practice Note, 2013, p.2). The value categorization of the Burra Charter can be seen in the table below.

The Burra Charter is focusing on the culture based values of heritage places so, the value categorization of the charter is shaped in that way.

Table 2-5. Cultural Heritage Values According to the Burra Charter source: Burra Charter Practice Note, 2013, p.3-4

Cultural Heritage Values According to the Burra Charter (2013)	
Aesthetic Value	Including beauty and formal aesthetic ideals
Historic Value	Being affected by a historic event, period of time, movement or activity, person or a group in the society
Scientific Value	Ability to enlighten the past through examinations or investigations of the place
Social Value	Links of a place with society or a cultural group and the social or cultural meanings that it holds for them
Spiritual Value	Values and meanings a place contains which forms that place's spiritual identity or the traditional art, practices or rituals

Some of the categorization studies above are trying to understand and group the values of historical places according to their characteristics and some of them are created according to their contributions to present time.

All these categorizations, prepared from the experts' opinion, serve as a guide for conservation experts for assessing a cultural heritage place. However, these categorizations are created independently from the context of cultural heritage places. But the importance of the contextual properties are stressed often. As The Burra Charter highlights frequently, local features are changing from a place to another. Due to the authentic and unique characteristics of these heritage places they cannot be evaluated with the same methods or instruments.

2.2.1. Local People's Role in Value Assessment

All the studies above define different characteristics and explain diverse features of cultural heritage places. As mentioned before, some of these studies trying to understand and group the values of historical places according to their characteristics and some of them are created according to their contributions to present time. However, these assessments are only from the viewpoints of conservation experts.

As mentioned before, recent studies and documents on this issue mainly focusing on the social part of value assessment process and most of these studies are emphasizing the importance of community's role in value assessment process. In this process, conservation professionals have ability to reveal the values a heritage place, but they cannot uncover all the values which a heritage place contains. At this point, the previous categorization studies mentioned above may not cover all the values that a heritage place contains.

As in the Burra Charter stated, "places may have a range of values for different individuals or groups" (Burra Charter, 2013, p.2) and "in some cultures, natural and cultural values are invisible" (Burra Charter, 2013, p.4). These situations draws attention to the necessity of participation of different stakeholders to the value

assessment process. Herein, the Burra Charter[4] (2013) is also underlines the participation of people whom the place has some associations and meanings.

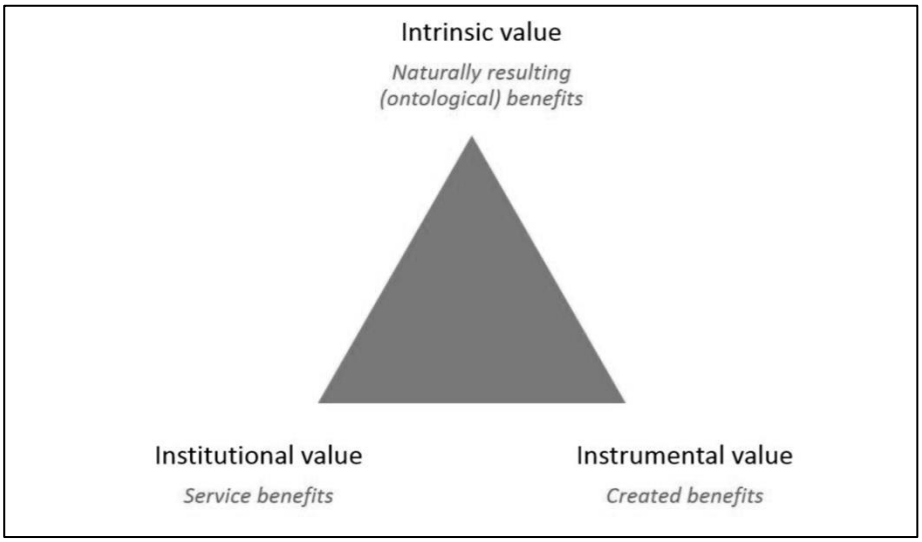
The views and assessments of cultural heritage conservation experts may be deficient due to the lack of strong links with the place and limited time to experience the place. Therefore, the values that the local people as creators of cultural and cultural heritage sites attribute to these areas will contribute greatly to making sound and realistic conservation decisions. So, it is needed to participate the local people especially into the value assessment step in conservation practices would make the conservation projects more permanent and sustainable.

Jones (2017) is defining social value as community's identity, symbolic value for people, social capital or spiritual relations. But in general social value can be defined as "a collective attachment to place that embodies meanings and values that are important to a community or communities" (Jones, 2017). She advocates that traditional, expert-driven type of value assessment is deficient to capture the dynamic and embodied nature of social value and states that qualitative social survey methods, are more suitable to assessing social values.

In this context, there are also different studies which are categorizing the values of heritage places in a sense of local people based values.

Hewison & Holden (2004, as cited in Uçar, 2007) are defining the heritage values attributed by local people and explaining the types of these values. According to Holden (2016, p. 14) culture generates 3 types of values which are intrinsic, instrumental and institutional. Also, Holden visually summarizes these in "value triangle".

[4] Article 12. Participation: "Conservation, interpretation and management of a place should provide for the participation of people for whom the place has significant associations and meanings, or who have social, spiritual or other cultural responsibilities for the place."



Source: (Lennox, 2016, p.91).

These value types creates a framework for the measurement of cultural heritage values to the stakeholders in the processes of cultural heritage management (Lennox, 2016, p.91).

From the triangle, intrinsic values are the values which are related with the subjective experience of culture intellectually, emotionally and spiritually. They can be described with the feelings, memories, stories or other kind of qualitative explanations. Due to the difficulty of making a general inference about the feelings and memories of individuals, intrinsic values are difficult to reveal (Holden 2016 p.14). But they are the basic reasons of why heritage places are significant for the people.

The instrumental values of culture is related to its usefulness in terms of social or economic purposes. These instrumental values can mostly be expressed with numbers and evaluated according to the outcome, output and impact researches which prove the importance of making investments to the culture. The outputs of these investments can be measured from the investment amounts, employment rates or other kinds of socio-economic indicators (Holden 2016 p.16).

The third value type is the institutional values. The institutional values are directly related with the cultural heritage organizations which can be also defined as the

creators of value (Uçar, 2007, p.39). In other words, institutional value can be defined as the process that organizations follow to create value for public, public trust and the way in which organizations behave (Heritage and Politics in the Public Value Era, Lennox, 2016, p.92). These organizations are not only a mediator between society and politicians but also the creators or destructors of public values.

To summarize, according to Holden (2016, p.23), the public values three aspects about culture. First of all, people value the experiences which shape and reflect their "sense of self" and prove their existence on earth. The second thing that public values is being behaved good. People want to see fair prices on the market, to experience their culture, to live in a comfortable place and to see some artistic features. Another aspect of value for the people is that they give importance to their past and roots. Their culture and the history of the place which they live in is the proof of their rootedness. The rootedness creates the sense of belonging to a community and a culture. In other words, people want to participate a culture or a community and the need for participation is the indicator of the public values.

Parallel with Holden, **Impey (2006)** is also describing cultural heritage values in same three categories such as intrinsic values, instrumental values and institutional values. Impey defines intrinsic values in four types such as evidential, historical, aesthetic and community. Edward Impey is explaining instrumental values in educational, recreational, economic and social aspects. He also describing institutional values in three types such as communicating, listening and mediating (Impey, 2006; as cited in Uçar, 2007).

When we look at the issue from a broader scape, people may not be very interested in the topics the policy makers care about such as economic sustainability and regeneration, social inclusion, social sustainability or other meanings. While people are mostly considering individual matters or some kinds of societal meanings of a heritage place, the policy makers considers general meanings of that place. Due to these differentiations, in the "value triangle" the society cares mostly the intrinsic

values. Moreover, they also care institutional about values which are also creating and reflecting their identity and the sense of belonging (Holden, 2016, p.24).

All the studies explained above show that value categorizations of experts are defining heritage values more or less the same. These definitions are mostly overlapping. On the other hand, there are some differences among these studies. Some of them are focusing on the physical and aesthetic features, some of them are stressing the social aspect of cultural heritage values. Also there is another approach which regards the society to the value categorization.

2.3. Legal and Administrative Scope of the Issue in Turkey

In all parts of the world conservation plans and projects are prepared in a legal framework. Countries' legal structure shapes and decides the minimum requirements and rules which should be followed for the conservation plans. Turkey has also its legislative documents for conservation practices. These documents have been developed since the foundation of the republic.

It can be said that the basis of understanding of conservation in the Early Republican Period took their bases from the understanding of late Ottoman Period. The approaches of the Ottoman Empire in the 18th and 19th centuries about conservation were accepted for many years in Turkey (Coskun & Binan, 2013, p.104). In the 19th century, the understanding of conservation in the Ottoman Empire did not begin consciously about the preservation of cultural heritage. It is seen that the historical monuments from the ancient civilizations were preserved for different reasons from the current understanding of conservation in this period. As an important part of the developments in the history of science during this period, many traveler and archaeologists from Europe went on explorations in Anatolia (Kaderli, 2014). At that time, museum initiatives also started to increase in Europe.

In 1864, with the initiative of an engineer named John Turtle Wood, the first licensed excavation permit was obtained. However, the edifices found in the excavations were moved to London. At those times, in the European countries the values of edifices were discussed by different professionals such as Viollet Le Duc, John Ruskin, William Morris and Camillo Boito.

With these discussions, the viewpoint which focuses largely on the use values and economic values of historical monuments, has expanded in time. However, in Ottoman Empire the issue of conservation could not be moved to the conceptual dimension discussed in Europe.

In short, the perspective in Ottoman Period to the conservation of historical artifacts was based on to prevent Europeans from plundering the artifacts in Empire's territory.

In Early Republican Period, the point of view of the Ottoman Period was continued for a while. In 1931, with the telegraph which Mustafa Kemal Atatürk sent to the İsmet İnönü, conservation field had gained a new momentum. In the telegraph Atatürk mentions about the ruinous view of monuments in Konya and the need for preservation of these monuments. In a short period, a commission was established in order to conservation of the historical monuments (Coskun & Binan, 2013, p.104).

In Turkish Republic, the first legal regulation about conservation of cultural heritage is the Law No. 5805 adopted in 1951. The Law establishes, the central authority, the High Council of Immovable Monuments and Antiquities. The major purpose of the High Council was to set the regulations and principles for the restoration and maintenance implementations with scientific instruments.

In 1964, Turkey adopted the Venice Charter and became a member of international conservation organizations. After joining these international organizations, Turkey's legal regulations on heritages became insufficient comparing with other countries, especially European countries. Hence, Historical Artifacts Law (Law No. 1710) adopted in 1973. The Law No. 1710, brings the concept of "site area" to the legal structure which contained only the regulations about single building scale. With the "site" status the responsibility area of the High Council was broadened and due to the lack of local authorities, the responsibility area of the High Council increased. At that time, accelerating urbanization process starting in 1950's caused losses in historical places especially in big cities. These developments had created an urgent need for local conversation bodies in order to make conservation decisions. Also, in the context of the European architectural heritage year in 1975 Turkey adopted principles of the Amsterdam Declaration.

In 1983, the Law No. 2863[5] was adopted in order to solve the organizational problems. Today, the Law No. 2863 is the major legal document on the field of conservation in Turkey.

2.3.1. Definition of Cultural Heritage and Values in Turkey's Recent Legal Documents

The Law on Conservation of Cultural and Natural Property (Law No. 2863) aims to define the missions and establishment rules of the Local Councils which determine the definitions, principles and implementation decisions about movable and immovable cultural and natural assets.

The law 2863 defines cultural property as (Article 3, definitions);

> *"'Cultural property' shall refer to movable and immovable property on the ground, under the ground or under the water pertaining to science, culture, religion and fine arts of before and after recorded history or that is of unique scientific and cultural value for social life before and after recorded history. "*[6]

The definition of cultural property has quite broad meaning and consists of all the cultural assets. In the law, there are regulations about how to decide an asset whether it is a cultural property or not. In Article 7, the identification and registration regulations of these immovable cultural and natural property and natural sites are given as:

> *"The identification of immovable cultural and natural property and natural sites shall be coordinated by the Ministry of Culture and Tourism by obtaining the view of the relevant institutions and organizations the activities of which will be affected.*
>
> *Such identification shall take into account the history, art, region and other characteristics of the cultural and natural property. An adequate number of antiquities of exemplary nature reflecting the characteristics of the period they*

[5] The Law on Conservation of Cultural and Natural Property (Law No. 2863) adopted in 21.07.1983

pertain to shall be identified as cultural property to be protected to the extent of the means of the state."[7]

According to the Article 7, procedures, principles and criteria regarding the identification and registration process specified in "Implementing Regulation on the Identification and Registration of Immovable Cultural Assets and Sites Required to be Protected"[8]. According to the implementing regulation, in identification and registration process (Article 4):

- Being of immovable which built until the end of the nineteenth century,
- Although they were built after the nineteenth century, the buildings which need to be preserved in terms of their importance and characteristics, or the buildings which contains documentary features of its period or the immovables that contribute to their environment as a part of an existing tradition,
- For the single structures; in addition to property, art, architecture, history, aesthetics, local, decorative, symbolic, documentary, functional, material, souvenir, impression, originality, uniqueness, rarity, homogeneity, repairability values, the properties which make contributions to their environment in terms of structural status, material, construction technique and as well as identity and texture and reflecting the local life style,
- For the urban site areas: the density of single structures that reflect the characteristics of cultural heritage that need to be preserved in terms of architecture, historical integrity or reflect the traditional urban fabric

are considered.

2.3.2. Registration Process of Heritage Places

Another major part of conservation decision making process in Turkey is the registration process. In Turkey, the Ministry of Culture and Tourism is the main

[7] The Law on Conservation of Cultural and Natural Property (Law No. 2863) adopted in 21.07.1983
[8] Korunması Gerekli Taşınmaz Kültür Varlıklarının ve SitlerinTespit ve Tescili Hakkında Yönetmelik, resmi gazete tarihi 13.03.2012 sayısı:28232

responsible institution for documentation, conservation and monitoring of heritage places. The regional councils for conservation of cultural properties are the local bodies of the ministry which is responsible from registration of cultural heritage. The registration decisions can be examined in two categories as decisions for single structures and decisions for sites.

Registration decisions of sites are given by the regional councils according to principle decisions[9] of the High Council for Conservation of Cultural Properties by regional councils for conservation of cultural properties.

Registration decisions on single structures are also made by regional councils. The regional councils consider registration of cultural properties according to their building inventory cards. An inventory card contains information about location, architectural features, structural condition, infrastructural condition, current use, suggested use and explanations for other architectural and historical features of building and photographs of the building. In addition to inventory cards, reports prepared by the experts working in directorate of regional councils are shared with the councils.

As can be understood, the current documentation and registration system of cultural heritage places is only concerned the physical and historical features of a place. These evaluation methods do not contain other kinds of value attributions. In addition, significance of places for inhabitants is not considered in these documentation and registration methods.

[9] Principle Decision no. 658, Requirements for Protection and Use in Archaeological Protected Areas
Principle Decision no. 681, Requirements for Protection and Use in Urban Protected Areas
Principle Decision no. 702, Requirements for Protection and Use in Urban Archaeological Protected Areas
Principle Decision no. 728, Decision of High Council on Requirements for Protection and Use in Natural Protected Areas

2.3.3. Value Assessment Methods and Qualifications in Preparation Processes of Conservation Plans in Turkey

In Turkey, conservation planning process consists of different scopes which are prepared according to the principles and national strategies decided by central government. The first one is the regional scale plans. These plans may cover two or three provinces. In environmental plans, conservation policies of specific areas which have strong natural, historical or cultural relations. These policies are expected to guide the area scale conservation projects. With reference to the environmental plans lower scale conservation plans are prepared in settlement scale. These plans are the key points of spatial decisions for conservation areas. The last step of the conservation planning process is the plans and projects in building scale. In this step, documentation, restitution and restoration projects are prepared for the single building in order to make implementations.

In the scope of the study, conservation planning process will be handled beginning from the area scale.

Conservation Development Plans are the major instruments of conservation process in area scale. Conservation development plans consist of different stages which are defined by the base document of general technical specification which defines the basic contents of the stages. The "general technical specification[10]" for conservation development plans was prepared according to the Article 6 in "Regulation on Preparation, Presentation, Implementation, Controlling and Plan Owner of Conservation Development Plans and Landscaping Projects[11]". The regulation is the legal basis of conservation development plans prepared in Turkey. Content of the regulation was summarized below with headings:

[10] The general technical specification can be more detailed or new terms can be added to the technical specification in order to make it more relevant and useful for a specific conservation area by administrations.

[11] "Koruma Amaçlı İmar Planları Ve Çevre Düzenleme Projelerinin Hazırlanması, Gösterimi, Uygulaması, Denetimi Ve Müelliflerine İlişkin Usul Ve Esaslara Ait Yönetmelik", Resmi Gazete Tarihi: 26.07.2005 Resmi Gazete Sayısı: 25887

REGULATION ON PREPARATION, PRESENTATION, IMPLEMENTATION, CONTROLLING AND PLAN OWNER OF CONSERVATION DEVELOPMENT PLANS AND LANDSCAPING PROJECTS

Chapter 1: AIM, SCOPE, LEGAL BASE AND DEFINITIONS
Article 1: Aim
Article 2: Scope
Article 3: Legal Base
Article 4: Definitions
Chapter 2: PREPARATION RULES, APPROVAL, IMPLEMENTATION AND CONTROLLING OF CONSERVATION DEVELOPMENT PLANS
Article 5: Authorities and Method
Article 6: Plan Preparation Rules
Article 7: Social Equipment and Technical Infrastructure
Article 8: Approval of Plans
Article 9: Objection for Plans
Article 10: Plan Report and Presentation
Article 11: Changes, Revisions and Additions in Plans
Chapter 3: PREPARATION, PRESENTATION IMPLEMENTATION AND CONTROLLING OF LANDSCAPING PROJECTS
Article 12: Project Area
Article 13: Authority and Method
Article 14: Project Preparation Rules
Article 15: Approval of Projects
Article 16: Changes in Projects
Chapter 4: PROFICIENCY OF PLAN OWNERS AND RULES ON THEIR DUTIES, AUTHORIZATION AND RESPONSIBILITIES
Article 17: Authorization
Article 18: Minimum Requirements for Plan Owners
Article 19: Minimum Requirements for Plan Preparation Team
Article 20: Limitations for Plan Owners
Article 21: Cancellation of Competence Certificate
Article 22: Examination of Plan Owner's Works
Chapter 5: BASIC QUALIFICATIONS OF PROFESSIONS WHICH WORK IN THE LANDSCAPE PROJECTS PREPARED BY THE MINISTRY OF CULTURE AND TOURISM
Article 23: Project Owner and Project Team
Chapter 6: PROFICIENCY OF PLAN OWNERS AND RULES ON THEIR DUTIES, AUTHORIZATION AND RESPONSIBILITIES WHO WORK IN THE LANDSCAPE PROJECTS EHICH HAVE REPARED BY THE MINISTRY OF CULTURE AND TOURISM
Article 24: Minimum Requirements for Project Owners
Article 25: Minimum Requirements for Project Teams
Article 26: Limitations for Project Owners
Article 27: Examination of Project Owner's Works
Article 28: Situations Not Mentioned in the Regulation
Chapter 7: VALIDITY AND OPERATION OF THE REGULATION
Article 29: Validity
Article 30: Operation

The regulation mainly focuses on the legal aspect of conservation plans. The Chapter 2 of the regulation is to clarify the preparation process of Conservation Plans. In Article 6, it is stated[12] that essential analyses for the conservation plans have to be about historical environment, cultural and natural heritage, social, cultural and economic structure, technical infrastructure, street and building patterns, ownership status of the area, transportation system, organization system etc. However, the methods or contents of these analyses have not clarified in the regulation. For the detailed information for researches which have to be carried out in the conservation planning processes are defined in technical specifications.

The technical specification approved in 21.10.2009 by the Ministry of Culture and Tourism[13] is the main document which is considered in the preparation process of conservation development plans by the ministry.

As stated in the specification, it is prepared according to the recent planning experiences produced not only in Turkey, but also in European countries and it contains general headings related with aim, principles, data collection, analysis, synthesis and planning decision steps. Another significant point mentioned in the document is that it is not possible to apply a specific planning model to all protected areas. That is why it is stated that there may be some changes in the processes defined in the document as regards to the extent of protected areas.

The fourth article in the specification is defining the aims, principles and approaches which should be followed in conservation planning processes. In this part, generally the significance of heritage places for the whole settlement is stressed. However the focal point is the physical structure, functions and the sufficiency of social equipment. Parallel with this approach, in the Article 4.1 of general technical specification, it is

[12] "j) Koruma amaçlı imar planlarının hazırlanması aşamasında; tarihi çevre, kültürel ve doğal miras, sosyal, kültürel ve ekonomik yapı, teknik altyapı, sosyal donatı, yapı ve sokak dokusu, mülkiyet yapısı, ulaşım, dolaşım sistemi, örgütlenme biçimi ve benzerlerine ilişkin gerekli etütler kent bütünü ile ilişkilendirilerek yapılır..."

[13] https://kvmgm.ktb.gov.tr/TR-111517/koruma-amacli-imar-planlari.html retrieved in November, 2019

stated that, conservation development plans are prepared in a manner which protects, develops and sustains natural, cultural, economic and aesthetic values of an environment and its surrounding.

The required studies and researches which should be done in the preparation process shared in the 5th article. These researches covers many topics, qualitative and quantitative data including natural environment, functional relations, spatial relations, economic, physical and social structure. In addition to these research topics, as regards the technical specification, conservation plans should touch the demands, opinions of the inhabitants and social trends. Moreover, participation demands of inhabitants to conservation practices should be researched in the planning process.

2.3.4. Critical Evaluation on the Development Process of Turkey's Legal Structure

In Ottoman Era, understanding of cultural heritage and awareness of cultural significance was not developed well contrary to the European countries. Even in 19th century, plenty of travelers visited Anatolia and some of them carried out many of the ancient ruins with permissions of sultans. However, it can be said that, Turkey's legislation about conservation of cultural heritage in early years was following the recent discussions and trends at those years. Carta Del Restauro prepared in Italy in 1931 can be assumed as the first document in this field. At the same time, a commission for conservation of historical monuments was established after the directives of Mustafa Kemal Atatürk in Turkey.

The field of conservation in Turkey started to be developed on an international base after 1950's. As a result of the 2nd International Congress of Architects and Technicians of Historical Monuments which was organized in Venice has resulted in Venice Charter (1964). In Venice Charter, the idea of establishment an international council for the conservation of monuments and settlements was stressed. So, ICOMOS was found in 1965 as the international discussion platform. In 1964, Venice Charter was shared with the world and 3 years later, Turkey has adopted the charter.

1970's were those years that universal significance and values of heritage places started to be discussed. After 1970's Turkey's legislation on the field of conservation were still developing. However, the development process could not catch the global agenda. In 1970's value-based conservation approaches started to be discussed internationally such as in the World Heritage Convention or the Burra Charter. The law accepted in 1973 only brought the definition of "site".

Furthermore, while social aspect in conservation processes was stressed after 1980's, in Turkey's documents, there is no such references about social aspect of conservation. The shift from modern to post modern era (1980's) caused changes in different fields, especially society based professions. The field of conservation also started to be more society concerned profession. From 1980's until today, the issues of values and societies' participation to the value assessment process have been discussed in international level.

In short, in the earlier times of the Republican Period, the development of legal structure in Turkey was following the international agenda. However, the content of our legal structure could not catch the global trends and conceptual developments.

The legislation on conservation of cultural heritage as a whole defines the basic principles and minimum requirements for plan preparation process. However, the required studies for conservation plans stated in the documents do not cover social aspects of heritage places sufficiently. At this point, the major focus of plans is only just physical environment. As mentioned previously, recent international conservation agenda is mostly on the social dimension of conservation.

Considering the research questions and specifically the main discussion point in the thesis study, while there are international documents defining the heritage values and value assessment processes, there is no specific method described in Turkey's conservation law and regulations. At this point there is an obvious deficiency in the legal structure of Turkey.

CHAPTER 3

UNDERSTANDING THE HISTORICAL SETTLEMENT OF SIVRIHISAR

As explained in the previous chapters, value assessment process is one of the most crucial parts of conservation planning projects. In addition, it is understood that local people is one of the most important sources of values of a place. Developing strategies according to the significance of a place for the local people would help to create more sustainable conservation decisions.

In previous chapters, the development process of the field of conservation and the issue of values in conservation agenda were clarified in detail. Also, the approaches to heritage places in Turkey, legal structure and instruments defined in legal documents have been explained.

This chapter will contribute to the thesis study to introduce the case study area. In this part, the case study area will be analyzed with its physical, social and economic characteristics which are inseparable parts of local culture.

3.1. Regional Context

The environment which a settlement is located in, helps to shape the settlement in different aspects. Due to this, regional context of the case study area were defined in the main headings below.

3.1.1. Location and Geography

Eskişehir, the province which Sivrihisar is located in its boundaries, is in the Central Anatolia and closer to both Aegean and Black Sea provinces. Thanks to its locational advantages, Eskişehir is one of the well-developed provinces of Turkey.

Sivrihisar is one of the 14 districts of Eskişehir with 20.449 inhabitants including its villages (TUIK, 2017) and the second largest district in Eskişehir with the area of 2748 km^2 after the city center in terms of size (General Command of Mapping, n.d.).

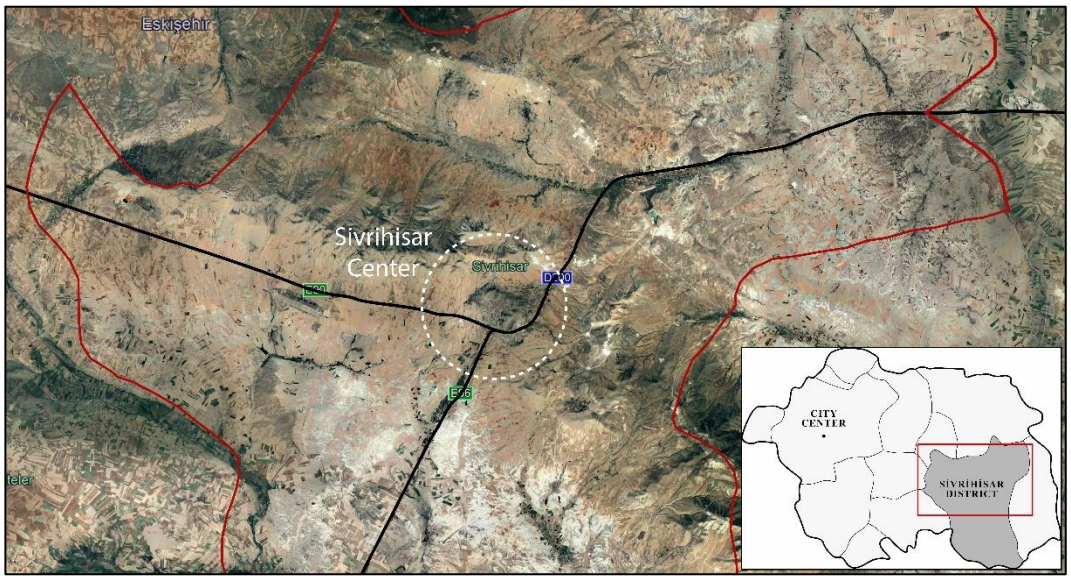


Figure 3-1. The Location of Sivrihisar District in Eskişehir

In the scope of this thesis, the case study area is specified in the central part of Sivrihisar district which covers traditional settlement tissue in Sivrihisar city center.

In the southeast of Eskişehir province, Sivrihisar Mountains reach out to the Türkmen Mountain in the southeast-northwest direction. Kaymaz Neighborhood of Sivrihisar which seems like as a threshold is located on a highland plateau. The approximate height of Sivrihisar is 1070 meters above sea level (Sivrihisar Conservation Development Plan Research Report, 2010).

Geographical features of Sivrihisar play important role in shaping the settlement. The rocks surrounding Sivrihisar city center have a dominant position in a huge plain. The place where Sivrihisar center located has unique features in the region such as safety, accessibility, perceptibility in a huge area. The case study area in Sivrihisar city center is starting at the skirts of these rocks and goes on to the plain.

The case study area is identified as “urban protected area” by the decision of Eskişehir Regional Council for the Conservation of Cultural Property in 2003. Boundaries of the case study area can be seen in Figure 3-2.

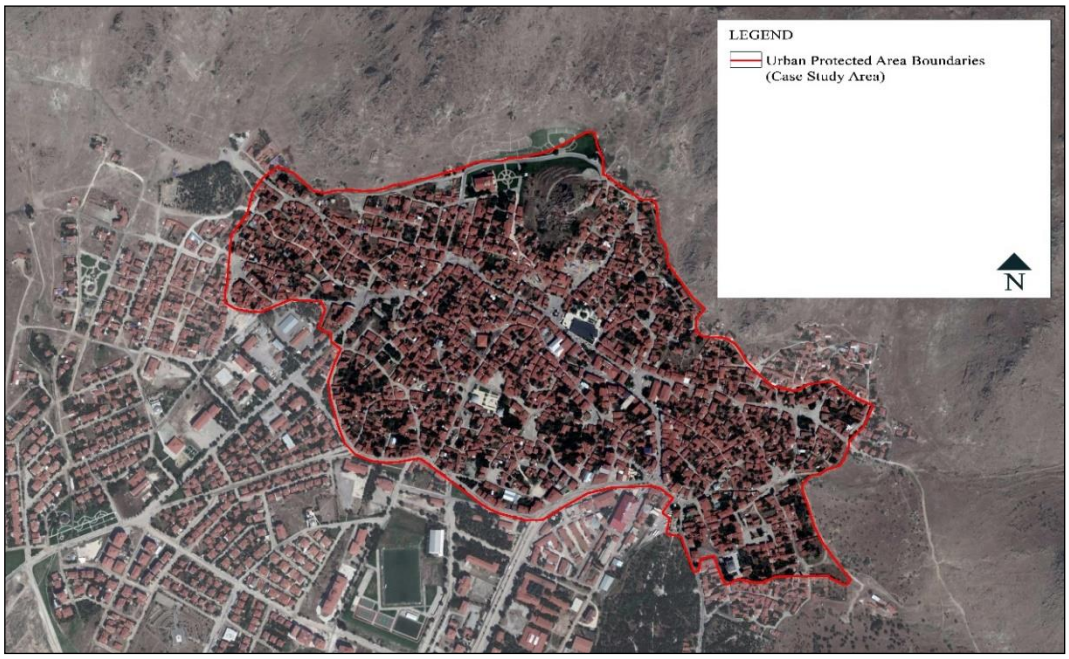


Figure 3-2. Boundaries of the Case Study Area

In terms of location and accessibility, Sivrihisar is in a really advantageous position. Sivrihisar is 99 km away from Eskişehir city center, 134 km away from Ankara and 120 km away from Afyonkarahisar.

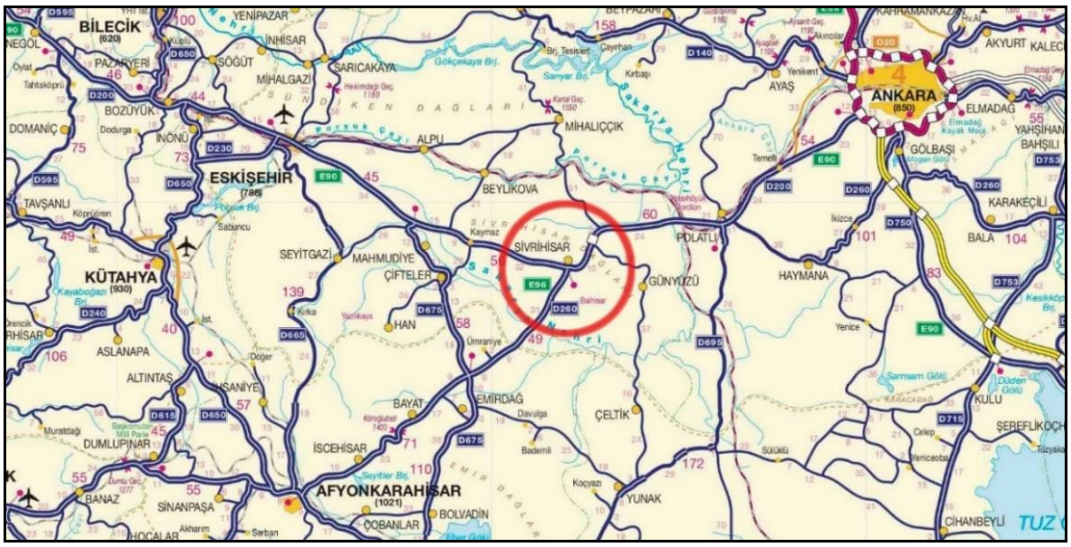


Figure 3-3. Sivrihisar in Major Transportation Network of Turkey source: (General Directorate of Highways, 2018)

It is at the junction point of Eskişehir, Ankara and İzmir roads. Thanks to these major transportation connections, Sivrihisar has been sustaining its relationship with its surroundings and central position since the past. Today, Eskişehir, Polatlı and Ankara, are the settlements which have close relations with Sivrihisar.

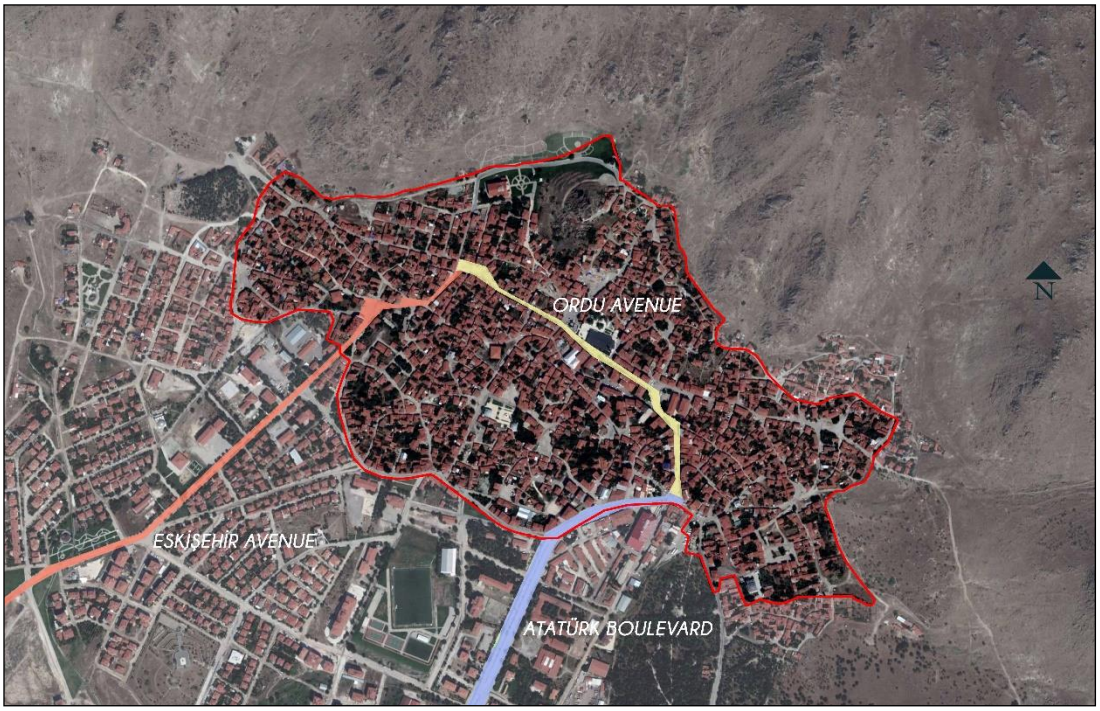


Figure 3-4. Main Transportation Axes in the Area

In the settlement, there are 3 major roads. From these roads, Atatürk Boulevard is the main connection between the city center and Ankara-Eskişehir Road. Ordu Avenue is mainly servicing the commercial zone and the Eskişehir Avenue is the main collector road of the residential areas that reaches to the city center.

The streets in the case study area are generally shaped by ownership pattern and service to houses around them. Many of the streets are narrow to use in vehicular transportation and they are irregular shaped streets.

3.1.2. Historical Background of the Area

Local cultures are shaped by internal and external events happened around the locations. These effects contribute local cultures in different ways and make these local living styles unique.

Sivrihisar settlement contains a complex culture that is affected from different ethnic groups and civilizations which lived in the area and the cultures of the settlements which have a contact with Sivrihisar. Today most of the traces of the past can be seen in not only physical structure of the settlement, but also in social life and traditions. In this part, historical background of the settlement and the cultural structure shaped by the historical developments through times will be broadened.

The known history of Sivrihisar settlement dates back to 7th century B.C. The history and development process of Sivrihisar was shared in Table 3-1.

Table 3-1. Timeline of Sivrihisar (METU REST507 Studio, 2010; Sayan, 2009, p.16-22)

Hittites and Phyrigians Period	7th C. B.C.	Settlement around Sivrihisar began with the name of "Sallapa"
	6th – 4th C. B.C.	"King Road" was going through Pessinus Ancient City
Roman and Byzantine Period	1st C. B.C.	Emperor Augustus took the governance of Sivrihisar
	4th C. A.D.	Roman Empire divided and Byzantine Period begins in Sivrihisar
	5th – 10th C. A.D.	The importance of the city was raised in Byzantine Period
	6th C. A.D.	The emperor Justinian gave name to the city "Justinianopolis"
	11th C.A.D.	Turkmens started to settle around Sivrihisar

Table 3-1. Timeline of Sivrihisar(METU REST507 Studio, 2010; Sayan, 2009, p.16-22) (Continued)

Seljukid Period	11th C. A.D.	Sivrihisar was conquered by Seljukids
	13th C.A.D.	Construction activities accelerated. (Lots of monumental structures like the Great Mosque in Sivrihisar city center were built in this period.)
	14th C.A.D.	After the collapse of Anatolian Seljukids Sivrihisar was controlled by Karamanids.
Ottoman Period	15th C. A.D.	Sivrihisar was joined to Ottoman lands after the long term conflicts in 1415 by Mehmed the 1st (Çelebi)
	19th C. A.D.	Armenians from Caucasia and Crimea were settled
	20th C. A.D.	Leaving of Armenians, demolishing of Armenian district
Turkish Republican Period	17.07.1921	Occupation of Greeks in Sivrihisar
	01.09.1922	Liberation of Sivrihisar from Greek occupation
	20th C. A.D.	Eskişehir becomes an important economical center
	20th C. A.D.	Building of sugar factory, Eskişehir Cement Factory and Eskişehir "Basma" Factory

According to Efe (1995, p. 251), the archaeological findings belong to the earliest periods around Sivrihisar are near today's Eskişehir- Sivrihisar Road, close to Kalkanlı Village which are arrow and spear heads made of flint stone. These finds shows the history of the region dates back to the Early Neolithic period.

The researches and excavations around Sivrihisar shows that there are plenty of mounds in the region. According to Ministry of Culture, General Directorate of Monuments and Museums (1995, p. 131), in the excavations and site surveys some of these mounds dated back to the chalcolithic period.

As known, plenty of civilizations have lived in Anatolia and these civilizations not only created new cities but also continued the settlements which belong to former civilizations. The known history around Sivrihisar is dated back to the Hitites. In Hitites Period, the settlement was called with the name of "Sallapa". In 700 B.C. the settlement of Sallapa belongs to Phyrigians with the name of "Spalia" or "Spania". In

this period, the "King Road" was an important axis, so the settlement was on the King Road, in 13 km southeast of today's Sivrihisar settlement. (METU REST507 Studio, 2010) The settlement is also called Pessinus later, and today the nearest settlement to the ancient city is Ballıhisar Village.

According to Ancient Greek and Roman writers, in the 8th century B.C., Pessinus was founded by -semi-mythological- King Midas as the holy city of the cult of Kybele. Later, the city became a center for the cult of Kybele[14]. But, in 204 B.C., the cult was moved to Rome and the significance of the settlement decreased (Sayan, 2009). In Roman Period, Pessinus city was more important than today's settlement.

In Byzantine Period, especially Emperor Justinian (527-565) gave importance to the city. In order to create a military-based city, Emperor Justinian, chose today's Sivrihisar to settle. At that time, the transportation network were shaped for the new settlement and Justinianopolis (Sivrihisar) became a significant point on the Roman military road as a trade center and a center of warehouses (METU REST507 Studio, 2010).

In the 8th century A.D. Justinianopolis became a well-defensed city thanks to its high fortresses and its topography which is suitable for defense. At that time, a Byzantine castle built from the ruins of Pessinus ancient city on the rocky mountains of Sivrihisar made a great contribution to defense of the city thanks to its position. This situation made Justinianopolis an important commercial center in the region. Today, in addition to the ruins of the castle, agora, bath and canal ruins can be seen in that area.

After the arrival of Turks to Anatolia, some of the Turkmen tribes were settled to Sivrihisar. It is predicted that between 11th and 12th centuries, there was a conflict between Seljuks and Byzantine Romans. That is why there are no any Turkish artifacts dated to these centuries. But there is a huge construction activity in the 13th century. (Sayan, 2009, s. 20) There are many edifices in Sivrihisar inherited by Seljukids such

[14] http://www.eskisehirkulturenvanteri.gov.tr/detay.aspx?ID=25

as Kılıç Masjid and the Great Mosque. Especially the Great Mosque shows the significance of the settlement in Seljukid Period.

After the conquest of Ankara, in 1356, Ottomans took Sivrihisar. At that times, there was again a conflict between the Ottomans, the Karamanids and Mongolians. In, 1415, Sivrihisar was taken by the Ottomans from the Karamanids with a treaty, after a war.

The information about the settlement in Ottoman Period dates back to 15th century. In 1486, there was 25 neighborhood in Sivrihisar. One of these neighborhoods belonged to the Armenian population. In the beginning of the 16th century, there were 2 mosques, 11 masjids and 12 zawiyas. In addition, there were 1 bedesten, 5 bath and 54 shops. (Sezgin, İslam Ansiklopedisi, 2009)

After the Crimea War (1855-1856), a huge Armenian population migrated to Sivrihisar district from Caucasia and Crimea. At the end of the 19th century, the population of the whole district was 34.902 and 4000 of the population were Armenians. (METU REST507 Studio, 2010) The Armenian population had an important role in commercial and administrative activities in Sivrihisar. They played an active role not only in the commercial life but also in the local culture of Sivrihisar. Today, the traces of the Armenian culture including the architectural features are still living in Sivrihisar.

When we came to 20th century, the effects of World War I can be seen in Sivrihisar like other settlements in Anatolia. After the war, in the 17th of July 1921, Sivrihisar city center had been occupied by Greeks and until the 1st of September 1922. After the war, non-Muslim population were moved from Sivrihisar and some parts of their neighborhoods had demolished.

After the war, Sivrihisar city center continued developing and the settlement area started to broaden towards the Eskişehir – Ankara Road in the Republican Period due to the deficiencies in traditional part of the settlement in meeting the needs of today's living standards.

Figure 3-5. Panoramic Scene of Sivrihisar from Rocks to Eskişehir-Ankara Road (Author, December, 2017)

The first planning activities of Sivrihisar city center started in 1970's. In these planning studies Atatürk Boulevard was decided as the development axis of Sivrihisar city center and the lands in the east and west were planned as residential settlement areas (Özşuca, 1986, p.175). Today, the settlement have been spread to the Eskişehir – Ankara Road.

3.1.3. Demography and Social Structure

Demographical characteristics of a place is another important indicator of the development of societies. Sivrihisar had always have a diverse population which contains different ethnic groups. In Ottoman Period, at the end of the 15th century, the population of Sivrihisar city center is estimated as 3100 people in 24 Muslim neighborhoods and an Armenian neighborhood. After a century, the population was almost the same. In the "tahrir kayıtları" of 1521, the population is mentioned as 3500. At that time, the most crowded neighborhood was Armenians'. In late 19th century, there was 12.210 people who live in Sivrihisar. At that time, the settlement was described with developed commercial activities and educational facilities. In the recordings of the year of 1917, the population at the city center decreases to 6356 people (Sezgin, TDV İslam Ansiklopedisi, n.d.).

Population data of Sivrihisar district (including the villages) between the years of 1883 and 1907 have been given in the table below (Yıldırım, 2006, s. 103). According to

the table, the population of Sivrihisar generally shows an increasing trend between 1883 and 1907. The population increase in this period was not only in the Muslim population but also in the non-Muslim population. Considering the data, it can be said that the non-Muslim population in the region has continued to be existed until the World War I.

Table 3-2. Population of Sivrihisar between the Years of 1883 and 1907 (Yıldırım, 2006, s. 103)

Years	Total Population	Muslim population	Non-Muslim population
1883	12067	10378	1689
1891	29475	25855	3620
1893	34902	30889	4013
1900	31073	27288	3785
1902	29244	24954	4290
1907	35846	31609	4142

Current population data about the population of Sivrihisar has been obtained from TURKSTAT. According to the address-based population registration system[15] results of the year of 2017, the population of Sivrihisar district is about 20.449 with the villages in the district borders. Between the years 2007 and 2017, the population of the district does not have a stable trend. The population is decreasing in between 2007 and 2009, increasing in between 2010 and 2012.

Until the year of 2012, the population is decreasing. Especially the mechanization in agricultural production and industrialization process of Turkey after 1960's has a huge impact on this situation. In this process, larger cities were migrated and the smaller settlements started to give their population to these larger cities. Parallel to this, Sivrihisar also lost some of its population due to the reduction in employment opportunities.

[15] Adrese Dayalı Nüfus Kayıt Sistemi

Table 3-3. Population of Sivrihisar between the Years of 1990 and 2017 According to the Data Obtained from TURKSTAT

YEAR	URBAN	RURAL
1990	10.490	26.807
2000	10.574	21.009
2007	10.293	15.113
2008	10.080	14.797
2009	9.733	15.113
2010	9.817	14.797
2011	10.007	14.178
2012	9.820	13.671
2013	8.842	13.416
2014	8.898	12.892
2015	9431	11.834
2016	9.446	11.440
2017	9.317	11.132
2018	9.269	11.477

Distribution of the population of Sivrihisar district in 2008, 2013 and 2018, in terms of age groups can be shown below. According to these graphics, the younger population in Sivrihisar are decreasing continuously. In 2008, the population between 0-19 ages cover a great portion in total. After the year of 2013, it can be seen that the population of age groups who are actively working are decreasing. This can be related with the increase in unemployment rate.

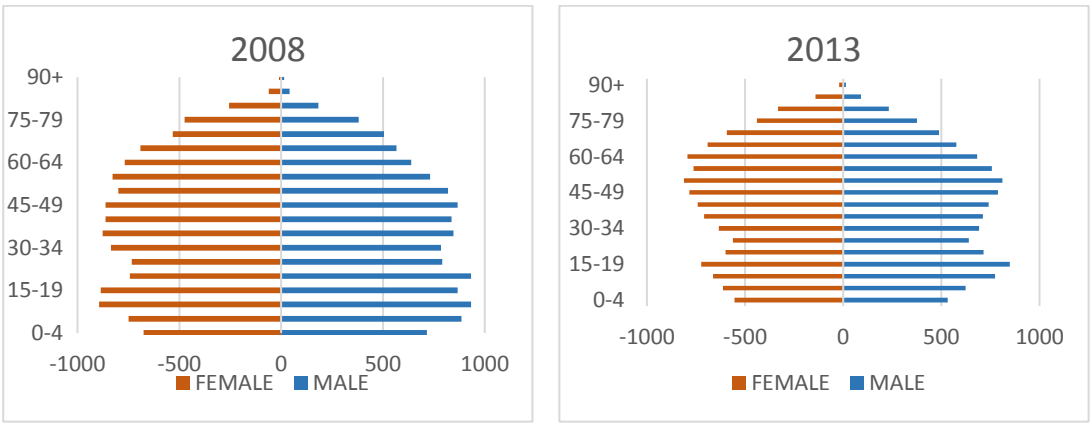


Figure 3-6. Population Pyramids of 2008 and 2013 (TURKSTAT)

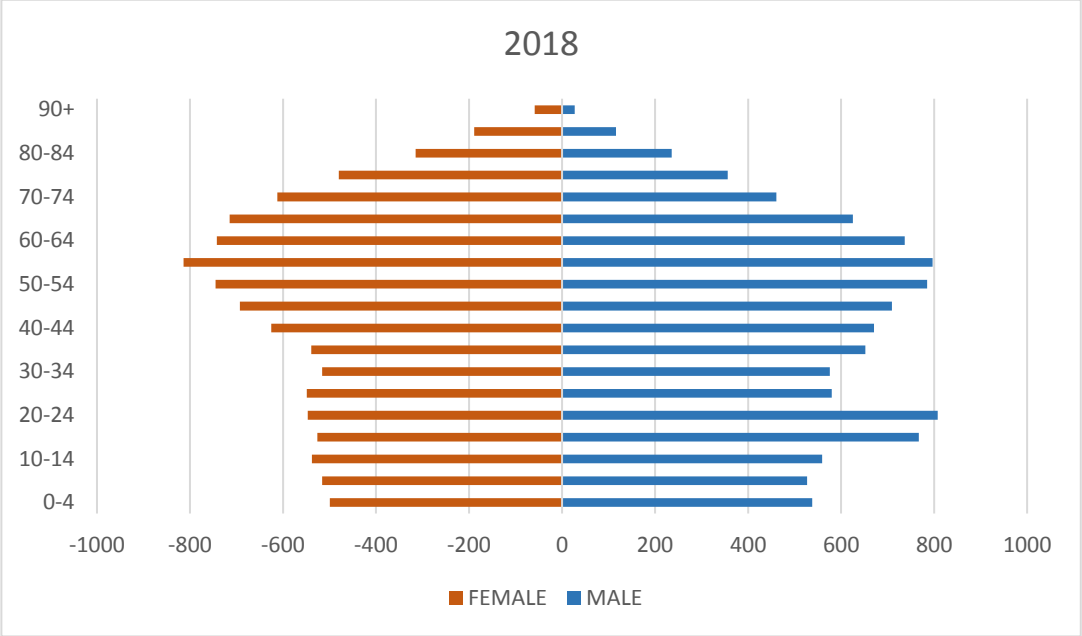


Figure 3-7. Population Pyramid of 2018 (TURKSTAT)

Considering the place is created by the society living in there and their activities that carried out there, the society and its activities shapes the physical space according to the needs of the time. However, in order to understand the way of life of a society, examining only the spaces the society produces will limit the accuracy of the results. In addition, it is necessary to examine the local dynamics that trigger the transformation of society and the change of society. For these reasons, in this part of the study, Sivrihisar settlement where the study area is located will be discussed in terms of demographic characteristics, social and economic structures.

In this part, the social structure of Sivrihisar will be explained in terms of different social groups which are related with the site and their past and present relations with the study area. These groups will be evaluated in site studies and researches in the area. In order to evaluate the recent social structure in Sivrihisar, firstly, the social life in the past have to be understood.

Current settlement of Sivrihisar was used as settlement until the Byzantine Period. Emperor Justinian (527-565) wanted to develop a military-based settlement here due to its strategical position on the Roman Road. In the 8th century, Sivrihisar was a well-

defensed city. After the invasion of Turks in Anatolia, some of the Turkmen tribes settled around Sivrihisar in 11th or 12th century.

There is no any specific information about the social life of the Roman society or the Turkish tribes. The oldest information about the social structure who lived in Sivrihisar belong to the 15th century, the Ottoman records (Sezgin, TDV İslam Ansiklopedisi, n.d.). In 1486 there were 24 Muslim and 1 Armenian neighborhood in Sivrihisar and the most crowded neighborhood was the Armenian neighborhood with 91 dwelling. At that time, the most crowded Muslim neighborhood was "Çöpük" neighborhood with 38 dwelling. According to "Tahrir Defterleri" which are dated back to 1521, the number of neighborhoods were the same but the number of dwellings increased. The number of dwellings in Armenian neighborhood was increased to 116 dwellings (still the most crowded) and "Çöpük" neighborhood had still the same number of dwellings. In the same records, it is understood that the rural population was decreased while urban population was increasing (Sezgin, TDV İslam Ansiklopedisi, n.d.). In the light of these, it can be said that in 15th and 16th century there was a multinational society in Sivrihisar.

In the 19th century, there was a quite increase in the population of Sivrihisar. At the end of the 19th century, some of the population migrated from Caucasia, Crimea, Romania, Bulgaria and Bosnia was settled around Sivrihisar (METU REST507 Studio, 2010).

The multinational social structure in Sivrihisar made great contributions to the local culture. The Armenians in Sivrihisar were covering a small portion of the population. But their involvement in commercial activities and their own culture have significant effects on Sivrihisar. Armenians were highly dominant in trade and craftsmanship. Many of the wholesale business and jewelry sector in Sivrihisar were dominated by the Armenian population. Today, the clothes, known as traditional clothing and

traditional jewelries of Sivrihisar were mostly produced by Armenian craftsmen in tailor shops and jewelry shops[16].

Figure 3-8. Pearl Earrings and Golden Bracelets of Sivrihisar (https://www.sivrihisar.com.tr/geleneksel-takilar.html retrieved in October, 2019)

Moreover, they have an influence on architectural characteristics of traditional settlement. The most unique examples of their contributions to the settlement are Surp Yerortutyun Church known as the Armenian Church and the bath (Figure 3-9). As mentioned previously, there was a neighborhood covering the bath and the church structures settled by Armenians at the skirt of Sivrihisar rocks. However the neighborhood were demolished at the beginning of the 20th century.

Figure 3-9. The Armenian Bath (left) and Surp Yerortutyun Church (right)[17] (http://www.eskisehirkulturenvanteri.gov.tr retrieved in November, 2019)

[16] https://eskisehir.ktb.gov.tr/TR-149947/sivrihisar-cebesi-ve-incili-kupesi---2009.html date accessed: 13.10.2019

The biggest portion in the society has been the Muslim population in Sivrihisar. The Muslim population was also active in commercial life and production. They were good at animal husbandry and agriculture. The Turkmen tribes are also made contributions to the local culture. Weaving culture in the region is related with these tribes. There are different weaving techniques and motives in Sivrihisar.

As can be understood the diverse culture in the place caused Sivrihisar develop not only in terms of economy but also in terms of richness of the local culture.

However, the multi-national social structure in the city changed after the First World War and the War of Independence that followed. At that time, non-Muslim population living in Sivrihisar had to migrate after the war as seen in many places in Turkey.

In the middle of the 20th century, with the increase in industrial investments in the new form of state in which development efforts increased significantly, production capability began to develop and mechanization process in agriculture was spreading, the need for labor in agriculture started to decrease and new working areas emerged in big cities. Due to this situation, Sivrihisar has experienced a significant out migration like many other small settlements. The first choices of the immigrant population were Ankara and Eskişehir provincial centers.

Today, Sivrihisar is a district with a population around 20,000. Population growth rate in Sivrihisar is below the average of Turkey, but there is a huge difference between summer and winter population in Sivrihisar. On holidays, the population of Sivrihisar is increasing with the family members who come from not only the other cities, also from abroad. The population who comes from outside is mostly located in Ankara, İzmir, İstanbul, Bursa and Eskişehir.

The multinational structure in the past has been lost in time and today, almost all of the society of Sivrihisar consists of Muslim population. But, today there are also some different groups of people. Recently two major waves of immigration occurred in Turkey. In last few years two major immigration waves occurred in Turkey. The first one is the massive migration movements from the eastern provinces to the west of

Turkey. With the increase of employment problems in the east, people started to move to many provinces and villages in the west.

The living style of the society in Sivrihisar has started to change with the effects of industrialization process. While married children live with their families before, today they prefer to live in different houses. But this traditional family structure is still continuing in some rural parts of the district. This can be seen in the table below which shows the household numbers in urban and rural parts of Sivrihisar district.

Table 3-4. Household Numbers in Sivrihisar District (TURKSTAT)

Household Number	**Urban + Rural**	**Urban**
1	782	242
2	1810	529
3	1317	515
4	1740	774
5	1217	401
6	649	110
7	399	39
8	116	14
9	84	6
10+	126	6
TOTAL	**8.240**	**2.636**
AVERAGE	**3.76**	**3.45**

Most of the population in Sivrihisar district is living on agricultural activities. However, in the city center which the case study area is located, commercial activities, craftsmanship and service sectors are well developed sectors[18]. Due to its locational advantages and its position on main transportation routes, commercial activities have been significant means of living but today, with the changing in commercial activities and the increasing in transportation facilities, the settlement have started to lose its attractiveness.

In addition to these, most of the small workshops were closed due to the abandonment of the traditional mode of production and the inability to handle the costs of labor force. Almost all these small enterprises which cannot be sustained due to the fact that

[18] http://www.sivrihisar.gov.tr/ilcemizin-durumu

labor force is more costly than machinery production, are now being closed or living with their last representatives.

Another sociological factor which is used in order to understand the social structure is the educational background of the population. While the high level of literacy rate and educational level of the society are increasing the ability to organize and social consciousness, lower level of education may be the basis of different problems. Due to this, in this study, ABPRS[19] data of TURKSTAT were analyzed.

On the other hand, population movements are another factors that affect social and cultural structure so elaborating in and out migration of the settlement are necessary in the scope of the study. Immigration from rural to urban settlements is one of the major movements due to the changing production modes and mechanization and industrialization process in Turkey. In this process, rural parts of Sivrihisar have lost a huge amount of population similar with other places in Turkey.

Additionally, as mentioned earlier, the district of Sivrihisar have been giving population to the bigger cities around it. Considering the development process that has been going on since the establishment of the Republic, it is necessary to examine not only migration from rural to urban areas but also between regions.

3.1.4. Economic Structure

It can be said that Sivrihisar city center settlement had been an important trade and craft center in the past, based on the historical buildings located in Sivrihisar and the components of traditional urban texture.

According to the records of the Sultan Suleiman the Magnificent, the trade center of Sivrihisar developed around a square. The center of commercial activities was Hacı Abdi Caravansary. There were commercial units around the caravansary where wholesale trades were carried out. In addition, at the center of the city, there were

[19] Address-Based Population Registration System

*arasta*s that were specialized according to specific commercial activities. The arasta area was organized according to the fields of activity. Most of the shops in the city belonged to the foundations (Keskin, 2001).

In the first years of the Republic, the shops were located along the old Eskişehir Highway around the Great Mosque and the Şadırvan Square, along the road leading to the square in front of the Aziz Mahmud Hüdai Mosque (Yeni Mosque). There were tailors, drapers, confectioners around Ulu Mosque and tailors, hardware stores, poppy and sesame oil producers around the Bedesten and Kılıç Masjid. In Çukurhan area, there were shoemakers, spice makers, feeders, saddlery, blacksmiths, carpenters, ceramists, felters, coppersmiths etc. There were leather tanneries around the creek passing by Seydiler Bath (Keskin, 2001).

In 1945, in the promotional letter prepared by the district governor of Sivrihisar, there were 15 blacksmiths, 7 saddlers, 25 kerchief producers, 20 tanneries, 20 carpenters, 20 tinny and stoves, 25 shoe makers, 25 tailors, 10 felters, 10 coachmen in the district (Keskin, 2001). This shows the vitality of commercial activities of Sivrihisar in Early Republican Period.

Considering the information above, it can be said that Sivrihisar had a quite active commercial center in Early Republican Period. However, today, most of these commercial fields have been lost. For instance, today the arasta area is still exist but it has lost almost all of its trade functions and many of the shops in the area were closed, only just a couple of them are still surviving. Some of the traditional trade zones and the traditional production methods mentioned above are today remained inactive.

On the other hand, the bazaar set up on through Ordu Avenue and around the Great Mosque is still living. Agricultural products which come from the surrounding settlements are sold to the local people and the people who come from the other provinces. The bazaar which is established on every Wednesday supports the dynamism of commercial life in Sivrihisar.

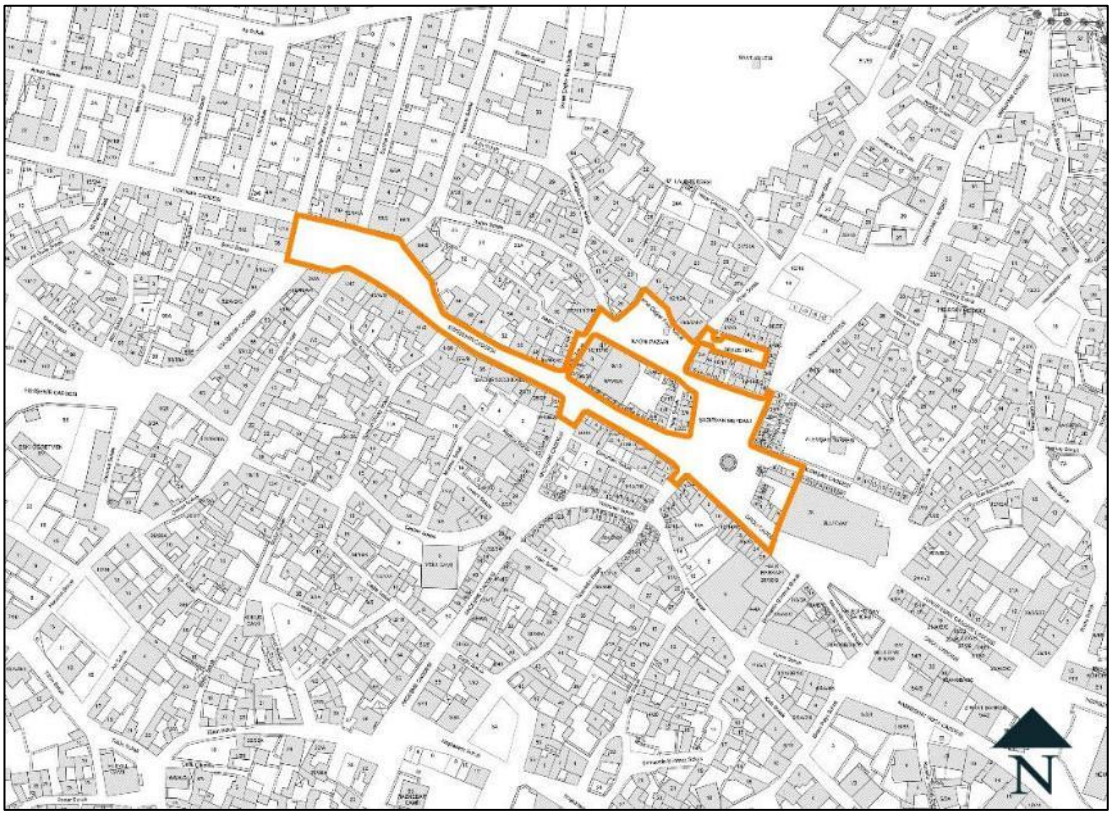


Figure 3-10. The Bazaar Area Opened on Wednesdays (Drawn by the Author)

Today, it is noteworthy that agricultural production and animal husbandry are the primary sectors. However, in the district center where the case study area located in, the service sector and trade have a big share. Moreover, there are some efforts in order to develop industry in the district. The Sivrihisar Organized Industrial Zone which was opened in 1998 is still inactive.

Recently, the local government carries out some works in order to develop tourism in the district. Especially, Nasreddin Hoca who is one of the most famous person of Sivrihisar is given an importance in the promotional works. On the other hand, in the traditional settlement area in the district center there are significant endeavors. The restoration works and street rehabilitation projects started in the traditional settlement tissue show the given importance to the cultural heritage and at the same time shows the size of the investments on tourism sector. Yet, the investments on tourism and conservation projects have not met the expectations.

3.1.5. Planning Activities in Sivrihisar

The settlement in Sivrihisar city center which have been developed organically started to develop with urban plans after the 1970. Until 1970's commercial areas of the city were in the central part and residential areas were spread to the skirts of the mountainous zone which surrounds the settlement. In the plan which was approved by Ministry of Public Works and Housing in 27.07.1970, residential development zones were designed on the eastern and western parts of the city, and commercial zone at the center was enlarged to the south. The population projection of 1970 plan was exceeded in time and new settlement areas were needed. Therefore, local development plans were prepared by the General Directorate of Iller Bank. With the local development plan, new development direction of the city was planned as south which is the only possible direction due to the natural thresholds. These plan did not cause radical changes in the traditional residential zones, but some of the traditional buildings were demolished because of the road enlargement decisions of the plan (Özşuca, 1986, s. 176).

With the plans prepared in 1988, the junction point in the south of the city was designed. The area, which was located to the south of the city at the time and to the north of the designed Eskişehir - Ankara Road, was reconstructed with the 1988 plan. The plan did not directly interfere with the traditional residential settlement of the city. However, some of streets has been widened with the plan (METU REST507 Studio, 2010).

In 1995, some minor changes were made with the plan. In the revision, the design of the junction point which connects Eskişehir - Ankara Road with İzmir Road has been changed. This junction was revised in 1996. In addition, the design of the residential area which was planned as new development zone in 1988 plan was changed with the revision of 1995 (METU REST507 Studio, 2010).

In 2003, the Regional Council of Eskişehir registered the traditional settlement area as Urban Protected Area. With the decision of Regional Council of Eskişehir dated in 22.01.2003 (No: 2276), the existing plan has lost its validity. For this purpose, the first conservation development plan of the urban protected area of Sivrihisar, which is the subject of this study, was initiated in 2009. The project team consisting of 3 restoration architects, 3 city planners and 1 archaeologist carried out research, analysis and evaluation studies on the field and prepared a conservation plan.

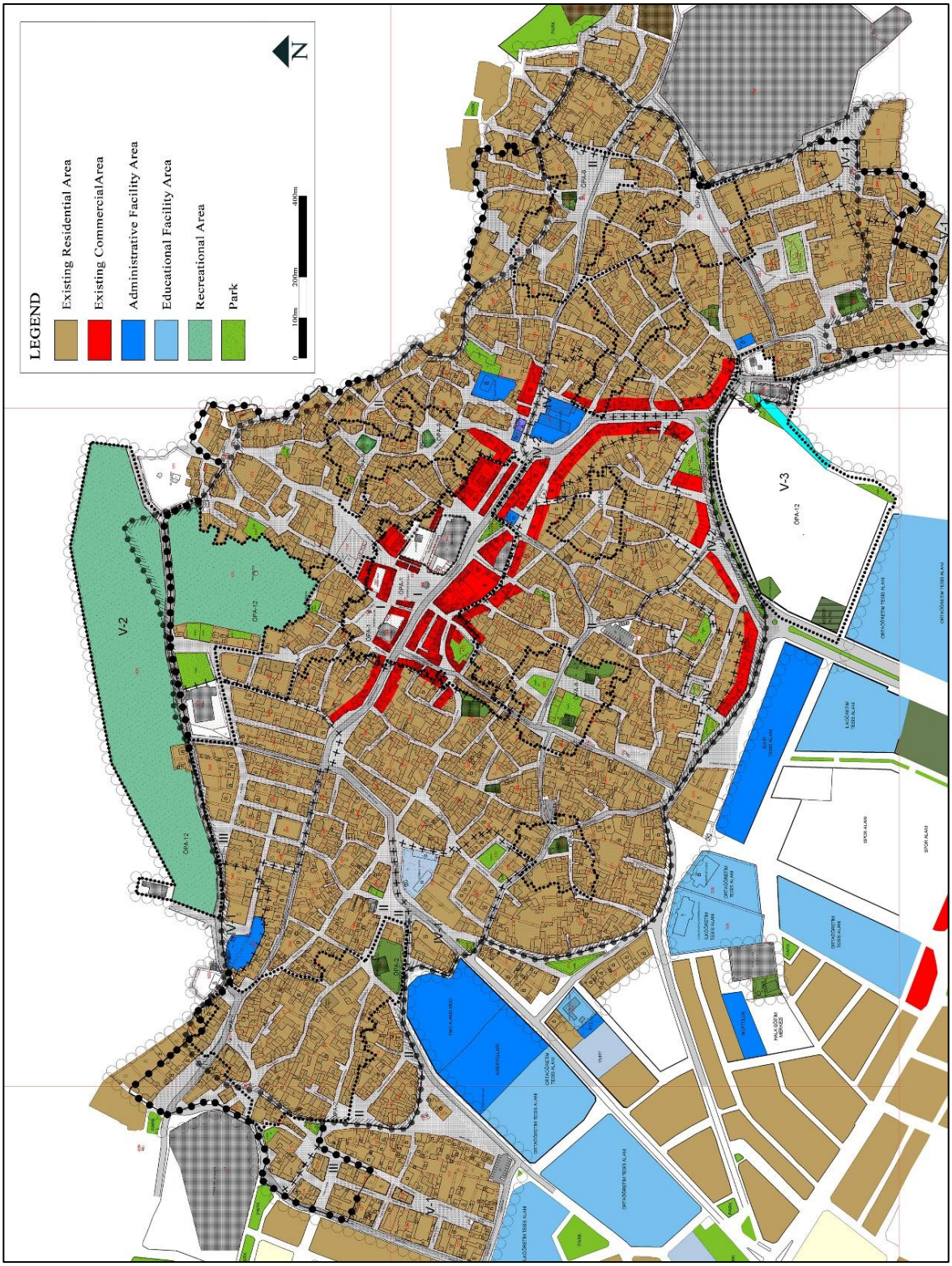


Figure 3-11. The First Conservation Development Plan (AKS Planlama, 2017)

The major purpose of the conservation development plan is to preserve the natural, cultural and historical values of urban protected area in a manner of a balance between conservation and use. Also it is aimed to promote the area with the help of historical characteristics of the area by planning decisions and to preserve the cultural heritage in a sustainable manner.

For these purposes, during the research studies of the plan, information about demographic, economic and social structure were gathered. Also, in order to understand the physical features of the area, recent landuse, ownership status, transportation network, development of the settlement in history and traditional architectural features were analyzed. In addition to these analyses, a social survey were carried out in the area. In the social survey, people were asked many questions related with their satisfaction about their houses, their opinions about restoration projects and the buildings that they liked the most.

In order to understand the value assessment process in conservation planning process and to make an evaluation of the methods used in the planning process the values which were defined in the research study of conservation development plan were shown in the map below.

In the map prepared during the research process of the conservation plan, buildings were categorized in 5 groups such as the buildings which have rare values, the characteristic buildings, monumental buildings, not qualified buildings and new buildings. However, there is no any description of these categories in the plan or research report. In addition to these groups, ruins, auxiliary buildings, gardens, empty building lots, fountains, water wells and graveyards were shown in the value map.

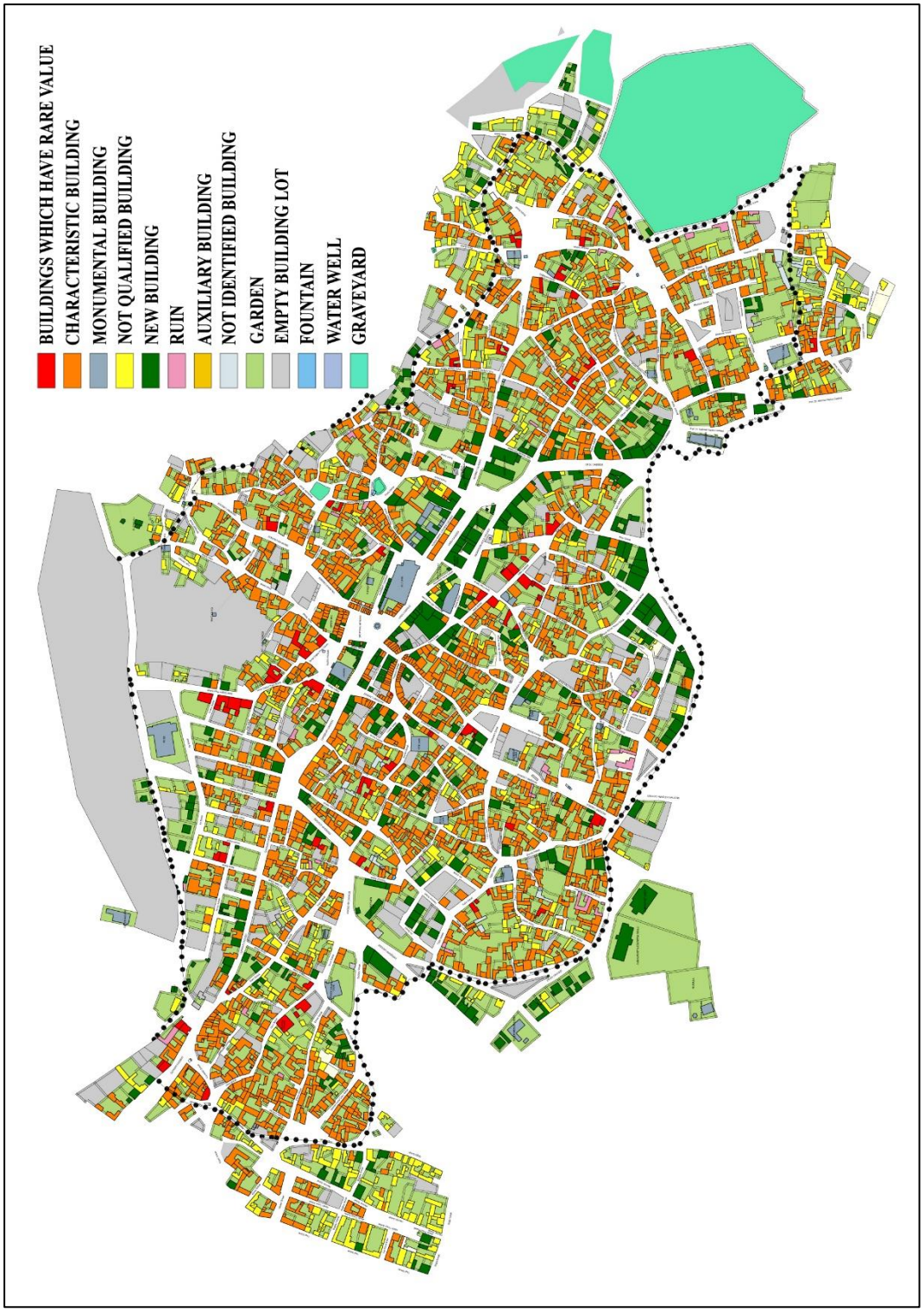


Figure 3-12. Value Map of the First Conservation Development Plan (AKS Planlama retrieved in 2017)

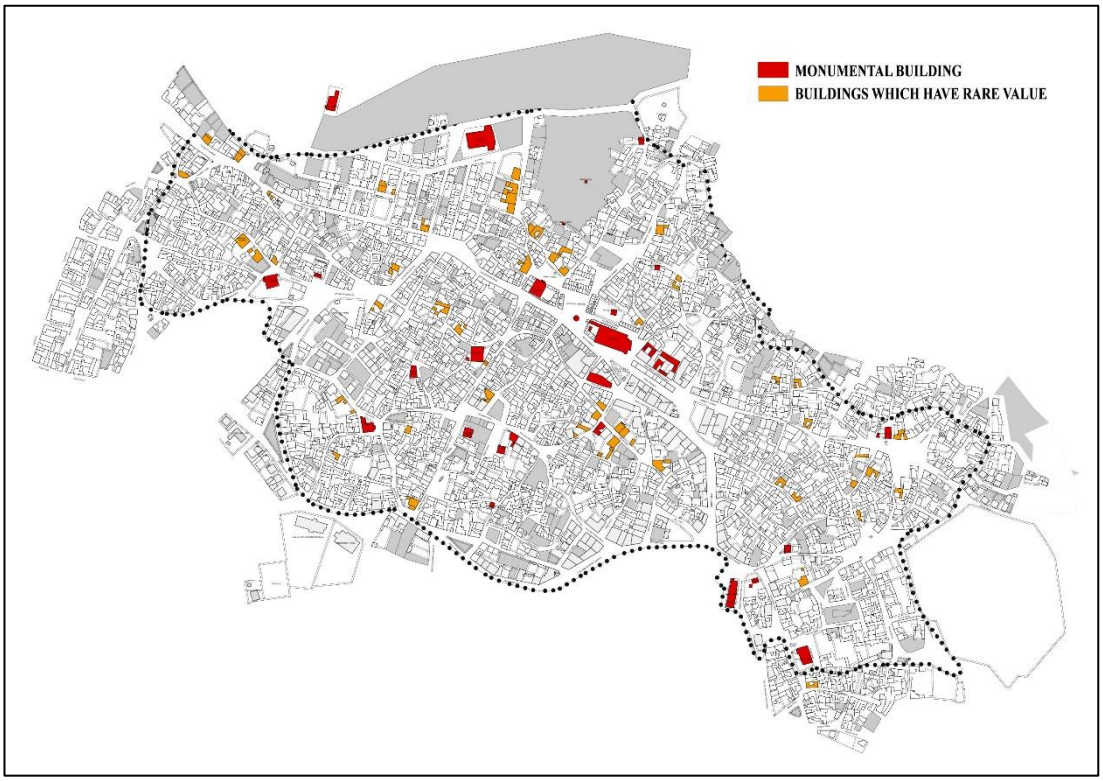


Figure 3-13. The Places Defined as Valuable in Conservation Development Plan

The conservation development plan is covering a 58-hectares area. The area is separated to five different zones according to the different characteristics according to physical and functional differences, the level of preservation in terms of open and built-up areas. In addition, the streets shaped by "unique / rare-value[20]" houses and garden walls, squares which are surrounded by monumental structures, traditional houses and original garden walls, focal points in the settlement and vista points are determined as special project areas (SPA). There are 12 SPA's in total. However, the other parts of the settlement were not given any project decision.

The plan restricts the implementations in these areas without preparing 1/500 design projects. These SPA's were shown in the map below.

[20] "yüksek / ender değer" as defined in the plan

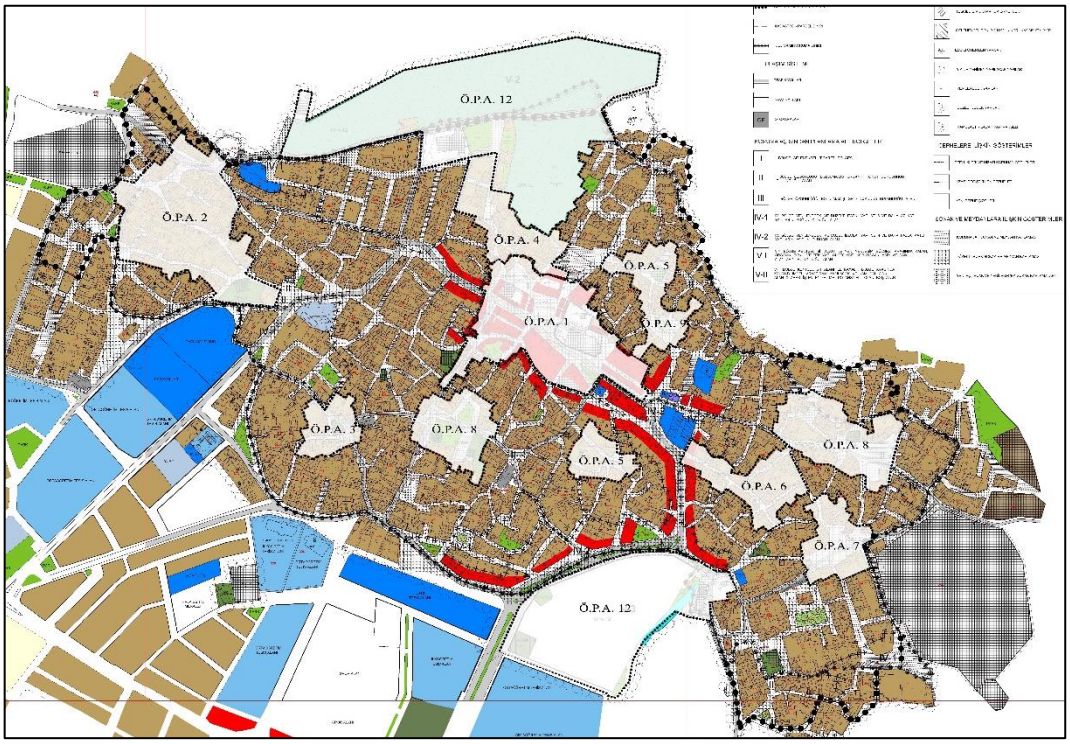


Figure 3-14. Special Project Areas in 2010 Plan (AKS Planlama retrieved in 2017)

After a few years later, in 2016, another conservation development plan (revision plan) for the area was approved. The research reports and documents of this plan could not be obtained from the municipality. That is why, in the scope of this study, the researches carried out for the previous plan has been accepted as the only source of value assessment studies. The revised conservation development plan is shown in Figure 3-15.

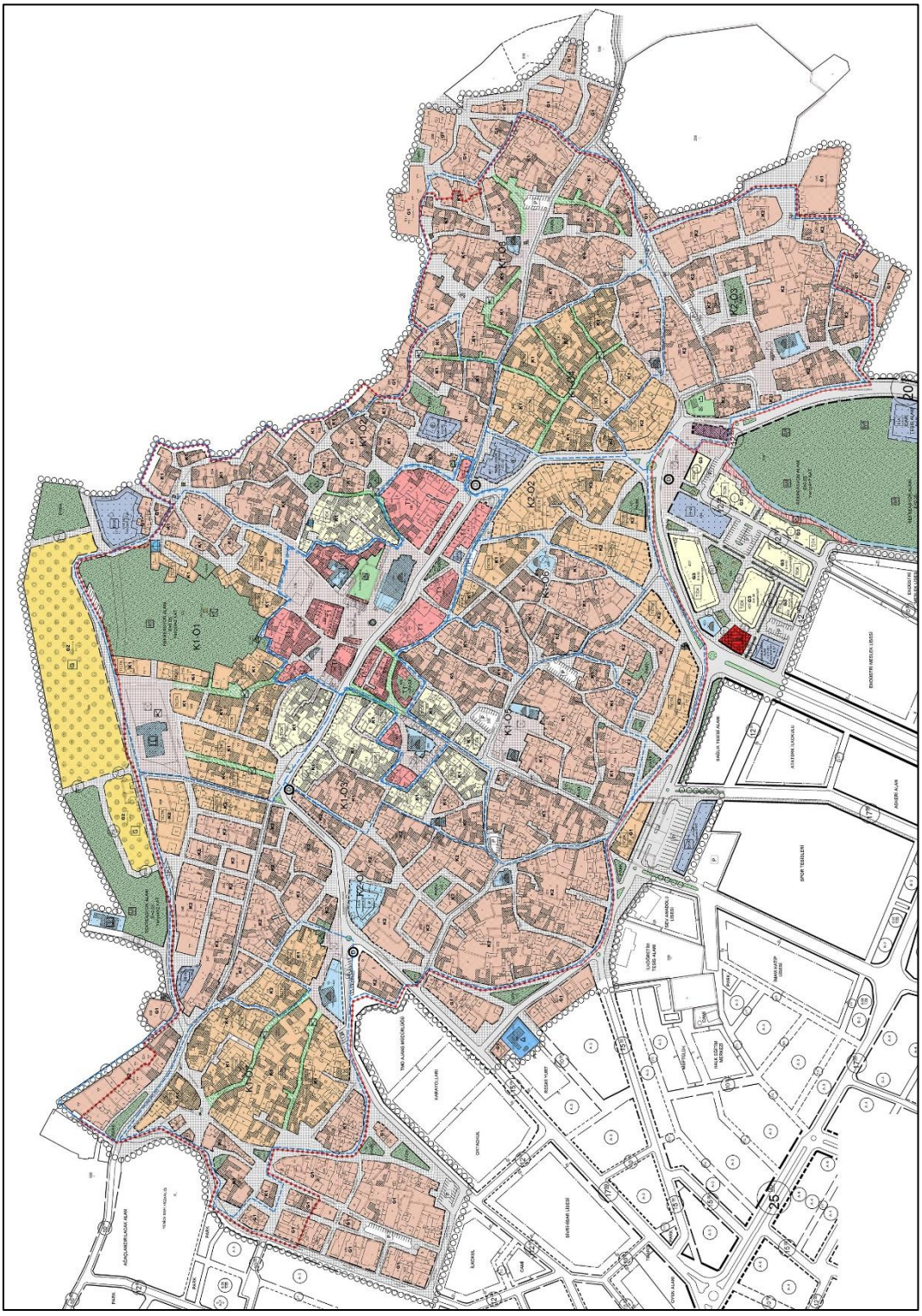


Figure 3-15. Recent Conservation Development Plan (Sivrihisar Municipality retrieved in November, 2019)

There are some differences between these two conservation plans. First of all, the first plan was in an attitude which guides to lower scale conservation and design projects Therefore, special project areas were determined and the plan was restricting the implementations without design projects. However, in the revision plan, these special project areas were removed and the decisions which refers to direct implementations were made. Furthermore, the revision plan includes decisions such as demolition of some of the buildings around Aziz Mahmud Hüdai Mosque, the Great Mosque and Yeni (Çifte) Hamam. Also one row of the shops in the place called Bedesten were decided to be demolished.

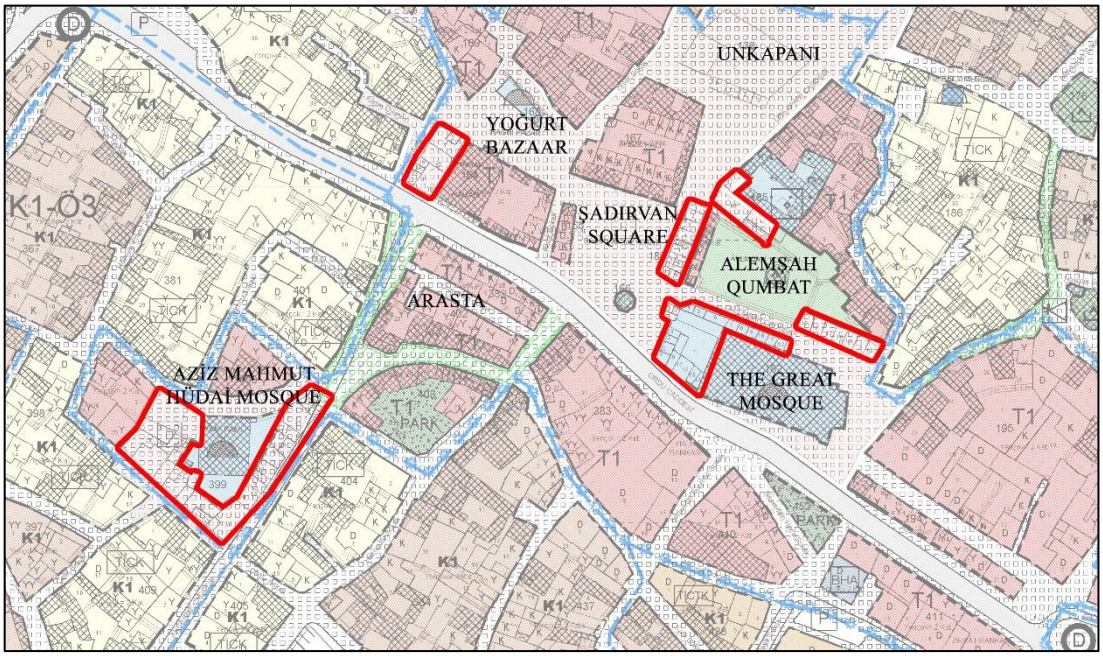


Figure 3-16. Demolition Decisions in the Urban Protected Area (Sivrihisar Municipality retrieved in November, 2019)

Third, the revision plan proposes many car parking areas in public squares and open spaces in the historical settlement tissue. One of these open areas is Buğday Bazaar. Also, the open spaces in Sinan Paşa Street, Kepiç Street, Mahmut Hüdai Street and Tütün Street are designed as car parking areas. Those places are shown in the following figure.

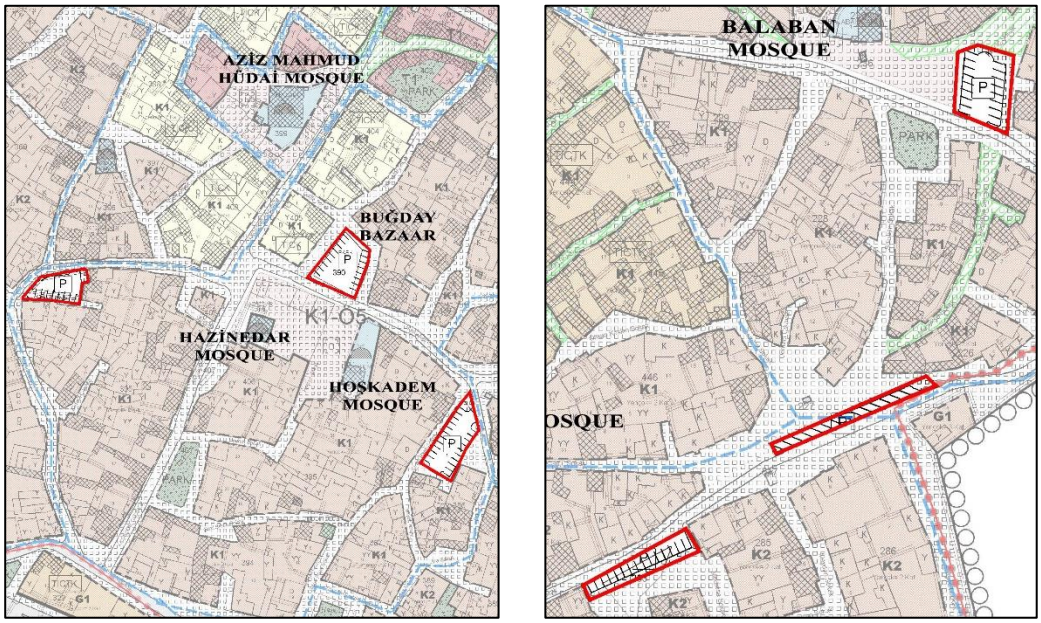


Figure 3-17. Car Parking Areas Defined in the Public Open Spaces (Sivrihisar Municipality retrieved in November, 2019)

Another difference between these two conservations plans is that the revision plan proposes mixed uses (residential, commercial and touristic uses) in many locations of the historic urban landscape (Figure 3-18). The plan provisions allow commercial uses such as office, workshop, restaurant, café, bank etc.

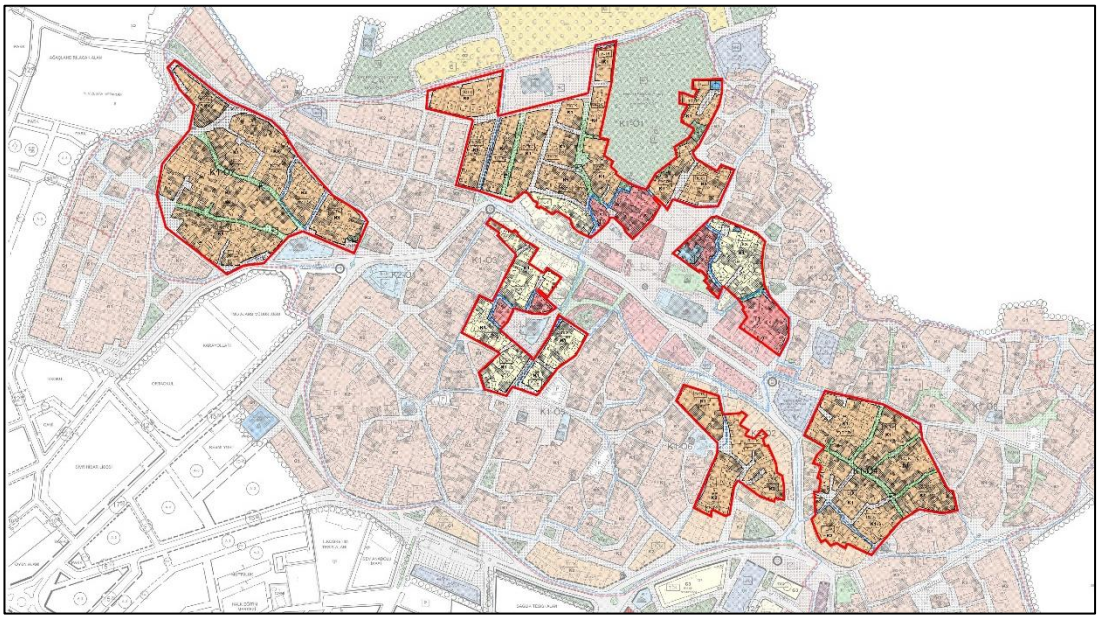


Figure 3-18. Residential Areas Proposed with the Conservation Development Plan

When we look at the conservation planning process as a whole, conservation plans were prepared in accordance with the law no. 2863 and the conditions set by the regulation on preparation of conservation development plans. The researches and analyses carried out within the scope of conservation development plans are determined according to the titles specified in the technical specification. In the conservation plan, preservation of natural, historical and cultural values is determined as a major purpose and in order to achieve this goal, many aims were assigned. However, the values ascribed by local people were not studied sufficiently. Due to the deficiencies in value assessment processes, the conservation plans mainly focus on the physical features of the area.

3.2. Local Context

In addition to the environment which a settlement is located in, characteristics of the settlement are another kind of sources of information. Physical setting of a settlement is not only gives information about built up environment but also tells the social life and local culture reflected to the space. Because of this, characteristics of the settlement were explained in this part.

3.2.1. Natural Characteristics

The climatic conditions in Sivrihisar is similar to the climate of central Anatolia. The summer season is generally hot and dry. Also there is a little rainfall in summer season. Winters in Sivrihisar are cold and most of the rainfalls take place during the cold periods.

The settlement is surrounded by a huge plain. Most of the lands around Sivrihisar city center is used as agricultural lands. One of the biggest natural, green spaces in Sivrihisar center is Uça Park (Sivrihisar City Forest) in the east.

There is no any significant water source on the surface around the settlement. However, there are many fountains in the settlement tissue. Most of these fountains are fed from rock cliffs surrounding the settlement.

The physical and natural characteristics of Sivrihisar have a special place in the regional geography. The rock cliffs which are surrounding the settlement from the north, east and west are observable from a very huge area. These granite rocks are one of the most dominant part of its nature. The traditional settlement tissue is mostly located on the skirts of these rocks.

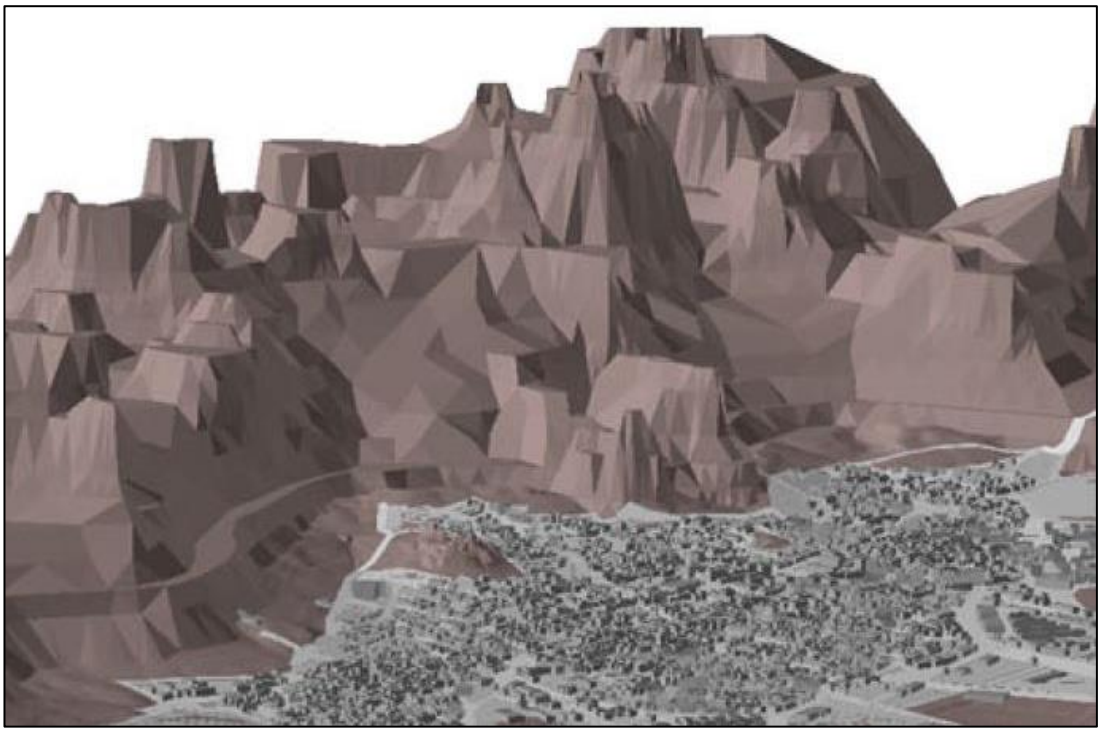


Figure 3-19. Topographical Formation of Sivrihisar source: (METU REST507 Studio, 2010)

Just northern side of Sivrihisar city center, rocks extend in east-west direction. The peak point of the cliffs is where the Old Castle of Justinianus was located, with the current name Yazıcıoğlu Castle. The castle is located in the middle of these rocky mountainous area. From the castle to the east, There are Merdiven Rock, Hisar Beli, Ağlayan Rock, Sivri Rock, Bal Rock, Kızıl Bel, Böğürtlen (Farm) Gediği, Şınşırak Hill, Tombak Rock and Kıble Rock and to the west, there are Baba Fountain, Zey Road, Gavur Köyü Bağları Gediği and Garipçe Sivrisi (Sivrihisar Conservation Development Plan Research Report, 2010).

3.2.2. Functions of the Site

The case study area covers the city center. The center contains commercial buildings and administrative buildings. The center is surrounded by traditional residential buildings. Ordu Avenue is the major arterial road in the area. Most of the commercial uses are around Ordu Avenue.

Also, there are many historical religious buildings in the area. There are not only mosques in the area but also an Armenian church, qumbats, graveyards, single tombs in the neighborhoods. Most of the religious buildings in the case study area are historically important structures. Today, almost all of them are still in use, but some of them have lost their original uses. For example, today, the Armenian Church is not being used in a religious purposes but it is used as a cultural facility area.

In addition, there are other historical buildings such as public baths. There are 3 public baths in the case study area (there is another one outside the case study area). However, today only one of them is still actively used. The other baths are in bad condition.

Today, almost half of the residential buildings are empty. The empty buildings in the area are not focusing in a specific location, they are homogenously spread to whole area. During the site studies, the present uses of buildings were investigated by observing from outside. The building uses in the area can be seen in the following map below.

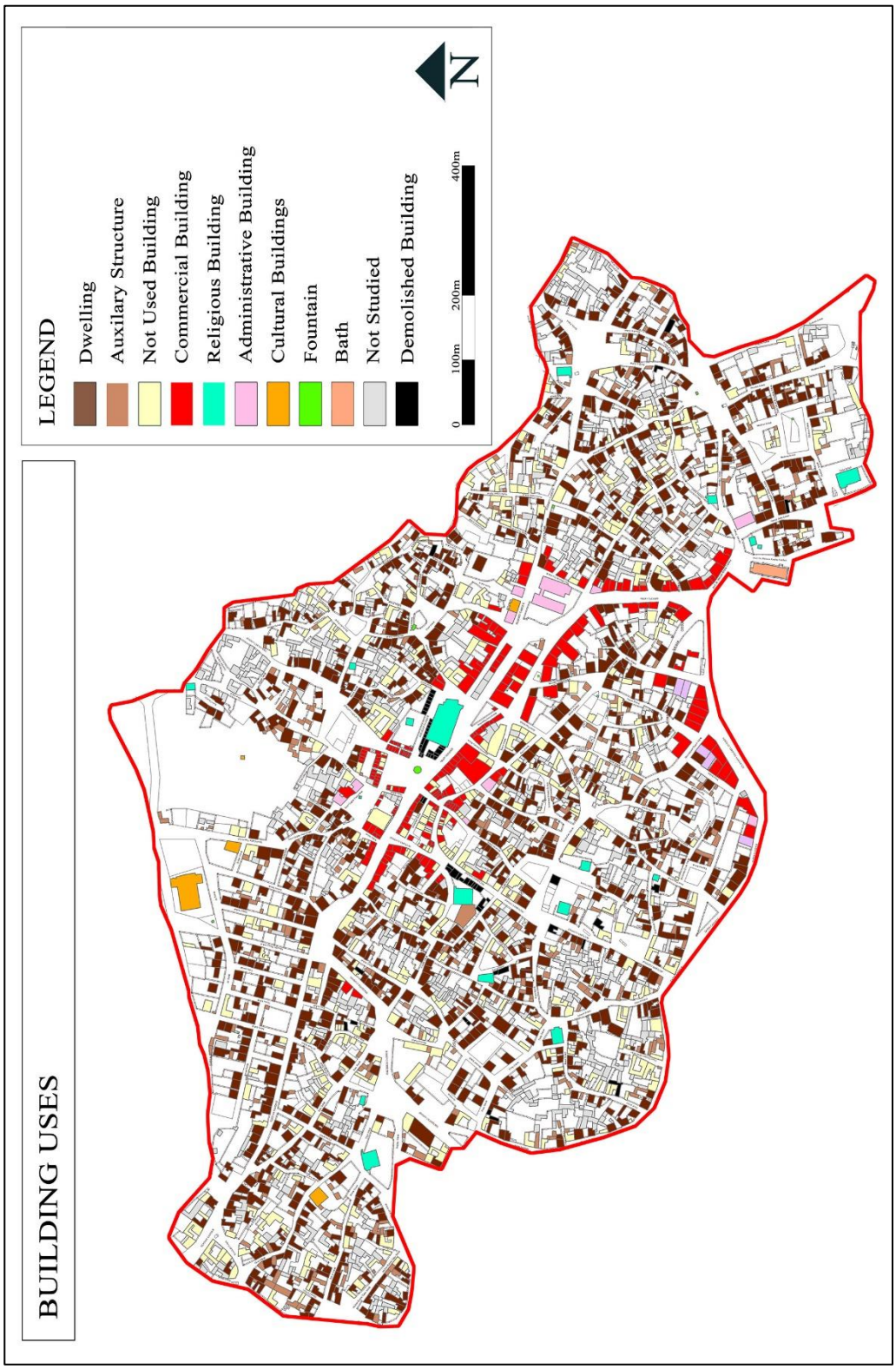


Figure 3-20. Current Building Uses in the Area (Site Analysis, March 2019)

Due to being an important center in the past, historic urban landscape of Sivrihisar consists of many different building uses. The diverse cultural background affected the built-up environment. Today, many of the historic traditional buildings can be seen in the area including the traditional housing tissue. Existed traditional buildings are mostly used in their own functions. Besides, there are many empty buildings.

The church located in northern side is not used as a religious building and some of the houses are used as cultural facility like museum.

During the site studies, the present uses of buildings were investigated by observing from outside. Also, the original building uses in the area can be seen in the following map.

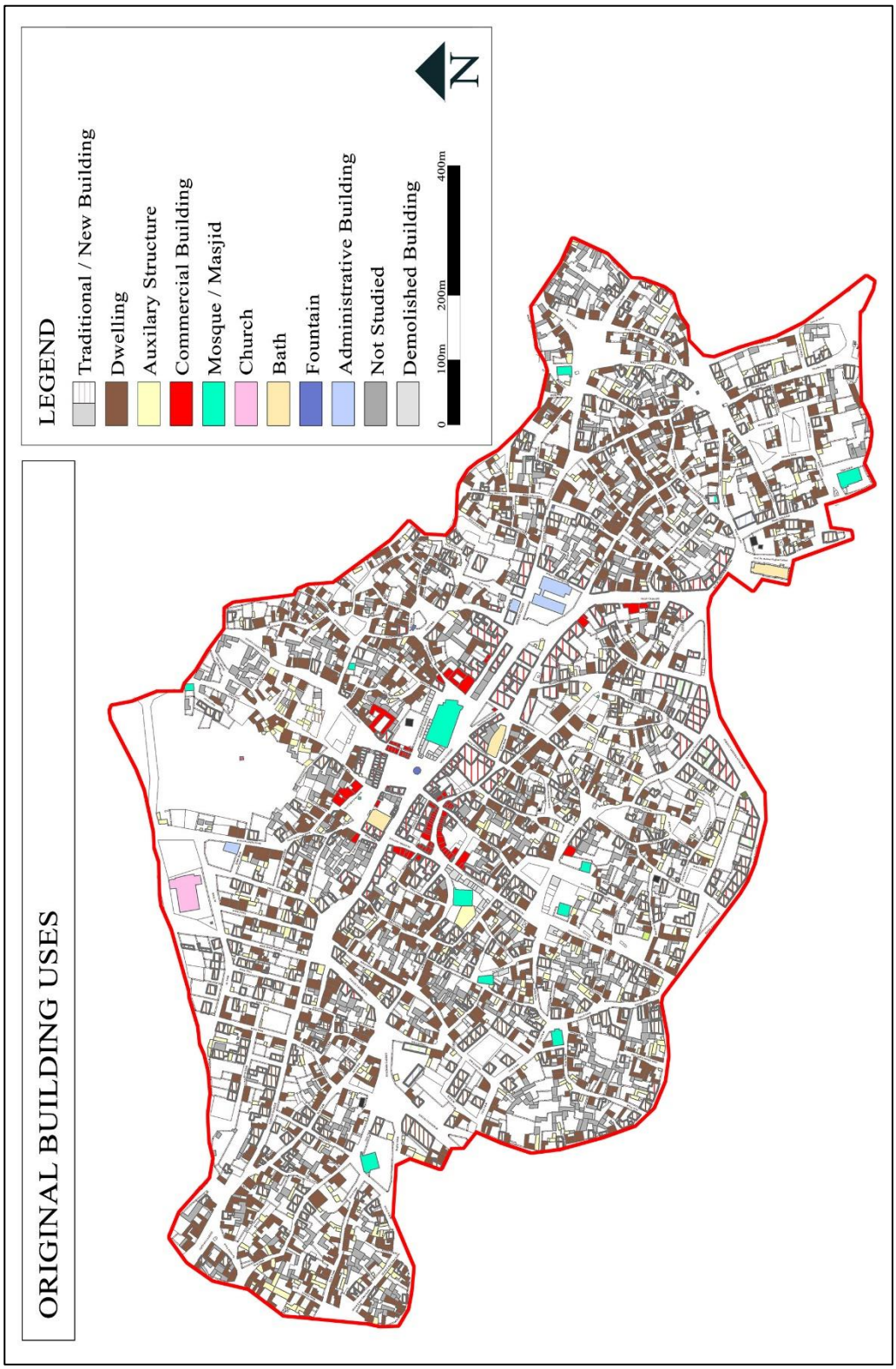


Figure 3-21. Original Building Uses in the Area (Site Analysis, March 2019)

3.2.3. Physical Characteristics of the Historical Settlement

In the traditional settlement tissue, buildings are shaping the public spaces. But the monumental structures which have a bigger mass that the other structures, are standing alone in the open spaces. Another built-up element which is shaping the public spaces is the stone masonry courtyard walls of the houses.

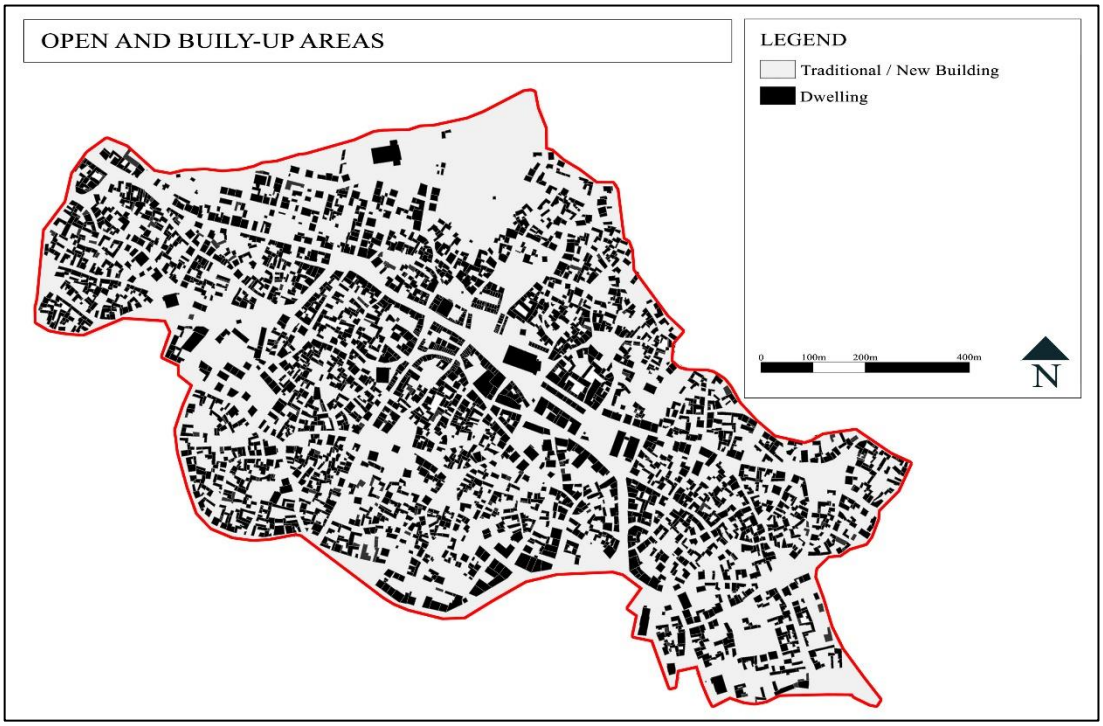


Figure 3-22. Open and Built-up Areas (prepared by the Author, March 2019)

As can be seen in the map above, the open spaces in the settlement have a big share in the environment. In addition to the huge openings around the center, there are many other open spaces in different parts of the settlement.

The traditional settlement tissue shaped by organically created housing zones and streets. These streets enlarge at junction points and creates small squares. These Squares mostly service to the houses around. However, some of these squares are bigger than these and they give service to a larger area. Also, some of the junction points function as nodes. These nodes are the intersection points of important local roads which are used often. These nodes and squares are one of the most important

parts of daily life. People are coming together in these places. The fountains in these open spaces also explain their significance in daily life.

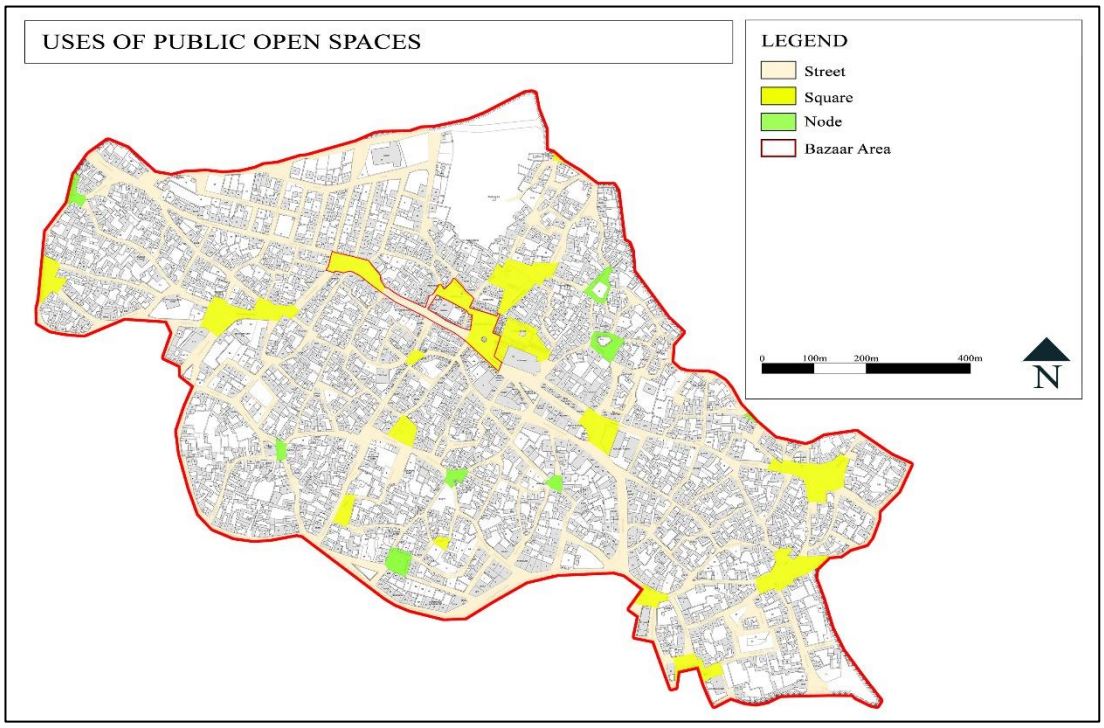


Figure 3-23. Public Open Spaces (prepared by the Author, March 2019)

The public open spaces are not only used in daily life, but also used in special events. The local bazaar arranged every week is located in the commercial center around Ordu Avenue. The public squares around the Great Mosque and Ordu Avenue are used for the bazaar.

Traces of the Past in Today:

Historic traditional settlement tissues have reached from past to present by changing and developing. In these areas, traces of the past can be seen not only in physical form but also in all pieces of the cultural construction. These traces have been affected from current developments and they shape the culture. Therefore, obtaining the living heritage is one of the key points of understanding the cultural construction which is in a changing process.

Understanding the context is a necessary part of conservation studies independent from the scope of the study. While analyzing the present context, natural, physical, economic and social structure were significant, analyzing the local culture and its components is substantial for understanding the historical context. For this reason, determining the artifacts which are defined as cultural heritage is the basic method for solving the historical context.

In settlements such as Sivrihisar, it is possible to encounter traces of different periods which has been used as an important settlement area throughout history. Today, these traces are seen as cultural heritage. As mentioned before, settled life in Sivrihisar is dated back to the ancient period. The effects of these periods show themselves in different parts of culture.

On the other hand, the term of heritage can be separated to sub-branches as tangible and intangible heritage. Firstly, tangible heritage term was explained in Convention concerning the Protection of the World Cultural and Natural Heritage (1972) as both cultural heritage and natural heritage[21] (UNESCO, 2005, p.10). Yet, the convention did not mention about the intangible heritage. In the convention, the definition of cultural heritage term consists of only "monuments", "groups of buildings" and "sites". The intangible cultural heritage term was defined in Convention for the Safeguarding of the Intangible Cultural Heritage[22] as

> *"...the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage."*

and in the convention the dynamic structure of the intangible cultural heritage is explained as

[21] Basic Texts of the 1972 World Heritage Convention, 2005 Edition, France, UNESCO World Heritage Centre
[22] Text of the Convention for the Safeguarding of the Intangible Cultural Heritage, 2003, https://ich.unesco.org/en/convention erişim tarihi: 17.12.2018

"This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history..."

One of the major aims of this study is to understand the values attributed by the local people to physical space. Thus, in the scope of this study, only the tangible heritage will be handled.

Landmarks in the Area:

One of the major components which has a great impact on image of the place is the landmarks. Landmarks helps people to orient themselves easily in the settlement. Due to the significance of these structures, people memorize them with their physical and contextual features.

In case study area, there are many monumental buildings which contains landmark function from different periods of time. These buildings are substantial parts of the context formed by the synthesis of the settlement texture and local culture.

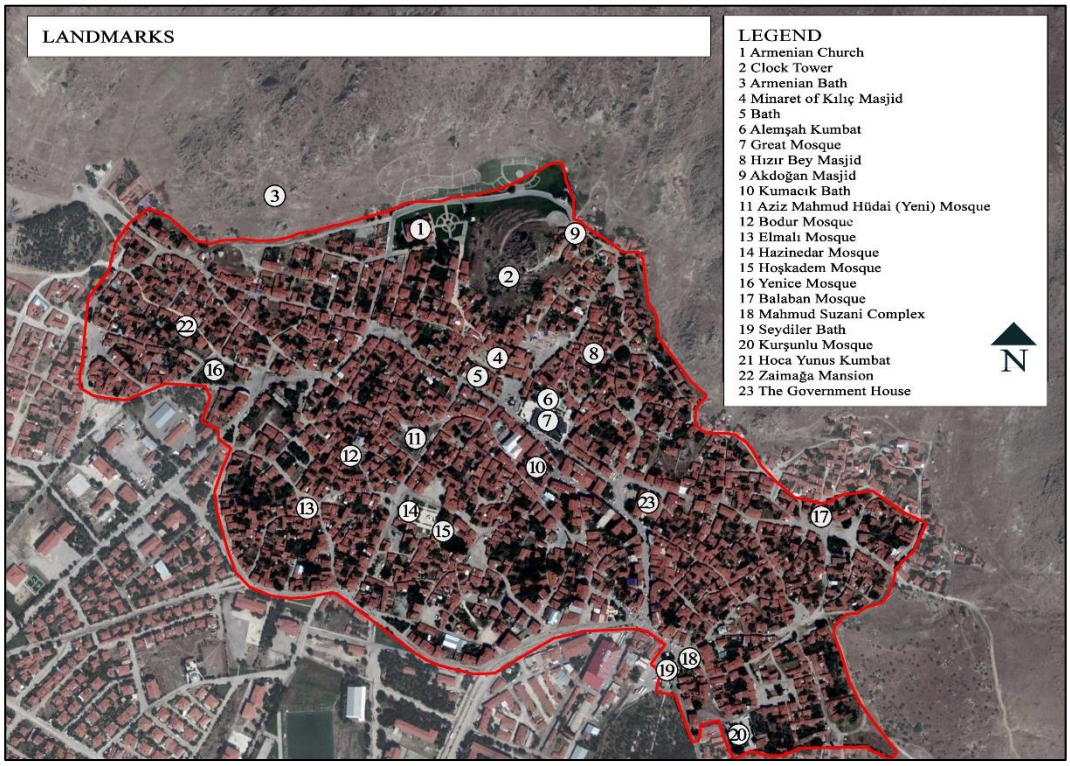


Figure 3-24. Landmarks in the Area (prepared by the Author, March 2019)

The landmarks in the case study area were introduced briefly below.

1-Armenian Church: It was firstly built in 1650, however, in 1876 due to a fire it was demolished and rebuilt in 1881, the church has bell towers on both sides. Since it is made of cut-red stone, it is also known as Red Church. At the back of the church there is a baptism room and in the south there is a priest's room (Sivrihisar Municipality, n.d.).

Figure 3-25. The Armenian Church (taken by the Author in December, 2017)

The church was empty until the restoration project in 2010. After the restoration it was refunctioned as a cultural facility area. Today, it is opened to visitors.

2-Sivrihisar Clock Tower: The Clock Tower was built in 1899 by, Mahmut Bey, the district governor of the period. It was built on a high rock mass so that it can be easily seen from all sides of the district. It is made of cut stones and has a clock on all four sides (Sivrihisar Municipality, n.d.).

Figure 3-26. Sivrihisar Clock Tower (taken by the Author in December, 2017)

The clock tower is functioning since 1899. In 2015 the restoration project of clock tower was completed and in 2019, view terrace project have been built around the clock tower.

3-Armenian Bath: The Armenian Bath was constructed in 1883. It reflects all the features of Ottoman Era architecture. It was thought that the fountain located in front of the church was water source of the Bath. Today, the bath is in a bad condition and not in use.

Figure 3-27. The Armenian Bath (taken by the Author in March, 2019)

4-Kılıç Minaret: Today, Kılıç Minaret is a single minaret structure without a mosque. In the period of Independence War, the mosque structure of the minaret was destroyed by Greek soldiers. The destroyed mosque was a completely wooden building. Today, the surrounding of the minaret is known as Yoğurt Bazaar (Kağnı Bazaar). The municipality organizes the square for open-air prayer space.

Figure 3-28. Kılıç Minaret and Yoğurt Bazaar (taken by the Author in March, 2019)

5- Çifte (Yeni) Bath: It was built in 1740 in front of the Kılıç Minaret. The bath have separated parts for both men and women (Altınsapan, 2009, s. 153). Today it is not in use and in a bad condition.

Figure 3-29. Çifte (Yeni) Bath (Altınsapan, 2009)

6-Alemşah Qumbat: It is located on the north of the Great Mosque. Alemşah Qumbat was built in 1328 by Melikşah for his brother Sultan Şah. The two-storey and square-plan type qumbat was built of cut stone. On the first floor there is a burial chamber. The portal door has decorational figures around it which are commonly used by Seljukids.

Figure 3-30. Alemşah Qumbat (Sivrihisar Municipality, n.d.)

Today, surrounding of the qumbat is organized as a park and recreational area by the municipality.

7-The Great Mosque: It is one of the biggest mosques in Anatolia which is carried by wooden columns. The mosque was built in 1274 and repaired in 1440 by the first cadi of İstanbul, Hızır Bey.

Some of the wooden columns of the mosque ornamented by different figures and for some of the capitals of the columns spolias from Byzantine Period have been used.

8-Hızır Bey Masjid: It is located in the Kubbeli Neighborhood. It was built in 1439 by Hızır Bey who was the first cadi of İstanbul and the grandson of Nasreddin Hoca.

9-Akdoğan Masjid: The most unique aspect of the Akdoğan Masjid, which was built by Selçuk Bey (Father of Umur Bey) in the 15th century, is that 2/3 of the ceiling cover is made with the technique called "tuggled cover".

Figure 3-31. Akdoğan Masjid (http://www.eskisehirkulturenvanteri.gov.tr/ retrieved in December, 2019)

10-Kumacık Bath: According to its foundation inscription, the bath was built in 1450. It has a rectangular floor plan in east-west direction. The building had been used until 1960s. Due to lack of maintenance, today, the bath have become a ruin (Gerengi, 2009).

11-Aziz Mahmut Hüdai Mosque: It was firstly built by Aziz Mahmut Hüdai in 1591, but in 1893 it was re-built and renamed as Yeni Mosque. At the center of the building there is a dome and vaults surrounding the dome.

12-Bodur Mosque: It is in Karabaşlı neighborhood. The rectangular structure is named after its short minaret. There is no inscription of the mosque. It is one of the oldest mosques that which there is no information about the date of construction. It is understood from the building that there was a madrasa of the mosque, however that building have been passed to private owners (Keskin, 2001).

13-Elmalı Mosque: It is located in Karabaşlı neighborhood and was built in 1834-35 according to Tahsin Özalp. It was repaired by non-governmental organizations. It has a rectangular shape and approximately 220 m^2 floor area. The courtyard of the mosque is used as residence (Keskin, 2001).

14-Hazinedar Masjid: It was built in 1274 by Necibiddin Mustafa. The miniatures in the masjid were belong to the 15th century. It was predicted that it was built for the students of Hazinedar Madrasa and therefore Hoşkadem Mosque was built near to the Masjid.

Figure 3-32. Hazinedar Masjid (right) Hoşkadem Mosque (left) (Oğuz Ekici's Archive)

15-Hoşkadem Mosque: This 15th century mosque was built by Hacı Hoşkadem. The building has a single space square plan and dome covered. Examples of Ottoman brickwork can be seen in the window pediments.

16-Yenice Mosque: It is located in Yenice Neighborhood. It was built by Ali Dede, one of the veterans who conquered Sivrihisar. It is one of the first mosques built in Sivrihisar. About 300 years ago, it was repaired Mesud Paşa. Later, Kara Zaim Süleyman Bey rebuilt the mosque. There is a fountain next to the mosque, however, the fountain has been neglected for many years (Keskin, 2001).

17-Balaban Mosque: The minaret of the mosque, which has four wooden posts and is covered with wood, attracts attention with its beautiful brick workmanship. It is accepted that the fountain in front of the mosque was built by Balaban Pasha.

18-Mahmud Suzani Complex: There was a masjid and a tomb of Seydi Mahmud. Also, the tomb of Nasreddin Hoca's daughter was found in the complex. The building was used as a dispensary in the past (Keskin, 2001).

Figure 3-33. Mahmud Suzani Complex (https://www.kulturportali.gov.tr/ retrieved in December, 2019)

19-Seydiler Bath: The construction date of the bath is not known exactly but there is a possibility to be built in Anatolian Seljukids Period. The construction date has been accepted as 14th century. The bath was abandoned to collapse in the 1960's. In

1965, the ownership of the bath was given to General Directorate of Foundations by Sivrihisar Municipality (https://www.sivrihisar.web.tr/ retrieved in December, 2019).

20- Kurşunlu Mosque: The mosque in the town center was built by Sheikh Baba Yusuf. According to the inscription, the construction date is 1492. The building has a single dome. There is a three-domed final congregation and a minaret of the mosque to the right and a fountain in front of it.

21-Yunus Hoca Qumbat: It was built in 1274. There is a 6-meter in diameter dome over the building and Seljukid ornamentations around the door.

22- Namazgah: Namazgah is a place built in order to pray outside the city. It was built by one of the Seljukid commanders (Emineddin Mikail) in 13th century. Firstly, it was intended to build a mosque here but, the mosque could not be completed, so instead of it namazgah structure was built here.

Traditional Settlement Tissue, Houses and Commercial Structures:

Traditional Sivrihisar settlement handled in the site survey is located on a rocky ground, near the skirts of Sivrihisar Rocks. Increasing slope through northern side of the area is one of the main characteristics of the settlement. Street pattern has been shaped by natural geographical conditions. The survey area mostly contains traditional houses and a commercial zone which is located at the center. Residential structures are the dominant part of the area.

The settlement has an organic pattern and houses in the pattern are located in a suitable position with topography. Some of the 2 or 3 storey houses have been built with basement thanks to the higher slope (Özşuca, 1986).

The traditional Sivrihisar houses are mostly located on a side of their parcel (Figure 3-34). But, Özşuca mentions that there are a few L-shape houses. Open spaces of Traditional Sivrihisar Houses are separated as courtyards and gardens in terms of their usage. These open spaces are divided by a wall or a gate (Özşuca, 1986).

Figure 3-34. Traditional Houses in the Area- Üçpınar Street (Author, December 2017)

The basic geological formation of rock creates the grounds of Traditional Sivrihisar Houses. The grounds of the houses were mostly carved until finding the rock formation and were built on the rock formations. The common construction technique and material of Traditional Sivrihisar Houses is stone masonry in the first floors and timber frame in the upper floors (Figure 3-35). The filling materials which to be used between timber frames are generally clay or adobe bricks. Inner surfaces of building walls are always plastered and painted. On the other hand, outer walls may not be plastered (Özşuca, 1986 p. 230).

Figure 3-35. A Traditional House from Sivrihisar - Zaimağa Mansion (Author, December 2017)

The walls which are not plastered from outside may contain some decorative figures made up of filling materials of timber frame walls (Figure 3-36 - left). In addition to these figures, there are other decorative elements on facades. One of the most remarkable elements on facades is projections on upper floors. These projections were made with the intent of creating extra space, utilitising the sunlight more efficient or creating a rectangular form on the upper floors. Moreover, other facade elements such as doors, buttresses and windows may have some local traditional ornaments (Figure 3-36 - right).

Figure 3-36. Decorative Figures on Walls (Left), Ornaments on Façade Elements (Right) (Author, December, 2017)

In addition to Muslim population, there have been non-Muslim population. Especially, there have been a huge Armenian population in Sivrihisar. On the other hand, the traditional civil architecture in Sivrihisar was not affected from different cultures and religions. It has been shaped in a most suitable form in accordance with the local traditional living style. Thus, there is not an immense difference between non-Muslim and Muslim neighborhoods (Özşuca, 1986, p. 258).

Most of the Traditional Sivrihisar Houses have courtyards. They may have an entrance from courtyard or directly from street. The courtyards were the places where used most of the daily life passes. Because of the social structure that gives importance to privacy, courtyards have developed as semi-enclosed, isolated places surrounded by high walls. They generally contain storage units, furnace units (tandır evi), water wells, and toilet in order to supply daily needs of the users. Some of these additional buildings cannot meet the today's comfort requirements or they became out of need, so they have lost their functions.

Some of the original uses in the courtyard have lost their usage due to the fact that they cannot provide adequate comfort conditions or are not needed today. While toilet structures are being solved in many buildings within the housing, wells are not preferred by the use of drinking water network. However, the use of the furnace units is still available today. For this reason, there are furnace units even in the residential buildings which were made in the second half of the 20th century.

Courtyards still exist today as important parts of life. However, over time, it is seen that some of the courtyards and structures are divided due to reasons such as division by inheritance. This situation causes the loss of some of the original housing texture and the original characteristics of the buildings.

Another dominant group of structures in the traditional settlement tissue are shops which are main elements of commercial zone. The commercial zone takes a large area in the traditional tissue considering the scale of the settlement. As Aksoy mentioned, there were a caravansary, market area for different products and many shops in the traditional commercial zone. These shops were grouped according to different commercial activities (Aksoy, 2005, p.81).

Today, the traditional commercial zone is not sustaining its peculiar characteristics as residential zone. However, some of the shops around the Kağnı (Yoğurt) Bazaar (Figure 3-37 - Right) which are located in the west of the Şardırvan Square and the commercial area called "arasta" (Figure 3-37 – Left) are partially preserved. Today, the shops in "arasta" area which craftsmen from various branches have operated are almost empty. With the effects of machinery in production, traditional methods have been left and industrial goods are preferred more over handmade goods. This situation pulled handmade production in an unsustainable position.

Figure 3-37. Small Shops in Arasta Area (Left), Kağnı (Yoğurt) Bazaar (Right)

3.2.4. Conservation Decisions on the Area

In Turkey, the basis of all conservation activities are the laws and regulations. The registration decisions are made by Regional Councils according to the Law on Protection of Cultural and Natural Assets. Because of this, conservation decisions in the area are showing the attitudes of conservation authorities to heritage places. In this situation, analyzing the conservation decisions for Sivrihisar will be useful in the scope of the study.

The first conservation decisions for the area extend before the declaration of Urban Protected Area status. Before the declaration of Urban Protected Area, 9 monumental buildings and 3 civil buildings were registered (Sivrihisar Conservation Development Plan Research Report, 2010).

Conservation decisions until 2010 were obtained from Sivrihisar Municipality during the data gathering process. According to the conservation decisions obtained from the district municipality, as a result of the investigations of Regional Council of Eskişehir for the Conservation of Cultural Property in the area, 32 immovable cultural assets as a monumental architectural example with the decision no. 2276. With the same decision, the regional council had decided 20 of the civil architectural buildings' registration. In the decision no. 2276, it was also mentioned that the historic part of Sivrihisar city center contains more cultural properties which should be investigated and registered than these registered properties and due to this, the traditional settlement in the city center announced as Urban Registered Area.

In 2010, analysis and research studies were carried out by a planning corporation before preparing conservation development plans. In these studies, plenty of buildings which should be registered were determined and these buildings was offered to registration in the plan. Furthermore, a new boundary for Urban Registered Area was offered in the prepared conservation plan. The conservation development plan prepared by the planning corporation was examined by Regional Council of Eskişehir for the Conservation of Cultural Property and the new boundary was accepted by the

regional council with the decision no. 4267 (date: 16.12.2010). In the decision no. 4267, 15 immovable cultural property was registered as monumental architectural example and 924 immovable cultural property was registered as civil architectural example.

The conservation decisions for the area between the dates of January, 2013 and April, 2018 were obtained from the official website of Regional Council of Eskişehir for the Conservation of Cultural Property[23]. In the decisions of regional council between 2013 and 2018 it is generally seen that some of the registered properties' registration status were cancelled with the application of Sivrihisar Municipality. Between the years of 2013 and 2018, registration status of 86 property in total were cancelled. In this process, only a fountain (Garipçe Fountain) were registered located in 492/10 parcel.

Considering the conservation decisions about the case study area of traditional settlement of Sivrihisar city center, it is seen that there was a huge conservation and registration in the area. Until December, 2010 the regional council registered 939 cultural property in total and in the ongoing process, some of these properties were understood that they were not traditional buildings, according to the interviews with directorate of construction affairs in Sivrihisar Municipality.

[23] http://www.korumakurullari.gov.tr/TR-90390/tescil-kararlari.html

3.3. Overall Evaluation on the Characteristics of Sivrihisar

The studies carried on site consists of two main steps. The first step is to understand the physical context and to find out the historical places from the point of view of a conservation expert. The second step aims to find out what local people in Sivrihisar seems valuable and the links between the people and the place.

From the researches handled for the first step of the site survey study it is understood that traditional Sivrihisar settlement still conserves many of its authentic features. The area contains not only the traditional residential zones but also the traditional commercial center of Sivrihisar.

Sivrihisar is a place with a unique historical background in the region located in. It has been used before the ancient periods of time and there were different cultural groups who lived in Sivrihisar. The rocks surrounding the settlement from north, east and west are one of the key elements of its image. Moreover, because of its dominant position in the plain makes Sivrihisar a suitable place to settle.

In addition to natural characteristics of a place, cultural and historical background have also great contributions to the development of physical characteristics. The interaction between local culture and the nature creates a built-up environment in a peculiarity.

When we look at the physical features of the traditional settlement tissue of Sivrihisar, the settlement mostly has an organic street pattern. Traditional houses in the tissue are located in a suitable position with topography. Some of the 2 or 3 storey houses have been built with basement thanks to the higher slope. All the traditional houses have similar construction techniques. But, size of the houses depends on the economic situation of the family who built it. Because of this, there are both small houses and huge mansions in the traditional settlement tissue. Also the ornaments of the houses depends on the economic situation.

Today, especially in the outer parts of the tissue, the houses in bad structural condition due to lack of maintenance. Since a few years district municipality gave importance

to the street rehabilitation projects and the restoration projects have started in some of the houses in the tissue. Also, the arasta streets were started to maintain.

Today, almost half of the residential buildings are not used and some of the commercial zones are empty. Especially the traditional buildings have a trend to be abandoned. The main reason behind this is that living conditions of these traditional units are below the new ones. Also, due to the higher maintenance costs, residents prefer new buildings. In addition to these reasons, the population profile of Sivrihisar is becoming older year by year because of the lack of employment opportunities.

Today, the physical traces of Seljuk and Ottoman periods can be seen clearly in many parts of the settlement. Furthermore, some of the traditions which reaches from these periods are still continuing in the society. On the other hand, many of these traditions and activities have not been kept up alive. One of the basic reason of this is the alterations occurred in economic and social structures.

Today, some of the traditional handcrafts reach from the Ottoman Period are almost forgotten. Today, the traditional commercial center of the settlement still in use but some parts of the center is not used effectively. Because of this, the traditional commercial zones like arasta streets are becoming empty day by day.

On the other hand, most of the monumental structures in the area have cultural and historical background and they still have so much relations with daily life. The religious monumental structures are still in use in the area. But, some of them are not used in their original function. For example, the Armenian Church is now used as a cultural facility area or Hoca Yunus Qumbat is used as a mosque.

Another significant type of monumental structures in the tissue are baths. There are four bath structures in Sivrihisar and three of them are in the case study area of urban protected area. Today, only one of these baths is still in use and the others are about to collapse.

The fountains in streets are important parts of traditional lifestyle in Sivrihisar. In site studies, it is observed that many of these fountains are not in use and the others need maintenance.

The historic settlement covers a commercial center. There are residential areas around the center. Also, there are monumental structures in these residential areas. Most of them are used as mosque. Current use of these traditional historic structures are shown in the current use map in Figure 3-20. Many of the buildings in the traditional settlement preserve their original functions. As illustrated in Figure 3-21, the settlement consists many of the historic traditional buildings.

In short, the traditional settlement tissue in Sivrihisar is still observable and perceivable as a whole. Today, some parts of the traditional commercial zone and most of the monumental structures are still actively used. However, the population living in the area is decreasing and people prefer to live outside the area. That is why almost half of the houses are empty.

CHAPTER 4

REVEALING AND ASSESSING THE BONDS OF LOCALS WITH THE PLACE AND VALUES BY THE LOCALS

Historical settlements contain the traces of different periods of time. Throughout the history, different meanings and values have been attributed by the inhabitants to these traces. The bonds between the locals and places demonstrates the significance of this settlement. Indeed, the real value of a historical place is produced by its everyday users. Thus, one of the most important sources of these values is the relation between the people and the place.

As mentioned in the previous chapters, the meaning of a place for local people and the bonds between locals and places are two major reasons of the conservation idea. Hence, understanding the values of a historical settlement is only possible by communicating with local people who are the substantial and irreplaceable part of the place as the users and sometimes as the creators of this place.

4.1. Understanding the Bonds of the Locals with the Place

Societies which have diverse historical background creates their unique traditions and living styles. These traditions and living styles have some reflections in physical environment. However, these reflections may not seem meaningful for the observers who are not the everyday users of the place. The value of a place can be best understood by its real users, the locals, who attributes meanings to the place through their memories. Thus, it is crucial to investigate the relationship of the locals with the places in order to reveal the values of the place. Investigating the traditions and habits of a society is beneficial to detect the bonds between the locals with the place. The different uses of a place give reference to the instrumental values. Instrumental values are one of the key components of conservation process. The case of Taşkale Village

studied by Asrav (2015) demonstrates the significance of this situation in conservation studies. The traditional storage places of the local people in Taşkale Village are registered as natural protected area by the regional council and people are restricted to use the storage area. This situation limited the agricultural activities of locals and affected the living conditions of the people. The Taşkale example reveals the importance of local's living styles and values in conservation process.

The case study area of Sivrihisar has also diverse historical background and its history has some reflections in the physical space which still can be observed. In the context of this study, the bonds and memories of the local people with the places in the settlement are revealed with the help of social survey with inhabitants.

In this study, the places which people used in their daily lives and memories of people who live in Sivrihisar are examined with survey questions and with interviews. In total, there are 34 interviewees who answered the survey questions. The places which these people mentioned in the interviews are spatialized in the maps. Based on the interviews and survey questions, the values of the mentioned places are tried to be determined. Furthermore, 12 people answered detailed questions with in-depth interviews about the specific areas determined according to the survey results. The information gathered from these in-depth interviews were also spatialized in the maps.

According to Holden (2004) and Impey (2006), heritage values can be categorized in three main headings such as institutional, instrumental and intrinsic values. As Holden (2004) mentioned, policy makers generally care about the topics such as economic sustainability and regeneration, social inclusion, social sustainability or other meanings. Contrary to this, people generally consider individual matters or social meanings of a heritage place. In other words, the society cares mostly the intrinsic values rather than institutional or instrumental values in the value triangle defined by Holden in 2004. Besides, the instrumental values of heritage places can be the second important value for local people since they are the users of the place.

4.1.1. Daily Life and Activities in Sivrihisar

People who live in historic landscapes may have different habits and activities from other communities. Their life style and special activities are shaped around these historic places. Thus, because these places have a significance for the local users, they are asked about their traditions, celebrations and habits in historic places of Sivrihisar.

In the questionnaires, *"Based on the continuing traditions in Sivrihisar; (a) Which traditional celebrations, ceremonies and activities are conducted, (b) what is the historical background of these celebrations, ceremonies and activities, and (c) where do these celebrations, ceremonies and activities are conducted"* question was asked to the participants in order to learn present activities and celebrations conducted in Sivrihisar and the places used for these activities. The same question was asked during the in-depth interviews. In addition to the locations, descriptives were collected during the in-depth interviews.

25 locations have described by the inhabitants as places where they used in daily life and activities. 14 of these locations are built-up elements of the historic urban landscape and 11 of them are the parts of public open spaces. These places have a significance for the inhabitants in their daily life. Because they are used by the inhabitants in their activities, they have meanings related with their uses. These meanings and bonds between the inhabitants and those places show the instrumental values of the settlement for the locals.

In the light of social surveys, the significant places which people use in their daily life are determined. According to the survey results, people do not use only the buildings but also the open spaces for everyday activities. All these places which are recently used in traditional celebrations, festivals and daily activities were spatialized in the following maps.

The case study area, contains some functions which are significant parts of traditional life in Sivrihisar. These functions were summarized in the following sub-headings.

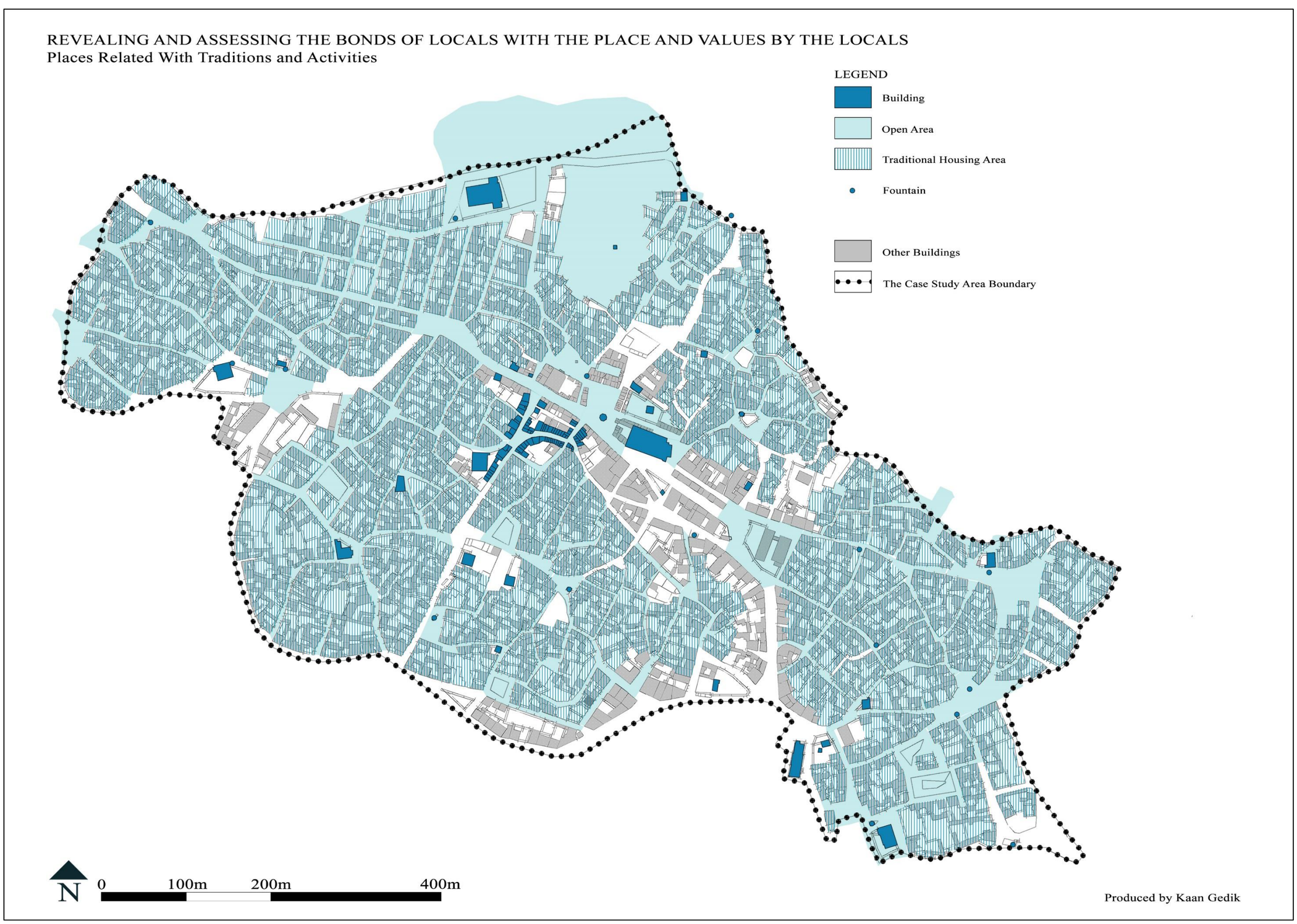


Figure -4-1. Places Related With Traditions and Activities

11 open areas in the Sivrihisar historic urban settlement are described by the participants as places used in daily life and activities. Because the participants addressed some of the open areas in general, these 14 open areas include more than one location such as streets or Sivrihisar Rocks. These open areas were shown in the following table according to the frequency of mention and in the following map.

The open spaces were grouped according to the frequency of mention. According to the responses, the surrounding of the Armenian Church (26.1%), Bazaar Area (23.9%) opened on Wednesday in Ordu Avenue and the streets (21.7%) are the most used places by the inhabitants. The second group includes Yoğurt Bazaar (19.6%) and around the Clock Tower (17.4%). Other places mentioned by the respondents are Alemşah Park, Şadırvan Square, Arasta, Government Square, Sivrihisar Rocks and Fish Market.

Table 4-1. Places Used in Daily Life and Activities According to the Social Surveys (Open Spaces)

Mentioned Buildings	Number of People Who Mentioned	Frequency of Mention
Around the Church	12	26.1%
Bazaar	11	23.9%
Old Streets	10	21.7%
Yoğurt Bazaar	9	19.6%
Around the Clock Tower	8	17.4%
Alemşah Park	7	15.2%
Şadırvan Square	6	13.0%
Arasta	6	13.0%
Government Square	4	8.7%
Rocks	4	8.7%
Fish Market	2	4.3%
TOTAL	46	

Most of these open spaces are used in special activities. From the interviews, it is understood that the streets in historic settlement, Alemşah Park, Arasta and Sivrihisar Rocks are the places frequently used for daily activities. The other places are mostly used for special events and festivals.

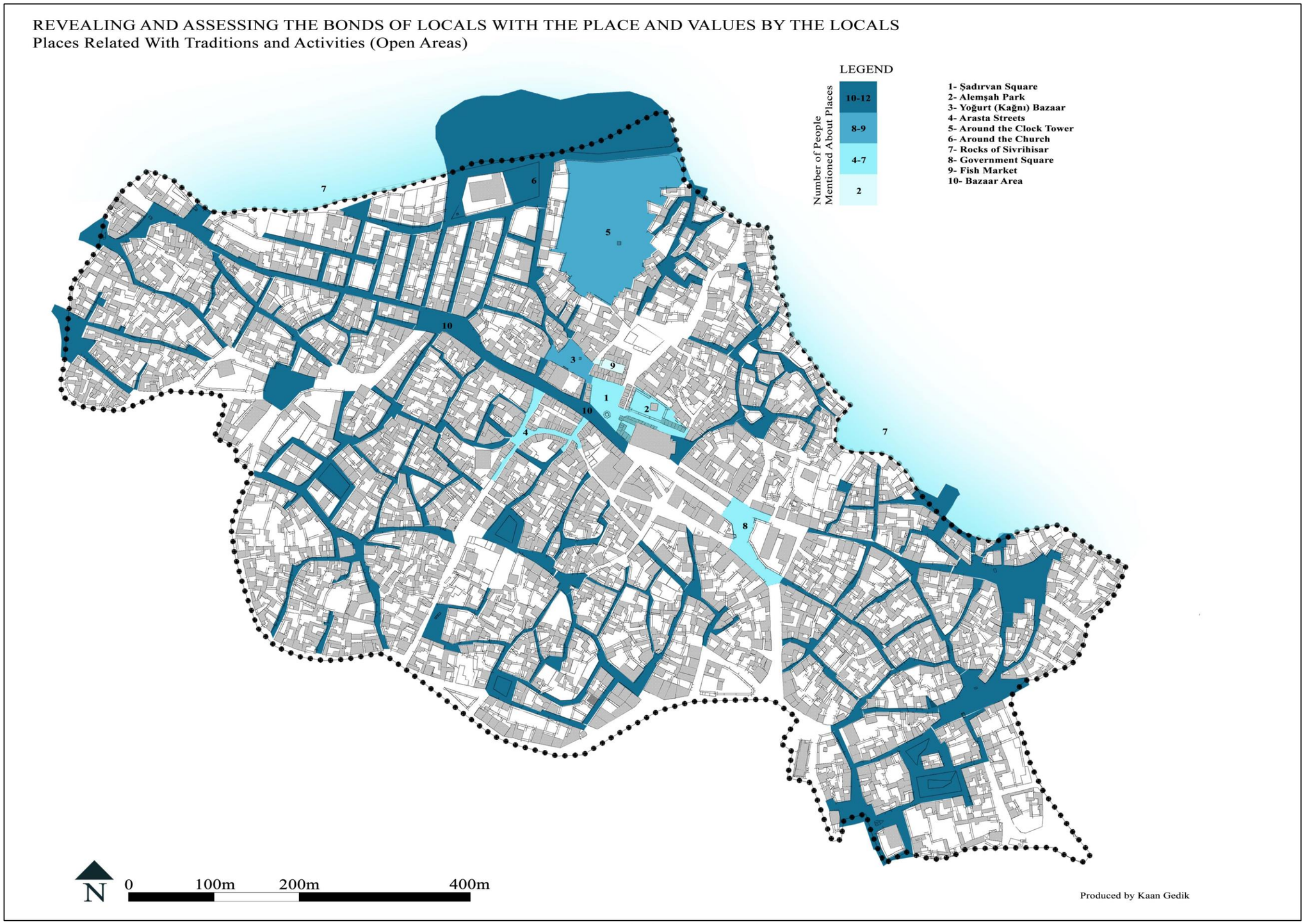


Figure 4-2. Open Areas Related With Traditions and Activities

14 built-up areas in the Sivrihisar historic urban settlement are described by the participants as places used in daily life and activities. Because the participants mentioned some of the built-up areas in general, these 14 built-up areas include more than one location such as mosques or houses. These built-up areas were shown in the following table according to the frequency of mention and in the following map.

These built-up areas were grouped according to the frequency of mention. According to the responses, the Great Mosque is the most used place by the inhabitants. 41.3% of the participants stated that they use the mosque frequently to pray. According to the inhabitants, fountains (30.4%), houses and courtyards (23.9%) are the second most used built-up elements in the settlement. Other places mentioned by the respondents are Arasta, the Clock Tower, tombs, mosques, coffee and tea houses, Şadırvan, the Armenian Church, Zaimağa Mansion, Seydiler Bath, Alemşah Qumbat and the old municipality building.

Table 4-2. Places Used in Daily Life and Activities According to the Social Surveys (Built-Up Areas)

Mentioned Buildings	Number of People Who Mentioned	Frequency of Mention
The Great Mosque	19	41.3%
Fountains	14	30.4%
The Traditional Houses and Courtyards	11	23.9%
Arasta	6	13.0%
The Clock Tower	5	10.9%
Tombs	5	10.9%
Mosques	5	10.9%
Coffee and Tea Houses	5	10.9%
Şadırvan	4	8.7%
The Armenian Church	3	6.5%
Zaimağa Mansion	2	4.3%
Seydiler Bath	2	4.3%
Alemşah Qumbat	1	2.2%
Old Municipality Building	1	2.2%
TOTAL	46	

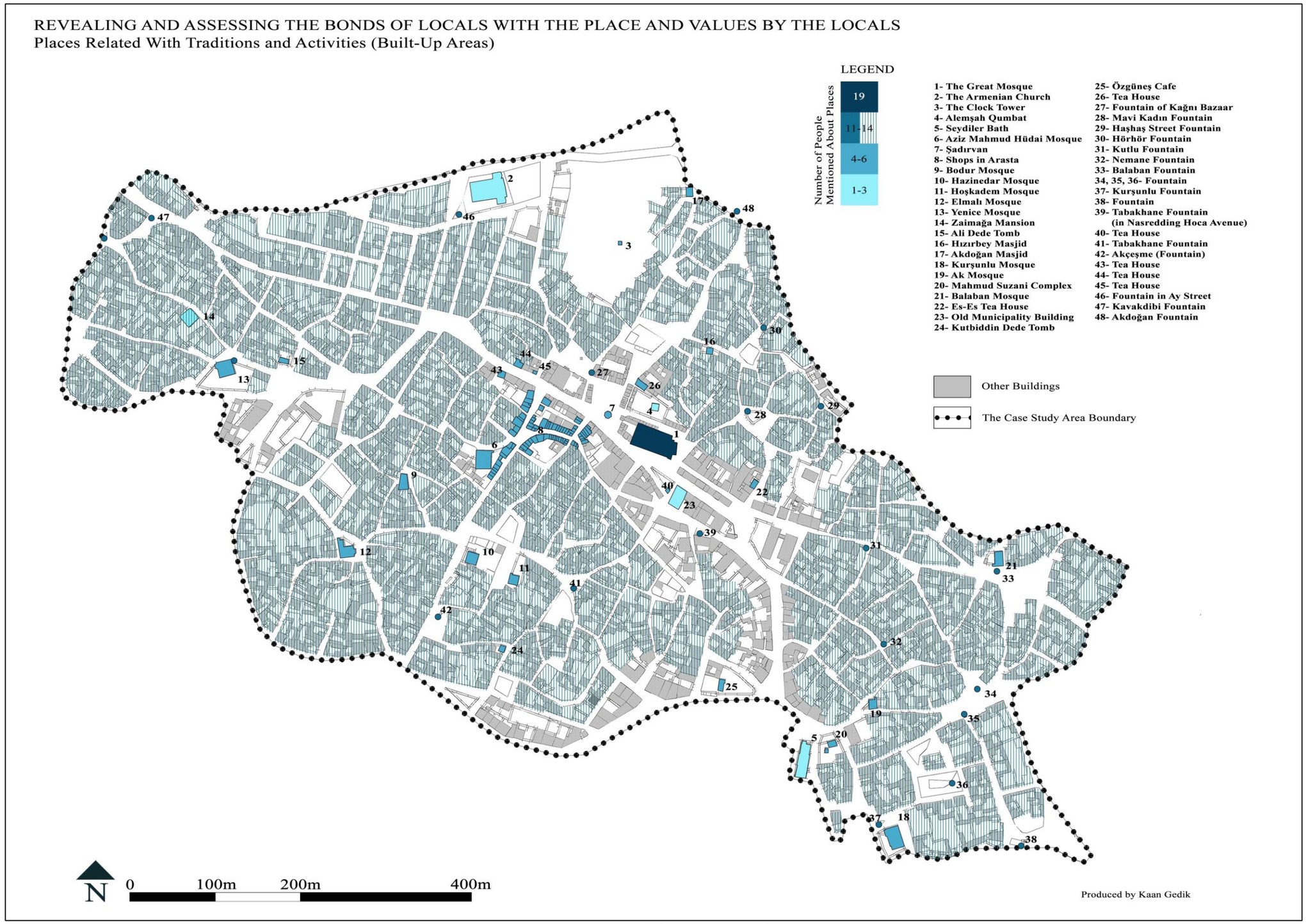


Figure 4-3. Built-Up Areas Related With Traditions and Activities

The open and built-up areas summarized in the tables above were explained below in detail according to their uses.

Daily Life:

Neighborhood is an important part of daily life, especially for women and kids. According to the interviews, women come together with their neighbors, they prepare foods for winter, and they make handcraft goods in their houses. The courtyards also have a significance for women. They bake flatbreads with the neighbors in floor furnaces in their courtyards. Also, in winter seasons, neighbors prepare meals called "Arabaşı" and gather in their houses for dinner. One of the women participated to in-depth interviews said:

> *"Women do not go out very much, we do housework in the mornings. We prepare winter foods, dried pepper, tomato sauce, bread… Except that, we are sitting in front of the houses with neighbors and knitting socks, gloves, and etc…."*

The doorsteps and street corners are another frequently used places by women in daily life. They are sitting in the streets, socializing with their neighbors and producing handcraft knitting apparels. As stated in the in-depth interviews, women in Sivrihisar are generally doing housework in mornings. In afternoons, they are sitting in front of their houses and making handcrafts. New generation women started to prefer working in a job, but after work, they are joining their neighbors to talk.

While women are sitting in front of the houses, kids play in the streets after school. However, some of the interviewees mentioned that younger generations started to prefer playing in the parks instead of streets. Also, during the site surveys, it was observed that the number of young people at the center was quite low. They prefer to go to new cafes outside the historic settlement.

Figure 4-4. Women Sitting at the Corner of Bodur Street (Author, October, 2019)

Getting water from fountains is another important part of daily life in Sivrihisar. Many of the participants mentioned about the fountains during interviews. It is stated that these fountains use the natural water sources which collect the rainwater from the rocks surrounding the settlement.

It is stated by many people that the fountains were gathering points of neighbors, especially for young people in the past. The main function of the fountains was to provide drinkable water for houses. In addition, young people also gathered and socialized in front of the fountains. Today, inhabitants still drink water from these fountains although there is water supply network. However, the fountains are not used as social places anymore.

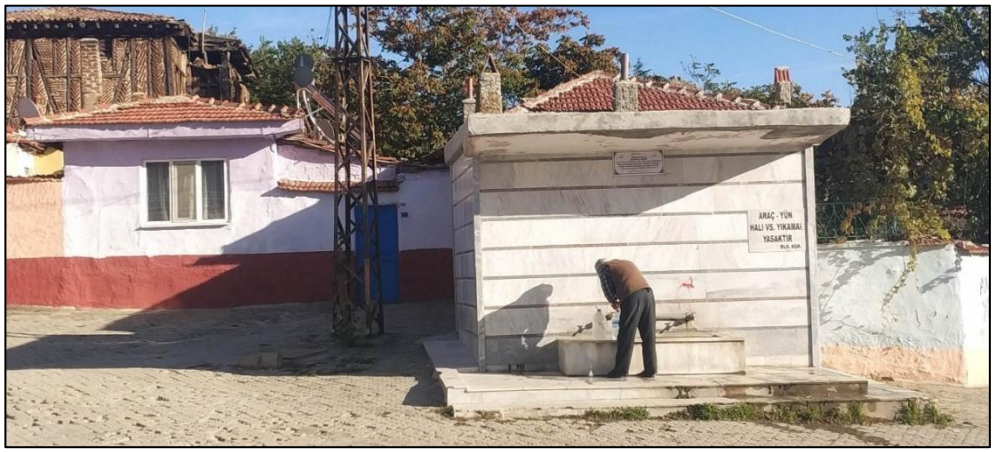


Figure 4-5. Tabakhane Fountain at the Junction of Hoşkadem Street and Sinan Paşa Street (Author, October, 2019)

The fountains in the area are historically important parts of neighborhoods. One of the interviewees also emphasized the importance of fountains as historic structures and heritages of our ancestors. Today, some of these fountains cannot provide water because of water shortages in natural sources and some of them in a bad condition. This situation causes the reduction of the use by inhabitants. But, some of the interviewees said that they are still using these fountains because they believe that the fountain water is healthier, more delicious and more natural than tap water. Another participant also added that even people from surrounding village come to get water from the fountains.

Based on the examples given above it can be inferred that the traditional settlement of Sivrihisar still sustain its local living style. Neighborhood relations especially have a significant role in women's and children's life in Sivrihisar.

Unlike women, men prefer to use different places in daily life. The coffee and tea houses are the places which are especially visited by the men daily. While women are gathering in the streets or houses, these coffee and tea houses are places for men to come together and socialize.

There are many coffee and tea houses at the center. Some of these coffee and tea houses were in traditional Sivrihisar settlement for decades. As stated before, there were older places around the Great Mosque such as "Bedesten". Today, Bedesten is totally empty and in bad condition.

On the other hand, there are also some new cafes outside of the area. As understood from the in-depth interviews, young people mostly prefer the new cafes outside the area. At this point, one of the participants stated that:

> *"Most of the people living in Sivrihisar are elderly. Youngs do not want to stay in Sivrihisar anymore. If they wanted to go to the cinema, there is no cinema, there is no place for young people. Most of the men in Sivrihisar are retired. They usually spend their time in coffeehouses until the evening and women spend most of their time at home."*

Economic Activities:

Sivrihisar was an economically important settlement since the Byzantine Period until 1970's. There were different branches of handcraft and a huge agricultural market. According to collected information, the major commercial place was the Great Mosque and its surrounding. One of the respondents who is 46 years old stated that the commercial center has almost been the same for decades. He said:

> *"Şadırvan Square which is the center of Sivrihisar and the shops around it have been the same since my childhood. Even the owners of many shops have not changed."*

The commercial center of the settlement consists of many different areas. Economic activities in Sivrihisar does not only depends on shops, but also squares and streets. For instance, the major transportation axis (Ordu Avenue) is also used in bazaar days. The bazaar opened on Wednesdays spreads through Ordu Avenue, Şardırvan Square, Yogurt Bazaar and Fish Bazaar. Farmers from villages and people who cultivating in their gardens sell vegetables and fruits in the bazaar. The bazaar has an irreplaceable position in local people's daily life. They prefer bazaar except for necessities which they cannot meet from the bazaar. One of the interviewees said:

> *"We do not buy vegetables and fruits sold in markets. Vegetables of our own farmers are more delicious and fresh. That's why we always do shopping at the bazaar."*

One of the most important part of economic activities in Sivrihisar occurs in Yoğurt Bazaar. The farmers living in surrounding villages produce dairy products and sell them in Yoğurt Bazaar. The inhabitants meet their dairy needs such as yogurt, cheese and milk from Yoğurt Bazaar.

Figure 4-6. Yoğurt Bazaar in Bazaar Day (https://sivrihisar.bel.tr retrieved in October, 2019)

Not only people living in the villages around Sivrihisar but also people living in bigger cities such as Eskişehir and Ankara come to bazaar for shopping on Wednesdays. Many of the interviewees, especially women, stated that they do not prefer the foods sold in chain markets. Instead of them they prefer foods sold by local farmers.

The bazaar has a significant role in commercial life in Sivrihisar. Due to the bazaar, center is very active on Wednesdays. However, other days settlement center is a bit calm. The shops on Ordu Avenue, around Şadırvan Square and Yoğurt Bazaar are more active than other shops. However, in the interviews most of the people have mentioned that they are also using the shops in Arasta streets at the southern side of the Great Mosque. It is stated that the Arasta zone is specialized according to the production types such as "Demirciler Arastası", "Yemeniciler Arastası", "Sobacılar Arastası" and "Yorgancılar". As mentioned before, local people are mostly using shops in Arasta such as shoemakers, tailors, and quilt makers. On the other hand, today, many of the ateliers and shops are empty. In 2017, some of the empty shops

around the Great Mosque and Aziz Mahmut Hüdai Mosque were demolished during the restoration projects of these mosques.

Figure 4-7. The Demolition of the Shops around Aziz Mahmud Hüdai Mosque (Author, December, 2017)

In the social surveys, people indicated their opinions about the demolishment decisions of these shops. There are mainly two different positions in the social surveys. While some of the interviewees stated that it was a right decision due to the poor structural condition of the shops, others do not agree with that idea. One of the participants said the Great Mosque have stayed in the middle of an empty area. Another interviewee stated with these words:

> *"Shops were blocking the mosque. The door of the mosque was invisible. Now, the mosque is in the middle of an empty area."*

Another respondent added that the special features of these mosques were lost while demolishing these shops. Contrary to these opinions, some of the inhabitants expressed that those shops were not usable and they created a sense of unsafety. One of the participants expressed his ideas about the shops around Aziz Mahmud Hüdai Mosque with these words:

"The shops below the Aziz Mahmud Hüdai Mosque have been empty and in bad condition since I have known myself. They had even become a mouse nest. So it was good to be destroyed. But it would be better if they were repaired and used."

Also, he shared his ideas about the shops around the Great Mosque as:

"These shops had no historical background or significance and had a negative impact on the appearance and silhouette of the Great Mosque. With the demolition of the shops, the great mosque appeared with all its beauty."

Furthermore, another interviewee stated about surrounding of the Great Mosque that she was scared of passing through the area where demolished shops were located before.

According to the interviews, inhabitants think that demolished shops were in bad condition. Because of this they needed an intervention. Some of the people stated that creating open spaces around these mosques are right decisions, however another group seems these mosques valuable and meaningful with the shops around them.

In short, there are many different places related with commercial activities in Sivrihisar. In addition to these places, there were specialized market areas for specific products such as Buğday Bazaar, Çaput Bazaar, Unkapanı, and there were also hans around the Great Mosque and in Arasta. Today some of these places are lost and the others are not being used.

Religious Activities:

In the interviews, all people mentioned about the Great Mosque as the most used religious building in the case study area. It is at the center of the settlement, the heart of commercial zone. That is why it has a lot of meanings in daily life. As interviewees stated, in Ramadans the Great Mosque is the most preferred mosque for prayers.

Figure 4-8. The Great Mosque (https://www.sivrihisar.web.tr/wp-content/uploads/ulu-cami-havadan.jpg retrieved in December, 2019)

Most of the mosques are still being used in Sivrihisar. According to the interviews, other popular buildings which people preferred for their religious activities are Kurşunlu Mosque, Yenice Mosque, Akdoğan Masjid, Balaban Mosque, Hızırbey Masjid, Musalla Mosque and Aziz Mahmud Hüdai Mosque. They said that they are using mosques apart from prayer times. In Ramadan, many of the women go to mosques to read or listen Quran.

Before the Independence War, in addition to the Muslim population there was an Armenian population in Sivrihisar. The Armenian Church (Surp Yerortutyun Church) is a heritage from them which still survives at the skirts of rocks. However, after the migration, all of the Armenians were moved and the church became empty. Today, the church repaired and refunctioned by the municipality as a cultural building.

Tombs are another important places where locals visit in their daily life. The mentioned tombs in the interviews are Abdülvahap Gazi Türbesi, Hamdi Baba Türbesi, Sahabe, Cafer-i Tayyar Hazretleri, Ali Dede Tomb, Kutbiddin Dede Tomb, Mahmud Suzani Tomb, and Küt Dede. One of the respondents emphasized the importance of the tombs for people with these words:

"Sivrihisar is a place where many important people lived in the past. These are our ancestors. Thus we visit their graves, we always pray."

People have a strong relationship with the religious places and graves in Sivrihisar. As stated by the interviewees, the tombs are visited mostly in religious holidays. One of the respondents is also added that they are visiting on Thursdays and Fridays. In addition to these tombs, there are two graveyards in Sivrihisar. The respondents mentioned about those graveyards as places where they visited often to pray for their relatives. These graveyards are out of the urban protected area boundaries.

Another religious place in Sivrihisar is "Musalla" which is located outside of the urban protected area borders. It is stated that in the past, eid prayers were made in Musalla. It is an open-air praying space. Also some of the interviewees stated that sometimes people come together in Musalla and pray for rainfall.

There are other religious buildings which have lost their religious functions. For example, the Armenian Church has not been used as a religious building. Today, it is used as an exhibition hall. Another one is Alemşah Qumbat. Although the Qumbat is a mausoleum it started to lose its religious meaning. In the interviews, most of the people mentioned about the Qumbat that they see it almost every day. However, they use the area which Alemşah Qumbat located as a recreational area.

Recreational Activities:

The streets are the major open areas in the historic urban landscape. As mentioned before, they are one of the most important parts of daily life. The street corners and doorsteps are used by the inhabitants as resting places. In addition to that, people living in Sivrihisar frequently uses Uça Park, surrounding of the Clock Tower, Nasreddin Hoca Park, Metin Yurdanur Open Air Sculpture Museum and Football Stadium (outside the area) except from the coffee and tea houses as resting places.

As understood from the interviews, the most important recreational area for the local people is Uça Park. Because it is the only forest area in Sivrihisar, most of the people

prefer Uça Park as a recreational place. One of the inhabitants described Uça Park as a park which everyone in Sivrihisar spends some of their everyday.

Figure 4-9. Uça Park (Şenol Öz's Archive)

Another important recreational area is around the clock tower. The area was designed a few years ago by the municipality. At the skirts of the rocks, next to the open-air sculpture museum, an open-air amphitheater was built. Also, on the rocks where the clock tower located in view terraces were built recently. A part of the inhabitants stated that they have never gone to the clock tower, yet, there are inhabitants who would like to visit the area. One of the interviewees said that:

> *"The view of the clock tower is beautiful. There is no need to climb to the top of the rocks. Here you can see the entire Sivrihisar. Sometimes I come here and watch the view. Those who come to Sivrihisar during the holidays usually visit the clock tower."*

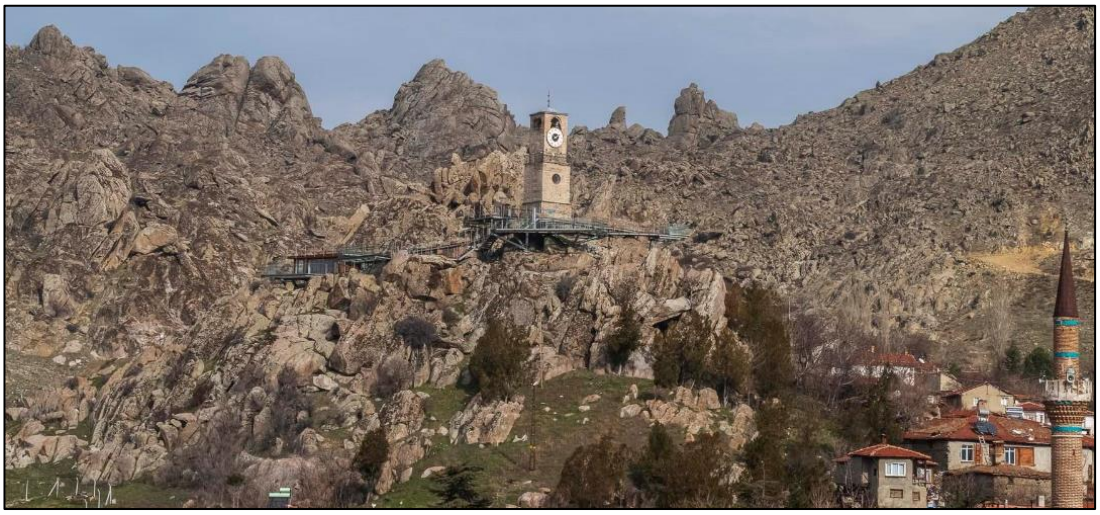


Figure 4-10. View Terraces around the Clock Tower (https://www.arkitera.com/proje/270-sivrihisar/ retrieved in December, 2019)

After the restoration projects around the Great Mosque and Alemşah Qumbat, this area also became a recreational area for people and most of the interviewees stated that they also use this area frequently. There are also other recreational areas built by district municipality such as the square around Hoşkadem and Hazinedar Mosques and recreational area around Aziz Mahmud Hüdai Mosque. However, the interviewees have not mentioned about these places.

Bathing can be evaluated as another recreational activity. There are four public bath structures in Sivrihisar. Three of them are in the scope of the study area. Their names are "Seydiler Bath", "Çifte Bath" and "Kumacık Bath". As understood from interviews, these baths were a significant part of daily life in Sivrihisar. People were coming together and going to baths as a social activity. Today, from these baths, only Seydiler Bath is working, others are closed and in ruined condition. As mentioned in the interviews, the ritual of going to bath is as not popular as in the past but sometimes women are going to baths in Eskişehir city center with public buses.

Celebrations and Festivals:

Local culture contains both tangible and intangible elements. Some of the intangible elements may be the bonds with physical space. Via the traditions of the people, the bonds of the local people with the place are created and strengthened.

There are some traditions linked with some specific places. The interviewees gave information about bathing traditions for brides and grooms, as a part of wedding ceremonies. According to the local people, Seydiler Bath and Kumacık Bath were used for the bathing tradition. Today, bride and groom bathings are not organized by every family due to economic reasons, however only a few of the families are organizing the bathings in the public baths in Eskişehir city center. This means that baths have an important role not only for daily life but also for cultural activities.

Some of the interviewees said that the wedding ceremonies are organized in the streets. Those ceremonies was started on Tuesday and continued until Thursday evening. However today, the wedding ceremonies are mostly organized in wedding halls. The families which do not have sufficient economic condition to organize a wedding ceremony in wedding halls still organizing in the streets.

As an addition to the wedding ceremonies, there are other celebrations and festivals in Sivrihisar which become a tradition. For example, Liberation of Sivrihisar is one of the oldest days celebrated in Sivrihisar. It has been celebrated since the Independence War. The celebrations are organized in front of the Government House for decades. The celebrations starts with victory parade and people gather in the Government Square at the end of the parade. In the Government Square different traditional dance shows are done. The Government Square is not used for any other celebration or activity.

Another celebration in Sivrihisar is the meetings organized in religious holidays. These meetings have been arranged for 10 years. In these meetings, people who live in Sivrihisar and their relatives come together and socialize with others. As one of the interviewees expressed:

"These meetings help us to strengthen our bonds with relatives, friends and other people in Sivrihisar. This makes me feel to belong Sivrihisar, to my roots. Also, we become informed from our relatives."

The meetings are arranged in different places in each year such as Nasreddin Hoca Park, Alemşah Park next to the Great Mosque, Metin Yurdanur Open-air Sculpture Museum etc.

In addition to these celebrations, Nasreddin Hoca Festival and Sausage Festival became important activities for several years. They are generally celebrated around the Armenian Church and the clock tower. The area which these festivals arranged is decided by the municipality.

Figure 4-11. Sausage Festival Organized in 2019 (https://www.cnnturk.com/ retrieved in December, 2019)

During the in-depth interviews, people were asked their opinions about this place and the significance of the place for them. As stated by a respondent that there is no any meaning of the Armenian Church and its surrounding for her. The area is just only a place for her where festivals have been arranged.

Also, surrounding of the Armenian Church and the clock tower is another location used in traditional activities. However, the celebrations and festivals organized around the church and the clock tower are more recent activities such as Sausage Festival started to be organized in 2017 or the meetings organized in religious holidays which

have a 10-year past. Moreover, in the area which educational buildings and sports facilities are located (outside the southern side of the case study area), other traditional activities are organized. In addition to these, the area on the southeastern side of the case study area is the place for some traditional celebrations and festivals.

From the map prepared according to the survey results in Figure 4-1 and all the information given by the local people, it can be understood that the most active location in the area is the central part of the settlement which is also the commercial center of Sivrihisar not only in terms of commercial activities but also in terms of social life.

4.1.2. Revealing the Identity and Meaning for Natives, Memories and Narratives of Natives and Personally Meaningful Places

The current uses, daily life and activities of the inhabitants in the traditional settlement tissue of Sivrihisar were explained above. They give clues about instrumental values of the area. In addition to these instrumental values, places may have another meanings for the people. They use some of the places as reference points. These places have a symbolic meanings for them. Also, some of these places became important points for not only their physical features, but also their stories and accumulation of memories. In this scope, the case study area of Sivrihisar have many reference points and memory places. In order to find out these places, 34 questionnaire and 12 in-depth interviews were carried out in the area with the inhabitants. The data obtained from the social surveys were evaluated to reveal the references, memories and narratives of places.

4.1.2.1. Places Associated with the Identity and Meaning of Sivrihisar

Historic settlements differ from other places with their peculiar features. The more specific features a settlement has the more inhabitants feel the sense of belonging. Therefore, authentic places shape the identity of settlement and community.

In the questionnaires, *"According to your personal opinions; (a) which places describe and symbolize Sivrihisar best?"* question was asked to the participants in

order to learn the places where inhabitants consider as a significant element of the identity of the Sivrihisar historic urban settlement. The same question was also asked during the in-depth interviews. In addition to the locations, descriptives were collected during the in-depth interviews.

33 locations have described by the inhabitants as places which are important part of the identity of Sivrihisar. 26 of these locations are built-up elements of the historic urban landscape and 7 of them are the parts of public open spaces. These places are evaluated by the respondents as meaningful and authentic places which reflect the Sivrihisar historic urban landscape. Symbolic meaning of places is one of the basic elements of intrinsic values of the settlement for the inhabitants.

Sivrihisar is defined by people as a calm and peaceful settlement. Some of the interviewees mentioned that Sivrihisar had been a crowded and very active city in the past. Also, any other common statement is that Sivrihisar is a historical place with its streets, houses, mosques. In the surveys, people have mentioned about well-known places which became symbols of Sivrihisar. According to the social surveys, the areas which people mentioned as well-known areas and buildings were evaluated according to the frequency of mention. Those places can also be seen in Figure 4-12.

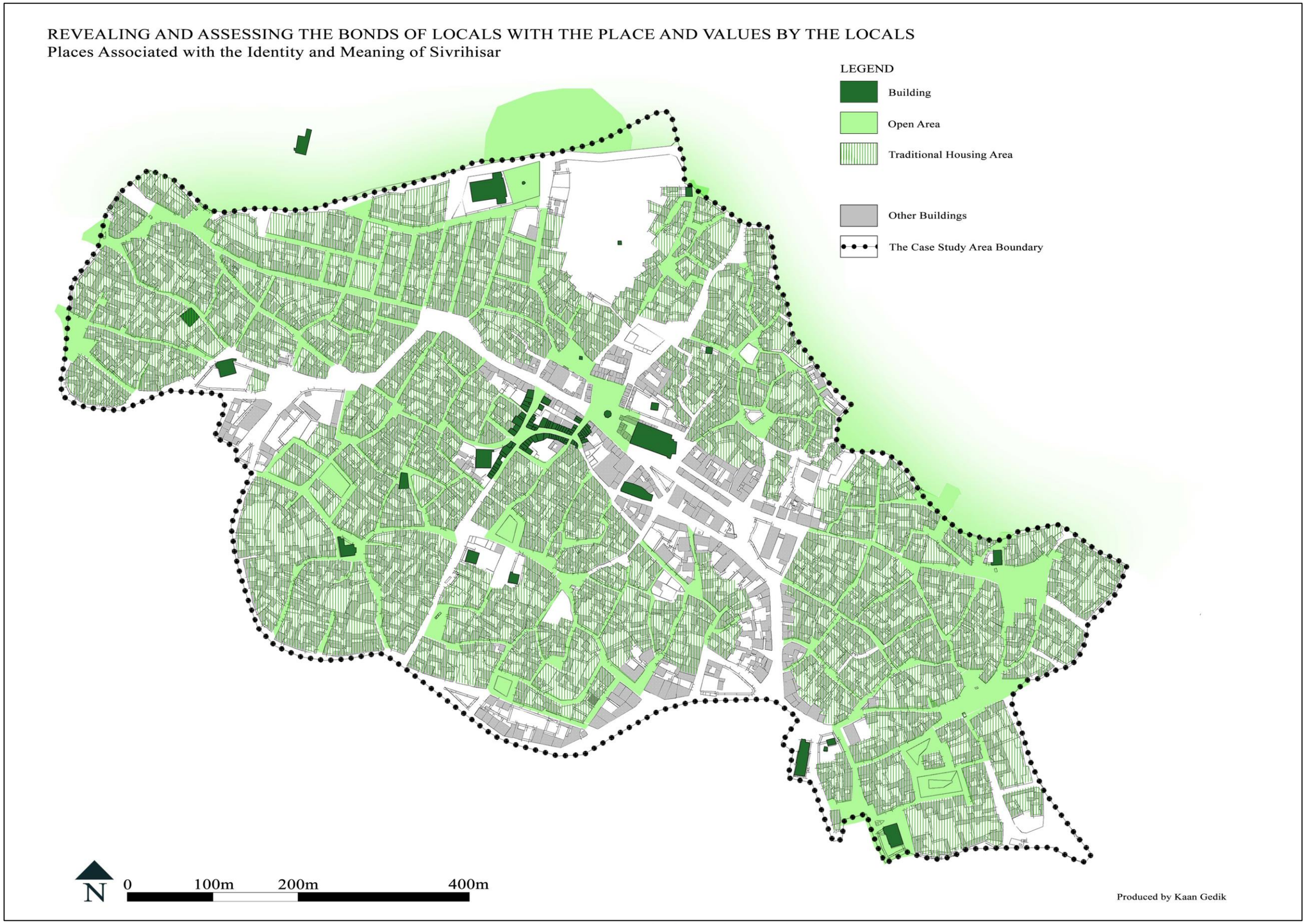


Figure 4-12. Places Associated with the Identity and Meaning of Sivrihisar

Open Areas Associated with the Identity and Meaning:

There are 7 open areas which are seen by people as reference points according to the collected information through social surveys with the locals. These open areas were shown in the following table according to the frequency of mention.

Table 4-3. References in the Case Study Area According to the Social Surveys (Open Spaces)

Mentioned Open Areas	Number of People Who Mentioned	Frequency of Mention
Old Streets	20	43.5%
Metin Yurdanur Open-Air Sculpture Museum	19	41.3%
Sivrihisar Rocks	17	37.0%
Nasreddin Hoca Park and Sculpture	17	37.0%
Şadırvan Square	16	34.8%
Arasta Streets	15	32.6%
Yoğurt Bazaar (Kağnı Bazaar)	13	28.3%
TOTAL	46	-

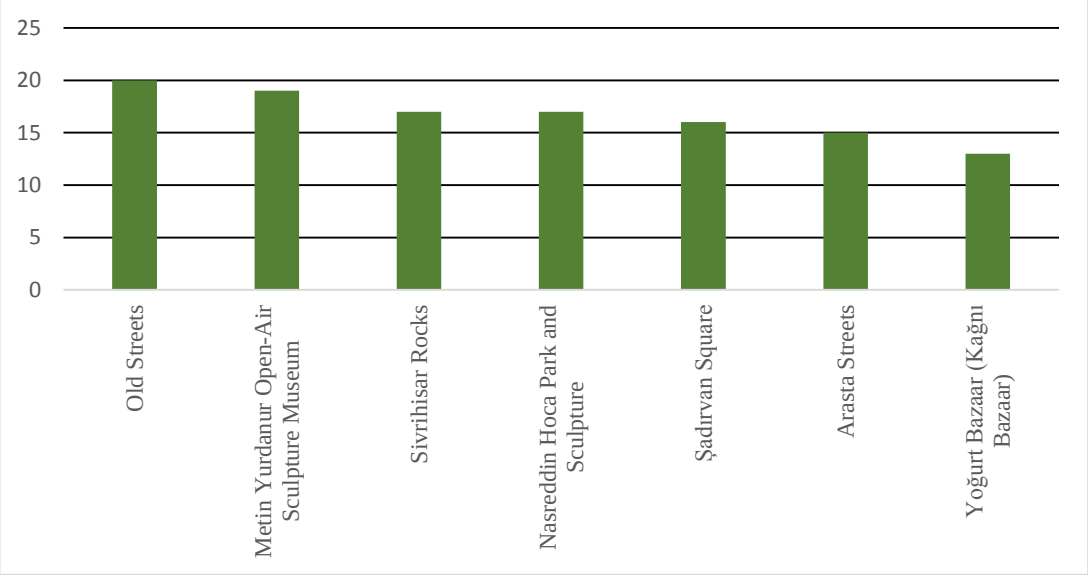


Figure 4-13. References in the Case Study Area According to the Social Surveys (Open Spaces)

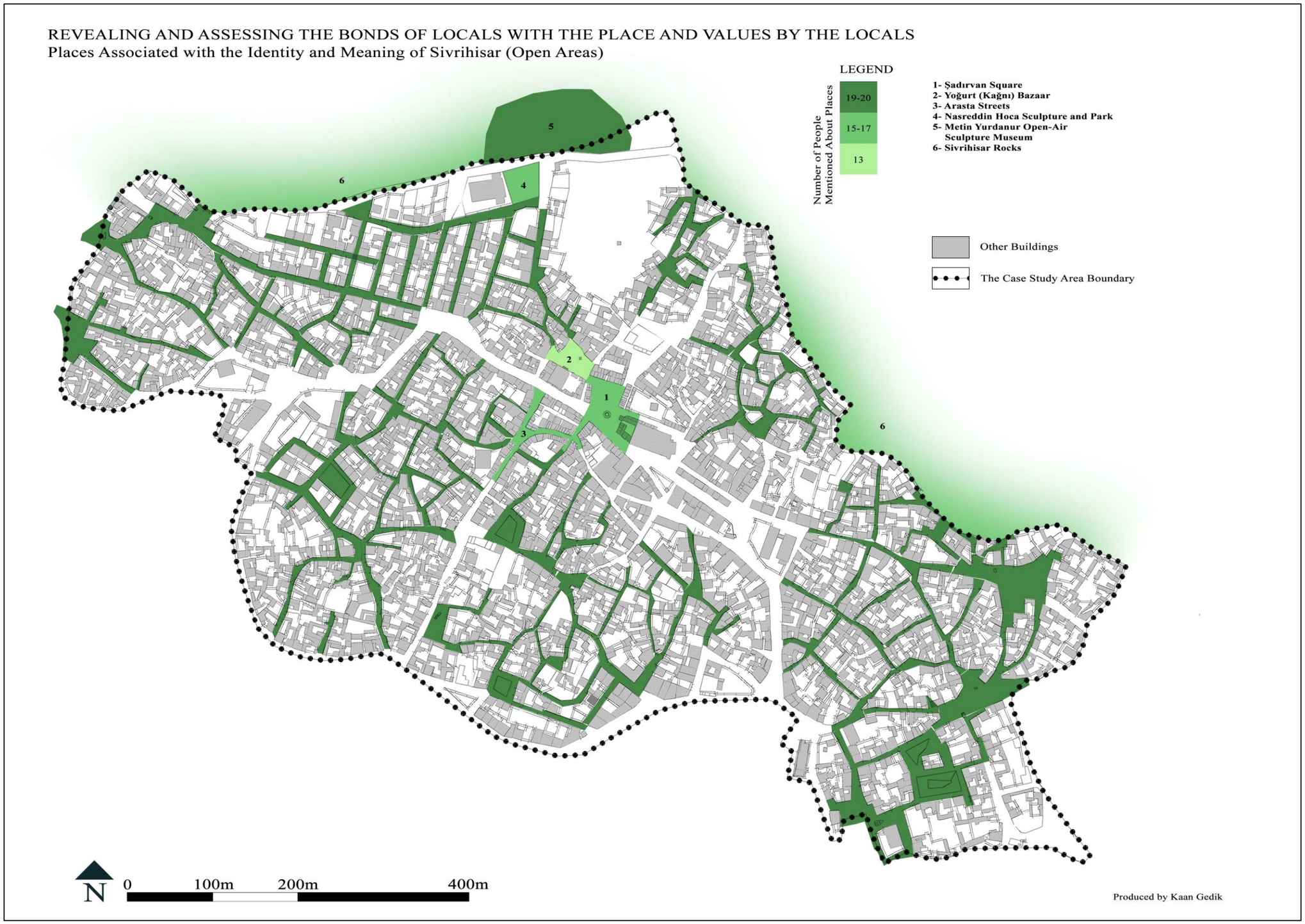


Figure 4-14. Open Areas Associated with the Identity and Meaning of Sivrihisar

As can be seen in Table 4-3, the old streets with historic structures are seen as the most dominant symbols and references by the people who have joined the study. As they mentioned, the old and different appearance of these streets is worth-seeing. According to the inhabitants, the old streets are differentiated from any other streets with their components such as traditional houses, original pavements, fountains etc. 43.5% of the interviewees in total have mentioned the old streets as the symbols of Sivrihisar.

Figure 4-15. Old Streets from the Case Study Area (left) (Author, August, 2015), (middle) (Author, March, 2019), (right) (Author, March, 2019)

Metin Yurdanur Open-Air Sculpture Museum opened in 2011 is the other most popular area mentioned by the interviewees. As one of the reasons of this, many of the people mentioned about the museum as it is the only open-air sculpture museum in Turkey.

Figure 4-16. Metin Yurdanur Open-Air Sculpture Museum (Author, March 2019)

Another open area which is seen as a reference place by the inhabitants is the rocks of Sivrihisar. Many of the people have mentioned about the rocks. The rocks are not used actively by locals, however the visual dominancy of the area make there the most important landmark of the settlement. One of the interviewees stated the role of the rocks in people's lives with these words:

> *"Even if I do not leave the house, I see the rocks from the window. They are seen from everywhere in Sivrihisar. It is impossible not to see them not only the ones living in Sivrihisar, but also the ones passing by Eskişehir Road… They creates a beautiful scene."*

Figure 4-17. Sivrihisar Rocks from the Southwest of the Town (Author, March 2014)

According to the social surveys, the sculptures of Nasreddin Hoca are another reference and landmark of Sivrihisar. These sculptures are also the one of the most visited places by people for taking photographs. There are two well-known sculpture of Nasreddin Hoca in Sivrihisar. One of them is in Nasreddin Hoca Park, outside the case study area and the other one is in the park next to the Armenian Church.

Figure 4-18. Sculptures of Nasreddin Hoca (left) (Author, March, 2019), (right) (http://www.eskisehirkulturturizm.gov.tr/yazdir?99E319E087E3EAF5FF3E2A0B8CFF8E6B retrieved in November, 2019)

According to the social survey studies, the streets and squares at the center seems as the symbols of Sivrihisar. In the interviews the center of Sivrihisar described as the surrounding of Şardırvan and the streets and squares are composing the heart of commercial activities. That is why, Şadırvan is seen as one of the symbols of Sivrihisar by the inhabitants.

Figure 4-19. Şadırvan Square (left) (Author, March, 2019), Şardırvan Square from the clock tower (right) (Author, December, 2017)

Arasta streets are the other open areas considered as references by the inhabitants in the area. Arasta is mentioned by 32.6% of the interviewees as a symbol of Sivrihisar. Many of them explained the significance of Arasta in commercial life in the past and gave examples of shops still working in Arasta.

Figure 4-20. Arasta Streets (Hamit Yüzügüllü Archive)

Yoğurt Bazaar, also known as Kağnı Square, is seen as one of the symbolic places of Sivrihisar. The area is used as a market place for dairy products for years. That is why the name of the square started to known as Yoğurt Bazaar. Many of the interviewees stated that there are also many customers of the dairy market from outside Sivrihisar. This is stated by one of the respondents as:

> *"Yoğurt Bazaar is one of the places that everybody knows in Sivrihisar. It is one of the most important historical places of Sivrihisar with its historical houses, Kılıç Minaret and the bath. People who come from outside also know because of the market on Wednesdays. Now, the municipality is making an open-air mosque near the minaret."*

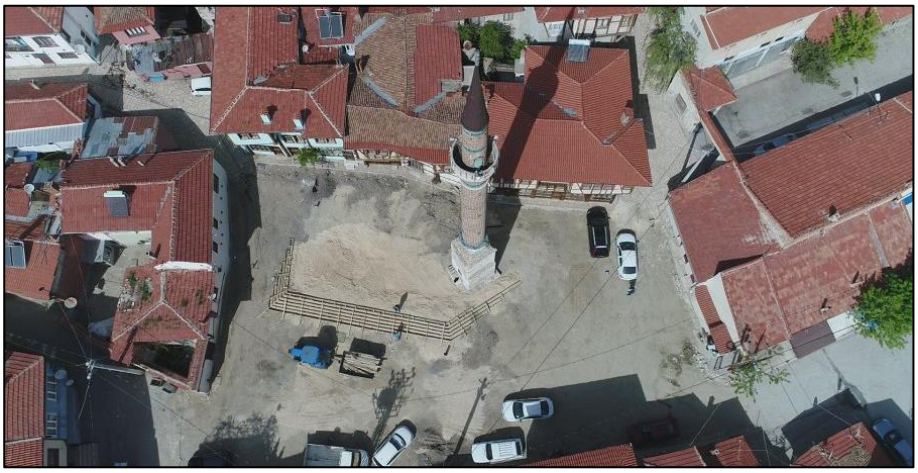


Figure 4-21. Yoğurt Bazaar (http://www.milliirade.com/haber/6441/eskisehir-in-ilk-yazlik-camisi-sivrihisar-da retrieved in December, 2019)

Finally, Uça Park is another mentioned open area as a reference place during the interviews. It is one of the newest open spaces created in Sivrihisar by a charity. However, it is a well-known and most-visited place by all the people in Sivrihisar. Due to being the only city forest in Sivrihisar, it is a very popular place. It is located near to the southeastern borders of the case study area.

Built-Up Areas Associated with the Identity:

In addition to these symbolic areas, there are various buildings which became symbols of Sivrihisar. The most mentioned built-up elements in Sivrihisar are the Great Mosque, the clock tower, Zaimağa Mansion, the Armenian Church and Şadırvan. On the other hand, not only just Zaimağa Mansion, but also other traditional Sivrihisar houses are seen as symbols of Sivrihisar by people.

The buildings which are evaluated as symbols by the local people can be seen in Table 4-4 according to their frequency of mention. The places were grouped according to the frequency of mention in the table. According to the distribution of mentions, the Great Mosque and the Clock Tower are the most mentioned buildings in the area.

Table 4-4. References in the Case Study Area According to the Social Surveys (Buildings)

Mentioned Buildings	Number of People Who Mentioned	Frequency of Mention
The Great Mosque	31	67.4%
The Clock Tower	28	60.9%
Zaimağa Mansion	27	58.7%
Houses and Courtyards	26	56.5%
The Armenian Church	21	45.7%
Şadırvan	21	45.7%
Alemşah Qumbat	19	41.3%
Arasta	17	37.0%
The Sculptures of Nasreddin Hoca	15	32.6%
Kurşunlu Mosque	14	30.4%
Seydiler Bath	12	26.1%
The Armenian Bath	11	23.9%
Aziz Mahmut Hüdai Mosque	10	21.7%
Mahmud Suzani Complex	9	19.6%
Hazinedar Mosque	8	17.4%
Kumacık Bath	8	17.4%
Hoşkadem Mosque	7	15.2%
Akdoğan Masjid	7	15.2%
Hızıbey Masjid	6	13.0%
The Minaret of Kılıç Masjid	5	10.9%
Bodur Mosque	4	8.7%
Yazıcıoğlu Castle	4	8.7%
Elmalı Mosque	3	6.5%
Balaban Mosque	3	6.5%
Işık Print House	2	4.3%
Yenice Mosque	2	4.3%
TOTAL	46	

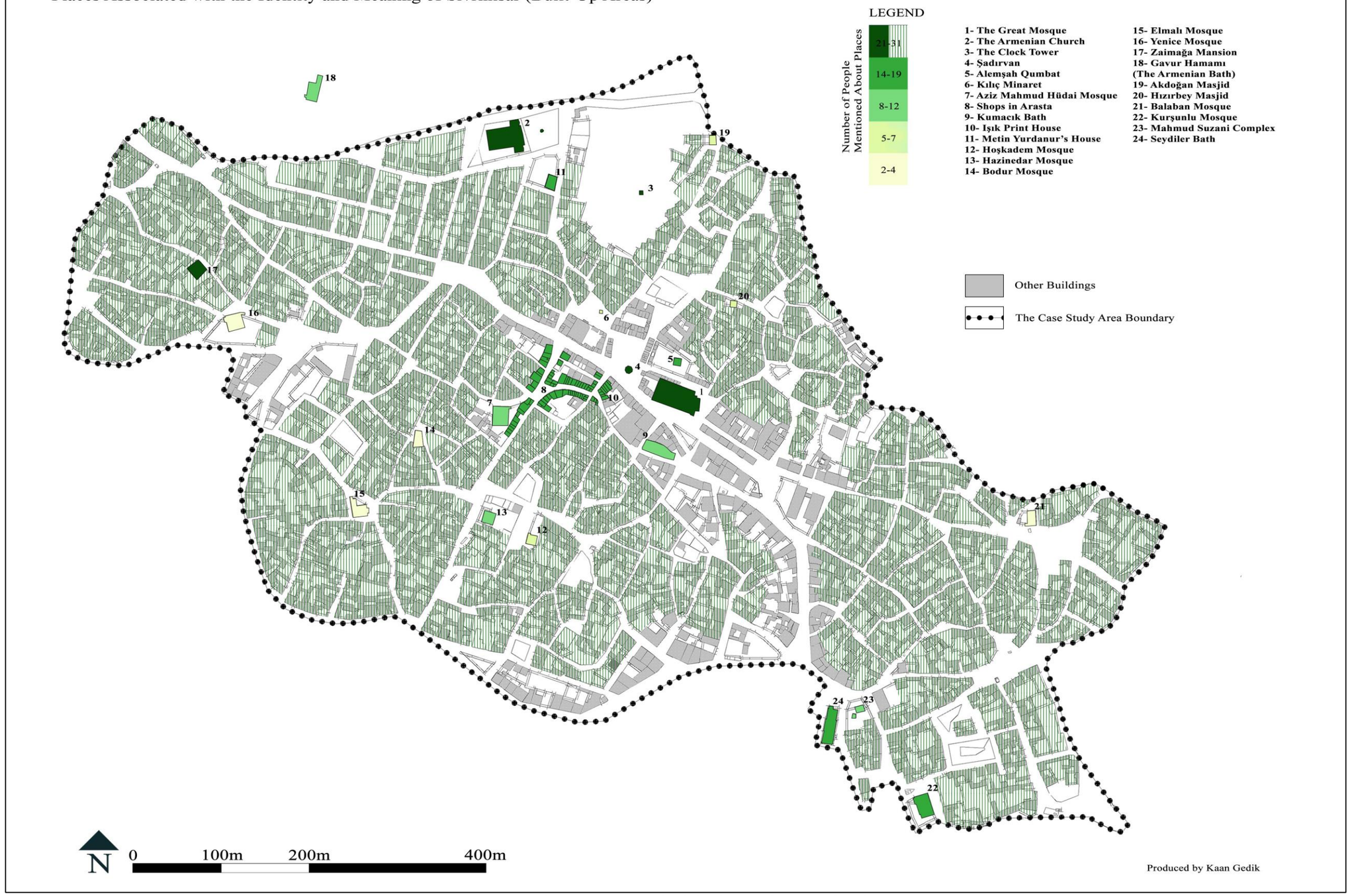


Figure 4-22. Built-Up Areas Associated with the Identity and Meaning of Sivrihisar

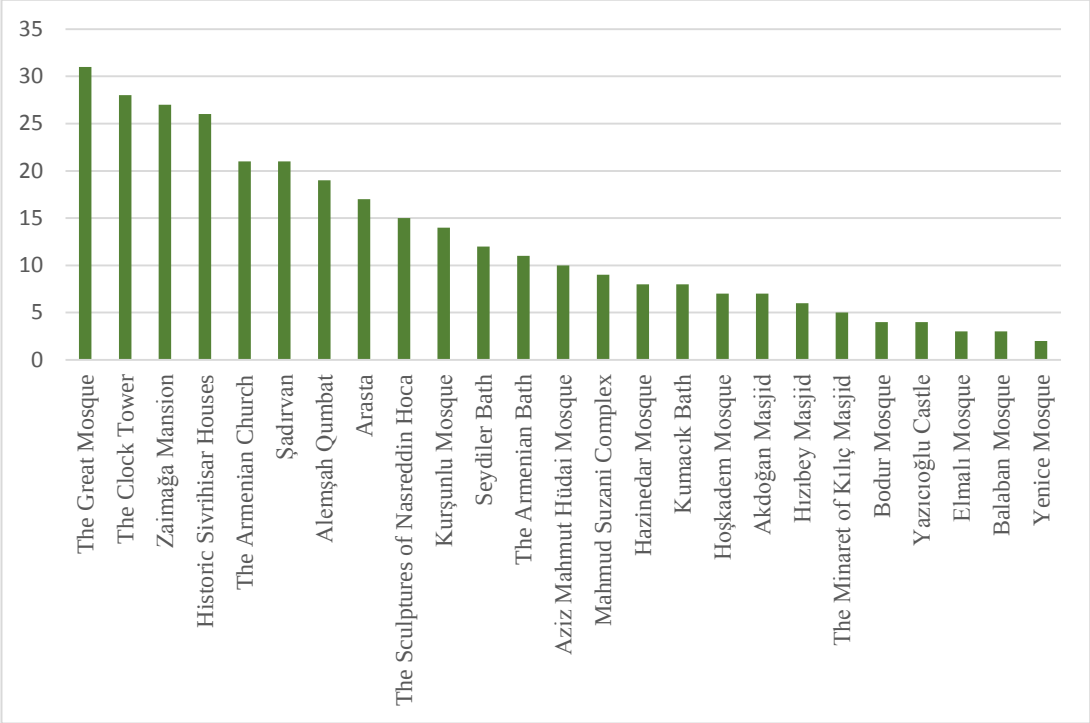


Figure 4-23. References in the Case Study Area According to the Social Surveys (Buildings)

During the social survey, people have mentioned about the Great Mosque as the most used religious structure in Sivrihisar. Also, because of its location and position in daily life, the Great Mosque is one of the buildings which symbolize Sivrihisar. 67.4% of the participants stated the clock tower as one of the symbols of Sivrihisar. As mentioned during the interviews:

> *"All mosques in Sivrihisar are historically important. But, the Great Mosque is the most important of them… We can say the heart of Sivrihisar for Şadırvan and the Great Mosque."*

The clock tower is another building frequently mentioned by the respondents. Almost 61% of the participants stated the clock tower as one of the symbols of Sivrihisar. The clock tower is in a visible position from many places of the historic settlement. It is stated by one of the respondents with these words:

"The clock tower is one of the first historical buildings that comes to my mind in Sivrihisar... It is visible from everywhere in the center. Even if a stranger comes to Sivrihisar, he can find where he is by looking at the clock tower."

Figure 4-24. The Clock Tower on Rocks (https://www.arkitera.com/proje/270-sivrihisar/ retrieved in December, 2019)

The third mentioned building as a symbol of Sivrihisar is Zaimağa Mansion. Almost 59% of the inhabitants considered the mansion as a well-known building in the Sivrihisar historic urban landscape during the social surveys. The respondents mostly mentioned about the historical and architectural features of the mansion in their answers. A respondent explained the reason why the mansion is one of the symbols of Sivrihisar with these words:

"It is one of the most beautiful examples of the historical houses in Sivrihisar. But the most important reason Atatürk held meetings here during the war of liberation… It is a very important structure in terms of the history of Sivrihisar."

Figure 4-25. Zaimağa Mansion (Sivrihisar Municipality)

Participants consider Zaimağa Mansion separated from other historic houses. However, many of them stated that all of the historic houses are significant elements of the identity of historic landscape itself. Almost 57% of the respondents think historic houses are major parts of traditional Sivrihisar settlement.

During the social survey, it was understood that the Armenian Church is not used by the inhabitants frequently. Yet, 45.7% of the participants stated that the church is one of the symbols of Sivrihisar. Interviewees stated that:

> *"It was empty and in a bad condition for a long time. After it was restored, it became a frequently visited place by people come to Sivrihisar. It is one of the first places for us to show when a guest comes."*

> *"Previously, the Armenians lived in Sivrihisar. They emigrated in time of war. There is not much left of the Armenians. All of their houses collapsed in a fire. Only the bath and the church remained. These are important buildings which tell the history of Sivrihisar."*

Şadırvan is another built-up frequently mentioned by the respondents. 45.7% of the participants stated Şadırvan is one of the symbols of Sivrihisar. It is in the square which is the heart of historic settlement.

The social survey study helped to reveal 25 important buildings which represents the identity of the historic urban landscape for the inhabitants. In addition to these buildings, as the in-depth interviews indicate that there are many respondents which stresses the famous people who live in Sivrihisar. Some of the referred places gain landmark feature not because of their physical features, but due to the people who the places symbolize. For example, the tombs of some famous people are in Sivrihisar and they still have meanings for the locals. In summary, these famous people and the buildings related with them can be evaluated as landmark and reference places of Sivrihisar.

In that sense, the most significant person mentioned in the surveys is **Nasreddin Hoca**. Sculptures of Nasreddin Hoca in Nasreddin Hoca Park and in the park next to the Armenian Church also became symbols themselves.

The open-air sculpture museum of Metin Yurdanur is another symbolic place which mentioned by the inhabitants. He is a well-known sculptor in the world who was born in Sivrihisar. He is producing his arts and exhibits in the open-air museum. In addition, there is a house near to the open-air museum which is known as Metin Yurdanur House.

Figure 4-26. The Open-Air Museum (left) (Author, December 2017), Metin Yurdanur House (right) (Author, December 2017)

The printing house of Ahmet Bican Atmaca is another known place by the inhabitants. **Ahmet Bican Atmaca** is one of the well-known people in Sivrihisar, writer, poet and the first pressman in Sivrihisar. He wrote many books on Sivrihisar about history. Also

he brought the first printer to Sivrihisar and found the first and last printing house called Işık Matbaası in 1963 in Arasta. In 1973 he started to press the local newspaper named "Sivrihisar'ın Sesi". Today the printing house of Ahmet Bican Atmaca is worked by pressman Oğuz Işık. Işık Matbaası is still in the place where it was founded.

Figure 4-27. Ahmet Bican Atmaca (left) and Oğuz Işık (right)- Işık Print house (istanbulgazetesi.com retrieved in December, 2019)

Hakık Brothers are interesting symbols of Sivrihisar. Necmi Günay tells their story in his book (Günay, 2014). They are 3 mentally-disabled brothers. Their mother married with 3 different men and all of her 3 children born disabled. After their mother died, all people in Sivrihisar looked after them. Because of this, many people know them in Sivrihisar. One of the interviewees tells their story with these words:

> *"There were Hakık brothers. Three of them were from different fathers but the same mother. All of them were disabled. Their mother, "Zale Ana", did not want people to disesteem them, so she always took care of them, kept their clothes clean and tidy. Their houses were around Kurşunlu Mosque, above Hamdi Baba (Kurşunlu) Fountain. After the death of Zale Ana all people looked after them. That is why everyone knows Hakık brothers."*

Figure 4-28. Hakık Brothers (Günay, 2014)

All in all, there are many symbolic places in Sivrihisar mentioned by people. Moreover, there are people who became a symbol for inhabitants. All these symbols were spatialized in Figure 4-12.

4.1.2.2. Memories and Narratives of the Inhabitants

People experience places in different ways according to their own life style. Due to this, those places have different meanings for each individual in the society. The meaning of a place for people is shaped by the memories related with there. Accumulation of all these different memories of different people make places gain another kind of intrinsic values.

On the other hand, some of the places where people mentioned in their memories may not survive today, however their traces and places in inhabitant's memories make that locations valuable. In this part of the study, these memories of natives related with places in the historical settlement and the narratives about the places learned from the interviews were evaluated.

Sivrihisar have been a settlement since ancient periods. That is why Sivrihisar carries a huge knowledge accumulation for next generations. This amount of knowledge stored in their memories is also valuable itself. Almost each part of the area has stories for the inhabitants.

During the social surveys, places which carries a special meaning for people, individually or collectively tried to be understood. In order to catch these places, people were asked questions in through questionnaires and in-depth interviews.

The Sivrihisar historic urban landscape contains various memory places which have been reached from the past to today due to continuing settlement characteristics, social structure and local culture. They help to transfer the local knowledge through generations and to keep the settlement familiar for the locals. The places which carries memories and have its narratives help to understand the life style in the past, the continuous activities of the society

In the interviews, people have mentioned about different locations related with their memories and places related with local narratives. Accumulation of the memories of people in a place makes that place gain intrinsic meanings and values. On the other hand, the narratives which comes from the past in people's memories gives references to some specific places. Results of the surveys indicate that, there are many places in the settlement which carries these intrinsic meanings.

In the in-depth interviews, people gave reference to 45 different places in their memories. Some of these references were pointed out more than one singular building or open area. It is understood from the interviews that these references are telling stories and keeping memories about living style in Sivrihisar in a general meaning.

In the interviews, most of the people mentioned about the old living style in Sivrihisar and their daily activities before. From their comparison of living styles in the past and today, the social change can be understood. Some effects of this change have reflected to the physical space. At this point, people's memories shows the older living style in Sivrihisar, too.

Additionally, the places may have meanings for the locals different from the observations of conservation professionals. Hence, the findings obtained from social surveys are vital inputs for conservation studies. They help conservation professionals to learn the actual meaning of heritage places for the locals which is one of the major reason and the catalyst of conservation decision making processes.

The referenced places in local people's memories were evaluated in two parts as open areas and built-up environments. The following map shows the locations of all these memory places.

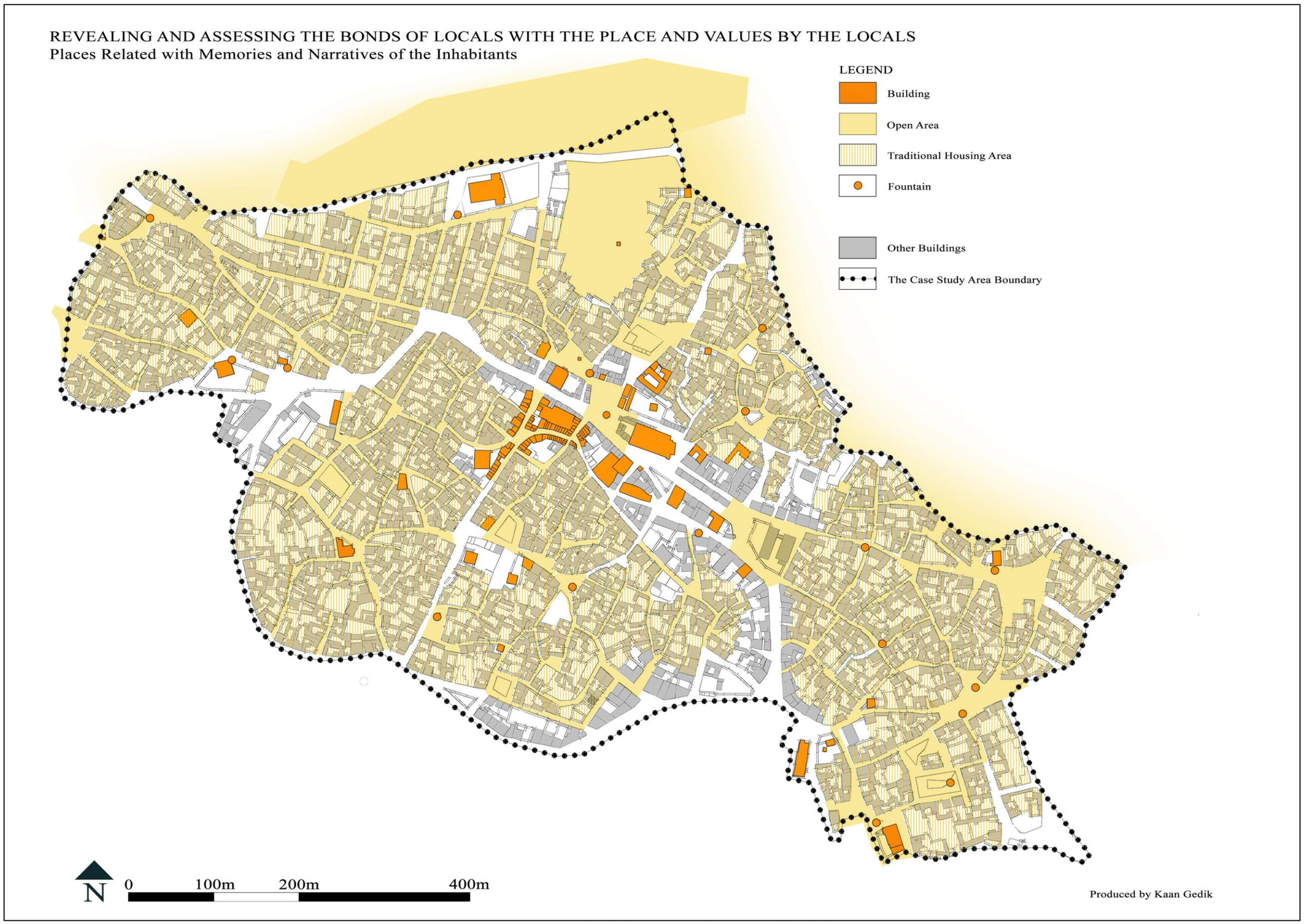


Figure 4-30. Open Areas Related with Memories and Narratives of the Inhabitants

Open Areas with Memories and Narratives:

In the case study area of Sivrihisar traditional settlement, there are 9 open areas mentioned in the interviews. In should be noted that these open spaces can be divided into 2 as living areas and commercial zone of the settlement. While the commercial zone mostly keeps the collective memories, the living areas are generally engaged with personally meaningful places. However, these personal memories accumulates in some places too. That is why, the places mentioned during the interviews were sorted according to the frequency of mention. The number of mentions of these places can be seen in Table 4-3 and the distributions of these open areas can be seen in the following map.

In addition to these open areas, people have mentioned another places in their memories such as Uça Park, Musalla, Tabakhane Avenue, Köşk Area. Because these places are located outside of the case study area, they are not included in Table 4-3.

Table 4-5. The Open Areas Where Interviewees Mentioned in Narratives and Their Memories

Open Areas with Memories and Narratives	Number of Mention	Frequency of Mention
Old Streets	9	19.6%
Arasta	9	19.6%
Government Square	8	17.4%
Sivrihisar Rocks	7	15.2%
Buğday Bazaar	6	13.0%
Şadırvan Square	6	13.0%
Yoğurt Bazaar (Kağnı Bazaar)	5	10.9%
Demolished Armenian Neighborhood	3	6.5%
Unkapanı	1	2.2%
TOTAL	46	-

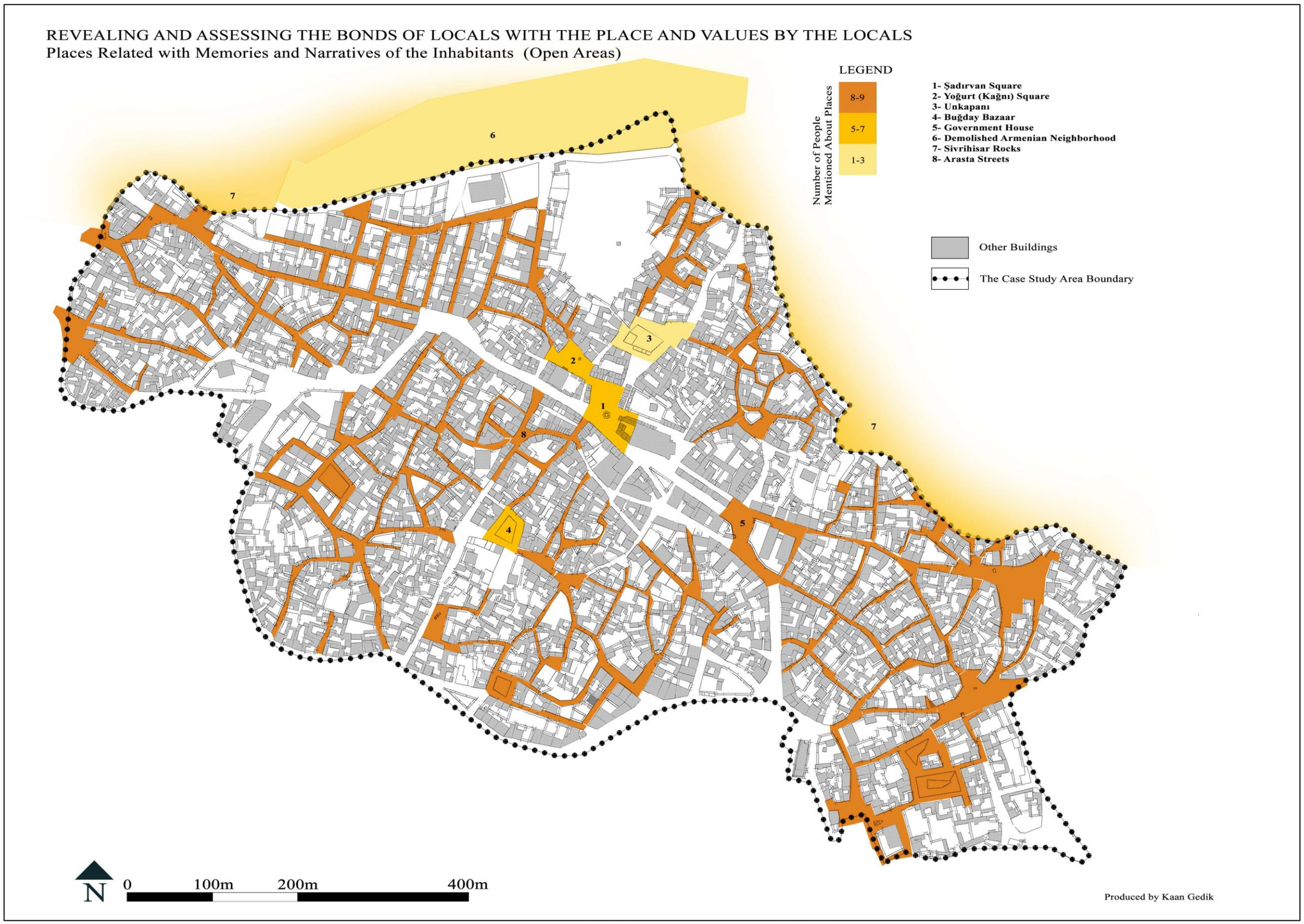


Figure 4-30. Open Areas Related with Memories and Narratives of the Inhabitants

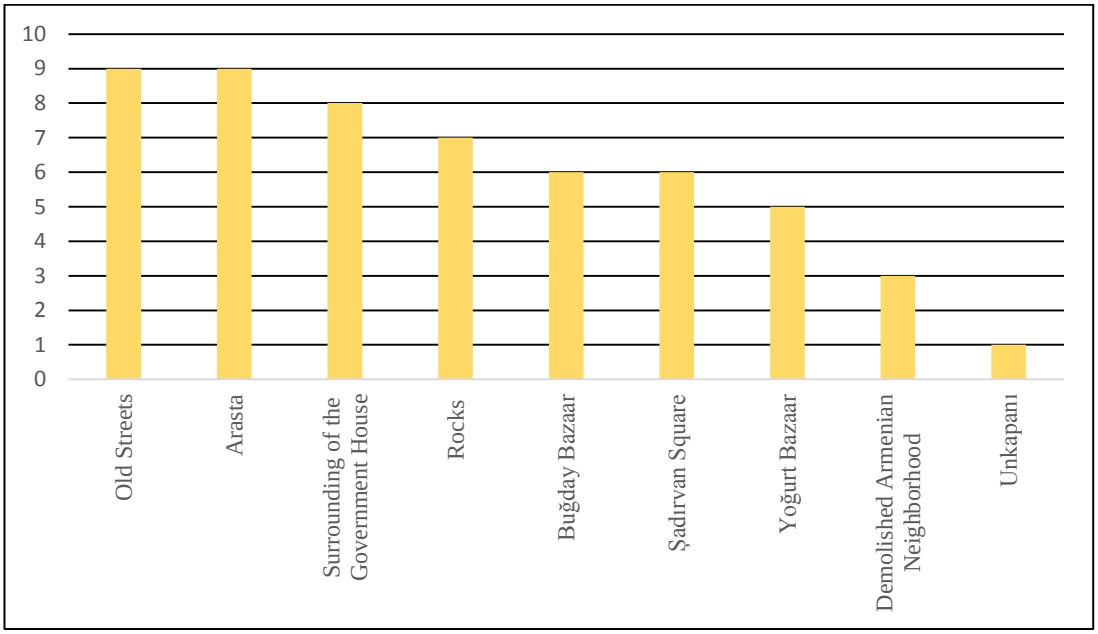


Figure 4-31. The Open Areas Where Interviewees Mentioned in Narratives and Their Memories

1) <u>Old Streets:</u>

In the historical settlement of Sivrihisar, traditional buildings had been formed according to the topography. Topography is also effective in shaping the street forms. The streets enlarge at the junction points and create huge open areas in the tissue. The typical streets in historical urban tissue are so narrow and enclosed that in some points the widths block the car traffic. Also the projections of the traditional houses limits the heights of vehicles. On the other hand, the dynamism of the streets has create another life in these traditional streets. To illustrate, as social surveys indicate that sitting in the streets is a traditional habit for women. The doorsteps and street corners were frequently used places by women except from houses. They were not only sitting these places, but also they were producing handcraft apparels. They made contributions to their families financially in this way. One of the respondents said that:

> *"I knitted 15 socks in a week. At that time, purchasers were collecting handcraft socks from women who were sitting in front of their houses. They bought them from us and sold in İstanbul."*

Streets were not only used by women actively, but also children were playing in the streets. In the interviews, people have mentioned that there were many games played in the streets such as “Met Atmak”, “Misket”, “Aşık Atmak”, “Futbol”, Saklambaç”. One of the interviewees stated that:

> *“Düden Street where I was a child has a special place for me. The street was suitable for playing games. That’s why not only the children of our neighborhood, but also the children from other neighborhoods were coming here to play.”*

The streets were also important places for special events such as wedding ceremonies, circumcision feasts, entertainments organized for men who would go to military or national holidays.

Most of the inhabitants have mentioned that wedding ceremonies were organized in the streets in the past. The wedding ceremonies lasted for 3 days in front of the houses of groom and bride. One of the respondents describes the weddings with these words:

> *“Old weddings lasted 3 days and 3 nights. They started on Friday and continued until Sunday evening ... They were organized in the courtyards of the houses and the streets. In the courtyards, wedding meals were distributed. The wedding dinner is always the same in Sivrihisar. We made traditional meals... Before weddings, groom baths, groom clothings were prepared. The groom's clothes were dressed by his friends while drummers were making music. Also, the bride baths were also prepared.”*

2) <u>Arasta:</u>

The second frequently mentioned place by the inhabitants is Arasta area. Arasta is the commercial zone of the settlement built in the Ottoman Period. There were small shops and ateliers in there. The streets in Arasta area were specialized according to professions such as “Yemeniciler Arastası”, “Demirciler Arastası”, “Keçeciler

Arastası" etc. One of the respondents describes Arasta as "the industrial zone of old Sivrihisar" with special working branches. On the other hand, another interviewee mentioned the importance of ahi community in Sivrihisar and stated that in their childhood, all the shops in Arasta was working and the area was so dynamic place. She (73) explains those days with these words:

> *"There were shops producing poppy oil in the street where printhouse of my brother was in. Each time I passed through that street I caught the smell of poppy oil. This is the most distinct memory of Arasta for me. Also, there were many ateliers producing quilt and pillows."*

Today many of the shops in arasta were closed. However, the interviewees still remember the working shops and ateliers and also their owners in Arasta. Isın (2007), has determined the owners and work branches of 88 shops in Arasta in 1960s and 1970s. Some of these 88 shops have been demolished today. The interviewees were also mentioned about the demolished part of Arasta, around Aziz Mahmut Hüdai Mosque. Their comments on the demolition were shared in the previous parts of the study. These shops were empty and in a bad condition before demolished. However, the elder people have remember the days which these shops worked. One of them (81) narrated, there were carpenters and blacksmiths in those shops. With the decisions of recent conservation development plan, these shops were removed in 2017 and an open space for Aziz Mahmut Hüdai Mosque were created in 2019.

Figure 4-32. Demolition of the Shops in Demirciler Arastası (Author, December, 2017)

On the other hand, the other shops in Arasta area have been restored according to streets rehabilitation decisions of recent conservation development plan.

Figure 4-33. Yemenici Street in Arasta before Street Rehabilitation (left) (Author, December, 2017), Yemenici Street in Arasta after Street Rehabilitation (right) (Hamid Yüzügüllü Archive)

Figure 4-34. Akçeşme Street in Arasta before Street Rehabilitation (left) (Author, December, 2017), Akçeşme Street in Arasta after Street Rehabilitation (right) (http://www.milliirade.com/ retrieved in December, 2019)

3) Surrounding of the Government House (Government Square):

The area is on the east of Ordu Avenue. The Government Square was used as a bus stop in the past (Figure 4-35). Moreover, as interviewees stated that the area has been used as a celebration place since the Liberation of Sivrihisar. One of them (73) mentioned, celebrations started with marches and the cortege finally came to this area. The celebrations are narrated by her with these words:

> *"My father had important duties in the War of Independence. That is why he is known by people in Sivrihisar. On the day of the liberation of Sivrihisar, he would march with his horse in front of the ceremonial team. At the end of the march, ceremonial team reached to the government square. Here, he removed the chains from the neck of a child who representing the people in Sivrihisar. Everybody clapped him."*

Moreover, another interviewee (55) said she heard those celebrations from her dad and grandfathers narratives.

Figure 4-35. The Government Square and the Government House (http://www.eskiturkiye.net/3763/sivrihisar-da-eski-otobusler retrieved in November, 2019)

It is narrated that there was an empty area there in 1980s. After 1980s the new government house were constructed here. The empty area was used as a football area by the youth. Today, the area is used as parking area due to the lack of parking lots in the settlement center.

Figure 4-36. The Government Square (Author, October, 2019)

4) <u>Rocks of Sivrihisar:</u>

Rocky area surrounding the settlement from north, east and west is one of the most dominant part of the image of Sivrihisar. Although these rocks are seen as the symbols of Sivrihisar due to the contributions to the physical space, they created their own narratives through centuries. The rock formations in these mountainous area named by the locals. During the interviews, many of the respondents remembered and said the names of all rock formations.

On the other hand, there is a Byzantine castle at the top of the rocks as called Yazıcıoğlu Castle which many of the interviewees mentioned.

Today, the rocky area is used by climbers as a challenging climbing track and some of the tourists are visiting Yazıcıoğlu Castle. However, according to the interviewees, the area was used as recreational area in the past. One of them (46) mentioned, there was a recreational area called "Köşk Area" where people went to have picnic is in the

eastern part of the rocks. Köşk Area is accessible only by walking from a path on the rocks. He also explained the story this area with these words:

> *"In Ottoman Period, there had been 33 madrasas in Sivrihisar. There were many teachers in these madrasas. As we know, Köşk Area was the resting place of these teachers in Sivrihisar. When we are young, we went there to have a picnic with my friends."*

Moreover, another interviewee (73) told that when they were young, women were coming to the skirts of rocks and collecting lings to make twig broom.

5) <u>Buğday Bazaar:</u>

Buğday Bazaar is located in the north of Hazinedar Mosque and Hoşkadem Mosque. Today, the area is an empty, not used area. The gardens of Hazinedar Mosque and Hoşkadem Mosque have been organized as a park. In the past, the area were used as a market area where wheat and barley sold. The area is defined as a crowded market place where horse-drawn vehicles frequently used. A participant remembered that one of the workshops around the bazaar was worked by sculptor Metin Yurdanur's father. She stated that Metin Yurdanur's father's workshop was next to Hoşkadem Mosque.

On the other hand, as stated by elder people Buğday Bazaar was an entertainment place of local people in Sivrihisar. One of them narrates that

> *"There were a living square. There was a wheat market which farmers brought their harvest to sell them to the merchants around the square. Also, wire walkers came to Buğday Bazaar and a portable chair-o-plane were installed in Buğday Bazaar. We went to watch acrobats."*

As many of the people stated, Buğday Bazaar have changed a lot and have lost its importance day by day.

6) Şadırvan Square:

Şardırvan Square is the heart of historical settlement of Sivrihisar. It is located next to the Great Mosque. Today, the bazaar on Wednesdays are organized surrounding of Şardırvan Square and many of the traditional shops and "han"s are located around the square. Also the square is used as a car parking area.

Because of its significant position in the settlement, most of the inhabitants have different memories here. An interviewee who is 81 years old, memorized from his childhood that the square was a crowded place where many horse-drawn vehicles passed in daytimes. Moreover, another respondent who is 46 years old stated that there is not so much change in the square since their childhood.

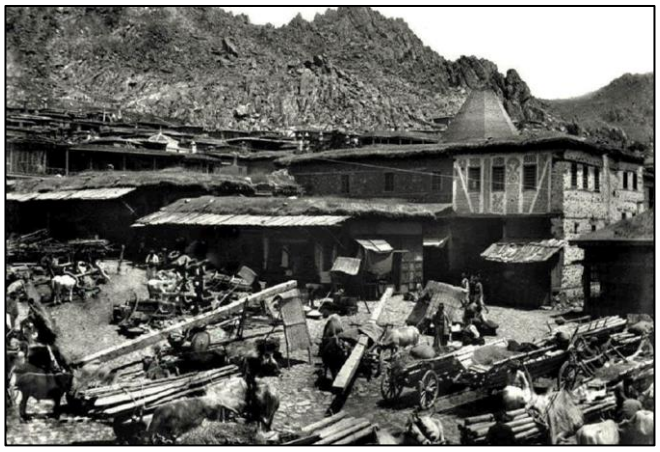


Figure 4-37. Şardırvan Square and Alemşah Qumbat is Behind the Buildings in Ottoman Period (http://www.eskiturkiye.net/1605/eskisehir-sivrihisar-sadirvan-meydani-1886)

They mentioned about the demolition of shops in the eastern side of the square as the biggest change in the square. During the restoration project of the Great Mosque, these shops were demolished and the square were enlarged through the Great Mosque. While some of the interviewees think that demolition of these shops were necessary, some of them think they should be conserved as they are. During the social survey it is stated that the Great Mosque lost one of its unique features and was left in the middle of an empty area.

Figure 4-38. Şadırvan Square (Author, October, 2019)

7) Yoğurt Bazaar:

Yoğurt Bazaar is located in the northwest of Şardırvan Square and they are connected with a narrow passing. The surrounding of the area is formed by mansions which have shops in the basement floor and Çifte Bath which is in a bad condition. Although the real name of the area is Kağnı Bazaar, the dairy products are sold in bazaar days here, all the inhabitants calls the square as Yoğurt Bazaar. In the past, there was a mosque in the area called Kılıç Masjid. However, as mentioned in the interviews, the masjid were destroyed by enemy soldiers after during the war of independence. After that, the area became a square. The oldest respondent (81) explains that the name of Kağnı Bazaar comes from the carters who used the area as a station.

Figure 4-39. Yoğurt Bazaar and Kılıç Minaret (Author, December, 2017)

Today, Sivrihisar Municipality is reorganizing the area to be used also as an open-air mosque.

8) Demolished Armenian Neighborhood:

The Armenian neighborhood were at the skirts of rocks. After the war of independence, Armenians living in Sivrihisar were moved from Sivrihisar. There is no living witnesses of that period in Sivrihisar. However, a few of the people who contributed to the interviews mentioned about the stories of their elders related with the Armenians.

On the other hand, there is a common belief that there are many treasures left by the Armenians while moving from Sivrihisar. That is why, the neighborhood has been sought by treasure hunters for many years. Some of the respondents narrated people who found Armenian belongings at the skirts of rocks.

The Armenian settlement can be separated from other residential areas with the grid pattern of streets. Today, the Armenian settlement is in the borders of Gedik Neighborhood. Only a part of the neighborhood, the Armenian bath and the church could reach today. During the interviews, people were asked about the meaning of the neighborhood for them. However, most of them stated that the area does not have any special meaning for them. On the other hand, some of the participants mentioned memories from their childhood about the neighborhood.

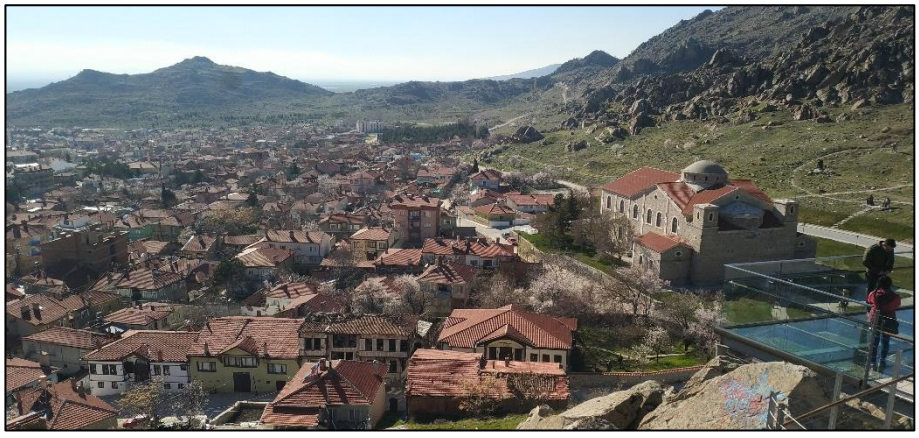


Figure 4-40. The Armenian Neighborhood and the Demolished Part (in the north of the church) (Author, March, 2019)

A few years ago, the demolished part of the neighborhood have been organized as open-air sculpture museum and recreational area by the municipality.

9) <u>Unkapanı:</u>

Unkapanı is located on the north of Şardırvan Square. The square gave its name to the avenue passing through. One of the oldest interviewees described the area with these words:

> *"I have been living around there since my youth. There were small shops in the place where is the square now in my childhood. He remembers that there were a blacksmith who made horseshoes, a tailor, a tea house, a hat maker, and a carpenter in a rectangular-shaped building group. Those shops and some of the old houses were demolished in 1980's. The municipality flattened the empty land and created this empty space."*

Today, the area is used as a car parking area and store for construction materials.

Figure 4-41. Unkapanı Area (Author, December, 2017)

<u>Buildings with Memories and Narratives:</u>

In the case study area of Sivrihisar traditional settlement, there are 36 different built-up elements mentioned in the interviews. While some of the places have a steady place in collective memory of the society, some of them mentioned by a few people. That is why, the places mentioned during the interviews were sorted according to the frequency of mention. The number of mentions of these places can be seen in Table

4-6 and the frequency of mention of these open areas can be seen in Figure 4-42. Also, the places mentioned by people and narratives of those places were explained in headings.

Table 4-6. The Buildings Which Interviewees Mentioned in Narratives and Their Memories

Buildings with Memories and Narratives		
The Great Mosque	14	30.4%
Fountains	12	26.1%
Houses and Courtyards	11	23.9%
The Armenian Church	10	21.7%
Arasta	9	19.6%
Mosques	7	15.2%
The Clock Tower	7	15.2%
The Old Municipality Building	6	13.0%
Tombs	6	13.0%
Çukurhan	5	10.9%
Nevzat Işık's Shop	4	8.7%
Işık Printhouse	4	8.7%
Sırık's Cinema	4	8.7%
Onbirlerin Han	4	8.7%
Baths	4	8.7%
Şadırvan	4	8.7%
Zaimağa Mansion	4	8.7%
Tenekeli Mektep	3	6.5%
Gökmenlerin Han	3	6.5%
Old Atatürk School	2	4.3%
Belikuşakların Han	2	4.3%
The House in Buğday Bazaar	2	4.3%
The House with Train Painting	2	4.3%
Gavur Hamamı (The Armenian Bath)	2	4.3%
Kılıç Minaret	2	4.3%
Tahtalı Evliya Tomb	2	4.3%
Küt Dede	2	4.3%
Old Cumhuriyet School	2	4.3%
Tevfik Gürbüz's Shop	1	2.2%
Atay Gıcı's Shop	1	2.2%
Şafak Cinema	1	2.2%
Pirinç Han	1	2.2%
The Shop of Metin Yurdanur's Father	1	2.2%
Akdoğan Masjid	1	2.2%
Alemşah Qumbat	1	2.2%
Bedesten	1	2.2%
Asa Evi (House of the Scepter)	1	2.2%
TOTAL	46	-

REVEALING AND ASSESSING THE BONDS OF LOCALS WITH THE PLACE AND VALUES BY THE LOCALS
Places Related with Memories and Narratives of the Inhabitants (Built-Up Areas)

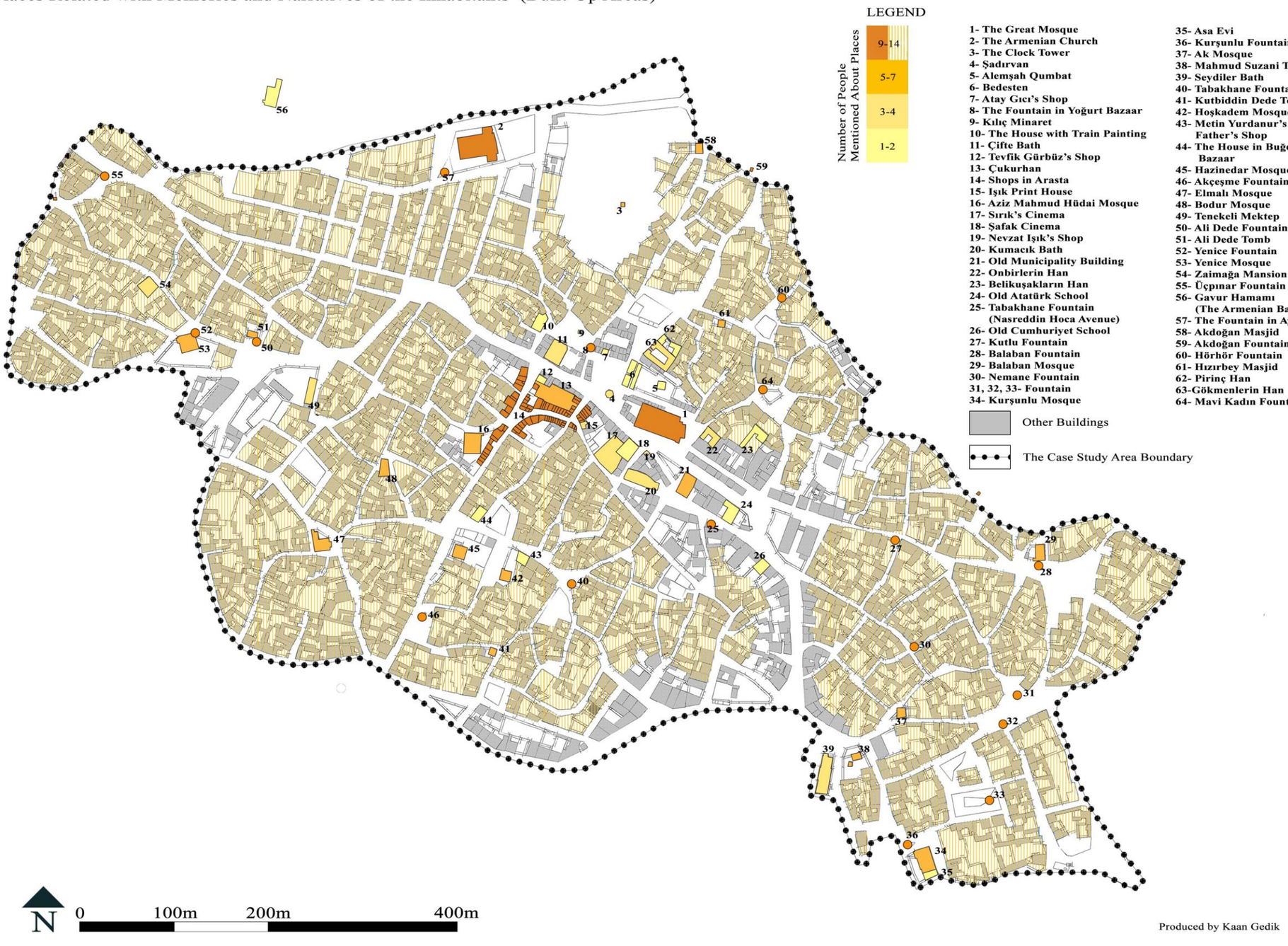


Figure 4-42. Built-Up Areas Related with Memories and Narratives of the Inhabitants

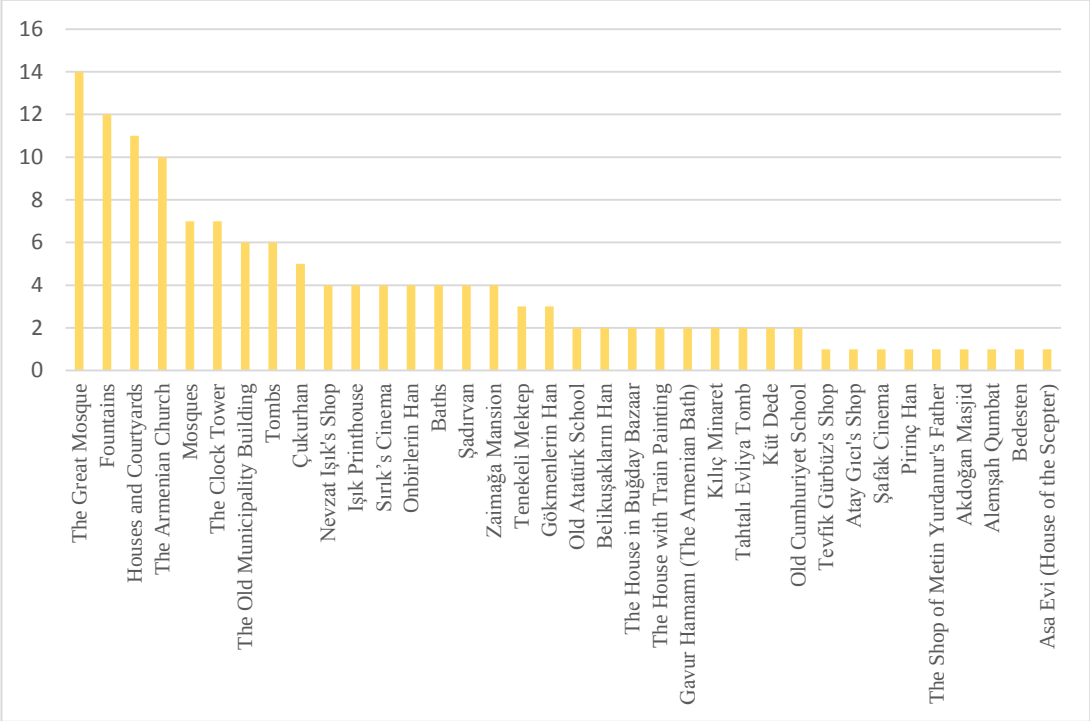


Figure 4-43. The Buildings Which Interviewees Mentioned in Narratives and Their Memories

1) The Great Mosque:

The Great Mosque is a heritage from Seljukids. It was built in 13th century. The mosque have been the focal point of commercial center of Sivrihisar since the time it was built. Although there are other mosques which carry historical values, as understood from the social surveys that the Great Mosque is the most significant mosque for the inhabitants. That is why during the interviews, most of the inhabitants mentioned about the Great Mosque different from the other mosques. One of the interviewees (80) states its significance with wooden columns. She told the narrative of these wooden columns with these words:

> *"There are 67 column of the Great Mosque. 63 of them for our prophets age when he died and 4 of them for the 4 caliphs of Islam. Everyone in Sivrihisar knows the number of wooden columns in the Great Mosque.*"

On the other hand, there are other elements of the mosque remembered by the inhabitants. The oldest respondents stated that the minbar of the Great Mosque belongs to the demolished Kılıç Mosque. As narrated by the inhabitants, it was saved and carried to the Great Mosque. Many of the interviewees stated the significance of the minbar during the interviews.

Another respondent (55) remembers the old rugs of the mosque. Today, new carpets are used in the mosque as floor covering. However, according to the in-depth interviews, a few years ago, there were traditional rugs on the floor.

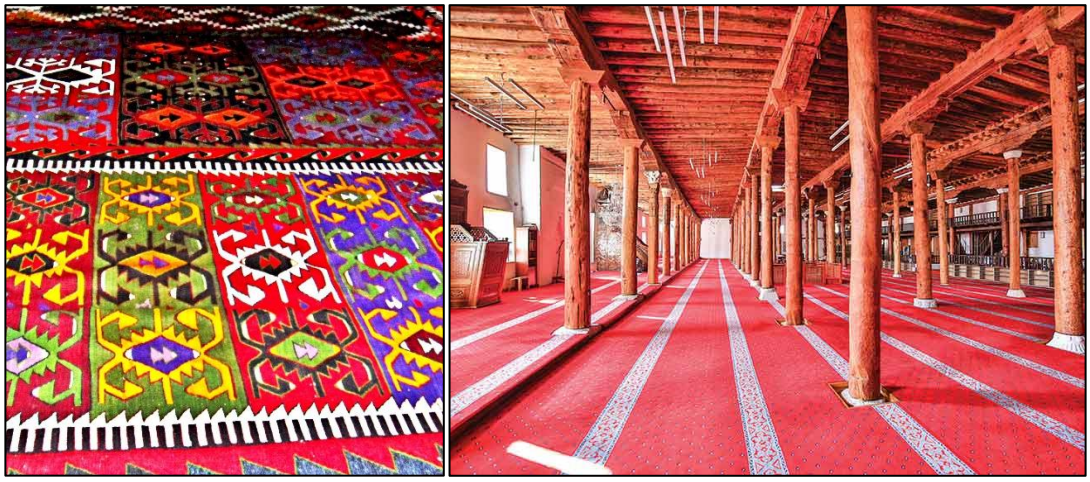


Figure 4-44. The Traditional Rugs of the Great Mosque (left) (Şenol Öz's Personal Archive), New Floor Coverings of the Great Mosque (right) (https://sivrihisar.bel.tr/gezilecek-yerler/ulu-cami/ retrieved in December, 2019)

It is understood from the interviews that the Great Mosque is still the most used mosque in Sivrihisar. That is why it keeps memories of all of the society. As mentioned in the social surveys, people remember that there were many shops around the mosque (Figure 4-45). These shops created a space like a courtyard in front of the mosque (Figure 4-46). In the past, funeral prayers were performed in this area.

Figure 4-45.The Entrance of the Courtyard of the Great Mosque before Restoration (Şenol Öz's Personal Archive)

Figure 4-46.The Entrance of the Great Mosque before Restoration (Şenol Öz's Personal Archive)

In general, local people have a positive attitude to restoration of the Great Mosque. However, some of the interviewees stated that the demolition of the shops around the mosque was not a right decision. Two of the respondents stated that after the restoration, the Great Mosque stayed in an empty area. Another interviewee mentioned

that those shops were running and contributing to the economy. Also he stated that the special features of the mosque were lost after the restoration project.

Figure 4-47.The Entrance of the Great Mosque after Restoration (Author, December, 2017)

Today the surrounding of the mosque is used for funeral prayers and for celebrations and festivals.

2) <u>Fountains:</u>

During the site studies 19 public fountains were found in the historical urban settlement of Sivrihisar. These fountains are sprawled to each part of the settlement. As also mentioned in the social surveys, most of these fountains are historically important parts of the settlement reaching from the older periods of time. Until the water supply network reached Sivrihisar, these fountains were the only water source for the settlement. As respondents stated that their spring is the rocks surrounding the settlement.

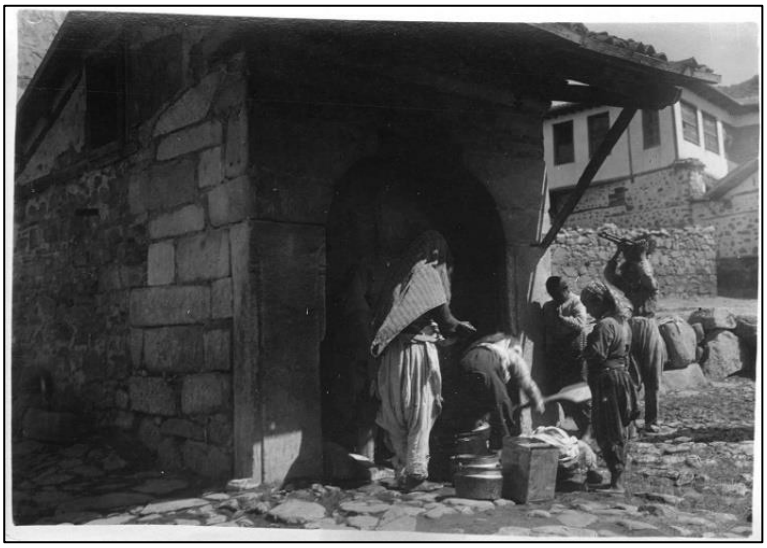


Figure 4-48. One of the Historical Fountains (https://sivrihisar.bel.tr/tr/sivrihisar/eski-sivrihsar-fotograflari/ retrieved in November, 2019)

Moreover, they carry meanings for the local people more than their instrumental values. In the in-depth interviews, people have frequently mentioned about the contributions of these fountains to their social life. Due to their vital function as the only water source, people, especially youth came to fountains every day. A respondent stated the place of fountains in their life with these words:

> *"The youngs of our neighborhood came together in order to take water from Tabhane Fountain. Fountains were the places where we socialize. Moreover, my brother met with his wife in front of a fountain."*

Today many of these fountains do not supply water and they started become forgotten. However, there are fountains which are still used by the inhabitants. During the social the fountains such as Tabhane Fountain, Mavi Kadın Fountain, Üçpınar Fountain, Nemame Fountain, Şadırvan, Kurşunlu Fountain and Akdoğan Fountain were mentioned as frequently used fountains. In addition, one of the interviewees stressed that all these fountains are historical structures and the recent condition of them is very worrying.

3) Houses and Courtyards:

In the Sivrihisar historic urban landscape, traditional settlement characteristics are still observable. Many of the traditional houses still exist and they keep memories of nearly two centuries. That is why, these houses preserves the memories of the inhabitants.

The houses are not only living units for the society. People use the houses and courtyards for various activities. Local people produce traditional foods in their courtyards such as flatbread, dried vegetables, pickles, tomato sauce for winter etc. Some of these foods are not produced anymore such as pekmez (molasses). There were special places in traditional houses for production of pekmez. One of the oldest respondents (80) described molasses production with these words:

> *"There was a room in the basement of our old house called "şarapana". There were so large earthenware jars filled with "pekmez". Also, in şarapana, we trampled on grapes which we harvested from our vineyards on the other side of rocks."*

The traditional Sivrihisar houses have different architectural plans from the modern houses. During the interviews this situation was explained with these words:

> *"My family's house was very old. It had an open hall in front of the rooms. We called these type of houses as "Çardak" house. There were unique ornaments everywhere in the house. Over the doors, on the ceiling, over the alcoves... It was collapsed many years ago. None of my siblings could maintain."*

4) The Armenian Church:

The church was firstly constructed in 17th century. The first church took a heavy damage in a fire, then rebuilt in 19th century. The church became empty after Armenians moved from Sivrihisar. One of the elder respondents stated that the church was used as a power plant for years and after electric supply network came to Sivrihisar, it started to be used as a fertilizer storage.

Figure 4-49. The Armenian Church before the Restoration (https://team-aow.discuforum.info/)

The older inhabitants remember the times when the church was used as a power plant. Another interviewee depicts those times with these words:

> *"In evenings, the power plant in the church supplied electricity to Sivrihisar. While the power plant was being operated, it was producing hot water. The hot water was given out from the church. That's why women came to church in evenings to do their laundry."*

Many of the other respondents mentioned about those times when they were asked their memories about the church. On the other hand, another interviewee (46) told that when they were children, they did not want to go around the church. He said the children were scared of the church.

Figure 4-50. The Armenian Church after Restoration (Author, October, 2014)

Today, the church has been restored and functioned as a culture building. However, there is not any cultural activity organized in the church.

5) <u>Mosques:</u>

There are 12 mosques, including the Great Mosque, in the historical settlement. Some of these mosques are from Seljukids and the others from the Ottoman Period. These mosques are one of the most important components of the image of Sivrihisar. Through the history, these buildings became a collection points of memories. Some of the memories and narratives have obtained during the interviews. While a part of them are related with only a single structure, another parts of the memories point out all these religious buildings. As understood from the in-depth interviews, all of the mosques were used by all the inhabitants in Sivrihisar. To illustrate, as stated in the interviews, each day of Ramadan, women and children were going to different mosques for the morning prayers. The mosques had a special meaning for the locals in Ramadans. As narrated by elderly inhabitants, in Ramadan Feasts, the relics of Prophet Mohammad which were kept in mosques were exhibited to the people. Those relics were kept in the Great Mosque, Kurşunlu Mosque and Aziz Mahmud Hüdai (Yeni) Mosque.

In addition to prayers there were other functions of some mosques. Some of the women participants stated that they were going to Aziz Mahmud Hüdai Mosque (Yeni Mosque) to learn old alphabet.

On the other hand, the mosques like Akdoğan Masjid and the Great Mosque are well-known with their specific features. Inhabitants narrated that Akdoğan Masjid is the first mosque built in Sivrihisar. One of them mentioned that the Turks built the masjid when they firstly arrived Anatolia. He said:

> *"Everyone in Sivrihisar knows the location of Akdoğan Masjid. If not, I consider it as a shame. The other day, an elder man living here asked me where Akdoğan Majid is. I was embarrassed instead of him. How can't he know where it is?"*

Similarly, another interviewee claimed that everyone in Sivrihisar knows the number of wooden columns in the Great Mosque.

6) The Clock Tower:

The clock tower which was built in the 19th century is located on a small hill at the skirts of the rocky mountains surrounding the city. As mentioned in the previous headings, it is one of the most important buildings of Sivrihisar in terms of the settlement's image. The clock tower have an importance for the local people in addition to its reference attribution. Even if the locals do not see they sense the existence of the clock tower from its sound. One of the interviewees said:

> *"I have never visited the clock tower… Every hour, the clock tower tolled for each hour. I learnt what time it was. A few years ago, the bell of the tower was stolen. Government found the thieves and placed the bell to the tower again."*

On the other side, some of the respondents said the panorama of the clock tower is very beautiful. That is why they were visiting the clock tower when they were young.

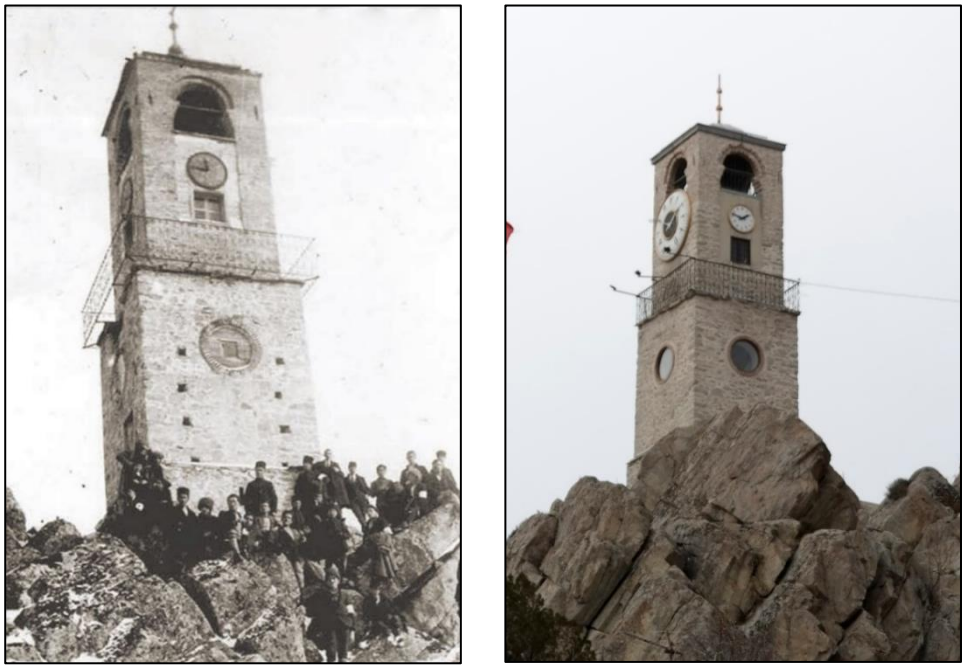


Figure 4-51. The Clock Tower in 1919 (left) (Koylu, 2015) The Clock Tower in 2017 (right) (Author, December, 2017)

Today, the clock tower have been restored and, in 2019, environmental design project prepared for the tower and its surrounding was applied.

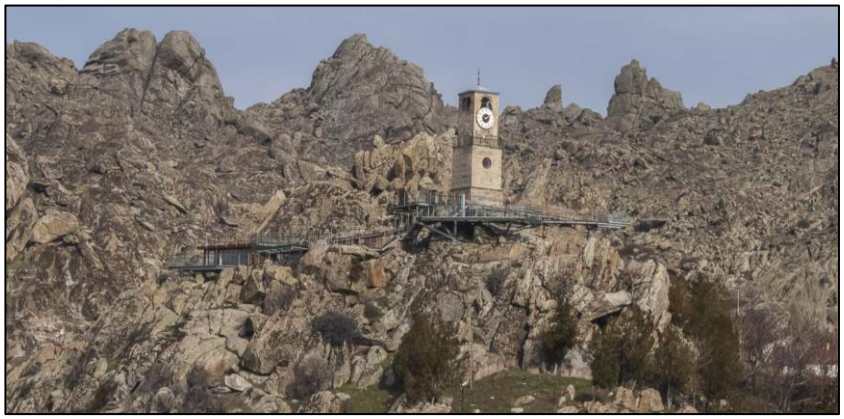


Figure 4-52. The Clock Tower after the Installation of the Design Project (https://www.arkitera.com/proje/270-sivrihisar/ retrieved in December, 2019)

7) The Old Municipality Building:

The old municipality building is located on the Ordu Avenue, near to the Great Mosque. Today, the building is refunctioned a carpet museum and in the basement floor there is a restaurant which serves traditional foods. People have remember the near past of the building. Many of the interviewees remember the basement of the building as a wedding-ceremony hall in 1980's and 1990's. Many of the inhabitants mentioned during the interviews they or their relatives organized their wedding ceremonies here.

Figure 4-53. The Restaurant at the Basement of Old Municipality Building (Kirdar, Celal retrieved in June, 2019 from Google Maps)

8) Tombs:

There are two main graveyards still used in Sivrihisar. These graveyards are located next to eastern and western sides of the case study area borders. In the interviews, people stated they frequently go to these graveyards to visit their relatives' tombs. Moreover, as mentioned in the interviews, there are other tombs in the streets of historical urban settlement. These single tombs outside the graveyards belong to the historically important people like saints such as Ali Dede, Kutbiddin Dede, Hamdi Baba, Küt Dede, Tahtalı Evliya, Mahmud Suzani and Caferi Tayyar or Nasreddin Hoca's daughter etc.

During the interviews, local people stated that they visited graveyards in religious holidays and visited the tombs of saints especially on Thursdays and Fridays. Furthermore, one of them said she were praying for the saints while passing through the street where these tombs are located.

Today a few of these tombs have been restored and maintained such as Mahmud Suzani Tomb but, some others have not been maintained such as Ali Dede Tomb, Hamdi Baba Tomb. Moreover, according to the interviews during the restoration project of Kurşunlu Mosque, the building on Hamdi Baba Tomb were demolished.

There are other traditions related with these tombs. One of the interviewees said:

> *"Küt Dede Tomb was a place where women take away their children who are not able to walk. They visited the tomb before the sunrise, in midnight."*

Also, another interviewee mentioned that:

> *"The children who would be circumcised were made a tour around Tahtalı Evliya Tomb on a horse. The tomb was in the garden of vocational high school. Many years ago, it was moved to Kumluyol Graveyard (which is in the east)."*

The exact location of these tombs could not found during the site studies. Therefore, they could not be shown in related maps.

Moreover, it is interesting that although Alemşah Qumbat is another tomb in the historical settlement, nobody has mentioned about the qumbat with its religious meanings. From this, it can be claimed that the monumental and symbolic values of Alemşah Qumbat outweighs its religious values. Today Alemşah Qumbat stays in the middle of a recreational area organized after the restoration projects.

9) Çukurhan

In the Ottoman Period, there were lots of hans in Sivrihisar. Today, some of those hans have been lost. Çukurhan is one of the demolished hans. According to the interviewees, it was burned in a fire in 1970's. Today, the area Çukurhan located is known as Çukurhan Street.

10) Nevzat Işık's shop:

As explained before, Sivrihisar has its own handmade jewelries such as traditional pearl earrings or golden bracelets which require high workmanship skills and too much exertion. These special jewelries need a local knowledge of workmanship. However, like many of the traditional craftsmanship branches, jewelry producing also started to lose its vitality. As mentioned by most of the interviewees, jeweler Nevzat Işık is the only producer of these traditional earrings and bracelets with gold. That is why many of the people remembers Nevzat Işık's shop when someone asking for these jewelries.

The story of pearl earrings was narrated as:

> *"There are 12 pearl pieces surrounding a single pearl on a single earring. As we know, these pearls symbolizes the twelve apostles of Jesus. Wearing them is a tradition from the past. Probably many of the brides in Sivrihisar have one pair of these earrings. Each pair of earrings are different from others. The only producer of these earrings is jeweler Nevzat Işık."*

11) Işık Print House:

Işık Print house is the first and the only printing house of Sivrihisar. That is why it is known by many of the inhabitants. It is located in Yemeniciler Arastası (today's Yemenici Street). As stated in the interviews, the print house is still in the location where it was founded in 1960's. As narrated that before the print house there was the oil factory of "Yağcı Ali" in the building which produced poppy oil. During the in-depth interviews one of the respondents described the print house with these words:

> *"Işık Print House is the first printing house of Sivrihisar. It was founded by Ahmet Bican Atmaca. I learnt printing work from him. since1990's I have been working in the print house… The oldest printing machines of the print house are still here and working. These machines are unique examples of their time. They are among the first printing machines which brought to Anatolia… We are still printing our local newspaper "Sivrihisar'ın Sesi" however, the spread of the internet has affected our business negatively."*

Many of the inhabitants stated that the owner and founder of Işık Print House, Ahmet Bican Atmaca, is well-known by the local people. He is also a writer with many published books which tell the local history. Additionally, another interviewee talked about Ahmet Bican Atmaca as the history himself because of his knowledge about Sivrihisar and his personal experiences.

12) Sırık's Cinema:

Today's Halkbank building was constructed on the place where one of the cinemas in Sivrihisar were located before. According to the in-depth interviews, because the owner of the cinema was a tall man, the cinema was called Sırık's Cinema. One of the interviewees stated that he had worked in Sırık's Cinema as mechanist. Another respondent remembered the building from her childhood as:

> *"…a single storey building made of bricks. There were rows of chairs and a cinema curtain inside of the building."*

As stated that the building were demolished in 1970s.

13) Onbirlerin Han:

Onbirlerin Han is one of the many han structures in Sivrihisar. These hans which remained from the Ottoman Period, were located around the Great Mosque. According to the interviews, Onbirlerin Han is located in Horoz Street. The name of this han comes from the owner's nickname. It was operated by Onbirlerin Mehmet Çavuş for many years. Then, he constructed another han around the Great Mosque. Today, the han building in Horoz Street is not used.

Figure 4-54. Onbirlerin Han (Google Earth retrieved in December, 2019)

14) Baths:

There are 4 baths in Sivrihisar however, when people asked the baths in Sivrihisar they mostly counted just 3 of the baths. All the people who have joined to in-depth interviews knew these 3 baths with their names; Seydiler Bath, Kumacık Bath, and Çifte (Yeni) Bath. The other bath is the Armenian Bath. However, because nobody in Sivrihisar have used the Armenian Bath they do not mentioned about that building while talking about baths in Sivrihisar.

The baths were a significant part of daily life until 1960's. When the water supply network came Sivrihisar, these baths started to lose its place in daily life. Today, only

Seydiler Bath is working and the others were almost collapsed. Also, Seydiler Bath was repaired in 1960's.

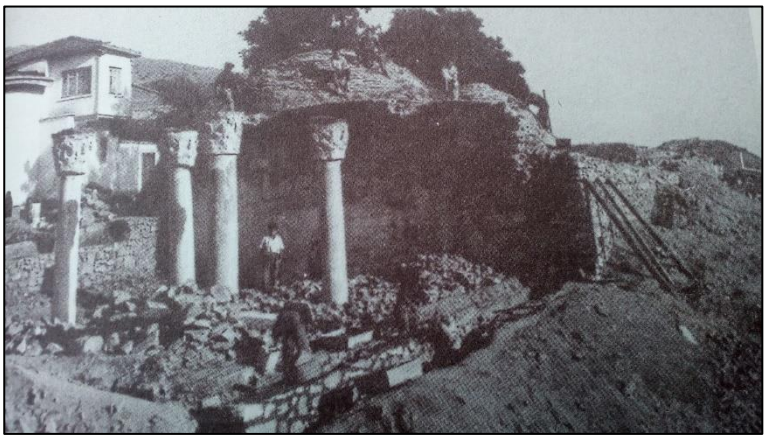


Figure 4-55. Seydiler Bath during Maintenance in 1960s (Şenol Öz's Archive)

Figure 4-56. Seydiler Bath Today (www.gezginrehberler.com retrieved in December, 2019)

In addition to the place of baths in daily life, they are important parts of special events and activities. As stated by the respondents, in the past, bride and groom bathings were organized in the baths. Today, this tradition has been almost lost. As stated, there are only few families organized those events during wedding process.

Some of the interviewees remember these baths in their memories. One of them narrates that:

> *"I went to Kumacık Bath a few times with my mother, sister and aunts. As I remember, inside of the bath was dark. I was scared of the bath."*

Another interviewee said that Çifte (Yeni) Bath took its name because it was serving both for men and women.

Figure 4-57. Kumacık Bath (left) (Author, March, 2019), Çifte (Yeni) Bath (right) (Author, March, 2019)

15) <u>Şadırvan:</u>

Şardırvan is the biggest and one of the oldest fountains in Sivrihisar. It was located in the middle of a square at the center of the commercial zone, on the west of the Great Mosque. That is why it is the most used reference point for the inhabitants. The construction date of Şadırvan is not known by the interviewees. However, the oldest interviewees stated that it is not only older than themselves, but also older than their parents. One of the respondents mentioned that many parts of Şadırvan changed in time.

Figure 4-58. Şadırvan (Author, August, 2015)

Today, it is still located in the middle of Şadırvan Square. It is surrounded by cars parking around it. It can be said that it almost lost its function as a fountain. There are a few people who are using Şadırvan.

16) Zaimağa Mansion:

Zaimağa Mansion was constructed in the last years of Ottoman Period. According to a respondent, Zaimoğlu family who was the owner of the mansion was one of the rich families in Sivrihisar. They were farming around Sivrihisar. The most important fact about the mansion that during the struggle of independence, Mustafa Kemal Atatürk had visited Sivrihisar and stayed in Zaimağa Mansion. Most of the inhabitants in Sivrihisar knows the mansion due to this. Another interviewee stated that she remembers the stories which her grandfather told them about the time when Atatürk came to Sivrihisar.

The second floor of the mansion burned in a fire. After the fire, it was restored and opened as a museum.

Figure 4-59 Zaimağa Mansion before the Restoration (left) (www.sivrihisar.web.tr retrieved in December, 2019), Zaimağa Mansion after the Restoration (right) (Author, December, 2017)

17) Tenekeli Mektep:

Tenekeli Mektep is one of the school buildings from the past. It was located on Eskişehir Avenue. The school is remembered by older inhabitants. According to them, it was demolished 35-40 years ago. There was another building in the garden of Tenekeli Mektep which was used as a library.

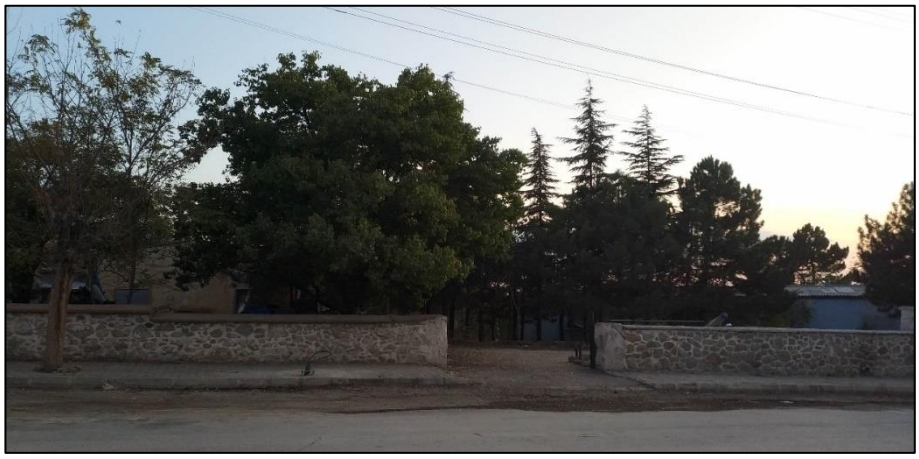


Figure 4-60. Tenekeli Mektep (Author, October, 2019)

Today, the building does not exist anymore however, the garden and other buildings in the garden still remain. The elderly respondents stated that they were educated in Tenekeli Mektep.

18) Gökmenlerin Han

As told by the inhabitants, it was located in Unkapanı Avenue. The oldest interviewee stated that it has been empty since 1980's. On the other hand, another participant pointed out the location of the han as next to the building which he described as Pirinç Han.

Figure 4-61. Gökmenlerin Han (Author, October, 2019)

19) The Old Atatürk School:

There were many demolished school buildings in Sivrihisar in the past such as the first Cumhuriyet Primary School, the first Atatürk Primary School and Tenekeli Mektep. The First Atatürk Primary School was located in the place where Ziraat Bank was located today. According to a respondent it was demolished in 1958 and instead of the old Atatürk School, the new Atatürk Primary School was built on Atatürk Boulevard. Many of the older inhabitants of Sivrihisar were graduated from the old Atatürk School.

20) The House in Buğday Bazaar:

Moreover, some of the interviewees verbalized the beautiful houses around the bazaar. One of them told her memories about a mansion around Buğday Bazaar with these words:

> *"There was a mansion in Buğday Bazaar. I always wanted to see that mansion. One day we went to the mansion, I was a child then. The inside of mansion was very beautiful and the owners were rich. I still remember that mansion."*

Figure 4-62. The Mansion around Buğday Bazaar (Döğer, Uğur. August, 2019 retrieved from Google Maps)

21) The House with the Train Painting

It is located in the western side of Yoğurt Bazaar. As mentioned by its recent owner, it was a whole in the past with the other houses which are located in the two sides of it. The house contains different memories of the owners and some other memories

which belongs to the society. The owner of the house, stated that there was a painting above the entrance door. She narrated that they did not cover up the painting during the restoration projects. Also she added that the square (Yoğurt Bazaar also known as Kağnı Bazaar) was used by the carters before. One of the carters draws the painting at that time. In the painting there is a train passes through croplands and moving forward to a bridge on a river.

Figure 4-63. The Painting on the House with Train Painting (Author, October, 2019)

On the other hand, as mentioned by the recent owner of the house, it was an Armenian house. During the interview, she invited to the house and narrated that the original ceiling ornaments of the house depicts some Christian symbols such as Jesus Christ and his 12 apostles of Jesus.

During the in-depth interviews, a photograph of the painting above the entrance door of the house were shown to the interviewees. Two of them remembered the house from the painting. However, they stated that they do not know the story behind the painting.

22) Gavur Hamamı (The Armenian Bath):

Gavur Hamamı (the Armenian bath) is located at the skirts of rocks, in the northwest of the settlement. The bath remains from the Armenians living in Sivrihisar. After they abandoned Sivrihisar, the bath have not been used by the inhabitants.

Figure 4-64. Gavur Hamamı (the Armenian Bath) from the Outside (left) (Author, March, 2019) and Inside of the Bath (right) (Author, March, 2019)

Today, it is one of the registered buildings in Sivrihisar but the urban protected area border does not cover the bath. The bath is in ruined condition and left over from the settlement due to the demolition of the Armenian neighborhood. One of the elder respondents told about the Armenian bath with these words:

> *"My father had made business with the Armenians. He knew them very well. When I asked him the Armenians, he said that they were very hardworking people and he said that they built a bath on rocks and they collect water from rocks for the bath."*

During the interviews, another interviewee mentioned that there are clay water pipes around the rock which brought water to the bath.

23) Kılıç Minaret:

As mentioned by the inhabitants, there was a masjid called Kılıç Masjid in Yoğurt Bazaar before the War of Independence. As narrated by people, the masjid was demolished in a fire. Only the minaret of the masjid remained. As mentioned by some of the inhabitants, the masjid and minaret took its name from a story. In the past, imam of the masjid preached on Fridays with a sword. On the other hand, one of the respondents claimed that the name of the masjid comes from one of the first Turkish tribes which arrives the region. According to him, Kılıç tribe settles around the hill where the clock tower is found.

Figure 4-65. The Minaret of Kılıç Masjid (http://www.selcuklumirasi.com/architecture-detail/kilic-mescidi-minaresi retrieved in December, 2019)

24) Tahtalı Evliya Tomb

Through the social surveys, it was mentioned that Tahtalı Evliya was one of the people who spread Islam in Anatolia. His tomb was located in the courtyard of Sivrihisar Industrial and Vocational High School. 50 years ago, the tomb was moved to Sivrihisar Graveyard located in the eastern side of the area. However, during the site studies the tomb have not been determined.

An interviewee told there are traditions related with the tomb of Tahtalı Evliya. He stated that in the past, children who will be circumcised were taken to a tour on a horse in Sivrihisar and were taken to Tahtalı Evliya Tomb which was located in the courtyard of the industrial vocational high school. Today, this tradition has been lost.

25) <u>The Old Cumhuriyet School:</u>

Another demolished school building in Sivrihisar in the past is the first the old Cumhuriyet School. The First Cumhuriyet Primary School was located in the place where a chain market (BİM) was located today. Many of the older inhabitants of Sivrihisar were graduated from the old Cumhuriyet School.

26) <u>Tevfik Gürbüz's Shop:</u>

Tevfik Gürbüz's shop is another remembered place by the interviewees. Tevfik Gürbüz is one of the native-born inhabitants of Sivrihsar. He owns a shoe store and a jewelry shop around the Great Mosque. Locals call him as "Kambur" means hunchback. As learnt from the interviews, he took the business from his jeweler father and was running the shops for 50 years.

27) Atay Gıcı's Shop

During the in-depth interviews, some of the interviewees stated that Atay Gıcı's shop is another shop in Sivrihisar which run for decades. It is in the Şadırvan Square. One of the respondents mentioned that when they were young they always buy draperies from Gıcı's shop.

28) Şafak Cinema

As understood from the interviews, in the past, there were 2 cinema buildings in Sivrihisar. One of them was Sırık's Cinema and the other one is Şafak Cinema. The name of this cinema was called differently by the interviewees such as Şafak Cinema, Kızılay Cinema, Yeni Cinema. However, all the interviewees pointed out the same place for the building. During the interviews, one of the respondents said that he was the owner of the cinema. According to him, the building was rented from Kızılay. That

is why some of the inhabitants know the name of the cinema as Kızılay Cinema. Another interviewee depicts the building with these words:

> *"It was a building made up of bricks. In the hall, there were benches and in front of these benches there was a wooden stage and a curtain. Later, the benches were changed with chairs. Also, there were special boxes for people who wanted to watch movies in a private place."*

The building was demolished in 1975-1976. The owner of the cinema expressed that:

> *"When televisions became widespread, we started to lose money. After Şafak Cinema bankrupted, I sold my cinematograph then bought a smaller machine. At that time, I was keeping a tea house in Uça Park. I started to use the machine in the tea house to show free movies. My cinematograph is in my house now. It is still working."*

29) The Shop of Metin Yurdanur's Father

As mentioned by a respondent, Metin Yurdanur's father was one of the blacksmiths in Sivrihisar. According to her, his workshop was around Buğday Bazaar. Another one stated that the workshop still stands next to Hoşkadem Mosque.

30) Pirinç Han

As mentioned before, in the past, there were many hans in Sivrihisar. One of the respondents stated that in addition to other interviewees, there are two hans in Unkapanı Avenue next to Onbirlerin Han. The building which he pointed out can be seen in the figure below.

Figure 4-66. Pirinç Han as pointed out by I.I.-6 (Author, December, 2017)

In addition, the oldest respondent mentioned about a han building on Unkapanı Avenue which was a smaller han from others.

31) Belikuşakların Han

According to the interviews, Belikuşakların Han is located in a passageway (Yunus Emre Avenue) between the Government Square and the Great Mosque. As stated by the inhabitants, it cannot be seen from the way due to new buildings constructed in front of the han.

32) <u>Alemşah Qumbat:</u>

Alemşah Qumbat is a historical tomb from the Seljukid Period. However, anyone who were made in-depth interviews mentioned about the religious aspect of the qumbat.

A respondent remembers that in summers, surrounding of the qumbat was used as an open-air cinema by a tea house owner around the qumbat. On the other hand, another interviewee stated that she and her friends were scared of that place and they did not go there.

Today, with the restoration projects a park organized around the qumbat and there are tea garden, small gift shops and an underground WC in this area.

33) Bedesten

The place called Bedesten is located between Alemşah Qumbat and Unkapanı Avenue. It consists of small shops around a narrow passageway. According to the interviews, there were coffee and tea houses in these small shops. Bedesten was a place for men to drink coffee and socialize. An interviewee narrates Bedesten with these words:

"There were tea houses and a tailor in the passageway called Bedesten 40 years ago. Bedesten is probably a 200-300 years old place."

34) Asa Evi (House of the Scepter):

Some of the symbolic places were demolished through the time, however the inhabitants know their places and memorize the significance of that places. As mentioned through the social survey, there was a house which is called "Asa Evi" (the house of the scepter) in the eastern part of Kurşunlu Mosque. It is told by the people that the house was the place where some of the belongings of Prophet Mohammad were kept. However, the stuffs were moved from Sivrihisar to another places and after that time, Asa Evi was demolished. One of the respondents stated that Asa Evi was behind Kurşunlu Mosque and it was demolished during the maintenance of Kurşunlu Mosque.

4.2. Mapping the Values of Sivrihisar Attributed by the Inhabitants

Historic traditional settlements store the traces of different periods of time. The historical places which have been living throughout the history gain different meanings and values attributed by the inhabitants. The inhabitants of a historic settlement, as the everyday users of that place, are the real value producers of a place. The bonds between the locals and places shows the significance of the settlement for the users. Because of this, one of the most important sources of these values is the relation between the people and the place.

The major principle of conservation development plans is to preserve these meanings and values of the historical settlement as a whole. That is why, revealing the values of the place is the most crucial part of conservation development plans. In order to keep the sense of belonging of local people, the inhabitants' values have to be considered for sound decisions in conservation planning processes.

As mentioned by Holden (2004) and Impey (2004), the values of a place can be categorized in three major groups by considering the communities such as instrumental, institutional and intrinsic values. Intrinsic values and instrumental values consist of the values attributed by local people to cultural heritage. In the light of the literature, the thesis aims to find out instrumental and intrinsic values of the case study area. Because of this, in this part, the places which people mentioned have been examined in these two major headings:

- "Daily Life and Activities" in Sivrihisar to understand the instrumental values of the place for the locals,
- "Identity and Meaning for Natives, Memories and Narratives of Natives and Personally Meaningful Places" to reveal the intrinsic values of Sivrihisar for the locals.

The second heading is handled in two parts as "Identity and Meaning for Natives" and "Memories and Narratives of Natives and Personally Meaningful Places". According to the social surveys, respondents mentioned about sixteen open areas in three different aspects. Those places were listed in the following table with the number of mentions out of 46.

Table 4-7. Open Areas Mentioned during the Social Surveys

Open Areas	Number of Mentions (Out of 46)		
	Related with Daily Life & Activities	Related with Identity and Meaning of Sivrihisar	Related with Memories and Narratives
Old Streets	10	20	9
Arasta	6	15	9
Şadırvan Square	6	16	6
Sivrihisar Rocks	4	17	7
Yoğurt Bazaar (Kağnı Bazaar)	9	13	5
Metin Yurdanur Open-Air Sculpture Museum	0	19	0
Nasreddin Hoca Park and Sculpture	0	17	0
Around the Church	12	0	0
Bazaar	11	0	0
Around the Clock Tower	8	0	0
Alemşah Park	7	0	0
Buğday Bazaar	0	0	6
Government Square	4	0	0
Demolished Armenian Neighborhood	0	0	3
Fish Market	2	0	0
Unkapanı	0	0	1

The results of the social survey indicate that participants described fifty three built-up areas in three different aspects. Those places were listed in the following table with the number of mentions out of 46.

Table 4-8. Built-Up Areas Mentioned during the Social Surveys

Built-Up Areas	Number of Mentions (Out of 46)		
	Related with Daily Life & Activities	Related with Identity and Meaning of Sivrihisar	Related with Memories and Narratives
The Great Mosque	19	31	14
Houses and Courtyards	11	26	11
The Clock Tower	5	28	7
The Armenian Church	3	21	10
Zaimağa Mansion	2	27	4
Arasta	6	17	9

Table 4-8. Built-Up Areas Mentioned during the Social Surveys (Continued)

Built-Up Areas	Number of Mentions (Out of 46)		
	Related with Daily Life & Activities	Related with Identity and Meaning of Sivrihisar	Related with Memories and Narratives
Şadırvan	4	21	4
Fountains	14	0	12
Alemşah Qumbat	1	19	1
The Sculptures of Nasreddin Hoca	0	15	0
Kurşunlu Mosque	0	14	0
Seydiler Bath	2	12	0
Gavur Hamamı (The Armenian Bath)	0	11	2
Mosques	5	0	7
Tombs	5	0	6
Aziz Mahmut Hüdai Mosque	0	10	0
Mahmud Suzani Complex	0	9	0
Akdoğan Masjid	0	7	1
Hazinedar Mosque	0	8	0
Kumacık Bath	0	8	0
Hoşkadem Mosque	0	7	0
Kılıç Minaret	0	5	2
The Old Municipality Building	1	0	6
Hızıbey Masjid	0	6	0
Işık Print House	0	2	4
Coffee and Tea Houses	5	0	0
Çukurhan	0	0	5
Baths	0	0	4
Bodur Mosque	0	4	0
Nevzat Işık's Shop	0	0	4
Onbirlerin Han	0	0	4
Sırık’s Cinema	0	0	4
Yazıcıoğlu Castle	0	4	0
Elmalı Mosque	0	3	0
Balaban Mosque	0	3	0
Gökmenlerin Han	0	0	3
Tenekeli Mektep	0	0	3
Belikuşakların Han	0	0	2
Küt Dede	0	0	2
Old Atatürk School	0	0	2
Old Cumhuriyet School	0	0	2
Tahtalı Evliya Tomb	0	0	2

Table 4-8. Built-Up Areas Mentioned during the Social Surveys (Continued)

Built-Up Areas	Number of Mentions (Out of 46)		
	Related with Daily Life & Activities	Related with Identity and Meaning of Sivrihisar	Related with Memories and Narratives
The House in Buğday Bazaar	0	0	2
The House with Train Painting	0	0	2
Yenice Mosque	0	2	0
Asa Evi (House of the Scepter)	0	0	1
Atay Gıcı's Shop	0	0	1
Bedesten	0	0	1
Pirinç Han	0	0	1
Şafak Cinema	0	0	1
Tevfik Gürbüz's Shop	0	0	1
The Shop of Metin Yurdanur's Father	0	0	1

All these inputs are helpful to understand the significance of the place for the inhabitants who are the owners of the place. The gathered information about places were given above in main topics. According to the survey results maps created in three headings. These three headings are:

- **"Places Related with Daily Life and Activities**" which demonstrates the places where they are using frequently in their daily life and in special events,
- **"Places Related with Identity and Meaning of Sivrihisar"** which shows the most important places of Sivrihisar and the places where reflect the Sivrihisar historic urban landscape for the inhabitants,
- **"Places Related with Memories and Narratives of the Inhabitants**" which shows the places where people mentioned in their memories and the locations where inhabitants narrated their history.

All the places shown in the maps are the major components of locals' values. Therefore, their synthesis would give the significance of the place for the local society as an overall concept. In the scope of this thesis study, 46 people in Sivrihisar participated to the social survey. As a result of the social survey, significant places in the case study area have been determined. The significant places listed above visualized in the following map.

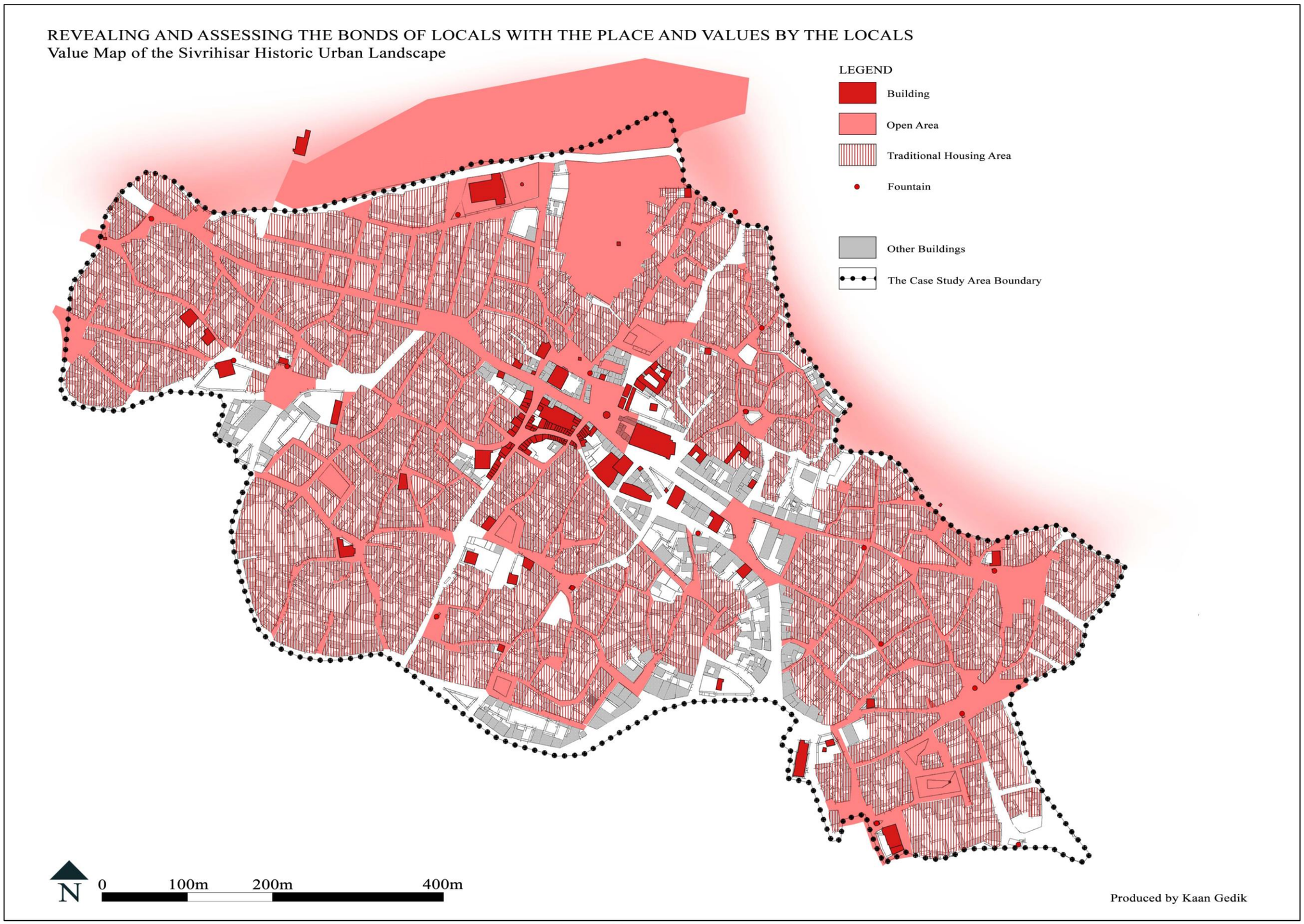


Figure 4-67. Value Map of the Sivrihisar Historic Urban Landscape

According to the Figure 4-67, the values attributed by the inhabitants cover most of the case study area. The valued places concentrated in different zones of the settlement.

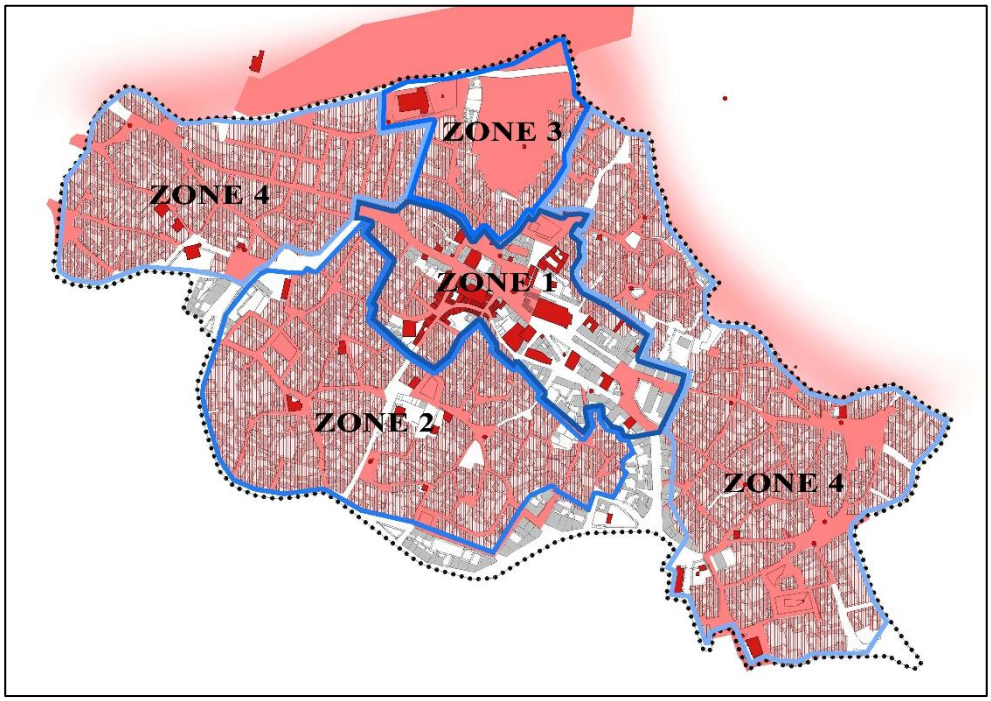


Figure 4-68. Zones Described According to the Value Map

The first zone is the center of the settlement. It is the most used area by the local people in their daily life. Additionally, the area consists of memories for many of the inhabitants. Due to a lot of historic buildings, people consider the area as one of the significant elements of the historic settlement. In the area there are many public open spaces. These open areas are important elements of commercial life.

Another concentration zone is the southern side of the settlement between Ordu Avenue and Eskişehir Avenue. There are many religious structures and a traditional residential pattern. In addition, the area was an important part of economic life in Sivrihisar. As the respondents stated, the public open areas were used actively in the past.

The third zone is covering the Armenian Church and the Clock Tower and their surroundings. In the past, the area was a part of Armenian Neighborhood. However, the collective memory do not cover that period. The inhabitants remember the periods after the war. Today, area is used for festivals and special events, as understood from the social survey. Therefore the third area also have instrumental and intrinsic values.

The fourth zone is the traditional housing settlement of the historic urban landscape. The area consists of houses, some of the religious structures. On the other hand, there are huge public open spaces which are actively used by the inhabitants. These open spaces also function as places of socializing. Many of the respondents stated the significance of these open and built-up areas for them.

All of these four zones include both instrumental and intrinsic values and bond for the locals. The loss of the bonds between people and the place would undermine the major purposes of conservation. At this point, the comparison between recent conservation development plan and the value assessment study conducted in the thesis would show the contributions of this method to conservation decision making processes.

4.2.1. Contributions of the Inhabitants' Values to the Conservation Decision Making Process

As mentioned in the previous chapters, the value map prepared for the conservation development plan considers only physical characteristics of the places. The valuable building groups identified in the conservation development plan are "Monumental Buildings" and "Buildings Which Have Rare Value". However, the groups were not defined in the plan. On the other hand, the open areas were not considered in the value map of conservation plan. However, the literature studies and site studies indicate that the social significance of a settlement shows different valuable places for the conservation process. The comparison between the value map of conservation plan and the map prepared through site studies are shown in the following map.

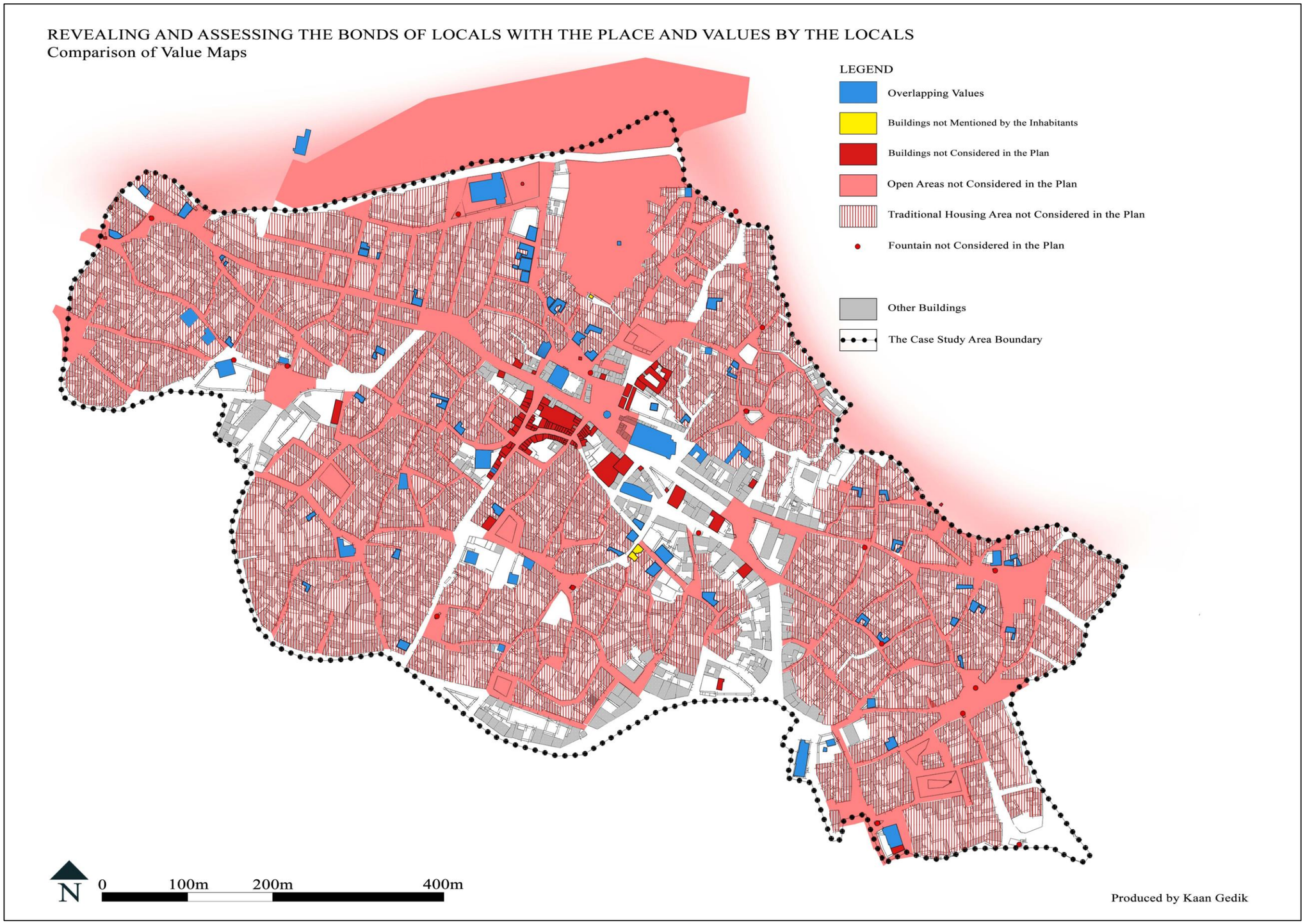


Figure 4-68. Comparison of Value Maps

The map indicates not considered places in the conservation plan, not mentioned places by the inhabitants during the study and overlapping value assessments. The differentiations between these two value assessment studies show the neglected values in the conservation plan. Those values are examined below.

Zone 1: The recent conservation development plan approved in 2016 includes some demolition decisions in this area such as the shops around Aziz Mahmud Hüdai (Yeni) Mosque, the shops around the Great Mosque, some of the shops in Bedesten and Yoğurt Bazaar. The gathered information indicate that many of these buildings has a place in people's memories. Today, the shops around the Great Mosque and Aziz Mahmud Hüdai Mosque have been demolished. During the interviews, people were asked about their opinions about these implementations. While some of them are stated they were suitable decisions, most of them do not agree with the decisions.

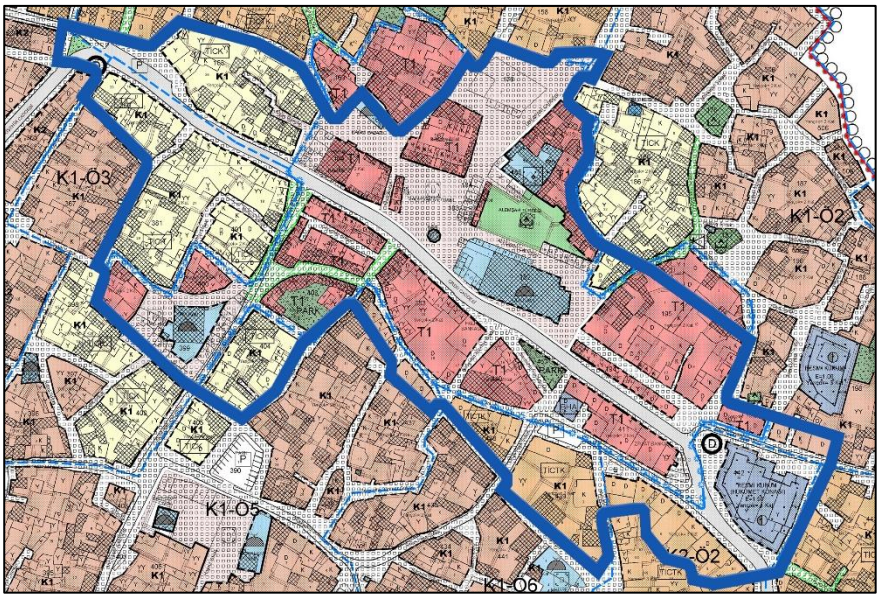


Figure 4-70. Zone 1 in the Recent Conservation Development Plan

The area covers many hans. These han buildings were a significant part of commercial life in Sivrihisar the plan do not consider until the middle of the 20th century. They keep collective memories of the community. However, these buildings were not given any special decision in the plan as significant parts of the historic settlement. Moreover, there are demolished buildings which keep collective memories. Although

the locations and functions of these buildings are still remembered by the inhabitants, they were not considered in the conservation development plan.

As stated before, the public open areas in the area are used actively in daily life, activities and celebrations. These open areas need to be considered as special places and designed according to sustain all of their functions.

Arasta streets are decided as rehabilitation areas in the plan. According to the decision, the shop were rehabilitated in Arasta. Yet, one of the key components of Arasta as a historic commercial area is the functions of the shops. The original functions of these shops were not determined and proposed in the conservation plan. This cause losses in the contextual meaning of the place. Also, some of the places mentioned by the inhabitants such as Çukurhan, Işık Print House, Nevzat Işık's shop are not covered as valuable places in the plan.

Zone 2: The area includes traditional housing tissue, religious buildings among the houses, old streets and public open spaces where people socialized in. The most significant planning decision for the area is the design of car parking areas in some of these public open spaces. To illustrate, Buğday Bazaar is described by the inhabitants as an actively used place in the past for not only economic activities, but also for social activities. However, it is defined as a car parking area in the conservation plan.

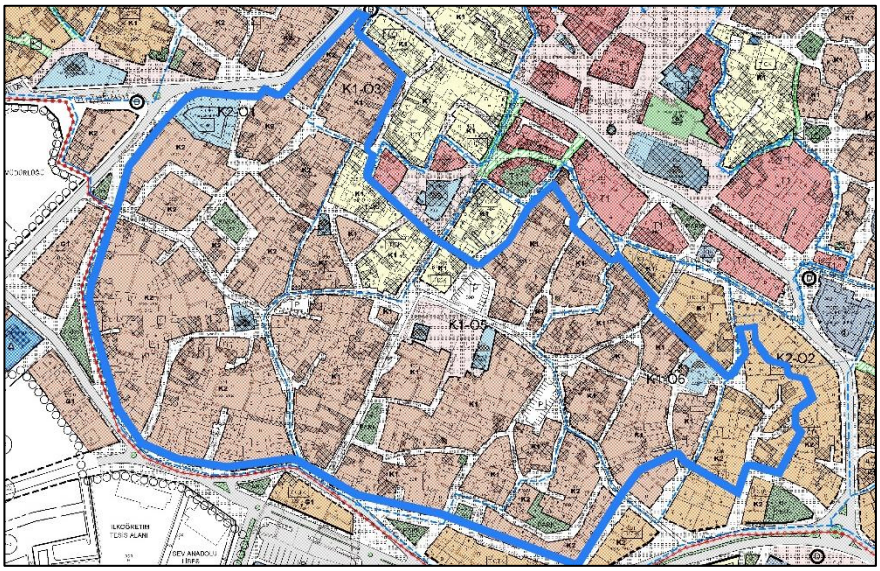


Figure 4-71. Zone 2 in the Recent Conservation Development Plan

Zone 3: The area mainly covers the Armenian Church, the Clock Tower and the houses around them. The plan considers these monuments as culturally important locations and aims to put forward these buildings. Due to this, the houses in the area are allowed to use as commercial buildings. However, the traditional housing areas were emphasized with their social significance during the interviews. That is why, the commercial uses can be expected to cause losses in the meaning of the area for the local people.

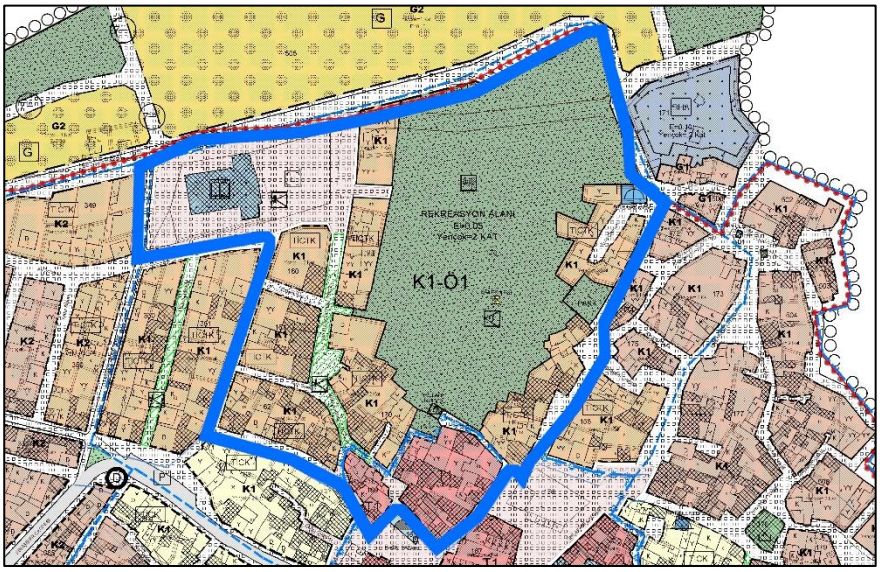


Figure 4-72. Zone 3 in the Recent Conservation Development Plan

Another point is the function of the Armenian Church. It was restored in 2010 and designed as an exhibition hall. Yet, there is not any cultural event in the building. Moreover, its function does not reflecting its meaning for the inhabitants. As interviews indicate, many of the inhabitants remember the building as a power plant and mentioned about those days frequently. This shows the actual meaning of the building for the locals.

Zone 4: This area consists of the housing tissue of the historic settlement. The settlement tissue and the distributions of the functions in the conservation plan do not conserve the traditional settlement characteristics. The plan aims to spread commercial uses through the residential areas. However, during the interviews, people

have mentioned about those places as calm areas where people sit in front of their houses and street corners. Moreover, there are also car parking areas in the public squares. Similarly with other zones, this situation are expected to be a reason of meaning losses in this part of the settlement.

4.3. Evaluation of the Inhabitant Based Value Assessment Process

The case study demonstrates that inhabitants are effective sources of information to learn cultural background of historic urban landscapes. The results of the case study indicate that, the bonds and relations between people and the place are significant for the conservation process.

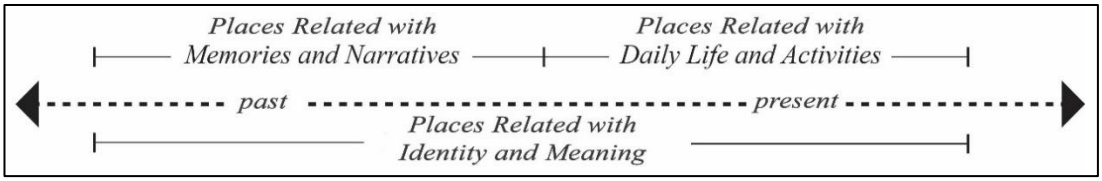
Local people are the permanent users of the settlement. Learning the uses of places from them can make crucial contributions to conservation decision making processes. Sustaining the daily life of the inhabitants in the area is one of the crucial goals of conservation. Therefore, learning the living culture and social activities are important sources for the conservation planning process.

In addition, the places which local people consider as a part of settlement's identity are another significant inputs for the conservation planning process. They are the places which create a link between present and past. The links with the past of the historic settlement reinforce the sense of belonging of local people to the place.

Memories of local people with places are also related with the sense of belonging. Some places may keep collective memories of the inhabitants. People can provide information about these places which were important parts of daily life and local culture. Furthermore, they can provide additional knowledge and they can describe different meanings of these places. In addition, some of the historically important places may not be revealed with archive studies. The inhabitants may provide the information as the producers of the place's history.

These are significant inputs for the evaluation and understanding the local context. The information on daily life and activities provide knowledge about the present

culture. The memories and narratives of the inhabitants give clues about the meaningful places which are important for the society through the history. The places which people consider as a part of settlements identity are the links between present and past.



In addition, due to the information they provide, local people are irreplaceable sources for defining cultural heritage and settlement characteristics which are the basis of conservation decision making processes. Thus, data gathering step has a crucial role in value assessment process. The respondents should be the inhabitants of the place and they should be adults who have consciousness about their environment. These would help to provide much information from the social surveys.

4.4. Integration of Values to Conservation Planning Processes

The results of this study show that local people are important sources of information while assessing the values of a historic urban landscape. The meaning of the settlement for them and their bonds with the place can only be understood by interacting with them. Thus, the values of a place should be assessed with onsite surveys during conservation decision making processes.

The legislation of Turkey on conservation of cultural heritage has some deficiencies in terms of defining heritage values and value assessment methods. The legal basis of conservation development plans in Turkey is *"Regulation on Preparation, Presentation, Implementation, Controlling and Plan Owner of Conservation Development Plans and Landscaping Projects".* The regulation does not define value definitions clearly and value assessment methods. The methods and the value definitions should be described in the regulation to ensure that plan owners use them in all conservation plans.

In this study, in order to reveal the values of the Sivrihisar historic urban landscape, a social survey including two steps were conducted. First, questionnaire with thirty-four people were conducted. With the help of the information gathered from these questionnaires in-depth interviews with twelve inhabitants were conducted. In these studies, fifty-three built-up areas and sixteen open areas mentioned by the respondents.

The results of the study show that there are some weaknesses of the applied method for integration of the values attributed by the local people in conservation decision making process.

- First of all, the well-known places by the all community may not be mentioned by some of the respondents. For example, the Great Mosque is known by all of the inhabitants. However, some of the respondents did not mentioned about it during the interviews. On the other side, some of the place which are not known by all of the society may be underestimated and not mentioned.
- Furthermore, some of the places may be popular in a short period of time. This causes an awareness in the society about that place. As a natural result, these places mentioned frequently in the case study. For example, Zaimağa Mansion was mentioned by many people. After the restoration of the mansion, it became a well-known locations in Sivrihisar.

Contrary to these weaknesses, the applied method has strengths:

- The applied method allows the researcher to gather different kinds of values as a systematic data for the conservation decision making processes. Thanks to this, the gathered data can be directly used in conservation planning processes.
- It helps to understand the local context with its all diversity and richness.
- The information could not be found in the archive can be obtained through interviews. For example, cinemas Sivrihisar could not be found in archive studies. However, during the interviews the information was given by the owner of Şafak Cinema.

CHAPTER 5

CONCLUSION

Local people are significant sources to reveal values of historic settlements. Their significance is stated in many of the international documents and charters. Yet, in Turkey, the values attributed by the inhabitants and the meaning of places for them are not taken into consideration in conservation planning processes. Furthermore, the value definitions and value assessment methods are not clarified in the legal documents of Turkey.

The aim of this study is to discuss the instruments and methodologies to reveal what local people value and to evaluate their contributions and to discuss how to turn the findings and the results of this study into useful information. The Sivrihisar historic urban landscape is selected as the case study area because:

- Until the ancient periods, there are plenty of civilizations which made contributions to this diverse cultural setting.
- Still there are natives of Sivrihisar who are living in there through generations.
- The conservation development plan for the area has prepared recently and this plan would show the results of value assessments of professionals as a common method used in conservation planning process.

Sivrihisar is a significant example of historic urban landscapes with its well-preserved physical and social structure. It is seen that the Sivrihisar historic urban landscape covers many open and built-up areas which contain instrumental and intrinsic values for the local people. In order to find out these places, a value assessment study is conducted which have three main headings. These headings are:

- Important places for people's daily life and activities
- The places related with identity and meaning of the case study area
- The places associated with the memories of natives related with places and the narratives about the places told by them

In order to obtain the information about these headings, fourty-six of the local people were chosen. Thirty-four of them participated to a questionnaire. Also, in-depth interviews were conducted with twelve of the inhabitants.

As a result of the social surveys, fifty-three built-up areas and sixteen open areas are described as meaningful places by people in total. These meaningful places are compared with the value map prepared in the conservation development plan preparation process and with the plan itself. The comparisons demonstrate that participation of local people to value assessment processes help to conserve historic settlements with their all meaning and diversity.

This study shows that the values attributed by local people to places are crucial elements of conservation of historic settlements. Neglecting these values will cause weakening of the bonds between inhabitants and places. One of the major purposes of conservation is to sustain the meaning of historic places for people. Thus, local people's value attributions should be taken into consideration in the processes. Values of the local people can only be understood by interacting with them and asking the true questions.

The relations with people and places is one of the significant inputs of conservation practices. Whence, the relation between values and places should be determined and transformed to useful spatial data. Herein, this study tries to make a methodological contribution to existing studies in terms of how can the activities, memories, narratives of the inhabitants be understood and how can these meanings and attributions be transformed into meaningful measures and spatial inputs.

The literature and case studies showed that the issue discussed in the thesis do not take place in Turkey's legislation. While many of the analysis which have to be prepared during the research process of conservation planning processes are described, the regulations covering the conservation planning process do not define the value assessment process. This study demonstrates that values of the inhabitants have crucial contributions to the process. Hence, the value assessment methods which cover local people's value attributions and the spatialization of them should be defined in the national legislation.

This study has also several results related with the Sivrihisar historic urban landscape. It is seen that there are many open and built-up areas in Sivrihisar considered as meaningful by the inhabitants. These places are significant parts of people's lives and the relations between Sivrihisar and them. The recent conservation development plan does not consider some of these significant places as valuable. The inclusion of these meaningful places in the conservation development plan will make notable contribution to preserve the meaning of the place for the locals and the bonds between the people of Sivrihisar and the place.

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Historical Artifacts Law (Law No. 1710)

The Law on Conservation of Cultural and Natural Property (Law No. 2863)

Regulation on Preparation, Presentation, Implementation, Controlling and Plan Owner of Conservation Development Plans and Landscaping Projects

Carta Del Restauro, 1931

Universal Declaration of Human Rights, 1948, UNESCO

The Venice Charter, 1965, ICOMOS

Recommendation Concerning the Protection, at National Level, of the Cultural and Natural Heritage, 1972, UNESCO

Burra Charter, 1979, ICOMOS

Burra Charter, 2013, ICOMOS

The Nara Document on Authenticity, 1994, ICOMOS

Faro Convention, 2005, Council of Europe

Paris Declaration, 2011, ICOMOS

Florence Declaration, 2014, ICOMOS

Delhi Declaration, 2017, ICOMOS

Websites:

https://eskisehir.ktb.gov.tr

http://www.sivrihisar.gov.tr

http://www.eskisehirkulturenvanteri.gov.tr

https://www.sivrihisar.web.tr/

http://www.korumakurullari.gov.tr

https://sivrihisar.bel.tr

https://explorable.com

www.hgk.msb.gov.tr.

https://team-aow.discuforum.info/)

APPENDICES

A. Approval Form of the Applied Ethic Research Center

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER

ORTA DOĞU TEKNİK ÜNİVERSİTESİ
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21 KASIM 2019

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın A.Güliz Bilgin ALTINÖZ

Danışmanlığını yaptığınız **Kaan GEDİK'in "Revealing the Values of the Heritage Places as a Part Of Conservation Decision Making Process: The Case Of Sivrihisar"** başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülmüş ve **409 ODTU 2019** protokol numarası ile onaylanmıştır.

Saygılarımızla bilgilerinize sunarız.

Prof. Dr. Tülin GENÇÖZ
Başkan

Prof. Dr. Tolga CAN
Üye

Doç.Dr. Pınar KAYGAN
Üye

Dr. Öğr. Üyesi Ali Emre TURGUT
Üye

Dr. Öğr. Üyesi Şerife SEVİNÇ
Üye

Dr. Öğr. Üyesi Müge GÜNDÜZ
Üye

Dr. Öğr. Üyesi Süreyya Özcan KABASAKAL
Üye

B. Designed Questionnaire Form

A. ALANA YÖNELİK SORULAR

1. Sivrihisar'da devam eden gelenekler ve bunlara bağlı olarak;
   a. Hangi geleneksel kutlama, tören ve etkinlikler yapılır?
   b. Bu kutlama, tören veya etkinliklerin tarihsel geçmişi nedir, ne zamandan beri kutlanıyor?
   c. Hangi yapılarda ya da alanlarda kutlanır?

(a)	(b)	(c)
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....

2. Bu sorulara kendi görüş ve düşüncelerinize göre cevap vermeniz beklenmektedir.
   a. Sivrihisar'ı en iyi anlatan, Sivrihisar'ın simgesi olan yerler nerelerdir?
   b. Sizin için anlamlı ya da önemli olan yerler nerelerdir?
   c. Bu alanları hangi amaçla ve ne sıklıkla kullanıyorsunuz?

(a)	(b)	(c)
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....

B. KİŞİSEL BİLGİLER

1. Doğum yılınız: _____
2. Cinsiyetiniz: _____
3. Eğitim durumunuzu belirtiniz:

   a.Okuma-yazma biliyor
   b.İlkokul mezunu
   c.Lise mezunu
   d.Lisans mezunu
   e.Lisansüstü mezunu

4. Oturduğunuz mahalle: _____
5. Nerelisiniz: (Sivrihisar / Diğer) Cevabınız "Diğer" ise kaç yıl önce Sivrihisar'a geldiniz: _____
6. Mesleğiniz: _____

C. In-depth Interviews

Üçüncü Aşama Görüşmeleri

Üçüncü aşama kapsamında görüşülecek kişilere önceden hazırlanan herhangi bir yazılı doküman üzerinden soru sorulmayacak olup, bu kişilerle sözlü olarak, çalışmanın ikinci aşaması sonucunda ortaya çıkan mekanlara yönelik aşağıdaki konu başlıklarında konuşmalar yapılacak, kişilerin bu alanlardaki anıları, değerli gördükleri yapılar ve mekanlar kişilerin anlatımları doğrultusunda tespit edilmeye çalışılacaktır.

Yapılacak görüşmelerde öne çıkarılacak konu başlıkları:

*Sivrihisarlılar için bu alanların neden önemli olduğu,

*Bu alanlarda ne tür etkinliklerin yapıldığı,

*Sivrihisarlılar'ın günlük yaşantısında bu alanların yeri/önemi,

*Alanların hangi sıklıkta kullanıldığı,

*Bahsedilen alanlarda eskiden nelerin yapıldığı, şimdi nelerin yapıldığı.